

THE PATH TO AWAKENING  
A STUDY OF THE THIRTY-SEVEN BODHIPAKKHIYĀ DHAMMĀ  
IN THE NIKĀYAS AND ABHIDHAMMA

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## PART TWO : THE SEVEN SETS COLLECTIVELY

### CHAPTER VII : THE SEVEN SETS IN THE NIKĀYAS

#### 1. Preliminary remarks : different usages distinguished

In this chapter I wish to discuss the treatment of the seven sets collectively in the earlier parts of the Pali canon, and begin to come to some conclusion about just what the seven sets represent for this literature. The seven sets are listed together some seventy-four times in the Vinaya-piṭaka and the nikāyas.<sup>1</sup> As I have noted above, it is not always easy to determine what counts as a parallel passage, and what as mere repetition - especially, in this case, in the Saṃyutta-nikāya. But it seems reasonable to suggest that these seventy-four times the sets are listed represent some twenty-seven<sup>2</sup> distinct occasions upon which the seven sets are collectively cited.

As I hope to make clear, these passages are of four basic types. The first type is distinguished by the fact that it presents the seven sets as 'dhammas taught' by the Buddha. The second type presents the seven sets more specifically as representing the path or practice to

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1. The only text of the Khuddaka-nikāya that turns out to be relevant is the Udāna which lists the seven sets once in a passage that has a parallel in both the Vinaya-piṭaka and Aṅguttara-nikāya; the Niddesa and Paṭisambhidāmagga I do not take as belonging to the earlier parts of the Pali canon.
  2. Vin II 236-41 = A IV 197-204 = 204-8 = Ud 51-6 (4 'times'; 1 'occasion'). Vin III 93, 94, 95, 97 (4 'times'; 1 'occasion'). Vin IV 26, 27, 28 (3 'times'; 1 'occasion'). D II 120; III 102, 127 (3 'times'; 3 'occasions'). M II 11, 238, 245; III 81; 289, 296 (6 'times'; 6 'occasions'). S III 96, 153-4; IV 359-73 (34 'times'); V 49-50, \*54 (3 times), \*135-6, \*138, \*191, \*240, \*242, \*246, \*250, \*252, \*291, \*308-9 (50 'times'; 11 'occasions'). A I 39-40, 295-7; IV 125-7; V 175 (4 'times'; 4 'occasions'). (An asterisk before a reference indicates that the occurrence is lost in the abbreviations of the text.)

be undertaken by the bhikkhu. In the third type of passage the seven sets form a part of more extended lists of items and appear to be treated rather more generally. Finally there is the mahā-vagga of the Samyutta-nikāya; although I have already referred to its treatment of the individual sets, it deserves also to be considered as a distinctive treatment of the seven sets collectively.

2. The appeal to the seven sets as dhammas taught by the Buddha

It seems appropriate to begin here with an important passage from the Mahāparinibbāna-sutta that is frequently cited as an instance in the nikāyas where the seven sets occur as a definite group. This passage is of additional interest as a starting point since it happens to afford a considerable amount of parallel material in Buddhist Sanskrit sources and in Chinese and Tibetan translations. First of all, however, it is worth placing the passage in question in its proper context in the Pali version of the Mahāparinibbāna-sutta.

The sutta opens on Vulture Peak near Rājagaha with a discussion of those conditions that will prevent the decline (aparihāniya-dhamma) of the saṃgha. Whatever historical value one attaches to the details of person and place in this introductory section (and Bareau, for one, attaches very little),<sup>2</sup> it is clear that it carefully sets the mood for the rest of the sutta: our concern is the imminent death of the Buddha and the future of the saṃgha and his teaching. According to the narrative the Buddha then journeys in stages from Rājagaha to Vesālī. Not far from Vesālī at Beluva the Buddha decides to spend the rainy season. At this point the Buddha falls ill, whereupon Ananda questions the Buddha concerning any final instructions he might have for the saṃgha before he dies. The Buddha responds with what is again a well known passage:

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1. E.g. Warder, IB, p. 81.

2. Bareau, RBB II 7-16.

But what, Ānanda, does the bhikkhu-saṃgha expect of me? Dhamma is taught by me, Ānanda, making no 'inside' and no 'outside'; in this connection, Ānanda, the Tathāgata does not have the closed fist of the teacher with regard to dhammas.[1]

After this the Buddha retires to the Cāpāla-cetiya. I have already discussed this incident at some length in connection with the iddhi-padas; the culmination is the announcement of the Buddha's imminent death - after three months have passed. The Buddha then requests Ānanda to assemble the bhikkhus who live in the neighbourhood of Vesālī at the Kūṭāgara-sālā where he addresses them with the passage concerning the seven sets:

Then the Blessed One approached the meeting hall; having approached he sat down on the prepared seat. Seated he addressed the bhikkhus: 'So, bhikkhus, those dhammas that I have directly known and taught to you - having properly grasped them, you should practise them, develop them, make them great so that the spiritual life might continue and endure long; this will be for the good of the many, for the happiness of the many, for the sake of compassion for the world, for the benefit, good and happiness of devas and men. And what, bhikkhus, are the dhammas that I have known directly and taught to you...? Just these - the four establishments of mindfulness, the four right endeavours, the four bases of success, the five faculties, the five powers, the seven factors of awakening, the noble eight-factored path...' Then the Blessed One addressed the bhikkhus [further]: 'Now let me address you, bhikkhus, the nature of

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1. D II 100 : kim paṇānanda bhikkhu-saṃgho mayi paccāsiṃsati. desito  
Ānanda maya dhammo anantaram abhiraṃ karitvā, na tatthānanda  
tathāgatassa dhammesu ācariya-muṭṭhi.

conditions is to decay; work with heedfulness, the parinibbāna of the Tathāgata will not be long...' [1]

As is well known, the rest of the Mahāparinibbāna-sutta goes on to detail how the Buddha continues his journey; at Pāvā he has his last meal and falls ill for a second time and then moves on to Kusinārā where the parinibbāna takes place. The passage concerning the seven sets by no means constitutes the Buddha's last discourse - the narrative states that the Buddha subsequently gave dhamma talks (dhammā kathaṃ karotī) at various places and also gives some details of what was said on specific occasions. While this is so, the passage itself and the immediate context of the announcement of the imminent parinibbāna of the Buddha make it abundantly clear that this is intended as an important and essential summary of the Buddha's teaching. That this is so is underlined by a consideration of parallel sources.

The Pali Mahāparinibbāna-sutta can be conveniently considered alongside the Mūlasarvāstivādin Mahāparinirvāṇa-sūtra which exists in Sanskrit as well as in Chinese and Tibetan translation. Bureau's

1. D II 119-120: atha kho bhagavā yena upatthāna-sālaṃ ten'upasaṅkami, upasaṅkamitvā paṇḥatte āsane nīdī. nisajja kho bhagavā bhikkhū āmantesi. tasmāt iha bhikkhave ye vo maya dhammā abhiññāya desitā te vo sādhukena uggahetvā āsevitaṃ bhāvetabbā bahulī-kātabbā yathayidaṃ brahma-cariyaṃ addhaniyaṃ assa cira-tthitikaṃ, tad assa bahu-jana-hitāya bahu-jana-sukhāya lokānukampāya atthāya hitāya sukhāya deva-manussaṇaṃ, katame ca te bhikkhave dhammā maya abhiññāya desitā... seyyathidaṃ cattaro satipaṭṭhānā cattaro samma-ppadhānā cattaro iddhi-padā pañcendriyāni pañca balāni satta bojjhaṅgā ariyo atthaṅgiko maggo... atha kho bhagavā bhikkhū āmantesi. haṃsa dāni bhikkhave āmantayāmi vo, vasa-dhammā saṃkhārā appamādena saṃpādethe, na ciraṃ tathāgatassa parinibbānaṃ bhaviṃsati.  
See E. Waldschmidt MPS.
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detailed analysis of the parinirvāṇa traditions also takes into account additional Chinese translations of further recensions of the same material.<sup>1</sup> All these recensions apparently include a version of the present incident, namely a summary of the Buddha's teaching based on the seven acts and given by the Buddha in the context of the announcement of his imminent parinirvāṇa.<sup>2</sup>

The Mūlasarvāstivādin version is worth setting out in full here, since it illustrates both a basic correspondence with the Pali version as well as interesting variations in matters of detail:

Then the Blessed One approached the meeting hall. Having approached he sat down on the prepared seat before the bhikṣu-saṃgha. Seated the Blessed One addressed the bhikṣus: 'Impermanent are conditions, bhikṣus, they are unstable, uncertain, their nature is to change. In so far as this is so, one should condition all conditions, one should desist (from them). So, bhikṣus, those dharmas which conduce to good and happiness in the world of the here and now, to good happiness in the future - having grasped and mastered those [dharmas], bhikṣus should thus preserve them, give instruction in them, teach them, so that the spiritual life might endure long; this will be for the good of the many, for the happiness of the many, for the sake of compassion for the world, for the benefit, good and happiness of devas and men. And what are those dharmas...? Just these, the four establishments of mindfulness, the four right abandonments, the four bases of success, the five faculties, the

1. The Dharmaguptaka Dirghāgama (trsl. Buddhayaśas and Tchou Fong-nien, 412-3 CE) = A; Buddhanirvāṇa-sūtra (trsl. Po Fa-tsou, 290-306 CE) = B; Parinirvāṇa-sūtra (trsl. 317-402 CE) = C, Mahāparinirvāṇa-sūtra (trsl. Fa-hien, 417 CE) = D. See Bareau, RBB II 4.
2. Bareau, RBB II 196: 'Cet épisode est raconté par les six MPNS. Dans-cinq d'entre eux, il suit immédiatement celui dans lequel le Buddha annonce à Ānanda le rejet de ses compositions vitales et lui fait des rapproches, alors que, dans le chinois A, il le précède immédiatement; mais, dans tous les cas, il vient aussitôt après les divers événements qui se sont déroulés près du sanctuaire de Cāpāla entre le Bienheureux et Ānanda demeurés seuls.'

five powers, the seven factors of awakening, the noble eight-factored path.<sup>1</sup>

The opening formula of this Mūlasarvāstivādin version seems to parallel in spirit what comes at the close of the Pali passage; a more direct Pali parallel to this opening formula - though still with interesting variation - is found in a different nikāya context.<sup>2</sup> The formula used in the body of the Mūlasarvāstivādin version and applied more directly to the seven sets is also slightly different from the formula used in the Pali version. Once again a direct Pali parallel to this formula exists, though it appears to be very rare in the nikāyas.<sup>3</sup> Boreau gives no information on the formulas used in the Chinese translations, but does comment that one Chinese translation details the seven sets. Two of the Chinese translations also apparently add to the list of the seven sets, between the ṛddhi-pādes

1. MPS (Waldschmidt) 222-4. atha bhagavān yenopasthāna-śīlī tenopasthānkrāntah. upasamkrāmya pureṣṭād bhikṣu-saṃghasya prajñapta evāsane nyasīdat. nigadya bhagavān bhikṣuṇ āmantrayate sma. anityā bhikṣavaḥ sarva-saṃskārā adhrvā anāśvāśikā viparipāma-dharmāno yāvad aśa eva bhikṣavaḥ sarva-saṃskārān saṃskṛitū aśa virantū. tasmāt tathā bhikṣavo ye te dharmā dṛṣṭa-dharma-hitāya samvartante dṛṣṭa-dharma-sukhāya samparāya-hitāya samparāya-sukhāya te bhikṣubhir udgṛhya paryavāpye tathā tathā dhārayitavyā grāhyatavya vacayitavyā yathedam brahma-caryam cira-śhītikam syāt tad bhaviṣyati bahu-jana-hitāya bahu-jana-sukhāya lokānukampāyarthāya hitāya sukhāya deva-manuṣyānām. katame te dharmā dṛṣṭa-dharma-hitāya samvartante... tadyathā catvāri smṛty-upasthānāni catvāri samyak-prahāṇāni catvāri ṛddhi-pāḍāḥ pañcendriyāni pañca balāni sapta bodhy-āṅgāny āryāṣṭāṅga mūlāni. Cf. Divyāvadāna (ed. E.B. Cowell and R.A. Neil, Cambridge, 1886), pp. 207-8.
2. Cf. D II 198: evam aniccā kho ānanda saṃkhārā evam addhuvā... anasāsikā kho ānanda saṃkhārā, yāvañ c'idaṃ ānanda aśa eva sabba-saṃkhāreṣu nibbinditū aśa virajjitū aśa vimuccitū.
3. At A IV 281-9 (passim) we find cattāro dhammā kula-putassa diṭṭha-dhamma-hitāya samvattanti, diṭṭha-dhamma-sukhāya, and cattāro dhammā kula-putassa samparāya-hitāya samvattanti samparāya-sukhāya. According to PTC (s.v. diṭṭha-dhamma-sukhāya, -hitāya) this is the only occurrence in the Pali canon.



and indriyas, the four dhyānas.<sup>1</sup> I shall return to the significance of this below. Finally one should note that the Mūlasarvāstivādin version of the Mahāparinirvāṇa-sūtra gives the seven sets in another context as well, namely the context of the Buddha's first illness and his remark concerning the closed fist of the teacher.<sup>2</sup>

Already, I think, we have good grounds for thinking that as far as the early Buddhist tradition is concerned, the seven sets should be seen as encapsulating the essential teaching and practice of Buddhism.<sup>3</sup>

As far as the Pali canon is concerned, however, there are a number of passages citing the seven sets that bear close comparison with this Mahāparinibbāna-sutta passage. Although these passages seem to have been largely overlooked, they do, I think, make the nature of the appeal to the seven sets rather clearer.

The Pasādikā-sutta<sup>4</sup> opens with the Buddha dwelling among the Sakkas immediately after the death of Nigaṇṭha Nāthaputta at Pāvā. The sutta then recounts how at Nigaṇṭha Nāthaputta's death the Nigaṇṭhas

1. Bareau, RBB II 202. Cf. Warder, IB, p. 77.

2. There is a lacuna in the Sanskrit manuscript at this point : mama khalv ānanda naivam bhavati mamāsti bhikṣu-saṅghaḥ. ahaṃ bhikṣu-saṅgham pariharisyāmi [lacuna] tadyathā catvāri smṛty-upasthānāni... (MPS 1977). Snellgrove (*op.cit.* p. 401) translates the relevant portion from the Tibetan as follows: 'Ananda, I do not have the idea that the order of monks is mine, that I must cleave to the order and lead it, so how should I have a last exhortation, even a slight one, with which to instruct the order? Whatever teachings I have had which were relevant to the order of monks, I have already taught them as the principles which must be practised, namely the four smṛty-upasthānas... As Buddha I do not have the closed-fistedness of a teacher who thinks he must conceal things as unsuitable for others.'

3. Cf. Warder, IB, pp. 81-2.

4. D III 117-41.

become split and start quarrelling with each other. Cunda Samanuddesa relates the matter to Ānanda who suggests that they put it before the Buddha. The Buddha responds with a discussion of the relationship between teacher (aarṭhar), dhamma and pupils (sāvaka).<sup>1</sup> He concludes that although he is now old, dhamma is well proclaimed by him, an arahat and sammāsambuddha; among his pupils are bhikkhus and bhikkhunīs who are elders, middle-aged and novices, among his pupils are both upāsakas and upāsikās. He continues:

A man speaking rightly who would say of something, 'The spiritual life is well proclaimed - accomplished and complete in every respect, without deficiency and without excess, well set forth, whole and complete', would say it of this [spiritual life, this dhamma] [2]. So, Cunda, regarding those dhammas which I have known directly and taught to you, you should all meet and come together to chant meaning for meaning, word for word, and not to dispute so that the spiritual life might continue and endure long; this will be for the good of the many, for the happiness of the many, for the sake of compassion for the world, for the benefit, good and happiness of devas and men. And what, Cunda, are those dhammas...? Just these, the four establishments of mindfulness... the noble eight-fold path.[3]

This passage marks what is more or less the halfway point in the Pasādika-sutta and as such seems to act as a kind of pivot for the sutta as a whole. The sutta continues by detailing what are in

1. D III 125-6.
2. So Sv III 911.
3. D III 127-8: yam kho taṃ Cunda sammā-vadamāno vadeyya: sabbhikkhā-sampannā sabbhikkhā-paripūrā anūnā anadhikā svākkhātā kevala-paripūrā brahma-cariyā suppakasitā ti idaṃ eva taṃ sammā-vadamāno vadeyya... suppakasitā ti. tasmā iha Cunda ye vo mayā dhammā abhiññā desitā tattha sabbeheva sammā samaggaṃ atthena attham vyākhanena vyākhanā samāyitabbā no vivaditabbā yathayidaṃ brahma-cariyā addhaniyā assa cira-tthitikaṃ... katame ca te Cunda dhammā... seyyathidaṃ cattāro satipaṭṭhānā... ariyo atthaṅgiko maggo...

effect a number of ways in which the tradition of the teacher and his pupils can be preserved. The emphasis is on avoiding dispute and reaching clear agreement : the bhikkhus should not quarrel, on the other hand they should not allow the tradition to be distorted.

The second passage I wish to consider here comes from the Sāmagāma-sutta.<sup>1</sup> In many ways this has the appearance of an alternative Majjhima-nikāya version of the Dīgha-nikāya's Paṣāḍika-sutta. Apart from the mention of the Buddha's specific place of residence among the Sakkas at Sāmagāma, the Sāmagāma-sutta opens in exactly the same manner as the Paṣāḍika-sutta: Nigaṇṭha Nālhaputta has just died and the Nigaṇṭhas become split and begin quarrelling; Cunda Samaṇuddesa and Ānanda put the matter before the Buddha.<sup>2</sup> This time, however, Ānanda concludes with a more specific point:

This occurs to me, lord: let not a dispute arise in the saṃgha after the passing of the Blessed One. Such a dispute would be to the detriment, unhappiness and disadvantage of the many; it would be to the detriment and suffering of devas and men.[3]

2. Interestingly the Saṃgīti-sutta (D III 207) is said to have been delivered by Sāriputta also at the time of Nigaṇṭha Nāthaputta's death, when the Buddha was staying at Pāvā in the mango-grove of Cunda Kammārputta (who prepared the Buddha's last meal). Bareau (RRB II 254-5) comments on the possible association of the name Cunda (both laymen and bhikkhu) with the city of Pāvā in Buddhist tradition. As a great 'compendium' of dhammas the Saṃgīti-sutta would also seem to act as a point of reference in the settling of disputes, it too opens with the formula concerning the long duration of the spiritual life for the good of the many.
3. M II 245: taṃsa mayham bhante evaṃ hoti mā heva bhagavato accayena saṃghe vivādo uppajjī, so vivādo bahu-<sup>1</sup>anahitāya bahu-<sup>2</sup>janasukhāya bahuno janassa anattthāya ahitāya dukkhāya deva-manussaṇaṇa ti.

The Buddha responds:

What do you think, Ānanda? Those dhammas which I have directly known and taught to you, namely the four establishments of mindfulness... the noble eight factored path - regarding these dhammas, Ānanda, do you see any two monks who have opinions at variance with one another?<sup>[1]</sup>

Ānanda replies that he does not but suggests that after the Buddha's passing those who live taking him as their refuge (paṭissayamāna) might become involved in dispute about the proper way of life (ajjhāṭive) and about the code of discipline (adhipātimokkhe),<sup>2</sup> and that this would be to the disadvantage of the many. The Buddha, however, replies that dispute about such matters is of little matter (appa-mattaka); it is dispute about the path (magga) and the way (paṭipadā) that is really to the disadvantage of the many. The Buddha then proceeds to detail six roots of dispute (vivada-mūla) and how they are to be abandoned, four points that can constitute matters of formal controversy (adhikaraṇa), seven ways of settling such matters,<sup>3</sup> and six dhammas that make for affection and concord amongst fellow spiritual practitioners.

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1. M II 245: taṃ kiṃ maññasi Ānanda ye vo maya dhammā abhiññā desitā seyyathidaṃ cattāro satipaṭṭhānā... ariyo attabhāgiko maggo passasi no tvam Ānanda imesu dhammesu dve pi bhikkhū nānāvede ti.

2. On these terms cf. CPD s.vv. ajjhāṭive, adhipātimokkhe: 'with regard to the rigours of the regimen' and 'regarding the code of discipline' respectively; CPD refers to Ps IV 38 for technical definitions.

3. These seven adhikaraṇa-samatha-dhammas constitute the last seven rules of the patimokkha; their equivalents are also found in the Mūlasarvāstivādin and Mahāsāṃghika Prātimokṣa-sūtras, see C. Prebish, Monastic Discipline, Pennsylvania, 1975, pp. 106-9.

The last passage I wish to consider here is taken from the Kinti-  
sutta - the sutta that immediately precedes the Sāmaṇa-sutta. This  
 sutta begins with a question put by the Buddha to the bhikkhus:

What do you think of me, bhikkhus? That the samaṇa Gotama  
 teaches dhamma for the sake of the robe? Or that the samaṇa  
 Gotama teaches dhamma for the sake of alms... or for the sake of  
 lodgings... or for the sake of different states of being?[2]

The bhikkhus reply that they do not think in this way, but rather that  
 'as one who is compassionate, desirous of good, the Blessed One  
 teaches dhamma out of compassion' (anukampako bhagavā hitesī anukampam  
upādāya dhammam deseti). Immediately the Buddha responds:

So, bhikkhus, there are those dhammas that I have directly known  
 and taught to you, namely the four establishments of  
 mindfulness... the noble eight-factored path. You should all  
 train yourself therein united, in concord, not disputing.  
 While you are training yourselves united, in concord, not  
 disputing there might be two bhikkhus who hold opinions about  
 dhamma[3] at variance with one another.[4]

The Buddha then goes on to discuss ways of dealing with possible areas  
 of contention and friction : where there is disagreement about meaning  
 and wording (both together and each separately); where a bhikkhu

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1. M II 238-43.
  2. M II 238: kinri vo bhikkhave mayi hoti. cīvara-hetu samaṇo Gotamo  
dhammam deseti piṇḍa-pāta-hetu vā... senāsana-hetu vā... iti  
bhavaḥbhava-hetu vā...
  3. On abhi-dhamme in this passage see CPD s.v. abhidhamma and Norman, PL,  
 p. 97.
  4. tasmiṃ iha bhikkhave ye vo mayā dhammā abhiññā desitā seyyathidaṃ  
cattāro satipaṭṭhānā... ariyo aṭṭhaṅgiko maggo, tattha sabbeheva  
samaggehi sammadamānehi avivadamaṇehi sikkhitaḥ. tesaṃ ca vo  
bhikkhave samaggānam sammadamānānam avivadamaṇānam sikkhatam  
siyamsu dve bhikkhū abhi dhamme nānāvādā.

commits some offence (āpatti) or transgression (vītikamma); where argument and ill-feeling exist between two groups.

These four passages beginning with the Mahāparinibbāna-sutta all more or less concern themselves with the long term fortunes of the sangha and the maintenance of the tradition established by the Buddha. The nature of the appeal to the seven sets in this particular context is worth considering carefully. In all four passages the seven sets are described as dhammas that the Buddha has gained direct knowledge (abhiññā) of and then taught to the bhikkhus. For their part, the bhikkhus should grasp these dhammas well (sādhukam uggahetvā), practise them (āsevitabba), develop them (bhāvetabba), make them great (bahulīkāttabba) - so the Mahāparinibbāna-sutta; they should come together and with regard to these dhammas (tattha) they should chant meaning for meaning and word for word (atthena attham vyañjanena vyañjanam sangāyitabbaṃ) and not dispute - so the Paṇāśika-sutta; they should train themselves in these dhammas united, in concord and without disputing - so the Kinti-sutta. The Sāmaggīya-sutta opens with the question of dispute, but, says the Buddha, there is no dispute among the bhikkhus about the dhammas embraced by the seven sets; we are then told that disputes about the details of the way of life are of little importance; it is disputes about the path and way that matter. The implication seems clear : if the bhikkhus preserve the dhammas embraced by the seven sets in the above manner, then no disputes of importance will arise and the tradition will be preserved for the good and benefit of the many. The Mahāniddesa, apparently taking up this notion, states that agreement about dhammas (dhamma-sāmaggi) consists in the seven sets - collectively they find

satisfaction, clarity, stillness, release (te ekato pakkhandanti  
pasāḍanti santiṭṭhanti vimuccanti); there is no dispute or argument  
about these dhammas (na tesāṃ dhammānaṃ vivādo vippavādo atthi).<sup>1</sup>

The first thing that follows from this is, I think, that the appeal to the four establishments of mindfulness, and the rest, is not an appeal to dhammas as 'teachings' or 'doctrines' - at least not in the limited sense of a body of teachings or doctrines that can exist apart from the actual experience and practice of those teachings, apart from the actual path and way. The nature of the appeal to the seven sets is a matter of appeal to practice and experience rather than an appeal to theory and scripture. The appeal ultimately rests on the fact that the seven sets embrace dhammas that the bhikkhu can gain personal direct knowledge of, they constitute dhamma that is 'to be known by the wise each one for himself' (paccattaṃ veditabbo viññuhi).<sup>2</sup>

It might be objected that in talking of 'chanting meaning for meaning and word for word' the Pasādika-sutta especially implies precisely an appeal to scriptural authority. This raises the question of the proper understanding of the notion of dhamma in the nikayas, the question of the relationship between what the commentaries call dhamma as 'tradition' (pariyatti, āgama) and dhamma as practice and attainment (paṭipatti, paṭivedha, adhigama).<sup>3</sup> I shall return to this presently. However, it seems to me that the appeal to the seven sets is a classic instance showing that the authority of the former rests

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1. Nidd I 132.

2. E.g. D II 93.

3. On these terms see J.R. Carter, op.cit., pp. 131-5.

in its capacity to conduce to the latter. The yardstick is a practical test.

The question of difference of opinion over meaning (attha) and wording (vyañjana) is in fact dealt with in some detail in the Kinti-sutta. Difference of opinion over vyañjana is once more regarded as something of little consequence (appa-mattaka).<sup>1</sup> Difference of opinion over attha is a potentially more serious affair. The solution proffered here seems to be that the two sides in a dispute over attha should accept that some matters may be hard to grasp (duggahīta) others easy (sugahīta).<sup>2</sup> I take it that this implies that since differences of opinion over the satipaṭṭhānas and so on ultimately concern quite subtle matters of practical experience, bhikkhus should guard against attachment to particular interpretations of their theoretical formulation. Whether this is so or not, it seems to me that the appeal to the seven sets must be taken as in exactly the same spirit as the formula I quoted in connection with the satipaṭṭhānas and which occurs in the Mahāparinibbāna-sutta in the context of Ānanda's request for some final instruction from the Buddha:

Therefore, Ānanda, you should dwell with yourselves as island, with yourselves as refuge, not with some other refuge; with dhamma as island, with dhamma as refuge, not with some other refuge.[3]

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1. M II 240. An example of difference with regard to vyañjana is given at Ps IV 29 as satipaṭṭhāno (masculine) and satipaṭṭhānaṃ (neuter).
  2. M II 239-41.
  3. Cf. above, pp. 130, 435-6.



A passage that bears some resemblance to the four passages so far considered is found in the Sampasādanīya-sutta.<sup>1</sup> Here the seven sets are simply listed as skilful dhammas taught by the Buddha:

Now, lord, this is unsurpassable: the way the Blessed One teaches dhamma with regard to skilful dhammas. Therein these are skilful dhammas, namely the four establishments of mindfulness... the noble eight-factored path. Here, lord, a bhikkhu by the destruction of the āsavas himself knows directly in the here and now, realizes, attains and dwells in the freedom of mind, the freedom of wisdom that is without āsavas.[2]

This then is the first of the sixteen anuttariyas or 'unsurpassables' of the Buddha. The practical way in which the seven sets collectively constitute the highest realization of the Buddhist path is here explicit.

Returning to the usage of the seven sets as a reference point or yardstick in order to preserve and maintain the tradition, this invites comparison with the principle cited in connection with the four mahāpadessas or 'great authorities'.<sup>3</sup> According to this principle any statements or expressions (pada-vyañjana) that are claimed by a bhikkhu to have the status of dhamma-vinaya or the instruction of the teacher (satthu sāsanaṃ) are 'to be grasped well and brought into sutta and compared with vinaya; if being brought into

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1. D III 99, 116.
  2. D III 102, aparāṃ pana bhante etad anuttariyaṃ yathā bhagavā dhammaṃ deseti kusalessu dhammesu, tetr'ime kusalā dhammā seyyathidam catūro satipaṭṭhānā... ariyo attahagiko maggo. idha bhante bhikkhu āsavanaṃ khayā anāsavaṃ ceto-vimuttiṃ pañña-vimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati. (Cf. also S III 94-9, cited above, p. 293.)
  3. D II 123-6, A II 167-70.

sutta they do in fact enter into sutta, if being compared with vinaya they do in fact bear comparison with vinaya' (tāni pada-vyañjanāni sādhuṇaṃ uggahetvā sutte otāretabbāni vinaye sandassetabbāni... tāni ce sutte otariyamānāni vinaye sandassiyamānāni sutte c'eva otaranti vinaye ca sandissanti). then one should conclude that the statements and expressions in question do represent the word of the Buddha. Etienne Lamotte has discussed the mahāpadesas at some length in two contexts. Commenting in the Traité on the question of the criterion of authenticity he says:

Le point de vue orthodoxe, traditionaliste est celui du pieux Aśoka dans l'édit de Bairat... <<Tout ce qu'a dit le bienheureux Buddha est bien dit>> (e kechi bhaṃte bhagavatā buddhena bhāsita sarve se subhāsita). Par conséquent, diront les rédacteurs du canon, pour savoir si une doctrine ou un texte est parole du Buddha, il faudra le confronter avec les recueils d'écritures bouddhiques qui seuls font autorité.[1]

He goes on to paraphrase the passage concerning the mahāpadesas as follows:

Quand un texte est proposé... il faut voir si ce texte (pada-vyañjanāni) se trouve dans le Sūtra (sutte otaranti) et apparaît dans le Vinaya (vinaye sandissanti).{2}

He goes on to suggest that with the development of Buddhist literature, it is increasingly the intrinsic merits of the text itself that determines its acceptance or otherwise as the authentic word of the Buddha:

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1. Lamotte, Traité I 80.
  2. Id., p. 81.

Finalement le critère d'autorité est complètement abandonné. Pour admettre un sūtra, on ne s'inquiète plus de savoir s'il a été prêché par le Buddha en un lieu donné à telle ou telle personne; on se demande seulement si les doctrines qu'il renferme sont, oui ou non, utiles et profitables. C'est le triomphe de la critique interne sur la critique externe, du subjectivisme sur l'objectivité. L'ancienne formule <<Tout ce que le Buddha a dit est bien dit>> est renversé et on proclame communément: <<Tout ce qui est bien dit a été dit par le Buddha>>.[1]

Certainly Lamotte here regards this way of thinking as typical of a later text such as the \*Mahāprañāpāramitā-sāstra, but rather curiously in a footnote on the next page he quotes an Anguttara passage: yaṃ kiñci<sup>2</sup> subhāsitam sabbam tam bhagavato vacanam. In all this Lamotte appears to understand the mahāpadesa passage primarily in terms of an appeal to a commonly accepted corpus of literary texts. Elsewhere,<sup>3</sup> however, he prefers to understand it precisely in the light of the fact that ancient Buddhism lacked an agreed and fixed canon of scriptures. This is surely nearer the truth:

In order that a text proposed with reference to one of the four Great Authorities be guaranteed, it is not necessary for it to be literally reproduced in the Scriptures, it is enough that its general purport be in keeping with the spirit of the Sūtras, the Vinaya and the Buddhist doctrine in general.[4]

He goes on to cite the Nettipakaraṇa in support of this conclusion.

More recently L.S. Cousins too has suggested that the particular terms of

1. Id., pp. 81-2.
2. A IV 164, quoted Lamotte, Traité I 84 (n.2).
3. 'The Assessment of Textual Authenticity in Buddhism', BSR I (1983-4), pp. 4-15 (originally published as 'La critique d'authenticité dans le bouddhisme', India Antiqua, Leiden, 1947, pp. 213-22; although published 2 years before the appearance of Traité I it seems likely that this represents Lamotte's more considered opinion; the mahāpadesa are discussed again briefly at HBI, pp. 180-1).
4. Id., p. 13.

the mahāpadessa passage (otaranti and sandissanti) should be understood in the light of the traditions preserved by the Petākopadesa and Nettipakkaraṇa.<sup>1</sup> According to these, categories such as the aggregates (khandha) spheres (āyatana), elements (dhātū), truths (sacca) and conditioned arising (paṭicca-samuppāda) are to be used to analyze the contents of a discourse and place it in its context in the teaching as a whole:

What is envisaged for sutta is not then a set body of literature, but rather a traditional pattern of teaching. Authenticity lies not in historical truth, although this is not doubted, but rather in whether something can accord with the essential structure of the dhamma as a whole. If it cannot, it should be rejected. If it can, then it is to be accepted as the utterance of the Buddha. We may compare from the later commentarial tradition: 'Whosoever... might teach and proclaim the dhamma, all that is accounted as actually taught and proclaimed by the Teacher.' [2]

I think the usage of the seven sets collectively in the passages that have been under consideration begins to throw some light on what is happening here, and also shows why any notion of a gradual shift from a principally text based criterion of authenticity to one based on practical merit is misconceived. Our problem is the very notion of dhamma in Buddhist literature. In contexts where there is a question of the Buddhist tradition it is all too easy to render 'dhammas' as 'teaching' or 'doctrine', yet this fails to convey a fundamental nuance of the notion of dhamma. There is in the appeal to the seven sets a kind of equivocation that is inherent in the notion of dhamma as at once truth itself - truth that is to be

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1. Denwood and Piatigorsky, BSAM, pp. 2-3. The relevant passages are Pet 11, 98-101; Nett 21-2, 63-70 107. Cf. Jaini, Abhidh-df, Introduction, p. 27 on Nett.
  2. Denwood and Piatigorsky, BSAM, p. 3.

directly known and realized - and teachings about the truth - teachings that indicate how the truth is to be directly known and realized.

What, I think, needs to be distinguished here are two conceptual pairs. The first pair contrasts dhamma as tradition with dhamma as path; the second pair dhamma as the teaching of specifically the historical Buddha, the samana Gotama, with dhamma as the teaching of all buddhas and wise men. What is important is that there exists a certain parallelism between these two pairs: the first members of each pair are related, as are the second members of each pair. So, dhamma as tradition is represented basically by the Tipiṭaka; what the Tipiṭaka contains is the theory or teaching about dhamma as path, dhamma that is to be put into practice, directly known and realized. Now what is remembered in the Tipiṭaka is basically considered to be the teaching of one particular historical teacher, namely the samana Gotama. But the teaching of the samana Gotama is not regarded as his original invention or discovery, it is the teaching common to all buddhas; dhamma is not just samana Gotama's 'truth', it is the 'truth' of all buddhas; it is a 'truth' that potentially all can come to know directly. In other words the first member of each of the conceptual pairs that I have distinguished is particular and historical in nature, the second member is universal and transcendent.

In the appeal to the seven sets as a reference point of truth, there is a sense in which the four elements that make up the two conceptual pairs revolve around the seven sets. The seven sets can be singled out as a constant point of reference because they encapsulate dhamma

that is at once the tradition of the samaṇa Gotama and dhamma that is to be personally and individually directly known. If one asks why the appeal is not made to the aggregates, spheres, elements, truths or conditioned arising, then the answer must be, I think, that these items of the teaching are in some sense subordinate to the seven sets; knowledge of them only exists to the extent that the seven sets are directly known and realized, developed, made great; that is to say, they are not so much dhamma that is to be developed (bhāvetabba) and realized (sacchikātabba) as dhamma that is to be fully known (pariññeyya). I drew attention in an earlier chapter to reasons for thinking that the criterion of 'truth' in Buddhist thought was always more or less the usefulness or profitability of something; the question asked was: 'In what way does this conduce to the goal, the cessation of suffering?' And in the context of the appeal to the seven sets it seems that teachings about the satipaṭṭhānas and so on could only be considered as 'authentic' or 'true' in so far as they conduce to direct knowledge and realization of them.

As a footnote to this discussion I wish to draw attention to one more passage, which relates how the chief of the asuras, Paṇḍarāda, visits the Buddha who asks him what wonderful and marvelous things (acchariyaṃ abbhutā dhammā) asuras perceive in the great ocean and which cause them to delight in it. Paṇḍarāda lists eight such things. The Buddha responds by listing eight corresponding wonderful and marvelous things that bhikkhus perceive in the dhamma-vinaya and which cause them to delight in it. The seventh in the list is of relevance here. Just as the ocean has many and various treasures (bahu-ratana, aneka-

ratana) such as pearls, jewels, lapis lazuli, shells, crystal, coral, rubies, silver, gold and emeralds, so too does the dhamma-vinaya have many and various treasures, namely the four establishments of mindfulness, the four right endeavours, the four bases of success, the five faculties, the five powers, the seven factors of awakening and the noble eight-folded path.<sup>1</sup> The way in which the seven sets are singled out here as the jewels or treasures of the Buddha's dhamma-vinaya seems to represent a poetic and imaginative echo of the appeal to the seven sets as dhammas directly known by the Buddha and subsequently taught to his pupils.

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1. The whole basic passage listing the two sets of eight dhammas occurs four times in the Pali canon: A IV 197-204 (which I follow here) has the Buddha in conversation with Pahārāda; at A IV 204-8 the passage is introduced by an incident concerning the recital of the pātimokkha after which the Buddha alone simply lists the two sets of eight items; Ud 51-6 is identical with this latter version except that an udāna (= Th 447) is appended; Vin II 236-40 again follows this second version except that certain words are transposed to the end of the passage. Frauwallner (EVVBL, pp. 147-8) argues that A IV 197-204 represents the earliest version.

### 3. The seven sets as the path

I have already suggested that the appeal to the seven sets as a yardstick or reference point must ultimately be seen as an appeal to dhamma as practice and realization - that is, to dhamma as path. The association of the seven sets with the path is also already apparent in the characterization of each one of the seven sets in turn as the middle way between the ways of sensual indulgence and 'burning away'.<sup>1</sup>

A succinct and explicit characterization of the seven sets as path (magga) occurs in the ancient expositions or 'old commentary' to the fourth 'offence involving defeat' (pārājika) and eighth 'offence involving expiation' (pacittiya) in the Vinaya-piṭaka.<sup>2</sup> The fourth pārājika is said by the Buddha to consist in a bhikkhu's announcing an attainment beyond normal human capacity (uttari-manussa-dhamma), saying that he sees when in fact he does not. A detailed exposition of this then follows in which the term uttari-manussa-dhamma is defined as jhāna, liberation (vimokkha), concentration (samādhi), attainment (samāpatti), knowledge and vision (ñāna-dassana), development of the path (magga-bhāvanā), realization of the fruit (phala-sacchikiriya), abandonment of defilement (kilesa-pahāna), the absence of the hindrances from the mind (vinīvaragatā cittassa), 'delight in empty-dwellings' (saṇṇāgare abhirati). The expression magga-bhāvanā is in turn explained as cattāro satipaṭṭhānā cattāro samma-ppadhānā cattāro iddhi-pāḍā pañca indriyāni pañca balāni

1. See above, p. 381; another passage I have already considered and which is also suggestive of the notion of the 7 sets as the path is S III 94-9 (see, p. 293).
2. Vin III 87-109 (4th pārājika); IV 23-30 (8th pacittiya).



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satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo. It might be felt that this already simply reflects later abhidhamma conceptions, since the date of this old commentary embedded in the text of the Pali Vinaya-piṭaka is difficult to determine with any precision.<sup>2</sup>

Certainly, as I stated at the outset of this study, later treatises of different traditions provide treatments of the seven sets that identify them with the path (magga/mārga) in a variety of ways. At this point I should like to begin to look more closely at the possible nikaya antecedents of this.

A good place to start is a sutta I referred to above in connection with the noble eight-factored path, the Mahāsāḷāyatanika-sutta.<sup>3</sup> According to this sutta when the bhikkhu does not know and does not see according to what is (aṭṭhaṃ apassaṃ yathā-bhūtaṃ) the six senses, the six kinds of sense object, their contact or interaction (saṃphassa) and the feeling that arises conditioned by their interaction (saṃphassa-paccaya uppajjati vedayitaṃ), then he is impassioned (sarajjati) with regard to these things; the five aggregates of grasping continue to perpetuate themselves (āyatinaṃ

1. Vin III 93, 94, 95, 97. The exposition of the 8th pācittiya is similar to that of the 4th pārājika, the difference being that the claim to uttari-manussa-dhamma is not false, but is made to one who has not received upasampadā; for the seven sets as magga-bhāvanā see Vin IV 26, 27, 28.
2. K.R. Norman (PL, p. 19) suggests that its method of word analysis (pada-bhājanīya) perhaps indicates that it belongs to the same period as the Niddesa, that is more or less to the latest stratum of the canon. He goes on to comment (*Id.*, p. 21) that the Sanskrit text of the Mahāśāṅghika-Lokottaravādin Bhikṣuṇī-vinaya includes a word commentary that is not the same as the Pali pada-bhājanīya.
3. M III 287-90.

pañc'upādāna-kkhandhā upacāyam gacchanti), and in the end he experiences suffering of both body and mind (so kāya-dukkham pi ceto-dukkham pi patisaṃvedeti). However, when the bhikkhu does know and see according to what is the six senses, the six kinds of sense-object, their interaction and the feeling that arises conditioned by their interaction, then he is not impassioned with regard to these things, the five aggregates of grasping diminish in the future (āyatim pañc'upādāna-kkhandhā apacāyam gacchanti) and eventually he experiences happiness of both body and mind (so kāya-sukham pi ceto-sukham pi patisaṃvedeti).

The view of one who exists accordingly is his right view (yā yathā-bhūtaṃ dīṭṭhi sassa hoti sassa-dīṭṭhi)!; the thought of one who exists accordingly is his right thought; the striving of one who exists accordingly is his right striving; the mindfulness of one who exists accordingly is his right mindfulness; the concentration of one who exists accordingly is his right concentration. His bodily actions, his actions of speech and his livelihood have been previously well purified (pubbe va kho pañ'sassa kāya-kammaṃ vacī-kammaṃ sīlīno supariuddho hoti). Thus for him the noble eight-factored path reaches full development (bhāvanā-paripūriṃ gacchanti).

As he develops the noble eight-factored path thus, the four establishments of mindfulness also reach full development (cassa evaṃ imā ariya aṭṭhaṅgikā magga bhāvayato cattāro pi satipatthānā bhāvanā-paripūriṃ gacchanti); the four right

1. Miss Horner translates: 'Whatever is the view of what really is, that is for him right view; whatever is aspiration for what really is, that is for him right aspiration...' (M Trl III 337-8). But it seems more natural to take yathā-bhūtaṃ as balanced by assa (K.R. Norman, private communication), in which case yathā-bhūtaṃ refers back to the bhikkhu who knows and sees the senses etc. in accordance with what is, and experiences bodily and mental happiness; this at least is how the commentary takes it: 'yathā-bhūtaṃ: of the one who has become endowed with mental happiness associated with skilful consciousness' (kusalā-citta-sampayutta-ceto-sukha-samāgī-bhūtaṃ). (Ps V 103). Some MSS read yathā-bhūtaṃ, as does Vibh-a 319 in quoting this passage.

endeavours... the four bases of success... the five faculties... the five powers... the seven factors of awakening also reach full development. For him these two dhammas, calm and insight (samatho ca vipassana ca), occur yoked together (yuganandha).[1]

And so the exposition concludes that the dhammas that should be fully known (pariññeyya) by direct knowledge (abhiññā), namely the five aggregates of grasping, are fully known; the dhammas that should be abandoned by direct knowledge, namely ignorance and craving for existence (avijjā ca bhāva-taṇhā ca), are abandoned; the dhammas that should be developed by higher knowledge, namely knowledge and freedom (vijjā ca vimutti ca), are realized. So when a bhikkhu brings to fulfilment the development of the noble eight-factored path, he at the same time brings to fulfilment the development of the four satipatṭhānas and so on. In other words, the final stage of the development of the noble eight-factored path represents the culmination of the development of all seven sets.

Already, it is not so hard to see how we get from here to the more specific and technical formulations of the Visuddhimagga (when it says that the seven sets are associated with the transcendent path and fruit moments) or the Abhidharmakośa (when it uses the seven sets to characterize the successive stages of the path). In fact, viewed in the light of the Mahāsaṅgāyatanika-sutta the shift represented by the later formulations becomes really rather subtle. It is a question not so much of a radical recasting of the nikāya thought world as of gently placing a finger upon something that is rather intangible and elusive in the nikāya formulations. The spirit of the later

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1. M III 289.

formulations is certainly not entirely inconsonant with the spirit of the nikāya formulations.

Nor is the Mahāsaḍḍatanika formula an isolated instance. The mahā-vagga of the Samyutta-nikāya makes quite a lot of a slightly different version of the same formula. This version is initially given in full in the magga-samyutta with an introductory simile:

As, bhikkhus, in the sky various winds blow: east winds and west winds, north winds and south winds, winds of dust and winds free of dust, cool winds and warm winds, gentle winds and strong winds - just so, bhikkhus, when a bhikkhu develops and makes great the noble eight-factored path, the four establishments of mindfulness also reach full development; the four right endeavours... the four bases of success... the five faculties... the five powers... the seven factors of awakening also reach full development.[1]

The usage of this formula in the mahā-vagga is particularly interesting in that, apart from its occurrence in the magga-samyutta, it is also understood to occur in each of the relevant samyuttas: the bojjhaṅga-, saṭipatṭhāna-, indriya-, samma-ppadhāna-, bala- and iddhi-pāda-samyuttas; in addition it is also understood to occur in the jhāna-samyutta - a fact of special interest. However, in the case of each of these repetitions the occurrence of the formula is indicated only by a mnemonic verse and not given in full.<sup>2</sup> Presumably what is intended is not mere repetition but that the relevant categories should be substituted in the original formula for the noble eight-factored path. This is clearly the procedure that operates for the

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1. S V 49.

2. The simile occurs in the balakaraṇiya-vagga of the mahā-vagga which is common to the samyuttas mentioned above; for the relevant mnemonic verses see S V 136, 138, 191, 240, 246, 250, 252, 291, 309.

other formulaic treatments that are indicated by mnemonic verse in the mahā-vagga. Unless this is so it is difficult to see how the formula might be made relevant to the jhāna-samyutta. In this particular case the formula should read, I think:

Just so, bhikkhus, when a bhikkhu develops and makes great the four jhānas, the four establishments of mindfulness also reach full development; the four right endeavours... the noble eight-factored path also reaches full development.

This association of the four jhānas with the seven sets is in itself of some importance and significance since it seems to correlate with the same association found in two of the Chinese translations of the Mahāparinirvāṇa-sūtra.

The casting of each of the seven sets in turn in the role played by the noble eight-factored path in the initial version brings to the fore a dimension that is really only latent in the Mahāsaṅgāyatanika version: the bringing to a state of full development of any one of the seven sets involves also the bringing to a state of full development of each of the other sets; one set cannot be fully developed without at the same time the other sets being fully developed. That is to say, any one of the seven sets is seen as embracing all seven.

This kind of notion has already in part been adumbrated especially in Chapters I and II where I drew attention to the way in which the nikāyas on occasion fit the stages of the Buddhist path into the structure of either the four satipatthānas or the four sammapadhānas. Moreover, one has only to consider for a moment the items that constitute the seven sets and the way in which these are defined

in the nikāyas in order to realize the extent of the overlap and cross-referencing inherent in the basic nikāya treatment of the sets.

Finally, the Nettipakaraṇa - a text in which the association of the expression bodhi-pakkhiyā dhammā has become more or less firmly associated with the seven sets - gives another slightly different version of the Mahāsālayatanika formula:

When the four establishments of mindfulness are being developed, the four right endeavours reach full development (catusu satipatthānesu bhāviyamānesu cattāro samma-ppadhānā bhāvanā-pāripūriṃ gacchantī); when the four right endeavours... the four bases of success... the five faculties... the five powers... the seven factors of awakening are being developed, the noble eight-factored path reaches full development. What is the reason? All dhammas leading to awakening, contributing to awakening by reason of the characteristic of leading out have one characteristic (sabbe hi bodha-gama dhammā bodhi-pakkhiyā niyyānika-lakkhaṇena eka-lakkhaṇā).[1]

The wording here brings out even more explicitly the relationship of reciprocity that exists between the seven sets, and brings us one step nearer, I think, to the more technical abhidhamma formulations. This principle of reciprocity is summed up in the Peṭakopadesa as 'when one dhamma that contributes to awakening is spoken of, then all dhammas that lead to awakening are spoken of' (ekamhi bodhi-pakkhiyā-dhamme<sup>2</sup> vutte sabbe bodha-gamaniyā dhammā vuttā).

Before turning to a number of other similes that illustrate the process of the development of the seven sets, I should briefly mention

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1. Nett 31, 83; cf. Mil 358.

2. Peṭ 188.

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the treatment of the sets in the Pinḍapāṭapārisuddhi-sutta. This is perhaps the most developed account of the path incorporating the seven sets in the nikāyas. In this sutta the Buddha gives an account of how a bhikkhu should proceed if he wishes to dwell 'by the dwelling of emptiness' (suññatā-vihārena). First he should reflect on (paṭisañcikkhitabbam) his aims round and consider whether or not there was any compulsion (chanda), desire (rāga), hate (dosa), delusion (moḥa), repugnance (paṭigha) with regard to the objects of the five senses and the mind. If there was, then the effort should be made (vāyāmitabbam) for the abandoning (paḥānaya) of unskilful dhammas; if there was not, then he should dwell in joy and gladness training day and night in skilful dhammas (bhikkhūnā ten'eva pīti-pāmujjena vihatābbam <sup>2</sup> ahorattānusikkhinā kusalesu dhammesu).

Next the bhikkhu should reflect on the five kinds of sensual desire (kāma-guna): are they abandoned in him? If not he should make an effort for their abandonment; if they are, he again should train himself night and day in skilful dhammas. In precisely the same way the bhikkhu considers whether the five hindrances (nīvaraṇa) are abandoned; whether the five aggregates of grasping are fully known (pariññāta); whether in turn the four satipaṭṭhānas, four samma-ppadhānas, four iddhi-pādas, five indriyas, five baḷas, seven bojjhaṅgas and ariya aṭṭhaṅgiko maggo are developed (bhāvita); whether calm and insight are developed; and whether knowledge and freedom are

1. M III 293-7.

2. Miss Horner takes vihatābbam here as if from viḥaṭṭi; apart from sense, ten'eva tvam Rāhula pīti-pāmujjena vihareyyāsi ahorattānusikkhiṃ kusalesu dhammesu (M I 417-9) would suggest this is mistaken.

realized (sacchikata). In each case if the answer is no, then the appropriate effort is to be made; if the answer is yes, then the bhikkhu should dwell in joy and gladness, training himself in skillful dhammas night and day. The account finishes with a statement of the universal and timeless nature of this scheme of things: those bhikkhus who in the past purified their alms round, all did so having reflected and considered just so again and again; likewise with those who will do so in the future and who do so now.

Effectively this is a scheme of the whole Buddhist path set out in seven stages:

- i) attention to and reflection on the five senses and mind.
- ii) abandonment of the five kāma-guṇas
- iii) abandonment of the five nīvaraṇas
- iv) full knowledge of the five upādāna-kkhandhas
- v) development of the four satiṭṭhānas... ariyo atthaṅgiko  
maṃso
- vi) development of samatha and vipassanā
- vii) realization of vijjā and vimutti

The seven sets are here used to characterize what appears to be specific and relatively advanced stages of the path. The abandonment of the kāma-guṇas and nīvaraṇas might be thought of as implying the development of ordinary concentration or jhāna; the full knowledge of the upādāna-kkhandhas as implying the development of wisdom that directly knows nibbāna. In that case the seven sets are here seen as essentially what the bhikkhu properly develops only during the final stages of the path. If this way of looking at the Piṇḍapāṭi-pāriuddhi-sutta is valid it in fact once more represents a rather good correspondence with the general principle expressed in the



commentarial tradition, namely the association of the seven sets with the four transcendent paths and fruits beginning with stream-attainment.<sup>1</sup>

The passage I wish to turn to next is common to both the Saṃyutta- and Aṅguttara-nikāyas.<sup>2</sup> With its accompanying similes it makes the way in which the nikāyas conceive of the seven sets as representing the path to awakening a little clearer:

When a bhikkhu is not engaged in development, although the wish might arise thus, 'O that my mind might be freed from the āsavas as a result of not grasping', still his mind is not freed from the āsavas as a result of not grasping. Why is this? 'Because of the state of undevelopment' is what should be said. Because of the state of undevelopment of what? Because of the state of undevelopment of the four establishments of mindfulness... the noble eight-factored path.[3]

This is then illustrated by a simile:

1. The commentary (Ps V 105-6) in fact pitches the sutta at a rather more specific and absolute level, so that already at the abandonment of the kāma-guṇas there is the path of non-return (anāgāmi-magga); at the abandonment of the five nīvaraṇas there is arahatship. The development of the seven sets thus represents the final consummation of the path in the reaching of arahatship. The reason for the commentary's interpretation is probably to do with the fact that the exposition is addressed to Sāriputta and that the term suññatā-vihāra is taken to mean suññatā-phala-samāpatti-vihāra. In other words the sutta is understood to concern the highest perfection of spiritual faculties. However, I do not think that this necessarily invalidates my more general interpretation.
2. See S III 153-5; A IV 125-7.
3. S III 153 = A IV 125 (with minor variations): bhāvenānuyogaṃ ananuyuttassa bhikkhave bhikkhuno viharato kiṃ cāpi evaṃ icchā uppajjeyya aho vata me anupādaya āsavehi cittaṃ vimucceyyā ti, aha khvassa neva anupādaya āsavehi cittaṃ vimuccatī. taṃ kiṃsa hetu, abhāvitattā ti'ssa vacaniyaṃ. kiṃsa abhāvitattā. abhāvitattā catunnaṃ satipaṭṭhānaṇaṃ... ariyassa attheṅgikassa maggaṇaṇaṃ.

Suppose, bhikkhus, there were eight or ten or twelve hen's eggs that were not properly sat upon, not properly warmed, not properly nurtured by the hen. Although the wish might arise for the hen, 'O that the chicks should pierce the eggshell with the points of their claws or with their beaks and break out safely', still those chicks would be unfit to break out...[1]

The whole is now repeated in its positive form. Thus when a bhikkhu does engage in to development, although the wish that his mind might be freed from the āsavas as a result of absence of grasping does not arise, still his mind is in fact freed from the āsavas. Why? Because of the state of development of the four satipatthānas, and so on. Similarly, if a hen tends to her eggs properly, even if there is no wish that the chicks should break out of their shells, still those chicks will be fit to break out.<sup>2</sup> This positive treatment is further filled out by the addition of two more similes:

As, bhikkhus, a carpenter or carpenter's apprentice, when inspecting the handle of his knife, sees the marks of his fingers and the mark of his thumb, yet has no knowledge that so much of the handle has been worn away by him today, so much yesterday, so much previously; but when the last bit has been worn away, then he has knowledge. Just so, bhikkhus, a bhikkhu who dwells engaged in development has no knowledge that so much of the āsavas has been worn away by him today, so much yesterday, so

1. S III 154 = A IV 125-6: seyyathāpi bhikkhave kukkuṭiyaṃ aḍḍani attha vā dassa vā dvādaśa vā tān'assu kukkuṭiyaṃ na sammā adhiśayitani na sammā pariseditāni na sammā paribhāvitāni. kiṃ cāpi tassa kukkuṭiyaṃ evaṃ icchā uppajjeyya aho vata me kukkuṭapotaḥ pāda-nakha-sikkhāya vā mukha-tundakena vā aḍḍa-kosam padāletvā sotthinaṃ abhinibbhiṭṭheyyun ti, attha kho abhabbā va te kukkuṭapotaḥ... sotthinaṃ abhinibbhiṭṭhitum.
2. The simile of the hen is also found at M I 104 and 357; a rather different application of the same image is also found at Vin III 3 = A IV 176.

much previously; but when the last bit has been worn away, then he has knowledge.[1]

Suppose, bhikkhus, that there were an ocean going ship lashed with reed ropes that, having sailed the sea for six months, had been beached for the winter; the ropes affected by the wind and heat, drenched by the clouds of the rainy season would slacken with ease and become rotten. Just so, bhikkhus, for a bhikkhu who dwells engaged in development the fetters slacken and become rotten.[2]

These descriptions and similes bring out very clearly a number of important aspects of the *nikāya* conception of the spiritual path. First the path is something that is gradual and cumulative; secondly and on the other hand this gradual and cumulative path comes to a quite specific and definite culmination or climax. These two aspects are both implicit in the succinct expression of the commentaries here: 'the path of arhatship acquired gradually' (anupubbādhigato arahatta-magga).<sup>3</sup> The notion that process of awakening is at once something gradual and something sudden is thus suggested. But there is a further aspect to the conception of the path here - one that tends to

1. S III 154-5 = A IV 127: seyyathāpi bhikkhave paṭisaṅkappaṃ vā paṭisaṅkappaṃ vā vāsi-jāte dissante aṅguli-padāni dissanti aṅguli-padaṃ, no ca khvassa evaṃ nānaṃ hoti ettakaṃ vata me aṅguli-jāteṃ khīṇaṃ ettakaṃ hiyyo ettakaṃ pare ti. aṅguli-jāteṃ khīṇaṃ khīṇaṃ vā nānaṃ hoti. evaṃ eva kho bhikkhave bhāvanānuyogaṃ anuyuttassa bhikkhuno viharato kin cāpi na evaṃ nānaṃ hoti ettakaṃ vata me aṅguli-jāteṃ khīṇaṃ ettakaṃ hiyyo ettakaṃ pare ti. aṅguli-jāteṃ khīṇaṃ khīṇaṃ vā nānaṃ hoti.
2. S III 155 = A IV 127: seyyathāpi bhikkhave samuddhikāya nāvāya vatta-bandhana-baddhāya chammāsāni udake pariyādāya hemantike thale ukkhittāya vātāpā-peretāni bandhanāni, tāni pāvussakena meghena abhippavattāni appa-kasiren'eva paṭippassambhanti pūtikanī bhavanti. evaṃ eva kho bhikkhave bhāvanānuyogaṃ anuyuttassa bhikkhuno viharato appa-kasiren'eva saṃyojanāni paṭippassambhanti pūtikanī bhavanti. (This simile of the ship is repeated in the *balakaraṇiya-vagga* of the *mahā-vagga* of the *Saṃyutta-nikāya*, illustrating the development of each of the seven *saṃyojanāni* and four *āhāras* in turn; see S V 51.)
3. Spk II 330 = Mp IV 62.

draw these two somewhat divergent aspects back together.

The path is thus here conceived of as essentially a natural process. Its final consummation is seen as simply the natural unfolding and consequence of the setting in motion and maintenance of the appropriate practice. The appropriate practice is engagement in the development of the seven sets. The mere self-conscious wish that the conclusion of the path be reached is inadequate to bring it about, while the development of the seven sets will have its natural result quite apart from any such wish. Furthermore, the process involved in the gradual progress towards awakening - that is the process of the development of the seven sets - is essentially the same as the process involved in the final consummation, in awakening itself - that is the full development of the seven sets. Any difference is one of order rather than kind. This is particularly evident in the image of the wearing away of the knife handle.

These are ideas that I have already suggested are involved to some extent in the nikāyas' understanding of the noble eight-factored path. I also suggested in conclusion that the treatment of the noble eight-factored path in the nikāyas involved a certain fusion of or deliberate ambiguity with regard to the notions of dhamma as prescriptive and descriptive. These are things that are evident once more in the notion of the path as a natural process of unfolding, and are worth pursuing a little further at this point.

4. The path as 'stream'

In an important section of his recent book Selfless Persons Steven Collins has considered several distinct patterns of imagery that are repeatedly exploited and played upon in Buddhist literature.<sup>1</sup> His treatment indicates, I think, how these patterns of imagery form an imaginative substrate to the more abstract and theoretical formulations of the nikāyas that can to some extent be used to bring the latter to life. Certainly the relevant sections of Collins' book are of some interest since in the academic pursuit of Buddhism the imaginative thought world of the nikāyas has received rather scant and often unimaginative treatment.<sup>2</sup>

Regarding the usage of vegetation imagery in connection with the processes involved in progress along the path, Collins has the following to say:

We can, I think, gain empathy into the psychological attitude recommended here from one particularly ingenious application of the image. There are three 'urgent duties' [accayikāni karaṇīyāni] of a householding farmer. He must plough and harrow his field quickly, he must plant the seed quickly, and he must be quick to water it. Although he has these three urgent duties to perform, he cannot hasten the growth of his crops by saying 'let the crops spring up today... ear tomorrow... ripen on the next day!' It is rather a natural process of seasonal change [utu-pariṇāma] which brings the crops to ripening. In the same way, although a monk has the three urgent duties of 'the higher training in morality, concentration and insight', he has no 'magic power or influence' [iddhi vā anubhāvo vā] to hasten their

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1. S. Collins, SP, pp. 165-76 (house imagery); 218-24 (vegetation imagery); 247-61 (river imagery).
  2. Apart from Collins' work, one of the few recent attempts to take the imagery of the nikāyas seriously albeit within the compass of a brief and general article is B.G. Gokhale, 'The image world of the nikāyas', JAOS 100 (1980), pp. 445-52.

development. In a psychological perspective, this depiction of Buddhist training suggests the feeling of inculcating a natural process of personal growth, rather than the magical or 'occult' production of spiritual states. Seeds work slowly, beneath the ground, as the process of character development in Buddhist training is meant to work slowly, beneath the level of conscious perception.[1]

The passage cited here by Collins is clearly rather similar in intent to the passages I have just cited in connection with the seven sets, although the imagery is of a rather different nature. Later Collins turns his attention to the imagery of 'streams, rivers and water in general' and attempts to make a distinction between the 'positive' and 'negative' evaluation the themes and concepts illustrated by such imagery receive in Buddhist thought. Collins' treatment is not always, I think, entirely satisfactory.

He surely quite rightly points out that river imagery in the classical texts of the Pali tradition is not brought into play with the specific aim of illustrating the paradoxes of difference and identity involved in the concept of change, as has sometimes been assumed. However, according to Collins:

The 'positive' uses of river and water imagery in the Theravāda tradition cannot be brought into a single piece with the conceptual analysis of bhavaṅga and the mind-in-samsāra. When images of water are applied to matters of individual psychology the idea is not that of a moving flowing current, but of a still, cool, deep and peaceful expanse, as in a lake or the ocean. In so far as the idea of moving [Collins' emphasis] water is used positively, it refers to the Buddhist religious life and Community in its entirety, and not to matters of individual psychology.[3]

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1. Id., p. 222. The passage cited occurs at A I 239-40; cf. 229-33.
  2. Collins, SP, pp. 252-8.
  3. Id., p. 259.

By way of illustrating the negative usage of water imagery in the nikāyas Collins states a little earlier that, 'The process of Dependent Origination, which keeps one within the temporal world of saṃsāra, is compared to the flow of rain water down hillsides, into streams, lakes and rivers and finally into the sea.'<sup>1</sup> On inspection this appears to be a rather loose statement on the part of Collins. The usage he here refers to is found in the nidāna-saṃyutta of the Saṃyutta-nikāya.<sup>2</sup> Yet the simile is used here not to illustrate the usual forwards (anuloma) and backwards (paṭiloma) sequence of twelve links (nidāna), but a distinctive 'negative' and then 'positive' sequence, illustrating quite explicitly not the process whereby one is kept within the temporal world of saṃsāra but how one is released from it. Thus from the condition of ignorance (avijjā) there are volitional activities (sapkhāra); from these, consciousness (viññāṇa); from this, mind and form (nāma-rūpa); from this, the six spheres of sense (āyatana); from these, contact (phassa); from this, feeling (vedanā); from this, craving (taṇhā); from this, grasping (upadāna); from this, becoming (bhava); from this, birth (jāti); from this old-age and death (jara-maraṇa); from this, suffering (dukkha). At this point, instead of then describing how from the cessation of ignorance there is the cessation of volitional activities, and so on, the present sutta continues: from the condition of suffering there is confidence (saddhā); from this, gladness (pāmojja); from this, joy (pīṭi); from this, tranquillity (passaddhi); from this, happiness (sukha); from this, concentration (saṃādhi); from this, knowledge and vision (ñāṇa-dassana); from this, disenchantment (nibbidā); from this,

1. Id., p. 249.

2. S II 32; cited by Collins, SP, p. 306, n. 11.

dispassion (virāga); from this, freedom (vimutti); from this, knowledge with regard to the destruction of the āsava (āsava-kkhaye nāgam).<sup>1</sup> I take it that Collins would regard this as referring to matters of individual psychology, but I cannot see how the nikāyas' evaluation of this might be accurately characterized as 'negative'.

The simile referred to by Collins here is worth quoting in full:

Just as, bhikkhus, when the deva rains with huge raindrops upon a mountain top, the water running down with the slope fills-up the mountain crevices, clefts and gullies; when full, the mountain crevices, clefts and gullies fill up the pools; when full, the pools fill up the lakes; when full, the lakes fill up the streams; when full, the streams fill up the rivers; when full, the rivers fill up the great ocean, the sea.[2]

This simile is in fact found on at least five other occasions in the four nikāyas.<sup>3</sup> On three occasions the simile is used unambiguously to illustrate either the development and coming to completion of the process of spiritual growth or the potential inherent in something for spiritual growth.<sup>4</sup> In each of two adjacent suttas the simile is twice repeated, on both occasions illustrating first a negative

1. S II 29-32; I have already cited part of this sequence in connection with the bojjhaṅgas.
2. seyyathāpi bhikkhave uparipabbate thulla-phusitake deve vassante tam udakam yathā ninnam pavattamānam pabbata-kandara-padara-sākhā paripūrenti. pabbata-kandara-padara-sākhā paripūrā kusubbhe paripūrenti. kusubbhā paripūrā mahāsobbhe paripūrenti. mahāsobbhā paripūrā kunnadiyo paripūrenti. kunnadiyo paripūrā mahanadiyo paripūrenti. mahanadiyo paripūrā mahāsamuddam āgaram paripūrenti.
3. See index of similes, JPTS (1906-07), p. 69, s.v. udaka.
4. At S V 396 it illustrates the potential inherent in the three kinds of 'intelligent trust' (avecca-piṣāḍa) and conduct pleasing to the ariyas; at A I 243-4 the potential inherent in the assembly that is united (samaggā parisā); at A II 140 the potential inherent in hearing dhamma at the appropriate time (kālena), discussion of dhamma at the appropriate time, calm at the appropriate time and insight at the appropriate time.



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sequence, and secondly a positive sequence. The two latter suttas begin with the notion of ignorance as 'specifically conditioned' (ida-paccayā aviññā) and discuss the 'food' (āhāra) for ignorance. It is worth recalling in this connection the various discussions in the bojjhaṅga-samyutta of the 'foods' for the hindrances and the foods for the factors of awakening.

In the maha-vagga of the Samyutta-nikāya we find other examples of the positive usage of moving water or river imagery. The following illustrates the practice of each of the seven sets and seems intended to draw attention to the gradual and cumulative process of their development - a development that as it progresses becomes inevitable:

Just as, bhikkhus, the Gaṅgā river tends to the east, flows to the east, slides to the east, so, bhikkhus, the bhikkhu who develops and makes great the noble eight-factored path [... the seven factors of awakening... the four establishments of mindfulness... the five faculties... the four right endeavours... the five powers... the four bases of success] tends to nibbāna, flows to nibbāna, slides to nibbāna.[2]

1. A V 113-6, 116-9: asappurisa-samseva > asaddhamma-savana > assaddhiya > ayoniso-manasikara > asatasampajāṇā > indriyāsamvāra > 3 duccaritas > 5 nīvaranās > aviññā; sappurisa-samseva > saddhamma-savana > saddhī > yoniso-manasikāra > satī-sampajāṇā > indriya-samvāra > 3 sucaritas > 4 satipatthānas > 7 bojjhaṅgas > viññā-vimutti.
2. S V 38: seyyathāpi bhikkhave Gaṅgā nadī pācīna-ninnā pācīna-pona pācīna-pabbhāra. evaṃ eva kho bhikkhave bhikkhu ariyam atthāṅgikam maggaṃ bhavento ariyam atthāṅgikam maggaṃ bahulīkaroṇto nibbāna-ninno nibbāna-pono nibbāna-pabbhāro. In the Gaṅgā-peyyāla (S V 38-40) this simile is applied to the ariyo atthāṅgiko maggo a total of twelve times; six variations are achieved by substituting different rivers for the Gaṅgā, and a further six by substituting 'ocean' (samudda) for 'east'. In the maha-vagga the Gaṅgā-peyyāla should be repeated in full for all seven sets and the four jhanas.

The application of this image is taken a little further when the Buddha asks the bhikkhus whether they think that a great crowd of people taking picks and baskets might be able to make the Gaṅgā river, tending, flowing and sliding to the east as it does, tend, flow and slide to the west. No, they respond. Similarly, continues the Buddha, it cannot be that kings, ministers, friends and relatives should make a bhikkhu who develops the noble eight-factored path, and the rest, turn to the lesser life by offering him goods. What is the reason?

Certainly, bhikkhus, it cannot be that the mind that has long tended to seclusion, flowed to seclusion, slid to seclusion should turn to the lesser life.[1]

Once more this does not, I think, refer to 'the Buddhist religious life and Community in its entirety' as distinct from 'matters of individual psychology'. The point is simple enough, just as the arising of dukkha is conditioned (paṭicca-samuppanna), so too is the path leading to its cessation, <sup>2</sup> so too is the practice and development of the four satipaṭṭhānas, the four samāpādhānas, the four iddhi-pādas, the five indriyas, the five balas, the seven bojjhaṅgas and the ariyo aṭṭhaṅgiko maggo. In fact it is just this that, as far as the nikāyas are concerned, makes the spiritual path possible. What the simile of the rain filling gullies, streams and rivers that eventually over flow into the sea brings out, is the way in which the nikāyas

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1. S V 53: yañ hi tam bhikkhave cittaṃ dīgha-rattaṃ viveka-ninnaṃ viveka-ponaṃ viveka-pabbhāraṃ tam vata hinayāvattissatī ti netas tñānaṃ vijjati. (Again this should be repeated in full for all seven sets and the four jhānas.)
  2. Cf. the application of paṭicca-samuppāda to lokuttara-citta at Vibh 172-3, 179-80, 186-7, 189.

conceive of dhammas - whether unskilful or skilful - as naturally tending to perpetuate their own kind so that they gather momentum, snow-ball, accumulate and build up to a final culmination. This is the way of things, this is what dhammas do, this is dhamma.

Collins argues that river imagery is used in Buddhist literature to characterize the flowing stream of desire and attachment by which the ordinary man gets swept along.<sup>1</sup> Collins is certainly quite right in this, but the imagery also involves an exact inverse corollary. Indeed, Collins hints at it when he notes that those who make progress along the Buddhist path are often said to go upstream (uddham-sota) or against the stream (paṭisota-gāmin) as opposed to with the stream (anusota-gāmin).<sup>2</sup> Yet he seems not to follow this up. The conclusion I think one should draw from the nikayas usage of this imagery is that there are in a sense two distinct 'streams': the stream or current that tends to desire and selfishness and that ordinary humanity is always in danger of getting caught up in, and the stream or counter current that tends to absence of desire and selflessness and which is most fully realized in the actions, speech and thought of the 'noble ones' (ariya).

Thus I think Collins is quite wrong to suggest that when the noble eight-factored path is called 'stream' (sota), it refers to 'the Buddhist religious life and community in its entirety, and not to

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1. See especially Collins, SP, pp. 250-2; he cites in particular S IV 174-5 and 114.
  2. Collins, SP, p. 250; he cites M I 168; S I 136; A II 5, S II 319; A I 223; D II 237.

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matters of individual psychology'. I have in some measure already tried to make clear how in the nikāyas the association of 'stream-attainment' (sotāpatti) with the noble eight-factored path characterizes a specific stage in the development of the Buddhist path. I think the nature of this stage and just why it comes to be seen as a quite specific psychological event in the abhidhamma literature is beginning to become clearer. What lies behind the imagery of 'stream-attainment' is perhaps something like this. As skilful and wholesome dhammas are nurtured and developed, the stream or current of unskilful and unwholesome dhammas is weakened and begins gradually to lose hold. If the process of development is maintained sooner or later a point is reached when the stream or current of skilful and wholesome dhammas must once and for all become the overpowering current of the mind; the 'stream' is attained and the mind now tends, flows and slides inexorably towards nibbana.<sup>2</sup>

It seems to me that in his discussion of river imagery Collins is in danger of introducing a dichotomy between 'negative' and 'positive' evaluation precisely at the point where the thought world of the nikāyas in a sense equivocates. Collins is rather nearer the mark, I think, when he notes:

In the end, the flowing stream of sense-desire must be "cut" or "crossed" completely; nevertheless, for the duration of the Path, a monk must perforce work with motivational and perceptual processes as they ordinarily are, that is to say based on desire. Accordingly for this specific context, the imagery can be used

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1. Cf. Collins, SP, pp. 259-60.
  2. Peter Masfield, however, offers (*op.cit.*, pp. 134-5) an intriguing interpretation of sotāpanna as 'one who attains the ear [of dhamma]'.

without the extreme condemnation it carries in the passages I have cited so far.[1]

It seems to me that strictly the imagery of water in the passages I have been discussing must be characterized as neutral - if, that is, the characterization dhama can be properly called 'neutral' in the nikāyas. For the imagery here illustrates 'the way things are', but this 'way things are' is actually what allows there to be a cessation of suffering; the way things are is, it turns out, the way we want things to be.

What I have tried to show so far in this chapter is that underlying the apparent simplicity of these nikaya passages concerning the seven sets is a developed, sophisticated and subtle psychology that already adumbrates in important respects much of what is spelt out and made explicit in the early abhidhamma literature.

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1. Collins, SP, p. 251.

5. The Mahā-vagga of the Samyutta-nikāya

Having looked at certain particular treatments of the seven sets collectively in the nikayas, it is worth now considering some of the features that stand out in the overall treatment of the seven sets in the mahā-vagga of the Samyutta-nikāya. The mahā-vagga contains separate chapters or collections (samyutta) of suttas devoted to each of the seven sets, as well as collections devoted to a number of other topics.

Apart from the material that is distinctive to and characteristic of each particular set of items, these collections of suttas also exhibit a certain number of common features in the form of various recurrent themes and set formulaic treatments. Indeed a considerable proportion of the mahā-vagga consists entirely of the repetition of stock formulas applied to each of the seven sets in turn. Although the usage of set formulas is certainly not confined to these sections, I am speaking principally of the Gangā-peyyāla, the appamāda-, bala-karaṇīya-, esaṇā- and ogha-vaggas, which apply the same formulaic treatments in the case of the ariyo aṭṭhaṅgiko maggo, bojjhaṅgas, sati-pariṭṭhānas, indriyas, samma-ppadhānas, bala, iddhi-pādas and in addition - as I have already noted - to the four jhānas. Indeed the samma-ppadhāna-, bala- and jhāna-samyuttas consist of nothing more than the repetition of these five formulaic treatments. Such repetition of formulaic treatments has the effect of making the presentation of the mahā-vagga as a literary text impracticable without extensive abbreviations. Certainly all manuscripts and printed editions would appear to exhibit such abbreviations, although



their precise extent varies. Even with abbreviations the PTS edition runs to 478 pages.

This means that in important respects we are not presented with a fixed literary text so much as a method or technique for dealing with certain themes according to set patterns. Such a technique while demonstrating how the parts should be related to the whole, also allows for a certain amount of freedom and improvisation; once the principles, themes and patterns are familiar, any portion of the material might be expanded or abbreviated as seemed fit. Thus in order to understand what the mahā-vagga as a whole has to offer on the matter of the seven sets what we must do is to attempt to bring out those particular themes and patterns that are considered appropriate to all seven sets.

(1) The seven sets are to be developed and made great

Perhaps the most obvious feature of the mahā-vagga treatment - so obvious that one almost simply overlooks it - is the extent to which derivatives of bhāveti and bahuli-karoti are used in connection with the seven sets. As far as the noble eight-factored path, the awakening-factors, the establishments of mindfulness, the faculties, the right endeavours, the powers and the bases of success are concerned, what the bhikkhu must do above all is simply 'bring them

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1. Cf. L. Feer's comments S V v-ix. The conventions of classical Indian music would seem to provide an interesting parallel: the performance of an individual rāga may well last in excess of an hour, but the same rāga performed for record will probably last nearer ten minutes.

into being' (bhāveti) and 'make them become great' (bahulīkaroti).<sup>1</sup>  
 How this will bring to the bhikkhu all the fruits of the spiritual life is stated again and again on nearly every other page of the māhāvagga.

Developed and made great the ariyo atthaṅgiko maggo, the seven bojjhaṅgas, the four satipaṭṭhānas, the four iddhi-pādas conduce to going from this shore to the farther shore (apārā-pāram-gaṇanāya samvattanti); for whomsoever these are initiated (āradhā), the noble path leading to the right destruction of dukkha is initiated (āradhho resam ariyo maggo sammā-dukkha-kkhaya-gāmi); developed and made great the seven bojjhaṅgas, the four satipaṭṭhānas, the four iddhi-pādas are 'noble, leading out; for the one who practises them they lead out to the right destruction of dukkha' (ariyā niyyānikā niyyanti tak-karassā sammā-dukkha-kkhayāya); they conduce to complete turning away, dispassion, cessation, peace, direct knowledge, awakening, nibbāna (ekanta-nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattanti).<sup>2</sup>

The ariyo atthaṅgiko maggo is the path, the way to full knowledge of

1. (a) bhāveti, bahulīkaroti/bhāvita, bahulīkata: S V 2, 5, 11-2, 14-5, 24-5, 30-8, 38-41, 41-51 (ariyo atthaṅgiko maggo); 63-4, 67-70, 73-5, 78-9, 82-7, 90, 93, 98-100, 129-34, 134-5, 137-8 (bojjhaṅga); 166-7, 172-4, 176-7, 190-1 (satipaṭṭhāna); 220-4, 232-3, 235-6, 239-42 (indriya); 224-6 (samā-ppadhāna); 249-52 (bala); 255-7, 267, 271, 273-5, 284-5, 290-1 (iddhi-pāda). (b) bhāvetabba: S V 21-2, 54-62 (magga); 136-7, 139-40 (bojjhaṅga); 178-9, 190-2 (satipaṭṭhāna); 240-1, 242-3 (indriya); 246-8 (samā-ppadhāna); 250-1, 252-3 (bala); 258, 291-3 (iddhi-pāda).
2. S V 24-5, 81, 180, 254.
3. S V 23-4, 82, 179-80, 254-5.
4. S V 82, 166, 255.
5. S V 82, 179, 255.



dukkha, to full knowledge of the three feelings, to the allaying of passion (rāga-virāga), to the abandonment of the fetters, (samyojana-pahāna), to abolishing of the tendencies (anussaya-samugghāṭana), to full knowledge of the journey (addhāna-pariññā), to the destruction of the āsavas (āsava-kkhaya), to realization of the fruit of knowledge and freedom (viññā-vimutti-phala-sacchi-kiriya), to knowledge and vision<sup>1</sup> (nāna-dassana), to nibbāna without grasping (anupāda-parinibbāna). The ariyo aṭṭhaṅgiko maggo leads to the deathless (amata-gaṇin), to the restraint and destruction of greed, hate and delusion (rāga-<sup>2</sup>dosa-, moha-vinaya, -kkhaya); it leads to nibbāna (nibbāna-gama), goes to nibbāna (nibbāna-parāyana), has its conclusion in nibbāna (nibbāna-pariyoṣaṇa);<sup>3</sup> it is to be developed for the abandoning of the five<sup>4</sup> classes of object of sensual desire.

The seven bojjhaṅgas turn towards awakening (bodha), towards penetrative insight (nibbedha), towards growth (vuddhi) and not decay (aparihāna);<sup>5</sup> towards the realization of the fruit of knowledge and freedom; they constitute the path and the way that turns towards the<sup>6</sup> destruction and cessation of craving (taṇha-kkhaya, taṇha-nirodha); they constitute the path that crushes the army of Māra (māra-sena-<sup>7</sup>paṃaddano maggo).

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1. S V 6-7, 21-2, 27-9.

2. S V 8.

3. S V 11-2.

4. S V 22.

5. S V 72, 83; 87; 94; 93, 97, 126.

6. S V 86-7

7. S V 99.

Developing and making great the seven sets, the bhikkhu abandons and destroys the <sup>1</sup> āsavas; he abandons the fetters; he is in training <sup>2</sup> (sekha) and he is trained (asekha); <sup>3</sup> he is a stream attainer, a once returner, a non-returner, or an arahat. <sup>4</sup>

Two thorough treatments are represented by the esana- and ogha-vaggas, sections which as I indicated above are common to the treatment of all seven sets in the mahā-vagga. According to these, then, the seven sets are to be developed for the sake of direct knowledge (abhiññā), full knowledge (pariññā), complete destruction (parikkhaya) and abandoning of the three desires (esana), the three modes (vidha) [of pride], the three āsavas, the three becominga (bhava), the three sufferings (dukkhata), the three wastelands (khīla), the three stains (maḷa), the three destructions (nigha), the three feelings (vedanā), the three cravings (taṇha); the four floods (ogha), the four graspings (upādāna), the four ties (gantha), the seven tendencies (anusaya), the five kinds of object of sensual desire (kāma-guṇa), the five hindrances (nīvaraṇa), the five aggregates of grasping (upādāna-kkhandha), the five lower fetters (orambhāgiyāni saṃyojanāni), the <sup>5</sup> five higher fetters (uddhambhāgiyāni saṃyojanāni).

So the seven sets individually and collectively when developed and made great lead to the fruits of the spiritual life. But exposition of the theme of the seven sets as the path to awakening does not end

1. S V 8, 28 (magga); 72 (bojjhaṅga); 190 (satipatthāna); 220-2, 236 (indriya); 256-7, 275-6, 284, 288-9 (iddhi-pada).
2. S V 14 (magga); 88 (bojjhaṅga); 177-8 (satipatthāna); 236 (indriya).
3. S V 14 (magga); 174-5 (satipatthāna); 229-30 (indriya).
4. S V 25-6 (magga); 174-5, 188 (satipatthāna); 200-1, 236-7 (indriya).
5. S V 54-62; 136-7, 139-40; 191-2; 240-3; 246-8; 250-3; 291-3.

here in the mahā-vagga; it is extended to the individual factors of  
the path, awakening factors, faculties and powers.<sup>1</sup> Thus in the  
Gaṅgā-peyyāla, appamāda-, balakaraṇiya-, essaṇa-, and ogha-vaggas of each  
of these four sets it is stated at some length how the bhikkhu  
develops in turn each of the individual path-factors, awakening-  
factors, faculties and powers dependent on seclusion (viveka-nissita),  
dependent on dispassion (virāga-nissita), dependent on cessation<sup>2</sup>  
(nirodha-nissita), ripening in release (vosagga-pariṇāmin); he  
develops each one in turn as that which concludes in the restraint of  
greed, hate and delusion (rāga-, doṣa-, moḥa-vinaya-pariyosāna); he  
develops each one in turn as that which plunges into the deathless  
(amatogadha), goes to the deathless (amata-parāyana), concludes in the  
deathless (amata-pariyosāna); he develops each one in turn as that  
which tends, flows and slides to nibbāna (nibbāna-ninna-, poṇa).

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1. The satipatthānas, sammas-paddhānas and iddhi-padas are excluded since as aspects of what is essentially a unity it appears to be considered inappropriate or necessary to itemize them in quite the same way as the maggangas, bojjhaṅgas, indriyas and balas.
  2. On the viveka-nissita formula see above, Ch V 6.

<sup>1</sup>  
-pabbhāra).

All this is entirely consistent with the tendency to see the seven sets as representing a description of the path, as corresponding to the fourth of the four noble truths - the reality of the way leading to the cessation of suffering.

(ii) Prior and supporting conditions

Another theme that recurs in the treatment of the seven sets throughout the maha-vagga is that of prior and supporting conditions that are conducive to the development of the seven sets and form a suitable basis for their development. The two items most

1. In extending the application of amatogadha etc. and nibbāna-ninna etc. to the individual bojjhaṅgas, indriyas and balas I depart from the PTS edition of the text as edited by Leon Feer. Feer seems to regard the repetitions in the maha-vagga as rather excessive (cf. S V iii) and, lest they should get out of hand, restricts the amatogadha and nibbāna-ninna formulas to the initial exposition of the Gaṅgā-peyyāla, appamada-, balakaraṇiya-, esana- and ogha-vaggas in the context of the magga-samyutta (see S V 38-62). In the context of the bojjhaṅga-, indriya- and bala-samyuttas Feer confines the exposition of these sections to the viveka-nissita and rāga-vinaya-pariyosāna formulas. Clearly this is all that is explicit in some manuscripts, but equally clearly other manuscripts understand all four formulas to be relevant here. Thus with regard to the Gaṅgā-peyyāla etc. some Burmese manuscripts state yad api magga-samyuttam vittharetabbam tad api bojjhaṅga-samyuttam vittharetabbam (S V 140; cf. 243 n.4, 251 n.3); certain Ceylonese manuscripts apparently include the other formulas in the peyyālas (see S V 243 n.1, 251 n.2). The commentary gives no reason why all four formulas should not be relevant in each case; on the contrary it seems to imply that at least in the case of the bojjhaṅga-samyutta they are all relevant: Gaṅgā-peyyāladayo magga-samyutte vutta-nayena veditabbā (Spk III 176). The amatogadha formula is in fact applied directly to the individual indriyas in the body of the indriya-samyutta (see S V 220), while the nibbāna-ninna formula is used of each set as a whole in the Gaṅgā-peyyāla treatment; there would thus appear to be no technical reason for excluding them.

consistently singled out in this connection are 'conduct' (sīla) and 'heedfulness' (appamāda).

As I have already indicated a chapter on heedfulness - the appamāda-vagga - is common to all seven sets. This chapter consists of ten different similes illustrating how 'whatever skilful dhammas there are, they all are rooted in heedfulness and come together in heedfulness; heedfulness is reckoned the chief of these dhammas' (ye keci kusalā dhammā sabbe te appamāda-mūlakā appamāda-samosaranā, appamādo tesam dhammānam aggam akkhayati); and so 'the bhikkhu who is heedful can be expected to develop and make great' (appamattass'etaṃ bhikkhuno paṭikaṅkham... bhavessati bahulikarissati) the noble eight-factored path, the awakening-factors, the establishments of mindfulness, the faculties, the right endeavours, the powers, the bases of success.

Similarly the balakaraṇīya-vagga, also common to all seven sets, opens with three similes illustrating how 'the bhikkhu depending on conduct, established in conduct develops and makes great the noble eight-factored path' (bhikkhu sīlam nissāya sīle paṭiṭṭhāya ariyam aṭṭhaṅgikam maggam bhāveti bahulikaroti).

The way in which conduct and heedfulness are fundamental to the development of the seven sets is also emphasized within the distinctive portions of the saṃyuttas devoted to the individual sets.

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1. S V 45-7; (135, 138, 191, 240, 242, 246, 250, 252, 291).

2. S V 41-5 (passim), (135, 138, 191, 240, 242, 245, 250, 252, 291).

In 'the repetitions of the sun' (suriyassa peyyālo) peculiar to the magga-samyutta<sup>1</sup> the accomplishment of conduct and heedfulness (sīla-, appamāda-sampadā) are two of seven items that are the prelude and signal of the arising of the noble eight-factored path (ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṃ-gamaṃ etaṃ pubba-nimittaṃ), exactly as the dawn is the prelude and signal of the rising sun (suriyassa udayato etaṃ pubbaṃ-gamaṃ etaṃ pubba-nimittaṃ yad idaṃ aruguggam).<sup>2</sup> The other five items here are having good friends (kalyāṇa-mittatā), accomplishment (sampadā) of the wish to act (chanda), of self (atta), of view (diṭṭhi), of proper bringing to mind (yoniso manasikāro).

In the 'one dhamma repetitions' (eka-dhamma-peyyāla), again peculiar to the magga-samyutta, the same seven items are singled out as individual dhammas particularly useful for the arising of the noble eight-factored path (eka-dhammo bahu-pakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya).<sup>3</sup> and as affording the means by which the noble eight-factored path once arisen reaches full development: 'I see no other single dhamma, bhikkhus, by means of which the noble eight-factored path not yet arisen arises, or the noble eight-factored path once arisen reaches full development.' (nāhaṃ bhikkhave aññaṃ eka-dhammaṃ pi samanupassāmi yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno vā ariyo aṭṭhaṅgiko maggo bhāvanā-pāripūripa<sup>4</sup> racchati).

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1. But cf. p. 315, n.1, above.
  2. S V 29-32.
  3. S V 32-5.
  4. S V 35-8.

That the bojjhaṅgas and satipaṭṭhānas must be developed dependent on sīla is also further emphasized on a number of other occasions, as is also the importance of appamāda for the development of the bojjhaṅgas and indriyas.<sup>2</sup> Thus of the seven items mentioned in the 'repetition of the sun' and 'one dhamma repetitions' of the magga-saṃyutta it is sīla and appamāda that are the most generally emphasized as prior and supporting conditions for the development of the seven sets.

However, 'having good friends' (kalyāṇa-mittatā) and 'proper bringing to mind' (yoniso manasikāro) receive some additional attention in both the magga- and bojjhaṅga-saṃyuttas. In the former 'having good friends' is termed 'the entire spiritual life' (sakalam brahma-<sup>3</sup>cariyam); in the latter the relationship between the dawn and the rising sun is now likened to the relationship between having good friends and the arising of the awakening-factors, and to the relationship between proper bringing to mind and the arising of the awakening-factors.<sup>4</sup> Proper bringing to mind is further explained as the internal factor or condition (sajjhittikam aṅgam) and having good friends as the external factor or condition (bāhiram aṅgam) for the arising of the awakening factors.<sup>5</sup>

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1. S V 63-4, 78, 143-4, 165-6, 171-2, 187-8.

2. S V 91, 232.

3. S V 2-4.

4. S V 78-9, 101; kalyāṇa-mittatā and yoniso manasikāro are also associated with the bojjhaṅgas at A I 14-5.

5. S V 101-2.

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I do not intend to discuss these items further individually. What I have said in other contexts should be sufficient to make it clear that what these various passages with their similes seem intended to show is how the maintenance and continuance of certain conditions, disciplines and tendencies of the mind will gradually give rise to and support the development of those spiritual faculties encompassed by the seven sets. Thus the seven sets are presented here as representing something psychologically and spiritually more specific and definite that arises and develops naturally out of the generality of the proper supporting conditions. In terms appropriate to the imaginative thought world of the nikāyas, it is as if the continuing support of the right conditions in the shape of sīla, appamāda, proper bringing to mind, good friends and so on is the continuing rain of the deva on the mountain top that initiates the trickle that eventually will become the Gaṅgā flowing majestically towards the ocean. The literary form of much of the mahā-vagga here seems to echo the sense. The abundant repetitions, not just with the recurrence of the themes but in the actual structure of sections such as the appamāda- and balakaraṇīya-vaggas, have their own cumulative effect.

(iii) Some further similes

I have already commented on a number of similes both in the mahā-vagga and elsewhere that illustrate the gradual and inevitable nature of the

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1. On kalyāṇa-mittatā see S. Collins, 'Kalyāṇamitta and Kalyāṇamittatā', JPTS (1986), pp. 51-72; on appamāda cf. comments in Ch I (p. 80); on atta-sampada cf. the instruction to the bhikkhus to dwell atta-dīpa and atta-saraga, explained in terms of the satipaṭṭhāna formula (see above, p. 130); on chanda cf. comments above (pp. 174-7, 222).



development of the seven sets - a development that is seen as reaching a decisive and definite culmination. Apart from the Gaṅgā similes, the ship simile and the simile of the various winds in the sky, the mahā-vagga contains a number of other important similes illustrating the development of each of the seven sets in turn. For the most part these similes occur in the balakaraṅgiya-vagga, common to all of the sets.

A tree that leans, tends and inclines to the east (pācīna-ninno, - poga, -pabbhara) will, when cut at the root, fall to the east; in the same way a bhikkhu developing and making great the noble eight-<sup>1</sup> factored path and the rest leans, tends and inclines to nibbāna. Just as a pot that is upset spills out its water and cannot be refilled with it (kumbho nikkujjo vamatve udakap no paccivamati), so a bhikkhu who develops and makes great the noble eight-factored path and the rest spills out bad unskillful dhammas and cannot be refilled with them.<sup>2</sup> Just as a stem of wheat or grass that is appropriately directed (sammā-paṇihita) can pierce the skin and draw blood (lohitam uppādeṣati) when the hand or foot is placed on it, so the bhikkhu by appropriately directed development of the path can pierce ignorance, draw knowledge and realize nibbana (bhikkhu sammā-panihitāya magga-bhāvanāya aviññam chijjati vijñam uppādeṣati nibbānaṃ sacchi-karissati); in this connection he develops the noble eight-factored<sup>3</sup> path and the rest. Just as in the last month of the hot season when the dust and dirt rise up, a great cloud out of season suddenly causes

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1. S V 47-8.
  2. S V 48; cf. A V 337 and different application of kumbha simile to just the ariyo arthaṅgiko maggo at S V 20.
  3. S V 49; cf. S V 10.

it to disappear and settle (gimhānaṃ pacchime māse uggataṃ rajo-jallaṃ  
taṃ enaṃ mahā akṣa-megho thānaso antara-dhāpeti vūpasameti), so a  
bhikkhu developing and making great the noble eight-factored path and  
the rest suddenly causes bad unskilful dhammas that continually arise<sup>1</sup>  
(uppannuppanne) to disappear and settle. Just as a great cloud that  
has arisen is dispersed, made to disappear and settle by a great wind  
(uppannaṃ mahā-meghaṃ taṃ enaṃ mahā-vāto antarāy'eva antaradhāpeti  
vūpasameti), so a bhikkhu developing and making great the noble eight-  
factored path and the rest disperses the bad unskilful dhammas that<sup>2</sup>  
continually arise, he makes them disappear and settle.

(iv) The seven sets as normative

A final theme of the mahā-vagga is that which presents the seven sets  
as 'normative': the seven sets illustrate the nature and law of  
things, and are at once central and peculiar to the teaching of a  
buddha. There are two formulaic cycles illustrating this theme; one  
may be termed the 'past-future-present' formula, the other the 'not-  
apart-from-the-training-of-a-sugata' formula. One of the passages in  
the first cycle is a variation of a passage I referred to above in  
Chapter I:

All those Blessed Ones who in the past were arahats, fully  
awakened ones, abandoning the five hindrances, defilements of the  
mind that weaken wisdom, their minds well established in the  
four establishments of mindfulness, developed in accordance with  
what is the seven factors of awakening and awakened to the  
unsurpassable full awakening. All those Blessed Ones who in the

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1. S V 50.
  2. S V 50-1.

future will be arahata, full awakened ones... will awaken to the unsurpassable full awakening. And the Blessed One, an arahat, a fully awakened one now... awakens to the unsurpassable full awakening.[1]

Similarly all those samaṇas and brāhmaṇas who abandoned the three forms of pride in the past, who will abandon them in the future, and who abandon them in the present - all have done so, will do so and do so now as a result of developing and making great the seven factors of awakening (sattannaṃ bojjhaṅgānaṃ bhāvitattā bahulīkatattā).<sup>2</sup> All those samaṇas and brāhmaṇas who achieved partial or full meditational power (iddhi-padesa, samattaṃ iddhiṃ) in the past, or will achieve it in the future, or achieve it in the present - all have done so, will do so, and do so now as a result of developing and making great the four bases of success.<sup>3</sup> All those bhikkhus who by the destruction of the āsavas, have in the here and now directly known, realized, attained and dwelt in the freedom of mind, the freedom of wisdom that is without āsavas in the past, or will dwell in it in the future, dwell in it now - all have done so, will do so, and do so now as a result

1. S V 160-1 (= D II 81-3; III 99-101): ye pi te bhante ahesuṃ attitaṃ addhanaṃ arahanto sammā-sambuddhā sabbe te bhagavanto pañca nīvarane pahāya cetaso upakkilese pañhāya dubbalī-karaṇe catūsu satipaṭṭhānesu eupaṭiṭṭhita-cittā satta bojjhaṅge yathā-bhutaṃ bhāvetvā anuttaraṃ samma-sambodhiṃ abhisambujjhīsu. ye pi te bhante bhaviṣṣanti anāgataṃ addhanaṃ... abhisambujjhissanti. bhagavā pi bhante etarhi arahā samma-sambuddho... abhisambuddhosi.  
S V 98. Cf. S V 86: 'I see no single dhamma, bhikkhus, other than the seven awakening-factors such that when developed and made great it turns towards the abandoning of those dhammas connected with the fetters.' (nāhaṃ bhikkhave aññaṃ eka-dhammaṃ pi samanupassāmi yo evaṃ bhāvito bahulīkato samyojanīyanaṃ dhammaṇaṃ paṇhāya saṃvattati, yathāyidaṃ bhikkhave satta bojjhaṅgā.)
2. S V 255-6; cf. 273-5; 269-71; 288 (of Moggallāna); 289 (of the Tathagata).

of developing and making great the four bases of success.<sup>1</sup>

The form of the second formulaic cycle is as follows:

When these eight dhammas are as yet unarisen as [dhammas that are] developed and made great, they do not arise apart from the appearance of a tathagata, an arahat, a fully awakened one. Which are the eight? They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.[2]

A number of variations are achieved by making certain changes : they do not arise outside the training of a sugata (naññatra sugata-vinayā); or the eight dhammas are considered as purified, cleansed, without blemish, defilements gone (parisuddhā pariyodāta anangarā vigatupakkilesā).<sup>3</sup> In the bojjhaṅga- and indriya-samyuttas the same formula is applied to the awakening-factors and faculties.<sup>4</sup>

Thus the treatment of the seven sets by way of these two formulas - the 'past-future-present' formula and the 'not-apart-from' formula - is not systematic or comprehensive; that is to say, not all of the seven sets are treated by way of each formula: the ariyo aṭṭhaṅgiko maggo is not treated by way of the 'past-present-future' formula, and the satipaṭṭhānas and iddhi-pādas not by way of the 'not-apart-from' formula; while the samma-piṇḍana and balas do not feature at all. Whether we should attempt to see some method in this, or whether it is

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1. S V 256-7.

2. S V 14: aṭṭh'ime bhikkhave dhammā bhāvitā bahulī-katā anuppannā uppañjanti nannatra tathāgataassa pātubhava arahato sammā-sambuddhaassa. katame aṭṭha. seyyathidam sammā-ditṭhi... sammā-samādhi.

3. S V 14-5.

4. S V 77, 235.

better viewed as largely a matter of chance might be made clearer by a detailed study of the Chinese āgamas. My own suspicion is that the latter is nearer the mark. Thus the Mahāparinibbāna-sutta passage which states that the four classes of samāna are only found in that dhamma-vinaya where the ariyo aṭṭhaṅgiko maggo is found is rather close in intent to the 'past-future-present' formula.<sup>1</sup> While the fact that the samma-ppadhānas and balas do not feature here is largely consistent with the fact that of the seven sets these two clearly receive rather less individual attention in the nikayas than the others. The Peṭakopadesa in fact uses the 'past-present-future' formula in the context of the thirty-seven bodhi-pakkhiyā dhamma:

The four establishments of mindfulness... the noble eight-factored path - these are the thirty-seven bodhi-pakkhiyā dhammā. Those dhammas which conduce to nibbāna for past, future and present blessed buddhas, paccekabuddhas and disciples, they are the path.[2]

At this point I can perhaps make one or two further comments on the notion of dhamma and its relationship to the seven sets in the nikāyas. What I want to say follows on from what was said at the conclusion of the section of this chapter dealing with the seven sets as dhammas taught by the Buddha. What the passages just considered suggest then is that if the samāna, the brāhmaṇa or the bhikkhu practises in a certain way, that is to say, develops and makes great the seven sets, then the natural consequence of this will be the cessation

1. See above, p. 389.
2. Peṭ 114: cattāro satipaṭṭhānā yāva ariyo aṭṭhaṅgiko maggo, evam ete sattariṃsa bodhi-pakkhiyā dhammā. ye dhammā aṭṭhāṅgata-paccuppannānaṃ buddhānaṃ bhagavantānaṃ paccekabuddhānaṃ sāvakaṇānaṃ ca nibbānāya samvattanti, so maggo. (Cf. Asaṅga's Srāvakaśūmī, quoted Wayman, JIP 6 (1978), p. 418.)

of suffering, will be awakening. This is the truth that the nikāyas claim to expound, this is dhamma. Put like this, dhamma is for the nikāyas not so much an absolute statement of truth as an observation of cause and effect; on the basis of this observation the seven sets are suggested as a prescription if the desired effect happens to be the cessation of suffering; the teachings about the seven sets are not so much a final statement about the way things are as useful to the one who desires to arrive at the cessation of suffering.

But this is not strictly the end of the story for the nikāyas. The development of the seven sets has in the past, will in the future and does in the present bring about the cessation of suffering - it always was so, it always will be so, and it is so now. Inherent in this kind of thinking is the notion that in some sense the universal and fundamental nature of things has been tapped. Thus if the path to awakening is set out in terms of the seven sets, it does in some sense actually represent a description of the way things are - the way things have been, and always will be.

So, we are told, anyone who has come to the cessation of suffering must have come by this path, the path that is encompassed in the development of the seven sets. Or, turning this around, any path that ends in the cessation of suffering must essentially be this path. This kind of thinking is of some importance to our understanding of the seven sets in the nikāyas. This is precisely why the nikāyas can describe the seven sets as collectively and individually reaching the end of the path to awakening, why the seven sets are bound up together, why the full development of any one of the sets brings to

fulfilment all seven. The seven sets are essentially just different ways of looking at or describing the same thing, namely what is seen as the one reality of the truth of the path leading to the cessation of suffering. But the teachings about the seven sets are not necessarily the absolute or final description of that truth or of the path; as I have already suggested, for the nikāyas such teachings can only be 'true' in so far as they are effective, since it is what is effective, what works, what brings about the cessation of suffering that constitutes the path, that constitutes what is true, what is dhamma.

Finally, we are told this path is not found outside the training of a sugata or apart from the appearance of a tathāgata. This does begin to look rather more like an absolute and exclusive claim on the part of the nikāyas, and possibly should be taken as such. Yet in one sense it is merely the consequence of the internal consistency of the nikāya thought world, of the particular function of certain concepts. For to say that there is no path apart from the teaching of a Buddha is merely the corollary of the notion that the one - anyone - who discovers and teaches the way to the cessation of suffering should be called 'buddha', for this is what buddhas do. Yet the teaching of buddhas is not something at variance with the teaching of other wise men:

I do not quarrel with the world, bhikkhus, but the world quarrels with me. One who speaks dhamma does not quarrel with anyone in the world. Of that to which the wise men of the world do not assent, I too say that it is not so. Of that to which the wise men of the world assent, I too say that it is so.[1]

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1. S III 138 : nāhaṃ bhikkhave lokena vivadāmi loko ca maya  
vivadati. na bhikkhave dhamma-vadī kenaci lokasmiṃ vivadati. yaṃ  
bhikkhave natthi sammataṃ loke paṇḍitānaṃ ahaṃ pi taṃ natthi ti  
vadāmi. yaṃ bhikkhave atthi sammataṃ loke paṇḍitānaṃ ahaṃ pi taṃ  
atthi ti vadāmi.



6. The powers of the one who has destroyed the āsavas

This discussion of the way in which the seven sets are used in the nikāyas to describe the course and final consummation of the path to awakening is conveniently brought to a conclusion by turning briefly to the notion of the particular powers that belong to the one who has come to the end of the path, namely the powers that belong to the one who has destroyed the āsavas (khīṇāśava-bala). The nikāyas give these powers as seven, eight or ten in number. The full ten are as follows:

Here, sir, for a bhikkhu for whom the āsavas are destroyed 1) all conditions are well seen by means of right wisdom as they are, as impermanent... this is a power of the bhikkhu for whom the āsavas are destroyed, and depending on it he recognizes the destruction of the āsavas: 'The āsavas are destroyed for me.' ii)... sensual desires are well seen by means of right wisdom as they are, as like a fire pit... this is a power... 'The āsavas are destroyed for me.' iii)... his mind leans towards, tends towards, inclines towards, is intent upon seclusion, it delights in absence of desire, it is completely removed from those dhammas that form a basis for the āsavas... this is a power... 'The āsavas are destroyed for me.' iv)... the four establishments of mindfulness are developed, well developed... this is a power... 'The āsavas are destroyed for me.' v)... the four right endeavours... vi)... the four bases of success... vii)... the five faculties... viii)... the five powers... ix)... the seven factors of awakening... x)... the noble eight-fold path is developed,

well developed... this is a power... 'The āsavas are destroyed for me.'<sup>[1]</sup>

Rather interestingly when the list of the seven khīṇāsava-bālas is given, it does not simply consist of the seven sets (iv-x) as might have been guessed. What is omitted are the references to the samma-ppadhānas, the iddhi-pādas and the bālas.<sup>2</sup> The list of eight khīṇāsava-bālas restores the iddhi-pādas, but once again omits the samma-ppadhānas and bālas.<sup>3</sup> Why this variation, and what principles govern the omissions?

It seems that the khīṇāsava-bālas should be seen as an attempt to define the special capacities of a khīṇāsava or arahat in much the same way as the ten tathāgata-bālas define the special capacities of a buddha. Thus the fluctuation between seven, eight and ten khīṇāsava-bālas might be seen as concerned with the definition of the minimum number of special powers, the basic capacities common to all arahats. Certainly the early history of Buddhist thought would seem to bear

1. For the ten khīṇāsava-bālas see A V 175, Paṭi II 173-4: idhāvuso khīṇāsavassa bhikkhuno aniccato sabbe saṃkhārā yathā-bhūtaṃ samma-ppaññāya audittā honti, yaṃ p'āvuso khīṇāsavassa bhikkhuno... honti, idaṃ pi khīṇāsavassa bhikkhuno balaṃ hoti yaṃ balaṃ samma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānati khīṇā me āsavā ti... aṅgāra-kāsupama kama yathā-bhūtaṃ samma-ppaññāya audittā honti... balaṃ hoti... khīṇā me āsavā ti... viveka-ninnaṃ cittaṃ hoti viveka-ponaṃ viveka-pabbhāraṃ vivekaṭṭhaṃ nekkhammābhiraṭaṃ vyanti-bhūtaṃ sabbaso āsava-tṭhānīyehi dhammehi... balaṃ hoti... khīṇā me āsavā ti... cattāro satipaṭṭhānā bhāvitā honti subhāvitā... balaṃ hoti... khīṇā me āsavā ti... cattāro samma-ppadhānā... cattāro iddhi-pāda... pañca indriyāni... pañca balāni... sattha bojjhaṅgā... ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito... balaṃ hoti... khīṇā me āsavā ti.
2. D III 283-4.
3. A IV 223-5.

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witness to such concerns. The theoretical point is, then, that not all individuals looked upon as arahats need be expected to exhibit precisely the same capacities, although by definition they must exhibit some common traits.

So why may the samā-ppadhānas be omitted from the list of khīṇāsava-balas? It seems that in some sense 'endeavour' or 'strength' is simply not seen as crucial for the arahat in quite the same way as it is for one who is actively developing the path. That this is so would seem to follow from the way in which the four samā-ppadhānas appear to be understood as virīya especially in its capacity of maintaining what has been achieved and checking any falling back. This would also appear to tie in with the abhidhamma tradition that omits samā-ppadhāna from the reckoning at the time of the occurrence of the transcendent fruition (lokuttara-phala) consciousness.

Above I discussed how the iddhi-pādas are especially associated with the acquiring of facility in a variety of meditation attainments. In particular this facility is considered to result in a number of different meditation powers. It is clear from the later tradition that the full development and mastery of such powers was regarded not as an absolute prerequisite of the destruction of the āsavas (although certainly useful to that end) but rather as the particular domain of the master and adept of jhāna. Presumably, then, whether or not the iddhi-pādas are counted among the special powers of the one who has destroyed the āsavas is indicative in some measure of the distinction made in later writings between the practitioner who follows the

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1. Cf. K. Werner, 'Bodhi and Arahattaphala: from early Buddhism to early Mahāyāna', Denwood and Piatigorsky, BSAM, pp. 167-81.

vehicle of calm (samatha-yāna) and the practitioner who follows the  
vehicle of pure insight (vipassanā-yāna).<sup>1</sup> The reason why the balas  
can be omitted from the reckoning when talking of the khInāsava-balas  
is perhaps simply because to say of the indriyas that they are  
'developed, well developed' is to say precisely that they are balas.

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1. Cf. L.S. Cousins, 'Samatha-yāna and Vipassanā-yāna' in Dhammapala, BSMS, pp.56-68.

## CHAPTER EIGHT: THE SEVEN SETS EXPANDED

### 1. In the four nikāyas

So far I have confined myself to nikaya passages that deal more or less exclusively with the seven sets. Of course the treatments in the Mahāsaṃyatanika- and Piṇḍapāṭṭapārisuddhi-suttas do bring in other items, principally calm (samatha) and insight (vipassanā), but it remains fair to say that the seven sets still function here as a more or less self-contained group. However, at this point in my study I need to look at a number of nikaya passages that expand the seven sets by bringing various items into rather more direct association with them.

The first passage I wish to consider in this context is the asaṃkhata-samyutta. The asaṃkhata-samyutta consists of variations on the following basic form:

I shall teach you, bhikkhus, the unconditioned and the path leading to the unconditioned. Hear it. And what, bhikkhus, is the unconditioned? That which is the destruction of passion, the destruction of hatred, the destruction of delusion - this is called the unconditioned. And what is the path leading to the unconditioned? Mindfulness concerned with body - this is called the path leading to the unconditioned. Thus, bhikkhus, the unconditioned and the path leading to the unconditioned is taught by me to you. That which should be done by a teacher desiring the welfare of his pupils, out of compassion, depending on compassion has been done by me for you. There are roots of trees, there are empty places; meditate, bhikkhus, do

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### 1. S IV 359-73.

not be heedless, do not be regretful later. This is my instruction to you.[1]

Into this framework, in place of 'mindfulness concerned with body' (kāya-gatā sati) as an explanation of 'the path leading to the unconditioned' (asaṃkhata-gāmi maggo), ten different items are then substituted giving ten more rehearsals of this basic sutta form. The ten items are:

- i) calm and insight (samatho vipassanā ca)
- ii) concentration with initial and sustained thought (avittakko savicāro samādhi), concentration without initial thought, with only sustained thought (avittakka-vicāramatto samādhi), concentration without initial thought and without sustained thought (avittakko avicāro samādhi)
- iii) empty concentration (suñhato samādhi), signless concentration (animitto samādhi), wishless concentration (appaṇihito samādhi)
- iv) the four establishments of mindfulness
- v) the four right endeavours
- vi) the four bases of success
- vii) the five faculties
- viii) the five powers
- ix) the seven factors of awakening
- x) the noble eight-folded path

The asaṃkhata-samyutta then continues by breaking down these ten groups into their constituent parts so that each of these parts is itself said to be equivalent to the path leading to the unconditioned. This procedure gives a further forty-five rehearsals of the basic sutta form. Of course, as far as the seven sets are concerned the implications of such a procedure

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1. S IV 359: asaṃkhataṃ ca vo bhikkhave desissāmi asaṃkhata-gāmiṃ ca maggaṃ, tam sunātha. katamaṃ ca bhikkhave asaṃkhataṃ, vo bhikkhave rūpa-kkhaḍḍo doka-kkhaḍḍo moha-kkhaḍḍo idaṃ vuccati bhikkhave asaṃkhataṃ, katama ca bhikkhave asaṃkhata-gāmi maggo. kāya-gatā sati, ayaṃ vuccati bhikkhave asaṃkhata-gāmi maggo. itī kho bhikkhave desitaṃ vo maya asaṃkhataṃ desito asaṃkhata-gāmi maggo. yaṃ bhikkhave satthārā katanīyaṃ sāvakaṇaṃ hiteṣiṇa anukampena anukampaṃ upāḍāya kataṃ vo taṃ maya, etāni bhikkhave rukkhā-mūlāni etāni sunhāgārāni jhāyatha mā pamādattha mā pacchā-vippatisāriṇo shuvattha, ayaṃ kho vo amhākaṃ anusaṃsāmi ti.

are familiar enough: the totality of each of the sets is a complete path; each item of each of the sets is also a complete path - these are ideas that have already been met with in the course of this study. Once again what is brought out is the essential unity of the seven sets and the path - how each of the sets and each of the items that make up each of the sets are in some sense equivalent. What of the items brought into association with the seven sets? The expansion of the seven sets here would seem to follow a principle of numerical progression: first we have a single item (kāya-gatā sati), followed by one pair and two sets of three, and finally the seven sets in numerical order beginning with the four establishments of mindfulness. This gives a total of forty-six items. As was seen in Chapter I, kāya-gatā sati is merely another way of looking at the first establishment of mindfulness; so in the saṃkhata-saṃyutta the seven sets are effectively once more brought into association with samatha and vipassanā (as in the Mahāsālayatanika- and Piṇḍapāṭapārisuddhi-suttas), and also six varieties of samādhi.

Three other nikāya passages take the extension of the seven sets rather further than this; the connection between the seven sets as a self-contained yardstick of Buddhist teaching or as a description of the Buddhist path that is at once concise and complete seems to become more tenuous. The seven sets are apparently just examples, along with other examples, of what the Buddha and his followers teach and practise.

According to the Mahāsakuludāyī-autta there are five reasons why the pupils of the Buddha esteem, revere, think highly of, honour and rely on him (pañca dhammā yehi mama sāvaka sakkaronti garu-karonti manenti pūjenti sak-katvā garu-katvā upanissāya viharanti).<sup>2</sup> The fifth of these reasons is that the Buddha explains to his pupils various paths or ways:

Moreover, Udāyī, explained by me to my pupils is the way entering upon which my pupils develop the four establishments of mindfulness (puna ca paraṃ Udāyī akkhātā maya sāvakanāṃ paṭipadā yathā paṭipannā me sāvakā cattāro satipaṭṭhāne bhaventi)... the four right endeavours... the four bases of success... the five faculties... the five powers... the seven factors of awakening... the noble eight-factored path... the eight liberations (vimokkha)... the eight spheres of mastery (abhibhāyatana)... the ten kaṣīṇayatanas... the four jhānas... the way entering upon which my pupils know thus: 'This body of mine has form, consists of the four great elements, is born of mother and father, is sustained by cooked rice and gruel; its nature is to be impermanent, to run down, to wear away, to break up, to perish, and this consciousness of mine is tied to it, bound to it.' (evam pajānanti: mayam kho me kāyo rūpī catum-mahā-bhūṭiko mātā-  
pettika-sambhavo odana-kummasupacayo aniccucchādana-parimaddana-  
bhedana-viddhaṣṣana-dhammo idaṃ ca paṇa me viññāṇaṃ ettha sitaṃ  
ettha paṭibaddhaṃ) ... [they] create from this body another body, having form, mind-made, with all limbs, not lacking in any faculty (imaṃsā kāya aññaṃ kāyaṃ abhinimīnanti rūpim mano-mayaṃ  
sabbhaṅga-paccangaṃ ahindriyam)... [they] enjoy various kinds of power (aneka-vihitaṃ iddhi-vidhaṃ paccanubhonti)... [they,] by means of the divine ear-element, purified, surpassing the human, hear sounds, both divine and human, far and near (dibbaya sota-dhatuṃ  
visuddhāya atikkanta-manusikāya ubho sadde suganti dibbe ca  
mānuse ye dure santike ca)... [they,] embracing with the mind the minds of other beings, of other persons, know [them] (para-  
sattānaṃ para-puggalānaṃ cetasā ceto paricca pajānanti)... [they] recall various former existences (aneka-vihitaṃ pubbe-nivāsaṃ  
anussaranti)... [they,] by means of the divine eye, purified, surpassing the human see beings arising and falling - inferior or refined, fair or ugly, well-born or ill-born, they know beings as faring according to their actions (dibbena cakkhunaṃ visuddhena  
atikkanta-mānusakena satte passanti cavaṃāne upajjāmaṇe hīne  
paṇite suvanne dubbanne sugate duggate yathā-kammūpage satte  
pajānanti)... [they,] by the destruction of the āsavās, in the here and now directly know for themselves, realize, attain and dwell in the freedom of mind, the freedom of wisdom that is without āsavās (āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññā-

1. M II 1-22.
2. M II 9.



vimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchi-karvā upasampajja viharanti).[1]

In the first instance the list of seven sets seems here to be once more extended according to a principle of numerical progression: two sets of eight - the vimokkhas and abhibhāyatanas - are added, and one set of ten - the kaṣiṇāyatanas. The vimokkhas and abhibhāyatanas are two sets of categories not specifically discussed at great length in the later literature. This at least in part appears to be because they are considered to overlap with matters dealt with in detail under the more general headings of jhāna and formless attainment. Thus, as far as the Dhammasaṅgaṇī is concerned, the abhibhāyatanas seem to be concerned with mastery and facility in certain aspects of jhāna practice. The vimokkhas would appear to embrace jhāna of both the form and formless spheres. The ten kaṣiṇas, however, are rather more central to the exposition of jhāna in such works as the Visuddhimagga and Vimuttimagga than are the vimokkhas and abhibhāyatanas.

Having reached ten kaṣiṇāyatanas by way of numerical progression, the Mahāsaṅkuluḍāyi-sutta abandons this principle and gives next the four

1. M II 11-22; the text details each of the items mentioned.
2. See Dhs 42-52 where the eight abhibhāyatanas (with slight variations from the nikāya formulation) are treated as an aspect of jhāna that is rūpāvacara; cf. As 187-90.
3. The fourth, fifth, sixth and seventh vimokkhas straightforwardly correspond to the four formless attainments respectively; the eighth vimokkha is sāmaññavedayita-nirodha; the formulation of the second vimokkha (ajjhataṃ arūpa-saññā bahiddhā rūpāni paṇasati) suggests that it is a shorthand for all eight abhibhāyatanas which consist of variations on the theme ajjhataṃ arūpa-saññā eko bahiddhā rūpāni paṇasati. For a more detailed exposition of the vimokkhas see Patte II 38-40.
4. Dhs 31-42 gives only eight kaṣiṇas; Vism has ten but with āloka for viññāṇa; the Vimuttimagga has all eleven.

jhānas. The eight individual items that follow after the jhānas correspond to the eight items that follow the jhānas in the sāmaññaphala schema. In effect it seems that we have two lists: one list consists of the seven sets along with the eight vimokkhas, eight abhihiṭṭayatanas and ten kaṣiṇāyatanas; the other of the sāmaññaphala schema beginning with the four jhānas.

To move on to the second passage, near the beginning of the

Āṇāpānasati-sutta the Buddha is described as surveying the bhikkhu-saṃgha and commenting:

There are bhikkhus in this bhikkhu-saṃgha who are arahats who have destroyed the āsavas (arahaṇto khīṇāsavā)... who by the destruction of the five lower fetters are ones who will arise spontaneously [in the pure abodes] (pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhaya opapātikā)... who by the destruction of three fetters and the weakening of greed, hatred and delusion are once returners (tinnāṃ saṃyojanānaṃ parikkhaya rāga-dosa-mohānaṃ tanuttā sakad-āgāmino)... who by the destruction of three fetters are stream attainners (tinnāṃ saṃyojanānaṃ sotāpannā)... who dwell engaged in the development (bhāvanānuyogaṃ anuyuttā viharanti) of the four establishments of mindfulness... the four right endeavours... the four bases of success... the five faculties... the five powers... the seven factors of awakening... the noble eight-factored path... loving kindness (mettā)... compassion (karuṇā)... sympathetic joy (mudittā)... equipoise (upekkhā)... ugliness (asubha)... the notion of impermanence (anicca-saññā)... mindfulness of in and out breathing (ānāpāna-sati).[1]

This list is a little different in character from the preceding. We begin with the four basic types of noble person. Presumably what follows are the practices and meditations that the one aspiring to the state of the noble person must develop; these are the seven sets; the four meditations often collectively referred to as the 'immeasurables'

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1. M III 80-2.

<sup>1</sup> (appamāṇā) or 'divine abidings' (brahma-vihāra); <sup>2</sup> the meditation on ugliness; the notion of impermanence; mindfulness of in- and out-breathing. The items added to the list of seven sets here agree in large measure with additional items singled out for association with the bojjhaṅgas in both the Saṃyutta-nikāya and also the commentaries. <sup>3</sup> This is especially so if we can take anicca-saññā as implying something similar to the development of insight or what the commentaries call 'jhāna as a basis for insight' (vipassanā-pāḍaka-jhāna). This agreement should possibly be seen as connected with the fact that the account of the path associated with anāpāna-satī in this sutta and also elsewhere, culminates specifically in the complete development of the seven bojjhaṅgas.

<sup>4</sup> The third and final expansion of the seven sets in the four primary nikayas is the most exhaustive; it is to be found in the eka-nipāṭa of the Āṅguttara-nikāya and is based on the following formula:

If a bhikkhu develops the first jhāna for even a mere finger snap then, bhikkhus, he is called a bhikkhu who dwells as one whose meditation is not in vain; practising the instruction of his teacher, following his advice, he does not eat the country's almsfood for nothing.[5]

A further one hundred and ninety repetitions of this basic formula follow, each one substituting a different single item where the

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1. E.g. D III 223
  2. E.g. D II 196.
  3. See above, pp. 344-5.
  4. A I 38-43.
  5. A I 38: acchara-samghāta-mattam pi ce bhikkhave bhikkhu paṭhamam jhānam bhāveti ayam vuccati bhikkhave bhikkhu aritta-jhāno viharati satthu sāsana-karo ovāda-paṭikaro amogham rattha-piḍḍam bhujjati.

initial statement has 'develops the first jhāna'. The full one hundred and ninety-one variations are achieved by substituting the following items: the development of the four jhānas (1-4); the development of the four ceto-vimuttis of loving kindness compassion, sympathetic joy and equipoise (5-8); the four parts of the basic satipaṭṭhāna formula (9-12); the four parts of the samā-ppadhāna formula (13-16); the development of the four iddhi-pādas (17-20); the development of the five indriyas (21-25); the development of the five balas (26-30); the development of the seven bojjhaṅgas (31-7); the development of the eight path-factors (38-45); the eight items elsewhere termed abhibhāyatana (46-53); the eight items elsewhere termed vimokkha (53-61); the development of ten kaṣiṇas (62-71); the development of twenty 'notions' or 'ideas' (saṅkhā) (72-91); the development of ten varieties of recollection (anussati) and mindfulness (sati) (92-101).<sup>2</sup> The remaining ninety items are achieved by combining each of the five indriyas and five balas with each of the four jhānas and four ceto-vimuttis beginning with loving

1. The twenty saṅkhās are: asubha-, marāṇa-, āhāre paṭikkūla-, sabbaloke anabhirata-, anicca-, anicce dukkha-, dukkhe anatta-, paṭhāna-, virāga-, nirodha-, anicca-, anatta-, marāṇa-, āhāre paṭikkūla-, sabbe-loke anabhirata-, atthika-, puḷavaka-, vinīḷaka-, vicchiddaka-, uddhumatāka-saṅkhā. The list is rather odd in that a number of items occur twice in a rather haphazard way. It seems to be based on a list of ten saṅkhās (A V 105) and the list of five kinds of corpses (e.g. S V 129-31). D III 251 gives a list of six nibbedha-bhagiya-saṅkhās (anicca-, anicce dukkha-, dukkhe anatta-, paṭhāna-, virāga-, nirodha-), and B III 253 a list of seven saṅkhās (anicca-, anatta-, asubha-, ādinava-, paṭhāna-, virāga-, nirodha-).
2. These are: buddhānussati, dhammānussati, samghānussati, allānussati, cāgānussati, devatānussati, ānāpāna-sati, marāṇa-sati, kāya-gate-sati, upassamanussati. These ten are the same as in the later literature (e.g. VisM VII-VIII).

kindness (102-181); finally, for good measure, we have the recapitulation of the development of the five indriyas and five balas singly (182-191).

It would be hard to detect any clear system or pattern in these three extended lists. Certainly they seem to be casting their nets wider in order to give a more representative impression of the range and depth of early Buddhist yogic or meditation practice. Yet it remains true to say that none of them appears to make any real attempt to be exhaustive and comprehensive. Moreover, the lists are hardly uniform in character, they seem to represent collections of rather miscellaneous items. While in one or other of the lists all forty kamma-ṭṭhānas or thirty-eight ārammaṇas current in the later literature are found, it does not seem to me that these nikāya exercises in extending the seven sets can be viewed as mere lists of meditation subjects in the manner of the lists of forty kamma-ṭṭhānas and thirty-eight ārammaṇas.

So are these extended nikāya lists perhaps best viewed as accidental chance compositions - the result of the idle whims of the bhāṇakas whose work underlies the Pali canon? It would be difficult to answer such a question definitely without a detailed comparison of the Pali sources with the Chinese āgamas. However, two points can perhaps be made at this stage. First, the sequence of seven sets appears to be

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1. The bhikkhu thus develops saddhindriya accompanied by the first jhāna (paṭhama-jjhāna-sahagataṃ saddhindriyaṃ bhāveti), then viriyindriya accompanied by the first jhāna, and so on through the remaining indriyas and balas. The sequence of ten is then repeated with the other jhānas and four ceto-vimuttis.

firm and fixed enough to withstand any insertion into the actual body of the list. Thus where the number of items in an additional set makes this possible (i.e. in the case of the four jhānas, four brahma-vihāras, eight vimokkhas and eight abhiññāyatanas), they cluster around the sequence of seven sets rather than being incorporated into it. Secondly, it would seem to be fair to characterize the common element in all the additional items associated with the seven sets as jhāna or samādhi. In effect what we have are the four jhānas themselves along with various jhāna type meditations and practices that are the vehicle for the development of jhāna.

## THE 7 SETS EXPANDED IN THE 4 NIKĀYAS

## saṃkhata-samyutta

- 1 kāya-gatā sati
- 2 samatha-vipassanā
- 3 samādhis
- 4 samādhis
- 4 satipaṭṭhānas
- 4 samma-ppadhānas
- 4 iddhi-pādas
- 5 indriyas
- 5 balas
- 7 bojjhaṅgas
- ariyo aṭṭhaṅgiko maggo

## Mahāsaṅgīti-sutta

- 4 satipaṭṭhānas
- 4 samma-ppadhānas
- 4 iddhi-pādas
- 5 indriyas
- 5 balas
- 7 bojjhaṅgas
- ariyo aṭṭhaṅgiko maggo
- 8 vimokkhas
- 8 abhiññāyatanas
- 10 kasināyatanas
- 4 jhānas
- sāmañña-phala (final 8)

## Anāpānāsati-sutta

- arahats
- opapātikas
- sakad-āgāmins
- anāgāmins
- 4 satipaṭṭhānas
- 4 samma-ppadhānas
- 4 iddhi-pādas
- 5 indriyas
- 5 balas
- 7 bojjhaṅgas
- ariyo aṭṭhaṅgiko maggo
- mettā-bhāvanā
- karuṇā-bhāvanā
- muditā-bhāvanā
- upekkhā-bhāvanā
- asubha-bhāvanā
- anicca-saññā-bhāvanā
- ānāpāna-sati-bhāvanā

## Aṅuttara: navaka-nipāta

- 4 jhānas
- 4 ceto-vimuttis (mettā etc.)
- 4 satipaṭṭhānas
- 4 samma-ppadhānas
- 4 iddhi-pādas
- 5 indriyas
- 5 balas
- 7 bojjhaṅgas
- ariyo aṭṭhaṅgiko maggo
- 8 abhiññāyatanas
- 8 vimokkhas
- 10 kasināyatanas
- 20 saññās
- 10 indriyas-balas x 4 jhānas
- 10 indriyas-balas x 4 ceto-vimuttis
- 5 indriyas
- 5 balas

2. In the rest of Buddhist literature

Before attempting to draw any conclusions from the material so far considered in this chapter it is worth briefly surveying the rest of Buddhist literature for comparable extended lists that appear to be based on or incorporate the seven sets.

Beginning with the Khuddaka-nikāya of the Pali canon, two recurrent lists in the Paṭisambhidāmagga stand out in particular; I call these list A and list B. It is list B that occurs the most frequently in the Paṭisambhidāmagga, and is the characteristic feature of the treatment of the seven sets in this text. I shall describe that treatment more fully and generally in Chapter X. Here it is simply worth noting that these two lists appear to be largely peculiar and distinctive to the Paṭisambhidāmagga. There appears to be no precedent for the combination of just these items in the earlier literature, nor any obvious correspondence with lists in the later literature. Again we are left with something of a problem. Either we view them as rather arbitrary in nature, or we accept that underlying them is a careful plan and particular logic which must, however, remain largely inaccessible to us apart from guesswork and speculation. In the context of a work as intricate as the Paṭisambhidāmagga their very peculiarity suggests that the latter is in fact the case. In spite of the difficulties one or two comments are in order. I leave aside the question of the order of the seven

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1. These two lists are set out on p. 524.

2. For list A see Paṭi I 16-8; II 120. For list B (i) see Paṭi I 21-2, 180-2; II 29, 124-5, 160-2. For list B (ii) see Paṭi I 73-6; II 84-5, 90-1, 142-6, 216-7.



sets here and the repetition of the indriyas, bālas, bojjhaṅgas and maggāṅgas which are considered first item by item and then set by set; this latter feature does in fact have some parallels with the treatment of the sets in the Vibhaṅga.<sup>1</sup>

In list A jhāna is once more to the fore, this time under the guise of the jhāna factors, namely vitakka, vicāra, pīti and sukha; citta apparently stands in for cittass'ekaggatā.<sup>2</sup> These five terms are followed by 'adverting' (āvajjana)<sup>3</sup> and then by 'discriminating' (viñāna), 'knowing' (pañāna) and 'conceiving' or 'noting' (sañjāna). This in fact does in part tie in with discussions found elsewhere in Pali literature. For instance two sections of the Mahāvedalla-sutta are devoted to a discussion of the close relationship between pañāna and viñāna, and vedanā, sanna and viñāna respectively.<sup>4</sup> Buddhaghosa too in the course of his account of the nature of pañāna devotes some space to the question of its relationship to sanna and viñāna.<sup>5</sup> Buddhaghosa's account implies that although pañāna is 'knowing' in a different mode from sañjāna and viñāna, it nevertheless builds on the basis of these. It looks, then, as if the sequence āvajjana, sañjāna, pañāna, viñāna might be viewed as adding up to insight (vipassanā). In other words, what the latter half of list A does is breakdown samatha and vipassanā into its

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1. See below, Ch X 4.
  2. A term of some significance in the commentarial accounts of the consciousness process.
  3. M I 292-3.
  4. VisM XIV 3-5.
  5. I am thinking particularly of his simile here: sanna is like a child who 'knows' a particular object as round and figured, viñāna is like a villager who 'knows' the object as a coin; pañāna is like a money changer who 'knows' the value of the coin, whether it is genuine or not, etc.

constituent parts: the jhāna- factors and various modes of 'knowing' respectively. What we then have in list A are the seven sets culminating in 'truth' (sacca), which suggests 'vision of the four truths'; this is followed by 'application' (payoga) and 'result' or 'fruit' (phala) considered by way of samatha and vipassanā which together add up to a unification (ekodi) of mind. This way of understanding list A seems to be confirmed by list B (i and ii). The four truths here are explicitly followed by the coupling of samatha and vipassanā; this leads on to purification of conduct, mind and view; knowledge and freedom; and the destruction of the āsavas - all in some sense representing the culmination of the development of the seven sets. The list now begins to bear some resemblance to the Mahāsālyatanika-sutta's account of the path.

The Theragāthā contains a sequence of ten verses with a recurring refrain that has some of the characteristics of an expanded list of the seven sets:

One should know the goal as one's own, one should inspect the teaching for what is fitting to the one who has entered into the state of the samāna.

A good friend here, undertaking of the training in full, attentiveness to teachers - this is fitting for the samāna.

Respect for the buddhas, homage to the dhamma as it is, and esteem for the saṃgha - this is fitting for the samāna.

A purified and blameless livelihood along with good conduct and associations; stilling of the mind - this is fitting for the samāna.

Right conduct, restraint and a pleasing way of acting; application with regard to higher consciousness - this is fitting for the samāna.

Forest lodgings, remote, with little noise are to be resorted to by the sage - this is fitting for the samana.

Virtue and great learning, discrimination of dhammas as they are, understanding of the truths - this is fitting for the samana.

Thinking, 'This is impermanent', he should develop the notion of not-self and the notion of ugliness; absence of delight in the world - this is fitting for the samana.

And he should develop the awakening factors, the bases of success, the faculties and powers, the noble eight factored path - this is fitting for the samana.

The sage should abandon craving, he should split the āsavas and their roots, he should dwell freed - this is fitting for the samaga. [1]

Certain features are immediately familiar from the extended lists already considered and from the treatment of the seven sets elsewhere in the four nikāyas: the good friend; the emphasis on good conduct; the stilling of the mind; the development of the ideas of impermanence, not-self and ugliness; the destruction of the āsavas. Such irregularities and peculiarities as there are - for example the omission of the satipaṭṭhānas and samma-ppadhānas - are presumably to be explained by reference to the fact that we are dealing with verse.

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1. Th 587-96; viññeyya sakaṃ attham avalokeyyātha pāvacaṇaṃ yañ  
c'eittha assa paṭirūpaṃ sāmānnaṃ ajjhupagatassa// mittam idha  
kalyāṇaṃ sikkhā-vipulaṃ samaḍānaṃ suasaṇḍa ca garuṇaṃ etaṃ  
samanassa paṭirūpaṃ// buddhesu sagāravatā dhamme apacitī yathā-  
bhūtaṃ/ saṃghe ca citti-kāro etaṃ samanassa paṭirūpaṃ// ācāra-  
gocare yutto ājīvo sodhito agārayho/ cittassa saṅghapaṇaṃ etaṃ  
samanassa paṭirūpaṃ// cārittaṃ atha vārittaṃ iriyāpacihiyaṃ  
paṇḍāniyaṃ/ adhicitte ca āyogo etaṃ samanassa paṭirūpaṃ//  
ārañhakaṇi senasanāni paṇṇāni appa-saddani/ bhajitabbāni muninā  
etaṃ samanassa paṭirūpaṃ// silā ca bahu-saccaṇ ca dhammānaṃ  
pavicaṇa yathā-bhūtaṃ/ saccānaṃ abhisamayo etaṃ samanassa  
paṭirūpaṃ// bhāveyya aniccan ti anatta-sāññaṃ suubha-sāññaṃ ca/  
lokamhi ca anabhiratiṃ etaṃ samanassa paṭirūpaṃ// bhāveyya ca  
bojjhaṅge iddhi-paṇṇāni indriya-balāni/ atṭhaṅga-maggaṃ ariyaṃ  
etaṃ samanassa paṭirūpaṃ// taṇhaṃ paṇāheyya muni samālake āsava  
paḍāleyya/ vihareyya vimutto etaṃ samanassa paṭirūpaṃ//

Moving on to the para-canonical literature, a passage in the Nettipakaraṇa gives as opposed to the sixty-two kinds of view (as expounded in the Brahmajāla-sutta)<sup>2</sup> 'forty-three bodhi-pakkhiya dhammā, eight vimokkhas and ten kaṣiṇāyatanaṃ'.<sup>3</sup> Apparently we are expected to know what the forty-three bodhi-pakkhiyā dhammā in question are. The context gives no obvious clues, but Dhammapāla's commentary tells us that they consist of the seven sets together with six kinds of saññā, namely the notions or ideas of impermanence, suffering, not-self, abandoning, dispassion and cessation.<sup>4</sup> In the Diḅha-nikāya these are appropriately enough called 'six ideas concerned with penetrative wisdom (nibbedha-bhāgiya)'.<sup>5</sup> It is difficult to see how we might do better than this. Dhammapāla continues: 'Having in this way indicated the opposite by way of vipassanā, in order to indicate it by way of samatha he mentions the eight vimokkhas and ten kaṣiṇāyatanaṃ'.<sup>6</sup> This suggests that Dhammapāla understood this extended list as indicating how the seven sets fulfil both samatha and vipassanā.

The Milindapañha also provides several examples of extended lists based on the seven sets:

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1. Two sequences from the Niddesa can be viewed as extended lists based on the seven sets, but I have chosen to deal with them in another context, see below, pp. 521, 550.
  2. D I 1-46.
  3. Nett 112.
  4. Nett-a 237: te cattalīsaṃ bodhipakkhiyā dhammā ti anicca-saññā dukkha-saññā anatta-saññā pahana-saññā virāga-saññā nirodha-saññā cattāro satipaṭṭhānā... ariyo aṭṭhaṅgiko maggo ti.
  5. D III 251.
  6. Nett-a 237: evam vipassanā-vasena paṭipakkhaṃ dassetvā samatha-vasena dassetum aṭṭha-vimokkha dasa ca kaṣiṇāyatanaṇi ti vuttaṃ.

Morality, your majesty, has the characteristic of being the foundation for all skilful dhammas: morality is the foundation for the faculties, powers, awakening-factors, path, establishments of mindfulness, right endeavours, bases of success, jhāna, liberations, concentration, and [other] attainments.[1]

In the dhamma-city of the Blessed One there dwell the following sorts of people: those versed in suttanta (suttantika), vinaya (venayika) and abhidhamma (ābhidhammika); those who give talks on dhamma (dhamma-kathika); chanters (bhāṇaka) of the Jāṭaka, the Dīgha, the Majjhima, the Samyutta, the Anguttara, the Khuddaka; those who have accomplished (sampanna) morality (sīla), concentration (samādhi) and wisdom; those devoted to the development of the awakening-factors (bojjhanga-bhāvanā-rata), practitioners of insight (vipassaka), those intent on the highest good (asā-attāṇa-anuyutta); those who dwell in the forest (ārāñṇika), at the roots of trees (rukkha-mūlika), in the open (abbhokasika), on heaps of grass (palāla-puñjaka), in the cemetery (soṇṇika), always sitting (nesajjika); those entering the way (paṭipannaka), those established in the fruit (phalatṭṭha), those in training (sekha), those endowed with the fruit (phala-samāgin); stream-attainers, once-returners, never-returners, arahats; those who have three knowledges (tevijja), those who have six direct knowledges (chal-abhiñña), those with power (iddhiment), those who have reached the perfection of wisdom (paññāya pāramiṃ gatā); those skilled in the establishments of mindfulness, the right endeavours, the bases of success, the faculties, the powers, the awakening-factors, the excellent path, the jhānas, vimokkhas, and form and formless peaceful and happy attainments (satipatṭhana-samma-ppadhāna-iddhi-pāda-indriya-bala-bojjhanga-magga-vara-jhāna-vimokkha-rūpārūpa-santa-sukha-samāpatti-kusala) - crowded and teeming with these arahats, the dhamma-city was like a grove of reeds (tehi arahantehi ākulam samākulam ākiṇṇam samākiṇṇam nala-vana-saravanam iva dhamma-nāgeram aho!).[2]

Moreover, your majesty, the sun moves satisfying the mass of people; just so the world along with its devas is to be satisfied by the yogin, by the practice of yoga, by conduct, morality, merit, observance, practice; by jhāna, liberations, concentration, attainments, faculties, powers, awakening-factors, establishments of mindfulness, right endeavours, bases of success... Moreover, your majesty, the sun shows what is good and bad; just so by the yogin, by the practice of yoga the faculties, powers, awakening-factors, establishments of mindfulness, right endeavours, bases of success, ordinary and

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1. Mil 33: patipatṭhāna-lekhaṇaṃ mahā-rāja sīlaṃ sabbesaṃ kusalaṇaṃ dhammānaṃ: indriya-bala-bojjhanga-magga-satipatṭhāna-samma-ppadhāna-iddhi-pāda-jhāna-vimokkha-samādhi-samāpattināṃ sīlaṃ patipatṭhā.
  2. Mil 341-2.

transcendent dhammas are to be shown.[1]

Once more in these Milindapañña passages it is the jhānas and jhāna-type meditations and attainments that are most closely associated with the sequence of the seven sets.<sup>2</sup>

Looking further afield in Buddhist literature, the following is an example of an extended list based on the seven sets from the mahāyāna prajñāpāramitā literature:

Subhūti said: 'Which are the dhammas that are skilful or contribute to awakening? Which dhammas are pratyeka-buddha-dhammas, bodhisattva-dhammas and also buddha-dhammas - [dhammas] that are comprised and reach a conclusion in the perfection of wisdom?' The Blessed One said: 'Just these: the four establishments of mindfulness, the four right abandonings, the four bases of success, the five faculties, the five powers, the seven awakening-factors, the noble eight-factored path, the four noble truths, the gateways to liberation - the empty, the signless, the wishless - the four dhyaṇas, the four immeasurables, the four formless attainments, the six direct

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1. Mil 389-90: puna ca param mahā-rāja suriyo mahā-jana-kāyaṃ santapento carati, evaṃ eva kho mahā-raja yoginā yogavacarena acara-sīla-guṇa-vatta-paṭipattiyaṃ jhāna-vimokkha-samādhi-samāpatti-indriya-bala-bojjhaṅga-satipaṭṭhāna-samma-ppadhana-iddhi-pādehi sa-devako loko santāpayitabbo... puna ca param mahā-rāja suriyo kalyāṇa-pāpake dasseti, evaṃ eva kho mahā-raja yoginā yogavacarena indriya-bala-bojjhaṅga-satipaṭṭhāna-samma-ppadhana-iddhi-pāda-lokiya-lokuttara-dhamma dassetabba. The omission of the magga from these two sequences is curious.
  2. The changed order of the sets in these passages corresponds to the order of the sets in the Paṭisambhidaṃmagga lists.

knowledges, the perfections of giving, morality, patience, strength, concentration and wisdom...' [1]

No doubt further examples from mahāyāna sutras and the prajñāpāramitā literature might be searched out but from the point of view of present concerns this one example suffices to show that in this type of literature too, familiar additional sets are at times juxtaposed with the sequence of seven sets. It is worth noting that even here the list of seven sets is self contained and once more resists any insertion directly into its sequence. All the additional sets have already been seen appended to the list of the seven sets in the

1. Satasahasrikāprajñāpāramitā (ed. P. Ghosa, Calcutta, 1902), p. 1636: Subhūti aha/ katame bhagavān kuśalā dharma bodhi-pakṣāh va ke dharmaś ca pratyeka-buddha-dharmaś ca bodhi-sattva-dharmaś ca buddha-dharmaś ca ye prajñā-pāramitāyāṃ saṃgṛaḥ saṃveśasāraṇaṃ gacchanti/ bhagavān āha/ tad yathā catvāri śrīty-upasthānāni/ catvāri śrītyak-prahāṇāni/ catvāra rddhi-pīḍah/ pañcendriyāni/ pañca-balāni/ satta-bodhy-āṅgāni/ āryya-sāstāga-mārgah/ catvāryy āryya-satyāni/ sūnyatānimitāprāṇihita-vimokṣa-mukhāni/ catvāri dhyānāni/ catvāryy apramāṇāni/ catvāra ārūpya-samāpattayah/ gaḍ-abbhiññah/ dana-pāramitā/ śīla-pāramitā/ ksānti-pāramitā/ vīrya-pāramitā/ samādhi-pāramitā/ prajñā-pāramitā... Cf. pp. 274-5 where 37 bodhi-pakṣā dharmaś are mentioned in the context of various other items: 4 dhyānas, 4 apramāṇas, 4 ārūpya-samāpatti, 6 abhiññas, 10 tathāgata-bāhas. These passages, along with other passages relevant to the bodhi-pāṅgaika dharmaś from the same work, are cited but not quoted by Dayal, op.cit., p. 82. E.g. Satasahasrikā, pp. 1427-39; Pañcaviṃśatisahasrikā (E. Conze, The Large Sūtra on Perfect Wisdom, Part I, London, 1961, pp. 140-3); Satasahasrikā (S. Konov, 'The Two First Chapters of the Satasahasrikā Prajñāpāramitā', Avhandlingar utgitt av Det Norske Videnskaps-Akademi i Oslo, II. Hist.-Filos. Klasse 1941, No. I, pp. 1-117). G. Roth also cites some interesting extended lists in some 1st/2nd century CE works dealing with the significance of the various parts of a stupa ('The Symbolism of the Buddhist Stūpa' in A.L. Dallapiccola (ed.), The Stūpa: Its Religious, Historical and Architectural Significance, Wiesbaden, 1980, pp. 183-209).
- 2.

nikāyas apart, that is, from the four truths and six perfections.<sup>1</sup>  
 The addition of the six perfections is of course to be expected in a prāṇāpāramitā text. The addition of the four truths is in general terms hardly surprising, but more specifically the immediate juxtaposition of the seven sets and the four truths would seem to correspond to the stage by stage account of the path in Sarvāstivādin manuals.<sup>2</sup> However, as I shall consider presently, it is not without a certain precedent in the maha-vagga of the Saṃyutta-nikāya. But before turning to this, it is worth noting that Bareau records as a thesis of the Vibhajyavāda (according to the Vibhāga) that there are forty-one bodhi-pāṣaṇḍikā dharmāḥ - the thirty-seven along with the four truths.<sup>3</sup>

Alongside all these examples of extended lists based around the seven sets should be placed the actual headings that form the basis for the maha-vagga of the Saṃyutta-nikāya, as well as what we know of the headings used in the corresponding portions of other recensions of the saṃyukta material.<sup>4</sup> Thus I have set out the twelve divisions of the

1. For the three gateways to liberation cf. the second set of three samādhis in the asaṃkhata-saṃyutta; I take the four āṛyā-samāpattis as comprised in the eight vimokkhas, and the six abhiññāna as comprised in the sāmañña-phala schema.
2. See below, pp. 637-40.
3. Bareau, SBPV, p. 174; however, he refers to La Vallée Poussin's Abhidh-k Trai IV 281 where it is noted that the Vibhajyavādins have a list of forty-one [bodhipāṣaṇḍikā] adding the 4 ārya-vargaḥ; Lamotte notes the same at Traité III 1121. Interestingly, Vasubandhu includes the 4 ārya-vargaḥ at the beginning of his account of the path before the practice of sūbha-bhāvanā and ānāpāna-smṛti (Abhidh-k 336 ff.).
4. See p. 525.



Pali mahā-vagga alongside the twenty-one divisions that Anesaki has identified in what he calls the magga-vagga of the Chinese <sup>1</sup> Samyuktāgama translations.

These lists are of a rather different make-up from the lists so far considered. The reasons that lie behind the changed order in the Pali must remain obscure, as must those behind the omission of the iddhi-pāda from the Chinese. The Chinese list seems to include rather a large number of miscellaneous additional items. Anesaki's analysis indicates, however, that the items towards the end of the list - especially those from 15 onwards - have rather little space <sup>2</sup> devoted to them. It should also be borne in mind that Anesaki's list is something of a reconstruction - an attempt to bring order to what are apparently rather disordered texts showing no clear <sup>3</sup> divisions. Thus it is not entirely clear how far we should regard

1. See Anesaki, *op.cit.*, pp. 68-76. Anesaki sees eight major divisions underlying the Chinese Samyuktāgama material: i) Khandha-vagga, ii) Sajjātana-vagga, iii) Nidāna-vagga, iv) Sāvaka-vagga, v) Magga-vagga, vi) Puggala-vagga, vii) Sagathā-vagga, viii) Tathāgata-vagga, (he uses Pali-forms). As far as can be ascertained various recensions of the Samyukta material seem to have been agreed in devoting major divisions to the skandhas, āyatanas, pratītya-samutpāda and mārga (i.e. a major division devoted more or less to the seven sets), but the detailed constitution of these major divisions is largely unknown, except in the case of the Chinese Samyuktāgamas, see Anesaki, *op.cit.*, pp. 68-70; J. Bronkhorst, 'Dharma and Abhidharma', *BSOAS* XLVII (1985), p. 317.
2. Anesaki, *op.cit.*, p. 73. Note that the treatment of the six āyatanas in this context appears to be secondary in that they also form the basis of a major division of the Chinese Samyuktāgamas; see *id.*, p. 71.
3. *Id.*, p. 70: 'When we come to the two extant versions of the Samyukta in Chinese... the classifications are in utter confusion.' Cf. E. Mayeda, 'Japanese Studies on the Schools of the Chinese Agamas' in H. Bechert (ed.), *Zur Schulzugehörigkeit von Werken der Hinayāna Literatur*, Göttingen, 1985, pp. 94-103; Mayeda comments on the difficulties of the reconstruction of the arrangement of the 50 vol. Samyuktāgama (probably Sarvāstivādin); a 16 vol. and 1 vol. Samyuktāgama text appear incomplete.

Anesaki's analysis as final.

I shall return to the samyutta/samyukta lists presently. First, I wish to turn briefly to the mātikās/mātrkāḥ that provide the subject headings for four works: the Vibhaṅga, the Dhātukathā, the Dharmaskandha and the Arthanviniścaya-sūtra.<sup>1</sup> I take the latter two texts as representative of the literature of the wider Buddhist tradition.

These tables of topics are again of a rather different nature from the lists so far considered. They are not collations that focus primarily on the sphere of what is actually to be practised and developed. They attempt to embrace the whole of Buddhist teaching in a rather more explicit and straightforward way. What are apparently considered the most important headings covering the full range and expanse of early Buddhist teaching are singled out in order to give summaries of the teaching in all its various aspects. While some topics are peculiar to one or other of the lists, or are subsumed under a different heading in different lists, it is not hard to identify a common core.<sup>2</sup> This common core in fact corresponds quite

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1. See p. 526.

2. Cf. A.K. Warder, 'The Mātikā', introductory essay to Mohavivacchedanī, London, 1961, pp. xix-xxvii. A slightly different and shorter version of the same list occurs repeatedly in the Niddeesa which talks of being skilled (kusala) in khandha, āyatana, dhātu, paticca-samuppāda, satipatthana, samma-ppadhāna, iddhi-pāda, indriya, bala, bojjhanga, magga, phala, nibbāna (see Nidd I 69, 71-2, 1-5, 171; Nidd II (Ne 1959) 41, 120; cf. Nidd I 45, 340-1; Nidd II (Ne 1959) 133, 142, 200, 203, 225, 229).

closely with the topics that receive special attention in the Samyutta-nikāya and Samyuktāgama. These mātikas/māṭṭkās also invite comparison with nikaya works such as the Saṃgīti- and Dasuttara-suttas, and also the Kumāra-paṇḥa and Mahā-paṇḥa, which are all in their different ways attempts to give accounts of the teaching in all its aspects.

From the point of view of present concerns it is enough to consider the role of the seven sets when brought into such a context. A number of features are immediately noticeable in these mātikā/māṭṭkās. There is a tendency to treat the five indriyas not in the context of the seven sets but as subsumed in the full list of twenty-two indriyas, which are then grouped with the khandhas, āyatanas, dhātus, paṭicca-samuppāda and saccas; the balas have no separate existence apart from the indriyas in the Vibhaṅga and Dharmaskandha. The Arthavinīśāyā-sūtra is the only one of the four to maintain the sequence of all seven sets, the other three texts tamper with it in

1. The Kumāra-paṇḥa (Khp 2), the Mahā-paṇḥa (A V 48-54) and a variation on the latter (A V 54-9) each give ten items corresponding to the numbers from one to ten. The seven sets feature sporadically; the Kumāra-paṇḥa gives the seven bojjhaṅgas and ariya aṭṭhaṅgiko maggo for the numbers seven and eight, but the four ariya-saccas and five upādāna-kkhandhas for four and five; the variation on the Mahā-paṇḥa gives the four satipatṭhānas and five indriyas. Rather similarly, various of the seven sets feature in the numerical system of the Dasuttara-sutta: the four satipatṭhānas, the seven bojjhaṅgas and ariya aṭṭhaṅgiko maggo as four, seven and eight dhammas respectively to be developed (bhāvetabba); the five indriyas as five dhammas concerned with distinction (visesa-bhāgiya), though one Chinese translation treats them as 'to be developed'; see J.W. de Jong, 'The Dasuttarasutta' in his Buddhist Studies, Berkeley, 1979, pp. 252-73. The less selective method of the Saṃgīti-sutta means that all seven sets feature.
2. I have commented on what I believe to be the significance of this in Chapter IV 5.

various ways. In contrast to the *nikāyas*, there is a tendency for these mātikās/māṭṛkās to insert additional sets of four directly into the sequence of the seven sets.

THE 7 SETS EXPANDED IN THE PAṬISAMBHIDĀMAGGA

	A	B(1)	B(11)
1-5	indriyaa (5)	indriyaa (5)	maggaṅgas (8)
6-10	balas (5)	balas (5)	bojjhaṅgas (7)
11-17	bojjhaṅgas (7)	bojjhaṅgas (7)	balas (5)
18-25	maggaṅgas (8)	maggaṅgas (8)	indriyaa (5)
26	indriya	indriya	indriya
27	bala	bala	bala
28	bojjhaṅga	bojjhaṅga	bojjhaṅga
29	magga	magga	magga
30	satipatthana	satipatthāna	satipatthāna
31	samma-ppadhāna	samma-ppadhāna	samma-ppadhāna
32	iddhi-pāda	iddhi-pāda	iddhi-pāda
33	sacca	sacca	sacca
34	payoga	samatha	samatha
35	phala	vipassanā	vipassanā
36	vitakka	samatha-vipassanā	samatha-vipassanā
37	vicāra	yuganandha	yuganandha
38	pīti	sīla-vissuddhi	sīla-vissuddhi
39	sukha	citta-vissuddhi	citta-vissuddhi
40	citta	diṭṭhi-vissuddhi	diṭṭhi-vissuddhi
41	āvajjana	vimokkha	vimokkha
42	viñānana	viñjā	viñjā
43	pañānana	vimutti	vimutti
44	saññānana	khaye ñāṇam	khaye ñāṇam
45	ekodi	anuppāde ñāṇam	anuppāde ñāṇam
46		chanda	
47		manasikāra	
48		phassa	
49		vedanā	
50		samādhī	
51		sati	
52		paññā	
53		vimutti	
54		amatogadham nibbānam	

SAMYUTTA/SAMYUKTA TABLES OF CONTENTS : MAHĀ-VAGGA/MĀRGA-VARGA

Samyutta-nikāya	I Samyuktīgama
1 magga (8)	smṛty-upasthāna
2 bojjhaṅga (7)	indriya
3 satipaṭṭhāna (4)	bala
4 indriya (5, etc.)	bodhy-aṅga
5 samma-ppadhāna (4)	mārga
6 bala (5)	ānāpāna
7 iddhi-pāda (4)	śaikṣa
8 Anuruddha	avetya-prasāda/rota-āpatti
9 jhāna (4)	deva
10 ānāpāna	tad-rūpa
11 sotāpatti	samyak-prahāṇa
12 sacca (4)	dhyāna
13	traividyā
14	asaṃskṛta
15	samudra
16	śāśvatana
17	bija
18	loka
19	śāstṛ
20	Rāhula
21	bhikṣu

1. See Anesaki, op.cit., pp. 72-3;  
I have Sanskritized the forms given by  
Anesaki.

## THE MĀTIKĀ/MĀTRKĀ OF THE VIBHANGA ETC.

## Vibhaṅga

khandha (5)  
āyatana (12)  
dhātu (18)  
sacca (4)  
indriya (22)  
paccayākara (12)  
satipaṭṭhāna (4)  
samma-ppadhāna (4)  
iddhi-pāda (4)  
bojjhanga (7)  
maggāṅga (8)  
jhāna (4 + 4)  
appamaññā (4)  
sikkha-pada (5)  
paṭisaṃbhidā (4)  
nāṇa  
khuddaka-vatthu  
dhamma-hadaya

## Dhātukathā

khandha (5)  
āyatana (12)  
dhātu (18)  
sacca (4)  
indriya (22)  
paṭicca-samuppāda (12)  
satipaṭṭhāna (4)  
samma-ppadhāna (4)  
iddhi-pāda (4)  
jhāna (4)  
appamaññā (4)  
indriya (5)  
bala (5)  
bojjhanga (7)  
maggā (8)  
phaṇsa  
vedanā  
saññā  
cetanā  
citta  
adhimokkha  
manasikāra

## Dharmaskandha

śikṣā-pada (5)  
śrota-āpatty-āṅga (4)  
avetya-prasāda (4)  
śrāmaṇya-phala (4)  
abhiññā-pratipad (4)  
ārya-vamśa (4)  
samyak-prahāna (4)  
rddhi-pāda (4)  
smṛty-upasthāna (4)  
ārya-satya (4)  
dhyāna (4)  
apramāṇā (4)  
ārūpya-dhātu (4)  
bhāvanā-samādhī (4)  
bodhy-āṅga (7)  
kaudraka-vastu  
indriya (22)  
āyatana (12)  
skandha (5)  
dhātu (6/18/62)  
pratītya-samutpāda (12)

## Arthavinīśaya-sūtra

skandha (5)  
upādāna-skandha (5)  
dhātu (18)  
āyatana (12)  
pratītya-samutpāda (12)  
ārya-satya (4)  
indriya (22)  
dhyāna (4)  
ārūpya-samāpatti (4)  
brahma-vihāra (4)  
pratipad (4)  
samādhī-bhāvanā (4)  
smṛty-upasthāna (4)  
samyak-prahāna (4)  
rddhi-pāda (4)  
indriya (5)  
bala (5)  
bodhy-āṅga (7)  
mārga (5)  
ānāpāna-smṛti (16)  
śrota-āpatty-āṅga (4)  
tathāgata-bala (10)  
vaiśarādyā (4)  
pratīsamvid (4)  
āvenika-dharma (18)  
mahāpuruṣa-lakṣaṇa (32)  
anuvyañjana (80)

1. See J. Takakusu, JPTS, 1905, pp. 111-5;  
E. Frauwallner, WZKS 8 (1964), pp. 73-4.

### 3. Conclusions

What are the implications of all these different extended lists for our understanding of the role of the seven sets in early Buddhist literature? Before attempting to answer this question one should perhaps remind oneself that the list of the seven sets both in its own right and under the guise of the thirty-seven bodhi-pakkhiya-dhammas/bodhi-pāṣṭika-dharmas continues to remain an important and distinct list of items in probably all varieties of post-canonical Buddhist literature - it continues to crop up in abhidharma, mahayāna and even in tantric texts.<sup>1</sup> The fact that this is so means that the extended lists based around the seven sets cannot be viewed as the end result of some simple process that involved the gradual accretion of further sets until finally the list of seven sets was superseded and ceased to be of importance as a distinct list. This simply does not happen. Nor, I think, can we view the existence of extended lists as an indication that the sequence of the seven sets was not yet established as a separate and distinct list. It seems to me that the passages I have considered in Chapter VII are quite sufficient to show that the sequence of seven sets was already firmly established as a distinct and separate list in the period of the four primary nikāyas. As far as the whole of the Pali canon is concerned, it should also be noted here that the Vibhaṅga gives the seven sets the appellation saddhamma.<sup>2</sup> So if the Peṭakopadesa talks of thirty-

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1. For an indication of the extent of the importance of the 7 sets/37 bodhi-pāṣṭika-dharmas in a wide range of Buddhist literature cf. the 'Note on the 7 sets/37 bodhi-pāṣṭika-dharmas in non-Pali sources' below, pp. 661-2.
  2. Vibh 372.



seven bodhi-pakkhikā dhammā<sup>1</sup>, but the Nettipakaraṇa of forty-three bodhi-pakkhiyā dhammā, it is not out of any uncertainty about the seven sets as a distinct and separate list.

The fact that the seven sets remain important as a distinct list in the later tradition despite the existence of extended lists both in the nikāyas and later literature must indicate that the list of seven sets acquired a certain authority rather early in the history of Buddhist thought. Possibly this authority can be adequately explained merely by reference to the ancientness of the list, yet I think we ought to go a little further than this. For in fact the very existence of the extended lists alongside the fixed list of seven sets already in the nikāya period suggests that in appreciating the authority of the seven sets we have not simply to do with their ancientness. If this is the sole source of authority, why is the sequence of seven sets not always respected, why are further sets added? It seems reasonable to suggest that it is in order to bring out something of the nature of the seven sets as conceived and worked out already in the nikāyas. Thus, in the nikāya lists especially, what we consistently have are the seven sets along with a variety of meditation subjects. What is being indicated, I think, are the particular contexts in which the seven sets are developed. In other words, the seven sets remain a distinct set of items not simply because they came down as a bare and distinct list from ancient times and therefore had to be fitted in somehow, but because rather early on - well before the end of the period of the four primary nikāyas - they

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1. Pet 114, 138.

began to be understood and elaborated together in a quite specific way as a description of the unfolding of the Buddhist path from beginning to end. The particular quality of the description of the Buddhist path in terms of the seven sets is something I shall return to at the conclusion of this study, but it has, I think, to do with the rather elaborate system of 'cross-referencing' inherent in the seven sets, the way in which they inter-relate with each other and also draw together various *nikāya* themes. The kind of thinking that underlies this is, I think, fundamental to Buddhist thought and psychology of meditation. Thus the description of the path in terms of the seven sets is important in that it is suggestive of a certain depth and subtlety along with a certain simplicity and conciseness.

<sup>1</sup>  
In a recent article Johannes Bronkhorst has suggested that we can view the expansion of the seven sets as the result of attempts to complete the list with meditational states. <sup>2</sup> According to Bronkhorst, first the four dhyānas were added - he cites the Chinese translations of the Mahāparinirvāṇa-sūtra and some further Dīrghāgama and Madhyamāgama passages. <sup>3</sup> Next were added the four apramāṇas (he cites the Dhātukathā mātikā) and finally the four ārūpyas or 'formless attainments', giving a list of ten sets: the four smṛty-upasthānas, four samyak-prahāṇas, four iddhi-pādas, four dhyānas, four apramāṇas, four ārūpyas, five indriyas, five balas, seven bodhy-āṅgas, āryaśāṅga-  
mārga. <sup>4</sup>

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1. 'Dharma and Abhidharma', BSOAS XLVIII (1985), pp. 305-20.

2. Id., p. 306.

3. Ibid., n. 8.

4. Id., p. 307.

In fact Bronkhorst can find no example of just this sequence of ten sets anywhere in Buddhist literature, but suggests that it must have been the source of the appropriate portion of Saṃgīti-sūtra's section of 'fours', and cites four different versions of the sūtra to this effect; of this portion of the Saṃgīti-sūtra's section of fours he says that it is 'difficult to doubt that this enumeration was taken from an earlier list' of ten sets, and gives the list of ten as<sup>1</sup> above. Yet this seems certainly dubious, and amounts, I think, to a rather unconvincing and indeed unhelpful line of speculation that tends to distract attention from the way in which the seven sets are actually handled and understood in the early literature.

Not the least of its problems is that it totally ignores the various other extended lists that I have been considering in this chapter. The lists that Bronkhorst cites, on the other hand, are somewhat hypothetical in nature. The only hard evidence for the expansion to nine sets is the occurrence of this sequence within the body of the mātikā of the Dhātukatha. But this mātikā contains rather more than just these nine sets and, as I have suggested, its nature is such that it is not clear that it is entirely valid to extract the sequence of nine sets in the way Bronkhorst does. The evidence for the list of ten sets is even more tentative - the sequence of these ten sets does not appear to occur even within the body of some longer list. The whole procedure begins to look dubious. The point is that we have no grounds for believing that lists of just these sets - either nine or ten - ever played a part in the exposition of Buddhist thought.

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1. Ibid.

Of the three expanded lists considered by Bronkhorst we are thus left with the expanded list of eight sets - the seven together with the four dhyanas - as the only one that is certainly witnessed in the literature. As I have already indicated, this fact is of some interest since the occurrences of this list of eight sets in the Chinese Āgamas seems to find close harmonies in the Pali nikāyas. The association of the four jhānas - and only the four jhānas - with the seven sets is quite explicit in the application of common treatments in the mahā-vagga of the Samyutta-nikāya; that is to say, on the basis of the mahā-vagga one would have to single out eight sets and not seven. Again I have argued that jhāna or at least a state of meditation close to jhāna is consistently implicit in much of the nikāya treatment of the seven sets individually. Similarly in what I have considered as the nikāya treatment of the seven sets as 'path' or 'practice', and in the various extended lists, samatha, samādhi and the jhānas are certainly recurrent themes: in the Mahā-sāḷāyatanika-sutta we have the coupling of samatha and vipassanā, in the Pinḍapātāpārisuddhi-sutta, the abandoning of the five nīvaraṇas and samatha and vipassanā; in the asaṃkhata-samyutta, samatha and vipassanā along with avītakko avīcāro samādhi, avītakko vicāramatto samādhi and avītakko avīcāro samādhi - merely a different way of looking at the jhānas; in the Mahāsakuludāyī-sutta, the four jhānas and abhiññāyatanas; in the eka-nipāta treatment the four jhānas along with the brahma-vihāras receive special emphasis - this in a section entitled jhāna-vagga.

What lies behind all this is not the mechanical accumulation of lists of meditation states. It is rather a feeling that in one sense and

in certain contexts the list of the seven sets is not quite specific, is not quite enough. As I said above, what is lacking is an indication of the context in which the seven sets are to be developed. So we are told that the seven sets are developed in association with the practice of jhāna, in association with the practice of the brahma-vihāras, in association with ānāpāna-sati or with some other meditation subject or practice.

This means, I think, that the treatment of the seven sets as a definite list of thirty-seven bodhi-pakkhiya-dhammas in the later literature must be seen as related rather more closely to their treatment in the early literature than might have been supposed. Unless this is so it is difficult to see why the later literature should have felt the need to develop the notion of thirty-seven bodhi-pakkhiya-dhammas, given that other more extended lists were available.

I have already pointed out some of the ways in which the nikāya handling of the seven sets begins to approach and imply something of the more explicit statements concerning the seven sets as the thirty-seven bodhi-pakkhiya-dhammas in the later literature. Before passing on to look at the Abhidhamma treatment more closely it is worth just considering once more the nature of the topics brought into association with the seven sets in the maha-vagga of the Samyutta-nikāya. The Anuruddha-samyutta seems to be attracted by association with the satipaṭṭhānas, which are mentioned in every sutta. I have already discussed the jhāna-samyutta. Next is the ānāpāna-samyutta; ānāpāna-sati is an aspect of the first satipaṭṭhāna (kāye kāyānupassanā) and is treated as such in the (Maha-)Satipaṭṭhāna-

sutta; the treatment in the Ānāpāna-samyutta follows in general that found in the Ānāpānasati-sutta, which gives special emphasis to all four satipatthanas and the bojjhangas. The Ānāpānasati-sutta opens, as I have already pointed out, with an extended list based around the seven sets. This list culminates in ānāpāna-sati. The commentary states here that the reason why ānāpāna-sati is the only one of the items in the list to be explained in full is because of the large number of bhikkhus who take it as their kamma-ttāna<sup>1</sup>. The practice of Ānāpāna-sati seems to have something of a special status within the tradition as the practice of the Buddha on the night of his awakening.<sup>2</sup> It does not seem unreasonable to suggest that, in the case of the mahā-vagga, ānāpāna-sati is where it is because it is regarded as the normative vehicle on the basis of which the seven sets are 'to be developed and to be made great'. Finally there are the sotāpatti- and sacca-samyuttas. Their appearance just here shows a clear correspondence with the notion, explicit both in the Visuddhimagga and Abhidharmakośa, that stream attainment and definite knowledge of the four truths coincide with the culmination of the development of the seven sets. Of course the actual structure and ordering of the nikayas is likely to be rather later than the contents itself. Yet, with the proviso that Anesaki's list is somewhat tentative, it is worth noting that much the same sets seem to cluster most closely around the seven sets in the Chinese Samyuktāgama translations.

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1. Pa IV 139: yasma pan'ettha anāpāna-kamma-ttāna-vasena abhinivittā bahu bhikkhu, tasma sassa-kamma-ttānani sagkhepena kathetvā anāpāna-kamma-ttānaṃ vitthārena kathento anāpāna-sati bhikkhava ti adim ssa.
  2. E.g. Pa II 291; cf. Paravahera Vajirañña Mahāthera, Buddhist Meditation in Theory and Practice, Kuala Lumpur, 1962, p. 227.

## CHAPTER NINE : DHAMMAS THAT CONTRIBUTE TO AWAKENING

### 1. The expression bodhi-pakkhiyā dhammā in the canon

I have already noted that 'thirty-seven bodhi-pakkhiyā dhammā' becomes a standard way of referring to the seven sets in post-canonical Buddhist literature, and that while the expression occurs in a number of passages in the Pali canon, it is not found in any context where the seven sets appear as a definite group, nor is the number of bodhi-pakkhiyā dhammā<sup>1</sup> anywhere specified as thirty-seven. So what exactly is understood by the expression in these canonical passages? What are its implications and connotations? Is the expression understood to define a particular set of items - a set of items other than the seven sets?

What does the expression bodhi-pakkhiyā dhammā mean? The Pali textual tradition bears witness to a number of variations in the form of both parts of the adjectival compound bodhi-pakkhiya. As far as the meaning of the term in the nikāyas is concerned these variations would appear to be of little consequence. Yet the term bodhi-pakkhiya has in the course of the history of modern Buddhist scholarship been the occasion for a number of academic footnotes and asides concerning these variations and other matters. Since the term is one that is central to the present study it is perhaps as well to consider all this rather carefully.

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1. But Lamotte notes (Traité III 1120) that the Ekottarikāgama ('texte tardif et farci d'interpolations mahāyānistes') does qualify the 7 sets as 37 bodhi-pāṅśikā.

The term bodhi-pakkhiya occurs in some eighteen different contexts within the Pali canon. However, in these various contexts we find forms not only ending in -pakkhiya but also in -pakkhika. It is clear that alternation between the -pakkhiya and -pakkhika forms as we now have it is often the result of the predilections of manuscript copyists. In the absence of critical editions of the texts it is virtually impossible to determine any consistent preference for one form or the other among the different works of the canon. The sometimes rather limited variant readings indicated in PTS editions suggest that in many, if not in most, instances some manuscripts of a given text read bodhi-pakkhiya and others bodhi-pakkhika. On the other hand where no variants are recorded - if this does in fact reflect the state of the manuscripts - bodhi-pakkhika appears the more regular form. The atthakathās show that in one case at least the variation between bodhi-pakkhiya and bodhi-pakkhika is ancient. In other cases the PTS edition of the text reads bodhi-pakkhika with no variants recorded, yet all manuscripts of the commentary apparently read bodhi-pakkhiya without further comment. The Pali manuscript tradition preserves, then, forms in both -pakkhiya and -pakkhika, and

1. Vin III 23; D III 97; S V 227, 231, 237-9; A III 70-1, 300-1; IV 351-2; Paṭi I 18; II 115, 122; Ap 28, 314; It 75, 96; Th 900; Vibh 244, 249-50.
2. Cf. O. von Hinüber, 'On the Tradition of Pali Texts in India, Ceylon and Burma' in H. Bechert (ed.) Buddhism in Ceylon and Studies on Religious Syncretism in Buddhist Countries, Göttingen, 1978, pp. 48-58.
3. It appears that in general Burmese MSS prefer -pakkhiya, Ceylonese and Thai -pakkhika (cf. C.A.F. Rhys Davids' comments at Vibh xiv); but the rule is not absolute, cf. below, p. 237, n.3.
4. Vin III 23; D III 97; A III 70-1, 300-1; IV 351-2; Ap 28, 214; Paṭi I 18; II 115, 122; Vibh 244.
5. Commenting on bodhi-pakkhiyānaṃ dhammānaṃ at It 75, Dhammapāla draws attention to the alternative reading: bodhi-pakkhikānaṃ ti pi pātho (It-s II 73-4).
6. E.g. Mp III 259 to A III 70; Mp III 351 to A III 300.





one must surmise that these were already largely interchangeable in ancient times. Probably they should be regarded as simply reflecting the preferences of particular Middle Indo-Aryan dialects for either the ending -iya or -ika.

Buddhist Sanskrit sources similarly evidence a variety of forms:

bodhi-pakṣā dharmāḥ, bodhi-pakṣikā dharmāḥ, bodhi-pakṣyā dharmāḥ and bodhi-pakṣikā dharmāḥ.<sup>1</sup> Now -pakṣa<sup>2</sup> might represent a sanskritization of Middle Indo Aryan -pakkha; both -pakkika and -pakkika might represent sanskritizations of Middle Indo-Aryan -pakkhika, while -pakṣya might represent a sanskritization of -pakkhiya and indeed -pakkha. Classical Sanskrit literature records the following adjectival formations derived from the substantive pakṣa<sup>3</sup> ('wing' or 'side'): pakṣin, pakṣya, pakṣīya and pākṣika.

What we appear to have then in -pakkhiya and -pakkhika is an adjectival formation in either -iya or -ika, derived from the substantive pakṣa, possibly with vrddhi; compounded with bodhi - it would mean 'siding with' or 'taking the part of awakening'. The evidence of Buddhist Sanskrit literature also suggests a Middle Indo-

1. Q.v. BHS; different forms sometimes appear in the same text.
2. Edgerton regards bodhi-pakṣa as 'rare, and possibly only a phonetic variant of the commoner -pakṣya' (BHS s.v. bodhi-pakṣa), but it may not be as rare as he suggests; it seems to be the regular form in the prajñāpāramitā texts (not cited by Edgerton here) and cf. Abhidh-k 382 n.9.
3. Q.v. BR, MW; pakṣīya is recorded in the Harivaṃśa in the sense of 'siding with'; Pāṇini also gives the expression purva-pakṣīya (q.v. MW), 'situated on the front side', but there appears to be no corresponding \*bodhi-pakṣīyā dharmāḥ in Buddhist Sanskrit texts. Turner cites Pkt pakkhiya under Skt pākṣika.

Aryan form \*bodhi-pakkhā dhammā deriving from an Old Indo-Aryan -pakṣa or -pakṣya. Since -pakṣya may not be recorded in the sense of 'siding with' until rather later in the history of Sanskrit literature<sup>2</sup>, the former is perhaps to be preferred; the whole expression would then mean something like 'dhammas whose side/party is (that of) awakening', 'dhammas that take the side of awakening', or even 'dhammas that are the wings of awakening'. I shall return to the question of the meaning of pakṣa/pakkha at the beginning of section 3 of this chapter. In conclusion, it seems doubtful that one might meaningfully talk of the 'original' or 'correct' form of the expression. The texts (Pali and Buddhist Sanskrit) indicate an absence of concern about the exact form, and it is difficult to see at what point in the history of the language and literature it would have been otherwise.

Two variations in the first member of the compound bodhi-pakkhiya are also found. First there is the alternation between bodhi- and bodha-.<sup>3</sup>

1. Cf. the adjectival usage of kusala-pakkha at M III 77: iti kho bhikkhave vīsati kusala-pakkha vīsati akusala-pakkhā.
2. See BR and MW s.v. pakṣya.
3. For bodha- see S V 227, 231, 237-9. It is not at all clear what is the 'correct' reading in many instances. D III 97 has bodhi-pakkhiya as does Sv III 872 and Sv (Be 1902) III 48, but Sv (Ce 1925) II 632 has bodha-pakkhiya; DAṬ III 63 has bodha-pakkhiya but records as variants bodhi-pakkhiya (Be Chaṭṭhasaṃgāyana, 1 Sinhalese MS), bodhi-pakkhika (2 Sinhalese MSS). At S V 227, 231, 237-9 Feer is not consistent about which form he prefers, but the variant readings he notes show that the Burmese prefer bodhi-pakkhiya and the Sinhalese bodha-pakkhika. Mp IV 162 (to A IV 251) has sambodha-pakkhika and sambodhasa, but records Be (1924) as reading sambodhi-pakkhiya and sambodhiassa. Vibh-a 346 reads bodhi-pakkhiya, following Be (1902), but gives 2 Sinhalese MSS as reading bodha-; but Sinhalese MSS do on occasion have bodhi-pakkhiya (cf. variant given at Vibh 250). For the -a stem cf. sambodha-gāmino (Sn p. 140), though Sn also has sambodhi (Sn 478, 503, 693, 696).

and secondly the addition on one occasion in the four primary nikāyas of the prefix sam-, giving sambodha-pakkhika.<sup>1</sup> The alternation between the -i and -a stem forms has no obvious significance in early Buddhist literature. As for sambodha, I commented in the course of my discussion of the bojjhaṅgas that in a late canonical work such as the Paṭisambhidāmagga (where we have such sequences as bujjhanṭi, anubujjhanṭi, paṭibujjhanṭi, sambujjhanṭi and indeed bodhi-pakkhiyaṭṭhena, anubodhi-pakkhiyaṭṭhena, paṭibodhi-pakkhiyaṭṭhena, sambodhi-pakkhiyaṭṭhena) it is not unreasonable to see the addition of the various prefixes as imparting a specific meaning.<sup>3</sup> However, it is equally clear that in the nikāyas sambojjhaṅga and bojjhaṅga are regularly equivalents. In the context of the four primary nikāyas there seem to be no good grounds for thinking that sambodha-pakkhikā dhammā are conceived of as anything

1. A IV 352; variant sambodhi-.
2. PED, BHSD s.vv. bodha, bodhi. Edgerton comments that the usage of bodha in Buddhist, non-Buddhist and Jaina Sanskrit is much the same, whereas bodhi is very rare in non-Buddhist and non-Jaina texts. It is clear from the stock commentarial exegesis of bojjhaṅga (see above, Ch V 9) that whether bodhi is glossed as nāna or ariya-puggala hinges on whether the commentators take bodhi- as bodhi or bodhin, and not on whether they read bodhi- or bodha-, as Nagasoli implies at Paṭi Trs 316 n.2; likewise bodha- might be taken in two ways, as 'awakening' itself or as an adjective descriptive of the one who is awakening, i.e. 'the awakening [man]'.  
3. See above, p. 353.

different from bodha-pakkhikā dhammā.

These, then, are the basic facts concerning the occurrence of the term bodhi-pakkhiya in the Pali canon. However, commenting on bodhi-paksika-dharma in a note to his translation of the Mahāvastu, J.J. Jones wrote as follows:

Paksika is the Pali pakkhika or pakkhiya... The term paksika has been taken as a derivative of paksa, and has accordingly been rendered either "being on the side of" or "forming the wings of"... This interpretation seems to be borne out by the fact that in BSk. the forms bodhipaksa and -pakaya are more frequent than -paksika. At the same time, as the word pakkhika does definitely occur in the older Pali texts, it cannot be regarded as certain that the term as well as the complete formula originated among the Sanskritists or quasi-Sanskritists as Har Dayal maintains... There is every possibility that the Pali pakkhika is more original, and the etymology of this, viz. from pakkha, Sk. suffix -prakhya, "like", "resembling" would seem to suit its application in this formula better than the derivation from paksa, "wing" or "side". For then bodhipakṣikadharmā would mean a "bodhi-like quality or condition." On this supposition all the BSk. forms are due to a wrong Sanskritization of the Pali pakkha, pakkhika. [2]

I shall turn to Har Dayal's comments presently, but what of Jones' suggestion that bodhi-pakkhiyā dhammā might be an erroneous formation

1. It is not clear to me why Hare says (A Trsl IV 231 n.1) of sambodha-pakkhikā dhammā 'the context clearly shows that it is not the same as bodhipakkhiyā dhammā'; possibly it is because he understands the latter to refer straightforwardly to the seven sets. Citing the commentary he ignores the extent to which the explanation of sambodha-pakkhika here corresponds with that of bodhi-pakkhiya elsewhere (see Ch IX 3); clearly the commentarial tradition takes them as basically equivalent. PED s.v. sambodha does give 'the insight belonging to the three higher stages of the path' but without stating its authority; Mp IV 162 states that sambodha at A IV 352 has to do with all four paths (catu-magga-samphāssa sambodhassa), while Sp I 229 takes bodhi to refer only to the path of arahatship. Thus it is clear that the commentaries interpreted these terms in the nikāyas as they saw fit according to particular contexts.
2. Mvu Trsl II 272 n.1.

for an expression that originally signified 'bodhi-like dhammas'?

As I have suggested, there are possibly grounds for preferring the reading -pakkhika, but it is difficult to see why and even how Jones derived this from -prakhya - the dictionaries record no such forms as \*prakhika or \*prakhika. On the other hand, Pali pakkhika does represent a quite regular Middle Indo-Aryan equivalent to the perfectly correct Sanskrit pākṣika. Jones appears to be quite alone<sup>1</sup> in relating pakkhika to prakhya.

The suggestion that we have to do with an expression meaning 'bodhi-like dhammas' might be better founded on the assumption that bodhi-pakkha and not bodhi-pakkhika represents the 'correct' form; pakkha might very well represent Sanskrit prakhya. Yet the usage of Pali pakkha in the sense of Sanskrit prakhya is not reliably attested,<sup>2</sup> while the postulated bodhi-pakkhā dhammā, as I have already pointed out, still makes good sense in terms of Sanskrit -pakṣa: 'dhammas that take the side of awakening'.

The existence of various adjectival formations derived from a common substantive and having little difference in meaning is, of course, quite normal in both Sanskrit and Middle Indo-Aryan. Expressing a rather similar notion to Sanskrit pakṣin, pakṣiya, pakṣya and pākṣika<sup>3</sup> are a number of derivatives from bhāga: bhāgika, bhāgin, bhāgya.

1. Cf. Childers, PED, PTC, s.v. pakkhika.
2. PED (s.v. pakkha, 2) does take pakkha in mātu-pakkha and pitu-pakkha at Mil 75 as equivalent to prakhya, though the Skt expressions mātṛ-pakṣa and pitr-pakṣa (q.v. MW) suggest that it is mistaken in doing so; PED cites no further examples.
3. Q.v. MW

These all mean, more or less, 'having a share in'. Similarly in Pali we find bhāgin and bhāgiya.<sup>1</sup> These adjectival derivatives from bhāga prove particularly relevant to the question of the meaning of bodhi-pakkhiya in the Pali canon, since -pakkhiya/-pakkhika is often found juxtaposed with -bhāgiya in a way that suggests they should be taken as alternative ways of expressing a similar idea:

ye keci bhikkhave dhammā kusalā kusala-bhāgiyā kusala-pakkhikā  
sabbe te appamāda-mūlā.[2]

A further indication of this overlap in meaning and usage is the way in which -pakkhiya/-pakkhika and bhāgiya are on occasion apparently glossed by the same phrase. Thus to describe something as nibbedha-bhāgiya indicates that it 'turns towards' or 'conduces to'<sup>3</sup> (savvattati) penetrative wisdom; similarly something that is bodha-pakkhika is said to 'turn towards' or 'conduce to' awakening.<sup>4</sup> At this point it is worth comparing the expression bodhi-pakkhiyā dhammā to an expression found in a prose section of the Suttanipāṭa: 'skilful dhammas which are noble, lead out, lead to awakening' (kusalā dhammā ariyā niyyānikā sambodha-gāminā).<sup>5</sup> In conclusion, to treat -pakkhika or -pakkhiya in the expression bodhi-pakkhiyā or bodhi-pakkhikā dhammā as anything other than a derivative of paka seems perverse; the basic meaning of the expression must be taken as 'dhammas that side with or take the part of awakening'.

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1. Q.v. PED.
  2. S V 91; misspelled as kusalākusala-bhāgiyā; cf. A I 11.
  3. S V 87.
  4. S V 237. Cf. also the juxtaposition of vighatā-pakkhiya (variant: -pakkhika) and anibbāna-savvattanika at S V 97; M I 115; Aa 382.
  5. Sn p. 140.

What of Dayal's comments referred to in the above quotation from Jones? In his study of the bodhisattva according to the Sanskrit sources Dayal states:

The Pali word bodhi-pakkhiya is probably derived from the Sanskrit form, which was the earlier of the two, as this word does not occur often in the Nikāyas or Milindapañho... The term emphatically refers to bodhi and not to the nirvāṇa of the Pali scriptures. Both the term and the complete formula seem to have originated among the Sanskritists or quasi-Sanskritists, who were the forerunners of the Mahāyāna. The Pali rendering points to pakya as the correct Sanskrit form...[1]

What has already been said should make it clear why I regard Dayal's comments concerning the correct form to be misconceived. The more surprising claim is that the Pali usage of the term bodhi-pakkhiya is a borrowing from 'Sanskritists or quasi-Sanskritists'. The bases of this claim, namely that the term is found only infrequently in the nikāyas and Milindapañha and that the reference to bodhi is suggestive of the Mahāyāna, are certainly dubious. Dayal refers to Buddhist Sanskrit works such as the Mahāvastu, Mahāvvyutpatti, the Lalitavistara, the Saddharmapundarikā and the Daśabhūmika-sūtra. Yet we have no reason for thinking that these works are older than Pali works such as the Peṭakopadesa, and Milindapañha which mention 'thirty-seven bodhi-pakkhiya dhammā' explicitly. Furthermore the term bodhi-pāṅṅika (and variants) hardly occurs with greater frequency in the Buddhist Sanskrit works mentioned than bodhi-pakkhiya does in

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1. Dayal, op.cit., p. 81. Rather curiously he seems to regard pakya meaning 'wing' and pakya meaning 'aide' as two distinct homonyms: 'It seems probable that the form pakya is not related to the word pakya, which means "wing". That simile would not be very appropriate as no bird has thirty-seven wings.' He goes on to say that pakya 'is derived from the substantive pakya, which means "a side, party, faction".'

paracanonical Pali literature; and although rare in the canon it is not that rare. Finally, it is true that the term bodhi is taken up in certain concepts associated with the development of the Mahāyāna, but the usage of derivatives from the root budh is hardly to be regarded as an exclusive feature of the Mahāyāna. As I stated at the outset of this study, it is clear that the expression bodhi-pakkhiya dhammā/bodhi-pāṭika dharmā should be regarded as part of the common heritage of ancient Buddhism.



## 2. Usage and application of the expression

Six of the canonical passages that speak of bodhi-pakkhiyā dhammā employ the expression 'to dwell engaged in the development of bodhi-pakkhiyā dhammā' (bodhi-pakkhiyānaṃ dhammānaṃ bhāvanānuyogaṃ anuyutto viharati). First there is a Vinsya passage that constitutes part of the preamble to the final formulation of the first of the four pārājika rules of training, the transgression of which involves the bhikkhu in 'defeat'. The particular rule in question is the one prohibiting sexual intercourse. A number of bhikkhus from Vesālī are represented as eating, drinking and bathing as much as they like; without proper reflection, without first renouncing the training and declaring their weakness they indulge in sexual intercourse. Some time later they think better of their back sliding and request that Ananda should put the matter before the Buddha in the following terms:

Even now, Ānanda, if we might obtain the 'going-forth' in the presence of the Blessed One, if we might obtain ordination - even now as practitioners of insight into skilful dhammas we would dwell engaged in the development of bodhi-pakkhiyā dhammā during the first and last parts of the night.[2]

Two Anguttara-nikāya passages make use of a slightly fuller version of essentially the same formula:

Therefore, bhikkhus, I say that you should train thus: we shall be guarded as to the doors of the [sense-] faculties; knowing the

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1. Vin III 23; A III 70-1, 300-1; It 75, 96; Vibh 244.
  2. Vin III 23: idāni ce pi mayam bhante Ānanda labheyyāma bhagavato santike pabbajjāṃ labheyyāma upasampadāṃ idāni pi mayam vipassakā kusalānaṃ dhammānaṃ pubba-rattāpara-rattam bodhi-pakkhikānaṃ dhammānaṃ bhāvanānuyogaṃ anuyuttā vihareyyāma.

right amount in food, engaged in wakefulness, as practitioners of insight into skilful dhammas we shall dwell engaged in the development of bodhi-pakkhikā dhammā during the first and last parts of the night.[1]

In each of these Anguttara passages the formula occurs both in a negative version (regarding the consequences when bhikkhus are not guarded as to the doors of the sense-faculties, and so on) and a positive version as quoted. In the first passage the Buddha addresses a bhikkhu who complains: 'My body becomes drugged, directions are not clear to me, dhammas are not apparent to me, weariness and lethargy invade my mind and remain [there], I practise the spiritual life without enthusiasm, and I have doubt about dhammas.'<sup>2</sup> Taking heed of the Buddha's instructions, the bhikkhu subsequently attains arahatship. In the second passage the Buddha admonishes a group of bhikkhus, recently gone-forth, for their laziness, asking them whether they have seen or heard of a samaṇa or brāhmaṇa who is unguarded as to the doors of the sense-faculties, and so forth, but has nevertheless attained the liberation of mind and wisdom that is without āsavā. They have not, and neither has the Buddha.

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1. A III 70-1, 300-1: tasmā ti ha vo bhikkhave evaṃ sikkhitabbā: indriyesu gutta-dvārā bhaviṣṣāma bhojane mattanṇavo jīgariyaṃ anuyuttā vipassakā... bhāvanānuyogaṃ anuyuttā viharissāma.
  2. A III 69: etarahi me bhante madhura-jiṭṭho c'eva kayo, diṣṭa ca me na pakkhāyanti, dhammā ca maṃ na ppaṭibhanti, thina-middhaṃ ca me cittaṃ pariyādāya tiṭṭhati, asabhirato ca brahma-cariyaṃ carāmi, etthi ca me dhammesu vicikicchā ti. The formula is thus initially directed to one individual and as quoted needs adjustment for the singular; however, the instructions are generalized for all bhikkhus at the close of the sutta.

Turning to the Itivuttaka, we find two passages that employ the expression 'dwelling engaged in the development of bodhi-pakkhiyā dhammā' as the second part of a threefold series. The first of these concerns the three occasions on which a deva-cry issues forth among the devas:

At that time, bhikkhus, when an ariya-sāvaka shaves of his hair and beard, puts on orange robes and intends to go forth from the home into homelessness, a deva-cry issues forth among the devas: 'This ariya-sāvaka intends to do battle with Māra.' At that time when an ariya-sāvaka dwells engaged in the development of the seven bodhi-pakkhiyā dhammā, a deva-cry issues forth...: 'This ariya-sāvaka does battle with Māra.' At that time when an ariya-sāvaka by the destruction of the āsavās directly knows for himself in the here and now, realizes, attains and dwells in the liberation of mind, the liberation of wisdom that is without āsavās, a deva-cry issues forth...: 'This ariya-sāvaka is victorious in the battle; victorious he enters into the front-line of the battle.' [1]

In the second passage the Buddha explains how 'in this dhamma-vinaya the bhikkhu who has lovely virtue, lovely dhamma and lovely wisdom is called one who is whole, accomplished, the best of men'<sup>2</sup>:

How does a bhikkhu have lovely virtue? Here, bhikkhus, a bhikkhu has virtue and dwells restrained by the restraint of the pātimokkha; endowed with good conduct and good associates, seeing danger in the slightest of faults, he undertakes and trains in the rules of training.

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1. It 75: yasmim bhikkhave samaye ariya-sāvako kesa-massam chāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajjaya ceteti tasmim samaye deveṣu deva-saddo niccharati: eso ariya-sāvako mārena saddhiṃ saṃgamāya ceteti ti. yasmim samaye ariya-sāvako sattannaṃ bodhi-pakkhiyānaṃ dhammaṇaṃ bhavanānuycgaṃ anuyutto viharati tasmim samaye...: eso ariya-sāvako mārena saddhiṃ saṃgameti ti. yasmim samaye ariya-sāvako āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatva upasampajja viharati tasmim samaye...: eso ariya-sāvako vijjita-saṃgamo tap eva saṃgama-saṃgāṃ abhivijja ajjhāvasati ti.
  2. It 96: kalyāṇa-sīlo bhikkhave kalyāṇa-dhammo kalyāṇa-paṇño imasmim dhamma-vinaye kevaṃ vusitavā uttama-purisō ti vuccati.

How does a bhikkhu have lovely dhamma? Here, bhikkhus, a bhikkhu dwells engaged in the development of the seven bodhi-pakkhiyā dhammā.

How does a bhikkhu have lovely wisdom? Here, bhikkhus, a bhikkhu by the destruction of the āsavas... dwells in the liberation of mind, the liberation of wisdom that is without āsavas. [1]

Finally the following forms the opening passage of the 'analysis according to suttanta' of the chapter on jhāna in the Vibhaṅga:

Here a bhikkhu dwells restrained by the restraint of the pātimokkha; endowed with good conduct and good associates, seeing danger in the slightest of faults, he undertakes and trains in the rules of training; guarded as to the doors of the [sense-] faculties, knowing the right amount in food, engaged in wakefulness during the first and last parts of the night, he is continually and wisely engaged in the development of bodhi-pakkhikā dhammā. [2]

This Vibhaṅga passage goes on to detail how the bhikkhu acts with clear comprehension in everything he does, how he retires to a suitable place, sits crosslegged, abandons the five hindrances and attains the four jhānas and four formless attainments.

What are we to make of these passages? I shall for the moment ignore the question of the 'seven' in the Itivuttaka passages. The way in

1. Ibid.: kathaṃ ca bhikkhave bhikkhu kalyāṇa-sīlo. idha bhikkhave bhikkhu sīlavā hoti pātimokkha-saṃvara-saṃvuto viharati ācāra-gocara-saṃpanno sūmatteṣu vajjesu bhaya-dassāvī samādhīya sikkhati sikkhā-padesu... idha bhikkhave bhikkhu sattanaṃ bodhi-pakkhiyānaṃ dhammaṇaṃ bhāvanānuyogaṃ anuyutto viharati... idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ pañña-vimuttiṃ... viharati.
2. Vibh 244: idha bhikkhu pātimokkha-saṃvara-saṃvuto... sikkhā-padesu... indriyeṣu gutta-dvare bhojane mattañhu pubba-rattāpara-rattaṃ jāgarīyānuyogaṃ anuyutto sātaccāṃ nepakkāṃ bodhi-pakkhikaṇaṃ dhammaṇaṃ bhāvanānuyogaṃ anuyutto.

which the six passages embrace various common elements is abundantly clear. Moreover these various elements that make up the passages also represent stock phrases and themes that are scattered throughout the canon. If we exclude the phrase vipassakā kusalānaṃ dhammānaṃ and the actual expression concerning the bodhi-pakkhiyā dhammā, none of the various elements is unique to these passages. This suggests that one might collate the six passages in order to produce a synoptic version:

- [a] ariya-sāvako kesa-masseṃ ohāretvā kāsāyāni It 75  
vetthāni acchādetvā agārasmā anagariyaṃ  
pabbajjaya ceteti.
- [b] (sīlāva hoti) pātimokkha-saṃvara-saṃvuto It 96; Vibh 244  
viharati ācāra-gocara-sampanno anumattesu vajjesu  
bhaya-dassavī samādāya sikkhati sikkhā-padesu.
- [c] indriyesu gutta-dvāro bhōjane mattānū A III 70-1, 300-1,  
(pubba-rattāpara-rattam) āgariyaṃ anuyutto Vibh 244
- [d] vipassako kusalānaṃ dhammānaṃ Vin III 23;  
A III 70-1, 300-1
- [e] (sātaṇṇaṃ nepakkhaṃ) (pubba-rattāpara-rattam) Vin III 23;  
(sattannāṃ) bodhi-pakkhiyānaṃ dhammānaṃ A III 70-1,  
bhāvananuyogaṃ anuyutto (viharati) 300-1; It 75, 96;  
Vibh 244
- [f] āsavaṇaṃ khayā anāsavam ceto-vimuttiṃ A III (70-1),  
pañña-vimuttiṃ diṭṭhe va dhamme sayam 300-1; It 75, 96.  
abhiññā sacchikatvā upasampajja viharati.[1]

1. For the various elements cf.: [a] D I 63, 115, 136, 250; II 29, 42, 241, 249; III 60, 76; M I 163, 179, 240, 267, 343-4, 451; II 55, 66, 75, 89, 101, 166, 211; III 33; S II 219-20; A I 107; II 207-8; III 217, 226, 386, 399, IV 118; V 205; [b] D I 63; III 78; M I 33, 355; III 2, 11, 134; S V 187; A I 63-4, 244; II 14, 22, 39; III 113, 135, 138, 151, 262, IV 189, 352, 357; V 23, 71-2, 131, 198, 338; [c] D I 63; M I 32, 273-4, 354, 470-1; III 6, 134-5; S II 218-9; IV 103, 175; A I 113; II 39; III 199; IV 166; [f] D I 156; II 92; III 281, M I 35, 71, 74, 210, 284, 289, 357, 482, 490; II 22; III 12, 99, 103, 275; S II 214, 217, 222; V 203, 220, 257, 266, 268, 275, 305, 346, 358, 376, 406; A I 107, 123-4, 220, 232-4, 236, 246, 256, 273, 291; II 6, 23, 36, 87, 146, 214, 238; III 19, 83, 114, 119, 131, 134-5, 142, 262, 281-2, 300-1, IV 13, 83, 119, 140-1, 145-6, 314-5, 400; V 10-5, 36, 38, 69, 200-1, 340. See PTC under various head words.

What the above synoptic version of the whole formula does is to bring bodhi-pakkhiyānaṃ dhammānaṃ bhāvanā into perspective within what amounts to a summary of the whole Buddhist path; development of bodhi-pakkhiyā dhammā is apparently conceived of as a specific stage or practice within the general schema of the Buddhist path. This is perhaps also reflected in the following verses from the Theragāthā:

But he is one who is mindful, desiring little, content, untroubled; he delights in seclusion, [stays] secluded; his strength is always firm.

For him dhammas are skilful, siding with awakening; and he is one without āsava - thus it is spoken by the great seer.[2]

However, Lamotte has commented:

Dans les Nikāya et les Āgama, l'expression bodhipāṅgika dharma est plutôt rare et de contenu encore mal défini. L'Ānguttara, III p. 70, 300 (cf. Vibhaṅga, p. 244) range parmi eux: la garde des sens (indriyesu guttadvāratā), la sobriété (bhojane mattaññurā) et la vigilance (jāgarīy'ānuyoga).[3]

Certainly it is not possible on the basis of these passages alone to be very specific about just how bodhi-pakkhiyā dhammā are conceived of, but surely it is a misreading of the texts to suggest that

1. CPD (s.v. ācāra-gocara-sampanna) comments of the formula marked [b] in the synoptic table: 'The formula (also occurring with slight variations) often is a unit in an enumeration of several aṅga, dhamma characterizing a vinayadhara, an ariyasāvaka, etc., or constituting necessary qualifications or a degree in spiritual development.' In principle this might equally apply to [a], [c], [d], [e] and [f].
2. Th 899-900: sato ca so hoti appiccho santuttho avighātavā/ paviveka-rato vitto niccam āradha-viriyo// taṃsa dhamma ime honti kuṣalā bodhi-pakkhiyā/ anāsavo ca so hoti iti vuttaṃ mahesiṇā//
3. Traité III 1120.

here indriyesu gutta-dvāratā, bhojane mattaññutā, jāgarīyānuyoga are all considered bodhi-pakkhiyā dhammā.

The six passages so far considered prompt comparison with a rather interesting sequence that occurs several times in the Mahāniddeśa, defining the content of the expression 'skilful dhammas'. According to the Niddeśa, then, skilful dhammas consist of or in: the right-way (sammā-paṭipadā), the way forward (anuloma-paṭipadā), the way leading forward (apaccanīka-paṭipadā), the way following on (anvattā-paṭipadā), the way of dhamma (dhammānudhamma-paṭipadā); the fulfilment of virtues (sīlesu pāripūrikāritā), guarding the doors of the sense-faculties (indriyesu gutta-dvāratā), knowing the right amount in food (bhojane mattaññutā), engaging in wakefulness (jāgarīyānuyoga), mindfulness and clear comprehension (sati-sampajañña); engaging in the development of the four establishments of mindfulness, the four right endeavours, the four bases of success, the five faculties, the seven<sup>1</sup> awakening-factors, the noble eight-factored path.

It seems to me rather too much of a coincidence that the Niddeśa inserts the seven sets just at the point where in the other passages we have (vipassako kusalānaṃ dhammānaṃ pubba-rattāpara-rattānaṃ bodhi-pakkhiyānaṃ dhammānaṃ bhāvanānuyogaṃ anuyutto viharatī). At the very least this must indicate that by the time of the Niddeśa the seven sets had come to represent for the tradition what bodhi-pakkhiyā dhammā represents for the earlier tradition. Possibly we can go

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1. Nidd I 13-4, 361-2, 468-9; the same basic sequence occurs with some additions or omissions (the first five items) at Nidd I 54-5, 143-4, 219, 332, 361-2, 365, 468-9, 480, 502.

further and suggest that the Niddesa implies here a conscious and deliberate identification of the seven sets with the expression bodhi-pakkhiyā dhammā. If so it probably constitutes the earliest such identification we have.

Returning to the four primary nikāyas, an Aṅguttara passage would seem to confirm that the development of bodhi-pakkhiyā dhammā is conceived of as something rather specific that pertains to the higher stages of the path. This occurs in the navaka-nipāta. The Buddha explains how wanderers from other schools should be answered if they ask about the conditions or supports (upaniṣā) for the development of sambodha-pakkhiyā dhammā:

Here, sirs, a bhikkhu is one who has good friends, good companions, good associates. This is the first upaniṣā for the development of sambodha-pakkhiyā dhammā. Furthermore a bhikkhu has virtue and dwells restrained by the restraint of the pātimokkha; endowed with good conduct and good associates, seeing danger in the slightest of faults, he undertakes and trains in the rules of training. This is the second upaniṣā... Furthermore a bhikkhu easily, readily, without difficulty finds just that kind of talk which concerns application and leads to the opening of the heart, namely talk of wanting little, contentment, seclusion, detachment, initiating strength, virtue, concentration, wisdom, freedom, knowledge and vision and freedom. This is the third upaniṣā... Furthermore a bhikkhu dwells having initiated strength for the abandoning of unskilful dhammas and the arousing of skilful dhammas; he is firm, steadfast and resolute with regard to skilful dhammas. This is the fourth upaniṣā... Furthermore a bhikkhu has wisdom; he is endowed with the wisdom that attains to the rise and fall [of things], that is noble, penetrating and attains to the right destruction of



suffering. This is the fifth upaniṣā for the development of sambodha-pakkhikā dhammā. [1]

The Buddha goes on to review these five conditions as follows:

Of the bhikkhu, bhikkhus, who is one who has good friends, good companions, good associates, this is to be expected (patikaṅkhaṃ): he will have virtue... he will undertake and train in the rules of training.

Of the bhikkhu who is one who has good friends... this is to be expected: he will easily, readily and without difficulty find just that kind of talk which concerns application... talk about knowledge and vision and freedom.

Of the bhikkhu who is one who has good friends... this is to be expected: he will dwell... firm, steadfast and resolute with regard to skilful dhammas.

Of the bhikkhu who is one who has good friends... this is to be expected: he will have wisdom... that attains to the right destruction of suffering. [2]

These five upaniṣās for the development of sambodha-pakkhikā dhammā

are thus interconnected and bound up together. In so far as all this makes clear what the conditions for the development of the sambodha-pakkhikā dhammā are, it also makes clear what the sambodha-pakkhikā dhammā themselves are not: they are clearly seen as something

1. A IV 351-2: idhāvuso bhikkhu kalyāṇa-mitto hoti kalyāṇa-sahāyo kalyāṇa-sampavaṅko. sambodha-pakkhikānaṃ dhammānaṃ āvuso ayaṃ paṭhamā upaniṣā bhāvanāya. puna ca paraṃ āvuso bhikkhu silavā hoti... sikkhati sikkhā-padesu... ayaṃ dutiyā upaniṣā... puna ca paraṃ āvuso bhikkhu yāyaṃ kathā abhisallekkhikā ceto-vivaraṇā-sappāya seyyathidāṃ appiccha-kathā santutthi-kathā paviveka-kathā asamsagga-kathā viriyārambha-kathā sīla-kathā samādhi-kathā paṭṭhā-kathā vimutti-kathā vimutti-nāna-dassana-kathā evarūpiyā kathāya nikama-lābhī hoti akiccha-lābhī akasīra-lābhī... ayaṃ tatiyā upaniṣā... puna ca paraṃ āvuso bhikkhu āradha-viriyo viharati akusalānaṃ dhammānaṃ pahāṇāya kusālānaṃ dhammānaṃ upasampādāya thamavā dajha-parakkamo anikkhitta-dhuro kusalesu dhammesu... ayaṃ catutthā upaniṣā... puna ca paraṃ āvuso bhikkhu paññavā hoti udayattha-gāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā-dukkha-khaya-gāminiyā... ayaṃ pañcamī upaniṣā bhāvanāya.
2. A IV 352-3.

different from the generality of conditions and practices that constitute the Buddhist path; on the other hand they emerge directly out of these conditions. The passage continues:

By the bhikkhu who establishes [himself] in these five dhammas, four further dhammas are to be developed: [the meditation on] ugliness is to be developed in order to abandon passion; loving kindness is to be developed in order to abandon ill will; mindfulness of in- and out-breathing is to be developed in order to cut off [discursive] thought; the idea of impermanence is to be developed in order to abolish the conceit, 'I am'. For the bhikkhu who has the idea of impermanence, the idea of not-self is present; one who has the idea of not-self gains the abolition of the conceit, 'I am', [gains] nibbāna in the here and now.[1]

The implications of this are surely that these four further dhammas are rather closer to what sambodha-pakkhiyā dhammā actually are. If they are not indeed identical with them, it seems that at least they should be seen as in some sense embracing sambodha-pakkhiyā dhammā.<sup>2</sup>

At this point I need to return to the fact that the number of bodhi-pakkhiyā dhammā is specified as seven in the Itivuttaka. One other nikāya passage also talks of seven bodhi-pakkhiyā dhammā:

A khattiya, Vasettha, restrained in body, speech and mind, as a consequence of developing the seven bodhi-pakkhiyā dhammā attains full nibbāna in the here and now. A brāhmaṇa too... A veśsa

1. A IV 353: tena ca pana bhikkhave bhikkhunā imesu pañcasu dhammesu paṭiṭṭhāya cattāro dhammā uttarim bhāvetabbā: asubhā bhāvetabbā rāgassa pahānāya; mettā bhāvetabbā vyāpādesa pahānāya; anapāna-satī bhāvetabbā vitakkūpacchedāya; anicca-saññā bhāvetabbā asmi-māna-samugghātāya. anicca-saññino bhikkhave bhikkhuno anatta-sañña santhati. anatta-saññī asmi-māna-samugghātāṃ papunāti diṭṭhe va dhamme nibbanan ti.
2. The same nine dhammas are detailed at Ud 35-7 without any mention of bodhi-pakkhiyā-dhammā; here the first five dhammas are specifically termed 'five dhammas that lead to the ripening of unripe freedom of mind' (aparipakkāya ceto-vimuttiyā pañca dhammā paripākāya samvattanti).

too... A sudda too... A samana too, restrained in body, speech and mind, as a consequence of developing the seven bodhi-pakkhiyā dhammā attains full nibbana in the here and now.[1]

So what are the seven dhammas referred to in these passages as bodhi-pakkhiya? The old commentary of the 'word-analysis' (pada-bhāṇanīya) type that forms an important part of the text of Vibhaṅga has this to say with regard to the Vibhaṅga passage quoted above (which does not specify the number seven):

Therein, which are [the] bodhi-pakkhiyā dhammā? The seven factors of awakening - the mindfulness factor of awakening... the equipoise factor of awakening.[2]

In the light of this it seems reasonable to assume that talk of seven bodhi-pakkhiyā dhammā in other contexts should also be taken as a

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1. D III 97: khattiyo pi Vāsetṭha kāyena samvuto vācāya samvuto manasā samvuto sattannam bodhi-pakkhiyānam dhammānam bhāvanam anvāya diṭṭhe va dhamme parinibbāyati. brāhmaṇo pi... vesso pi... suddo pi... samano pi...
  2. Vibh 249-50: tattha katame bodhi-pakkhiyā dhammā. satta bojjhaṅgā: sati-sambojjhaṅgo... upekkhā-sambojjhaṅgo.

reference to the seven bojjhaṅgas. But can we simply conclude that bodhi-pakkhiyā dhammā was originally always merely an alternative expression for the seven bojjhaṅgas? I think not.

Obviously, as I have taken it, the Aṅguttara passage concerning the upaniṣā for the development of sambodha-pakkhikā dhammā is a complicating factor. The usage of the expression bodhi-pakkhiyā dhammā in the indriya-samyutta further complicates matters:

Just so, bhikkhus, of whatever bodhi-pakkhiyā dhammā there are, the faculty of wisdom is reckoned the pinnacle, that is for awakening. And which, bhikkhus, are [the] bodhi-pakkhiyā dhammā? The faculty of confidence is a bodhi-pakkhiyā dhammā; it turns towards awakening. The faculty of strength... The faculty of mindfulness... The faculty of concentration... The

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1. We can add to this the fact that at Paṭiś II 115, 122 bodhi-pakkhiyā is used in explanation of bojjhaṅga, while the term bojjhaṅga is also on occasion explained in terms similar to those used in explanation of bodhi-pakkhiyā: 'they turn towards bodha, bhikkhus, therefore they are called bojjhaṅgas' (bodhāya samvattanti ti kho bhikkhu tasmā bojjhaṅga ti vuccanti) (S V 72; cf. Paṭiś II 115). The commentaries get around the problem of 'seven' rather neatly. According to both Buddhaghosa and Dhammapala there are seven bodhi-pakkhiyā dhammā because there are seven sets (Sv III 872: sattannam bodhi-pakkhiyānaṃ ti cattāro satipaṭṭhānā ti ādi koṭṭhāsa-vasena sattannam. paṭipātiyā pana satta-rimsāva bodhi-pakkhiyānaṃ dhammaṃsaṃ. It-a 73-4: sattannam ti koṭṭhāso sattannam pabhedato pana te satta-tiṣṣa honti... evaṃ pabhedato satta-tiṣṣa-vidhā pi satipaṭṭhānādi koṭṭhāso satt'eva honti ti vuttaṃ sattannam ti). While it may seem a little unlikely that this expresses the intention of the Dīgha or Itivuttaka, taking the 7 sets as '7 dhammas' is not entirely without precedent in the nikāyas in that they are treated in the sattaka-nipāṭa of the Aṅguttara-nikāya, see A IV 125-7 and above, pp. 464-6.

faculty of wisdom is a bodhi-pakkhiyo dhammo; it turns towards awakening.[1]

It is perhaps important to note that this passage occurs six times in the indriya-samyutta illustrated on each occasion by a different simile. In other words, it is not an isolated passage, but is in fact made rather a lot of. In the context of the mahā-vagga it is also perhaps significant that this treatment is restricted to the indriyas. Clearly its application to the satipaṭṭhāna, samā-ppadhāna and iddhi-pāda would be impossible. The reason for its omission in the case of the balas is probably best explained by the fact that they are considered entirely by way of the common formulaic treatments. Its omission from the treatment of the ariyo aṭṭhaṅgiko maggo is interesting; the nature of the treatment of the ariyo aṭṭhaṅgiko maggo in the nikāya is such that to single out sammā-dīṭṭhi as the 'pinnacle' of the eight factors might just be seen as inappropriate.

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1. S V 227, 231, 237-9: evaṃ eva kho bhikkhave ye keci bodha-pakkhiyā dhammā paññindriyaṃ tesāṃ aggaṃ akkhaṃyati yad idaṃ bodhāya. katame ca bhikkhave bodha-pakkhiyā dhammā. saddhindriyaṃ bhikkhave bodha-pakkhiyo dhammo taṃ bodhāya samvuttati. viriyindriyaṃ... satindriyaṃ... samādhindriyaṃ... paññindriyaṃ... I have now discussed all canonical passages known to me that employ the term bodhi-pakkhiya, apart from 2 verses in the Apadāna which appear to add little in the present context: 'Whoever in the world have followings and are called teachers, they teach to their gatherings dhamma that is handed down from one to another. But you, great hero, do not teach dhamma to creatures in this manner; having awakened to the truths, [you teach dhamma that] solely sides with awakening.' (Ap 28: ye keci gaṇino loke satthāro ti pavuccare/ paraṃ-parā-gaṇaṃ dhammaṃ deseti parisāya te// na h'eva tvaṃ mahā-vīra dhammaṃ desesi paṇinaṃ/ samaṃ saccāni bujhiṭva kevalaṃ bodhi-pakkhikam//); 'In walking up and down or in endeavour; in strength that sides with awakening - having summoned up knowledge with regard to these, I dwell as I wish.' (Ap 314: caṅkame vā padhāne vā viriye bodha-pakkhike/ tesu nānaṃ upānetva viharāmi yad-icchakaṃ//)

However, when it comes to the bojjhaṅgas, it is not so clear that the same applies to dhamma-vicaya-sambojjhaṅga.<sup>1</sup>

At first glance the application of the expression bodhi-pakkhiyā dhammā to the five indriyas would seem to contradict what I have been arguing, namely that we must understand the expression bodhi-pakkhiyā dhammā as indicating something quite specific in the nikāyas. I suggested in Chapter IV that the five indriyas can be thought of as representing for the nikāyas the five spiritual faculties considered by way of their most general capacities, yet here they are being identified with bodhi-pakkhiyā dhammā. However, I also drew attention in Chapter IV to a certain tension in the way the indriyas are handled in the indriya-samyutta; this tension manifests as a moot point of abhidharma among certain schools, some among them suggesting that strictly speaking it is only confidence, strength, mindfulness, concentration and wisdom that are transcendent that can be termed indriyas.

It is perhaps not so hard to trace the line of thinking involved here. If the five indriyas are the spiritual faculties considered by way of their most general capacity, then corresponding to that general capacity is the capacity perfected, the capacity of each indriya, when uncluttered by defilements, to function as it really should. It is only when they function as they ideally should that their true nature as indriyas is properly manifest. The indriyas are at once the five basic and the five essential spiritual faculties; they are

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1. Mil does indeed single out dhamma-vicaya-sambojjhaṅga; see above, p. 355.

the five 'cardinal virtues', to use Conze's expression. Hence they are singled out as bodhi-pakkhiyā dhammā in the indriya-samyutta.

However, the problem of the precise import of bodhi-pakkhiyā dhammā in the canon remains. We must accept that bodhi-pakkhiyā dhammā is used in the canon not simply in the sense of the seven bojjhaṅgas or the five indriyas or the four 'further' dhammas given in the navaka-nipāta of the Anguttara. These are all attempts to give particular content to an expression that was originally used apart from a particular content. This is not the same thing as saying that bodhi-pakkhiyā dhammā was originally used as a rather vague and indeterminate expression. What it means is that the specific implications of the expression bodhi-pakkhiyā dhammā were not immediately connected with the specific implications of other expressions and concepts. In other words, it took time for various elements to be fully integrated.

Why are the seven bojjhaṅgas and five indriyas originally proffered in answer to the question: 'Which are [the] bodhi-pakkhiyā dhammā?' How one should approach this question suggests itself if one considers the nature of bodhi-pakkhiyā dhammā alongside that of kusala-pakkhiyā dhammā or, more simply, kusala-dhammas. What we need to ask is in what sense bodhi-pakkhiyā dhammā - dhammas that side with or take the part of awakening - are different from kusala-pakkhiyā dhammā - dhammas that side with or take the part of the skilful.

Certainly bodhi-pakkhiyā dhammā and indeed the seven sets are also kusala-dhammas. But can everything that might be termed a kusala-dhamma equally be termed a bodhi-pakkhiyā dhamma. All the

indications are, I think, that it cannot. A bodhi-pakkhiyo dhammo is rather a special variety of kusala-dhamma. We must surmise that a bodhi-pakkhiyo dhammo, a dhamma that sides with awakening, is a dhamma that sides more or less directly with awakening; in comparison with the generality of kusala-dhammas, a bodhi-pakkhiyo dhammo is a kusala-dhamma that is rather more immediately and closely bound up with and involved in bodhi. So the nature of bodhi-pakkhiya dhamma hinges on the way bodhi itself is understood.

The nature and treatment of the seven bojjhaṅgas that I outlined in Chapter V make it clear how bodhi is basically thought of as a particular variety of jhāna. The general understanding of the exegetical tradition is of some relevance at this point. With regard to the bojjhaṅgas it provides two basic perspectives on bodhi: it is either the assemblage of seven dhammas or, more specifically, it is the special knowledge inherent in that assemblage; in particular the special knowledge is represented by the one bojjhaṅga, dhamma-vicaya.

If we reconsider the canonical bodhi-pakkhiyā dhammā passages rather similar themes are apparent. In the Vibhaṅga the development of bodhi-pakkhiyā dhammā is considered as an aspect of the practice of jhāna. Buddhaghosa's comment is worth noting here:

Engaged in the development of bodhi-pakkhiyā dhammā: this is an indication that his practice shares in penetrative wisdom.[1]

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1. Vibh-a 324: bodhi-pakkhiyānaṃ dhammanāṃ bhavanānuyogaṃ anuyutto ti idaṃ aṇṇa paṭipattiyaṃ nibbhedha-bhāgiyatta-paridīpanaṃ.



The fifth of the five upaniṣā for the development of sambodha-pakkhikā dhammā is wisdom that attains to the rise and fall [of things] (udayattha-gāminī) and is penetrating (nibbedhikā). The four 'further' dhammas in the Anguttara correspond to the greater part of the items directly associated with the bojjhaṅgas in the Saṃyutta-nikāya and according to the tradition preserved in the commentaries. Of the five indriyas it is the faculty of wisdom that is singled out as the pinnacle of all bodhi-pakkhiyā dhammā.

So bodhi is a special variety of jñāna. What is special about it is the fact that it embraces a particular kind of knowledge. In discussing bodhi-pakkhiyā dhammā we are concerned with the particular dhammas that are directly involved in the cultivation of that special kind of jñāna. Obviously this is why the seven bojjhaṅgas are early on directly associated with the expression bodhi-pakkhiyā dhammā. Yet, also fairly clearly, there is a sense in which the perspective of the seven bojjhaṅgas is felt to be not quite broad enough in this respect. The dhammas that are directly and immediately involved in the meditation experience that is awakening are felt to be rather more far reaching than just these seven dhammas. The seven bojjhaṅgas are, after all, cultivated in a particular context. This is, in fact, precisely the significance of much of the nikāya treatment of the seven sets: the seven bojjhaṅgas must be seen as existing in a reciprocal relationship with the other sets.

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1. See above, pp. 344-5.

It begins to emerge how the notion of the thirty-seven bodhi-pakkhiya dhamma constitutes one of various strands of thinking in the nikāyas. The nature of this fusion, and just why the seven sets are brought together under the rubric 'thirty-seven bodhi-pakkhiyā dhamma' is something I shall return to at the conclusion of this study.

### 3. The commentarial exegesis

At this point it might prove helpful to consider how the explanation of the bare expression bodhi-pakkhiyā dhammā is taken up in the later literature. As far as the actual meaning of the expression is concerned, the paracanonical Peṭakopadeśa and Nettipakaraṇa do not add substantially to its understanding. Yet these two texts do serve to underline the general suttanta interpretation that is suggested by the canonical usage. Accordingly expressions such as 'those dhammas... that conduce to nibbāna' and 'dhammas that lead to awakening' are found as glosses for or in the context of discussion of bodhi-pakkhiyā dhammā.<sup>1</sup>

Before turning to the commentarial tradition proper it is worth registering the range of meanings and usages recorded for pakṣa in Sanskrit literature. The primary meaning of the word would seem to be 'wing';<sup>2</sup> it can then mean the 'flank' or 'side' of anything, and subsequently comes to denote 'a side, party, faction; multitude, number, troop, set, class of beings; partisan, adherent, follower'.<sup>3</sup> The usage of pakṣa as a collective noun denoting a group or set consisting of a number of members, and then as a way of referring to one of the members of such a set underlies, I think, what the commentaries have to say about bodhi-pakkhiyā dhammā. Once more we have the notion of 'awakening' as at once a single dhamma and the sum

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1. Peṭ 114 (ye dhammā... nibbānāya samvartanti); 188 (bodha-gamanīyā dhammā); Nett 31 (bodha-gamā dhammā).

2. Cf. Mayrhofer, s.v. pakṣa.

3. MW s.v. pakṣa. The other most important meaning of pakṣa is the half of a lunar month.

of an assemblage or collective of dhammas operating together.

The commentarial tradition preserves a number of fairly succinct analyses of the term bodhi-pakkhiya some of which are worth quoting in full. In the Visuddhimagga Buddhaghosa states:

These thirty-seven dhammas [i.e. the satiṭṭhānas, etc.] are called bodhi-pakkhiyas due to their being in the party of the noble path which has the name 'awakening' in the sense of waking up. 'Due to their being in the party', i.e. due to their being established in the condition of aiding.[1]

The Mahā-ṭikā comments:

Alternatively, awakening in the sense of waking up is the arising of the path consciousness. Bodhi-pakkhiyas are items in the party [of bodhi] due to their suitability to the waking-up-activity of this [consciousness].[2]

Presumably the point of the Mahā-ṭikā's comment here is to give a slightly broader perspective. Buddhaghosa here identifies bodha with the noble-path; that is to say, I think, the eight factors that constitute the path. Bodhi-pakkhiyas are then seen as those items whose relationship to the eight factors of the path is one of 'aiding', 'helping', 'supporting' or 'contributing'. The Mahā-ṭikā gives an alternative view whereby bodha is seen as the 'arising of the path consciousness' (magga-cittuppāda), that is to say the whole

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1. Viṃś XII 33: ime satṭa-tiṣṣa dhammā bujḥanaṭṭhena bodho ti laddha-nāmaṣa ariya-maggaṣa pakkhe bhavattā bodhi-pakkhiyā nāma. pakkhe bhavattā ti upakāra-bhāve ṭhitattā. (Cf. Paṭi-a II 482; III 618.)
  2. Viṃś-mhṭ (Ne) III 1606: bujḥanaṭṭhena vā bodho magga-cittuppādo. taṣsa bujḥana-kiriyāya anugata-bhavato pakkhe bhava ti bodhi-pakkhiyā.

complex of citta and cetasika, of mind and associated mental factors, that makes up the path consciousness. Bodhi-pakkhiyas are then seen as those items that are adapted to the particular function of this citta, namely awakening. The Mahā-tīkā includes in this all mental dhammas present at that time.

Turning to the aṭṭha-kathā, we find the following:

'Of bodhi-pakkhikā [dhammā]: of items in the party of awakening; 'they are aids to the path-knowledge of arahatship' is the meaning.[1]

'Of sambodha-pakkhikā [dhammā]: of items in the party of awakening, [here] a designation for the four paths; 'they are aids' is the meaning.[2]

'Of bodhi-pakkhiyā [dhammā]: of dhammas that are items in the party of path-knowledge, [here] designated awakening to the four truths.[3]

The foregoing come to us by way of Buddhaghosa; Dhammapāla in the Itivuttakaṭṭha-kathā comments:

'Of bodhi-pakkhiyā [dhammā]: of items in the party of the noble person or just of path-knowledge which [here] have the name 'awakening' in the sense of waking up; of bodhi-pakkhiyas, 'of those things that belong to the set of bodhi' is the meaning... 'they possess the party of bodhi or they are appointed to the party of bodhi' is the meaning.[4]

1. Sp I 229: bodhi-pakkhikānaṃ ti bodhiṃ pakkhe bhavānaṃ arahatta-magga-nānessa upakāraṇānaṃ ti attho.
2. Mp IV 162: sambodha-pakkhikānaṃ ti catu-magga-samkhātaṃ sambodhasaṃ pakkhe bhavānaṃ upakāraṇānaṃ ti attho.
3. Vibh-a 346-7: bodhi-pakkhiyānaṃ dhammānaṃ ti catu-sacca-bodhi-samkhātaṃ magga-nānessa pakkhe bhavānaṃ dhammānaṃ.
4. It-a 73-4: bodhi-pakkhiyānaṃ ti bulhanatthena bodhi ti laddha-nānessa ariya-puggalassa magga-nānessa eva vā pakkhe bhavānaṃ; bodhi-pakkhiyānaṃ bodhi-kotṭhāsiyānaṃ ti attho... bodhi-pakkha-vantānaṃ bodhi-pakkhe vā niyuttānaṃ ti attho.

Finally, the attha-kathā to the Paṭisambhidāmagga has this to say:

'In the sense of bodhi-pakkhiya': due to being in the party of the yogin who has the name 'awakening' in the sense of waking up. This is an indication of their aiding the yogin. [1]

As with the analysis of the bojjhaṅgas, we have a number of different perspectives on what constitutes bodhi: it is 'knowledge' (of the four truths), it is the 'path', it is the 'path-consciousness', it is the 'noble person'; and bodhi-pakkhiyā dhammā are what 'aid', 'assist' or 'support' this knowledge, this path, this path consciousness, this noble person; they cause it to succeed or prosper (upakāra).<sup>2</sup>

The usage of the term upakāra in this context is not without significance, in that it possesses certain technical abhidhamma connotations. In the Pali commentaries the term is used especially to define and illustrate the way in which one dhamma can be a condition (paccaya) for the arising of another. The following definition is given by way of introduction to the twenty-four paccayas of the Theravādin abhidhamma:

Now as to characteristic, a paccaya has the characteristic of an upakāra, for when one dhamma is an upakāra either for the maintenance or for the arising [of another dhamma], then the one is said to be a paccaya for the other. [3]

1. Paṭi-a III 600: bodhi-pakkhiyattena ti bojjhanattena bodho ti laddha-nāmassa yogissa pakkhe bhavatta. ayam etesa yogino upakārattā-niddeso. (Cf. I 100; at II 482 and III 618 we also have a parallel to Vism XXII 33, but reading just ariyassa where Vism has ariya-maggassa.)
2. Cf. MW s.v. upa-kr.
3. Vism XVII 68 = Tikap-a II-2: lakkhanato pana upakāra(ka)-lakkhano paccayo. yo hi dhammo thitiyaṃ vā uppattiyaṃ va upakārako hoti so tassa paccayo ti vuccati. (Cf. Abhidh-av 58; Moh 322.)

The Burmese monk, U Nārada, has explained upakāra as follows:

This means that when a state is present, the other states that are connected with it will (1) arise if they have not arisen, (2) continue to exist if they have already arisen, or (3) gradually develop while in existence. The ultimate states of reality cannot make efforts on their own or plan to do so. But if one of them is present the accomplishments of the connected states are brought about.[1]

The introduction of the notion the twenty-four paccayas is of some importance. If bodhi-pakkhiyā dhammā are paccayas for bodhi, then in what way are they paccayas? Which of the twenty-four paccayas are relevant to the relationship that exists between bodhi-pakkhiyā dhammā and bodhi? A complete answer to this question would probably have the effect of expanding the present study to the infinite proportions that the Paṭṭhāna itself is said to possess. But a general point can be made here. The list of twenty-four paccayas can be considered by way of two basic aspects. The first concerns those paccayas that illustrate the various relationships that exist simultaneously between dhammas that arise together in a given assemblage or complex at a given moment in time. The second concerns those paccayas that focus on the relationships that exist between dhammas over a period of time; that is to say, the way in which a dhamma that arises at one time can

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1. Paṭṭh Trsl I xii.

be related to a dhamma that arises at another time.

The foregoing suggests two ways of considering bodhi-pakkhiyā dhammā in the abhidhamma. First, bodhi-pakkhiyā dhammā arise in one moment along with bodhi; they assist and contribute to the event called 'awakening' - however, precisely, that is thought of. Secondly, they are prior conditions that make for the arising of bodhi at some point in the future. What needs to be borne in mind in turning to a consideration of the seven sets in the abhidhamma, is how remote these conditions can be from the actual event of 'awakening' and still be meaningfully called bodhi-pakkhiyā dhammā. What is the accepted abhidhamma usage?

Before turning to the abhidhamma treatment of the seven sets, it is worth noting some definitions of bodhi-pāṅsika dharmāḥ from the northern tradition. Lamotte quotes the following Vibhāga definition:

Pourquoi sont-ils nommés bodhipāṅsika? Les deux savoirs du saint, le savoir de la destruction des impuretés (āśaravaksaya-jñāna) et le savoir que celles-ci ne renaîtront plus (anupāda-jñāna) reçoivent le nom de Bodhi parce qu'ils comportent

1. The first aspect is illustrated especially by the paccayas of conscience (sahajāta), reciprocity (aññam-añña), association (sampayutta), presence (atthi), non-departure (avigata); the second aspect by precedence (anantara), immediate precedence (samanantara), strong remote support (upanissaya), prior nascence (pure-jāta), posterior nascence (paccha-jāta), repetition (āsevana), dissociation (vippsayutta), absence (natthi), departure (vigata). A number of the twenty-four paccayas cover both these two aspects either because of subvarieties or particular circumstances that mean that a given relationship can exist both between conascent (sahajāta) dhammas and dhammas that arise at different moments (nāna-kkhanika). Cf. F. Lottermoser, The Doctrine of Relationship (Paṭṭhana), unpublished MA thesis, University of Mandalay, 1969/70.



l'intelligence complète des quatre vérités. Si un dharma est favorable à cette intelligence complète il reçoit le nom de bodhipākṣika. [1]

Vasubandhu gives the following:

[Bodhi is] knowledge of destruction and knowledge of non-rising. By division of persons three bodhis arise: śrāvaka-bodhi, pratyeka-bodhi and unsurpassable samyak-sambodhi... Due to their being adapted to this [bodhi] there are thirty-seven in its party - because of being adapted to bodhi thirty-seven [dharma] belonging to the party of bodhi arise. [2]

Finally the author of the Abhidharmadīpa states:

Moreover this bodhi, which consists of knowledge of destruction and of non-arising, divides into three by means of the division of persons. The three bodhis are those of a buddha, pratyeka-buddha and śrāvaka [respectively]... The dharma that incline towards these three kinds of bodhi are namely the thirty-seven, beginning with the smṛty-upasthāna. [3]

The rather more restricted definition of bodhi in northern sources has already been noted. The usage of such terms as anuloma ('adapted to') and anukūla ('inclining to') where in the Pali commentaries we seem to have upakāra is of some interest, for it appears to parallel something we find in the Vimuttimagga. In the Vimuttimagga account of the final stages of the path (as in the Visuddhimagga

1. Lamotte, Traité III 1119.
2. Abhidh-k 383: kaṣaya-jñānaṃ anutpāda-jñānaṃ ca. pudgala-bhedena tīro bodhaya utpadyante, śrāvaka-bodhiḥ pratyeka-bodhiḥ anuttaraṃ samyaksambodhiḥ iti... tadanulomyataḥ saptaśatāni tu tat-pakṣyāḥ bodher anulomatvād bodhi-pakṣyāḥ saptaśatāni utpadyante.
3. Abhidh-dī 357-8: sa punar eṣā bodhiḥ kaṣayanutpāda-jñāna-rūpā satī pudgala-bhedena tridhā bhidyate. tīro bodhayaḥ buddha-pratyeka-buddha-śrāvaka-bodhayaḥ... tasyāḥ punaḥ tri-prakārayā bodher anukūla-dharmāḥ smṛty-upasthānādayaḥ sapta-triṃśan nāmataḥ.

account) knowledge of the path of stream attainment is immediately preceded by 'adaptive knowledge' (anuloma-ñāṇa) and 'knowledge of the state of lineage' (gotra-bhū-ñāṇa).<sup>1</sup> It is at the stage of anuloma-ñāṇa that the thirty-seven bodhi-pakkhiyā dhammā begin to come into their own:

Q. What is adaptive knowledge? The knowledge which conforms to the four foundations of mindfulness... and the factors of the Noble Eightfold Path.[2]

All this suggests that we should not be misled by English translations such as 'helping', 'aiding', 'favourable to', 'conducive to' and so on, into thinking that the relationship between bodhi-pakkhiyā dhammā and bodhi is one of rather vaguely and generally assisting in the bringing about of awakening. On the contrary, they appear to be thought of as rather closely and definitely related to bodhi. In conclusion 'dhammas that contribute to awakening' would seem to be a generally applicable translation of the expression, which is neither too imprecise nor too technical.

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1. It is not quite clear from the text whether or not Vimutt here sees these as momentary in the way Vism does; cf. below, p. 627.
  2. Vimutt Trsl 301. Cf. below, pp. 628-9.

## CHAPTER TEN: THE SEVEN SETS IN THE ABHIDHAMMA

### 1. The Visuddhimagga: the classic developed account

In the previous chapter I discussed the meaning of the term bodhi-pakkhiya both in the nikāyas and the later literature without too much regard for the specific association of the term with the seven sets in the paracanonical and postcanonical literature. What I wish to do now is to consider directly the treatment of the seven sets collectively in the Pali abhidhamma, both canonical and commentarial. Rather than beginning with the canonical abhidhamma, the most convenient course to follow is to begin with Buddhaghosa's standard account of the thirty-seven bodhi-pakkhiyā dhammā in Chapter XXII of the Visuddhimagga.<sup>1</sup> This can then serve as a point of reference when dealing with the canonical abhidhamma texts. I have already had occasion to refer to what this section of the Visuddhimagga has to say about the seven sets individually; now the picture needs to be completed by an account of what it has to say about the seven collectively.

The relevant section is introduced under the heading bodhi-pakkhiyānaṃ paripunṇa-bhāvo - 'the fulfilment of the things that contribute to awakening'. This heading itself is suggestive. We are concerned here with the arising of the four kinds of path knowledge. These four knowledges are thus seen as representing the fulfilment of the

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1. It seems reasonable to regard Vism XXII 33-43 as the standard commentarial account; it is presumably what is referred to as the full discussion of the bodhi-pakkhiyas at Ps III 255 (ayaṃ ettha saṃkhepo vittharato paṇḍitam bodha-pakkhiya-kathā Visuddhimagge vuttā); cf. Sv II 564 (etesam pana bodhi-pakkhiya-dhammanāṃ vinicchayo saṃbhāreṇa Visuddhimagge āga-daṣṣana-visuddhi-niddese vutto). Mahāsena also follows it, apart from a number of minor variations, at Paṭi-a III 618-20.

various conditions that contribute to awakening. Having discussed each of the sets in turn, Buddhaghosa then says:

In the prior stage [i.e. the stage prior to the arising of the transcendent path] when ordinary insight occurs, these thirty-seven dhammas are found in a series of consciousnesses in the following way. For one apprehending the body in the fourteen ways [described in the Satipatthāna-sutta], there is the satipatthāna of watching body; for one apprehending feeling in the nine ways, there is the satipatthāna of watching feeling; for one apprehending mind in the sixteen ways, there is the satipatthāna of watching mind; for one apprehending dhammas in the five ways, there is the satipatthāna of watching dhammas. For one who sees that there has arisen in another unskillfulness that is previously unarisen in himself, and thinks: 'It has arisen in one practising thus, I will not practise thus, and it will not arise in me' - for such a one at the time of striving thus for the non-arising [of unskillful dhammas], there is the first samā-ppadhāna; for one who sees unskillfulness pertaining to his own behaviour, at the time of striving for [its] abandoning, there is the second; for one striving to arouse in himself previously unarisen jñāna or insight, there is the third; for one arousing again and again what has thus arisen so that it does not decay, there is the fourth samā-ppadhāna. At the time of arousing skillfulness having made chanda chief, there is chandiddhi-pāda, [and similarly for virīyiddhi-pāda, cittiddhi-pāda and vimāṣiddhi-pāda]. At the time of refraining from wrong speech, there is right speech, [and similarly for wrong-action and wrong-livelihood]. But at the time of the arising of the four knowledges [i.e. the four path-knowledges] [these thirty-seven dhammas] are found in a single consciousness. At the moment of fruition, leaving aside the four samā-ppadhāna, the remaining thirty-three are found.[1]

1. Vism XXII 39: iti ime satta-tiṣa bodhi-pakkhiyā dhamma pubba-bhāge lokiya-vipassanāya vattamānāya cūddasa-vidhena kāyaṃ parigaṇhato ca kāyānupassanā-satipatthānaṃ nava-vidhena vedanaṃ parigaṇhato ca vedanānupassanā-satipatthānaṃ soḷasa-vidhena cittaṃ parigaṇhato ca cittānupassanā-satipatthānaṃ pañca-vidhena dhamme parigaṇhato ca dhammānupassanā-satipatthānaṃ; imasmim ātta-bhāve anuppanna-pubbam parassa uppannaṃ akusalāṃ diṣṭvā, yathā paṭipannassa eṭaṃ uppannaṃ, na tathā paṭipajjissamī, evaṃ me eṭaṃ n'upajjissatī ti tassa anupāḍāya vāyamaṇa-kāle pathamaṃ samā-ppadhānaṃ, attano samudācāra-ppattaṃ akusalaṃ diṣṭvā tassa paṇānāya vāyamaṇa-kāle dutiyaṃ, imasmim ātta-bhāve anuppanna-pubbam jhānaṃ va vipassanaṃ va uppādetum vāyamaṇtassa tatiyaṃ, uppannaṃ yathā na pariḥayati evaṃ punaḥ-punaṃ uppādentassa catuttham samā-ppadhānaṃ; chandaṃ dhuraṃ katvā kusalauppāḍāna-kāle chandiddhi-pādo, micchā-vācāya viramaṇa-kāle sammā-vācā ti evaṃ nānā-cittesu labbhaṇti; imesaṃ pana catunnaṃ jhānaṃ uppatti-kāle eka-citte labbhaṇti phala-kkhaṇe jhapetvā cattāro samā-ppadhāne āvasesa te-ttiṣṣa labbhaṇti. (In the above the remaining iddhi-pādas and viratis are to be supplied according to Vism-mhṭ (Ne) III 1610.)

When they are found in a single consciousness in this way, just the one mindfulness which has nibbana as its object is called 'four satipatthānas' by virtue of its accomplishing the function of abandoning the notions of beauty, etc. with regard to body, etc. And just the one strength is called 'four samā-ppadhānas' by virtue of its accomplishing the function of non-arising of things not arisen, and so on. As for the remaining [items] there is no decrease or increase.[1]

Buddhaghosa continues with a mnemonic verse:

Nine in one way, one in two ways, and in four and five ways;  
And in eight ways, and in nine ways - thus they are in six ways.[2]

The explanation of this verse can be conveniently set out as follows:

- (i) nine in one way  
chanda : iddhi-pāda  
citta : iddhi-pāda  
piṭi : bojjhaṅga  
passaddhi : bojjhaṅga  
upekkhā : bojjhaṅga  
samkappa : maggāṅga  
vaca : maggāṅga  
kammaṇṭa : maggāṅga  
ajīva : maggāṅga
- (ii) one in two ways  
saddhā : bala, indriya
- (iii) one in four ways  
samādhi : indriya, bala, bojjhaṅga, maggāṅga
- (iv) one in five ways  
pañña : iddhi-pāda (vīmaṇṇa), indriya, bala, bojjhaṅga (dhamma-vicaya), maggāṅga (samā-ditthi)
- (v) one in eight ways  
sati : satipatthāna (x 4), indriya, bala, bojjhaṅga, maggāṅga

1. Vism XXII 40: evam eka-citte labbhamāṇesu c'etesu ekā vā nibbānārammaṇā sati kāyadisu sūbha-saññadi-pañña-kicca-sādhana-vasena cattāro satipatthāna ti vuccatī; ekam eva ca viriyam anuppannam anuppādādi-kicca-sādhana-vasena cattāro samā-ppadhāna ti vuccatī. sasesu paṇa hāpasa-vaddhanam natthi.
2. Vism XXII 41: nava eka-vidhā eko dvedhā'tha catu-pañcadhā/ aṭṭhadhā navadhā c'eva itī chadhā bhavanti te//

- (vi) one in nine ways  
virīya : samā-ppadhāna (x 4), iddhi-pāda, indriya,  
bala, bojhaṅga, maggaṅga.

Buddhaghosa concludes with some further verses:

Without division there are just fourteen items that contribute to awakening; by way of sets they are sevenfold, by way of division they are thirty-seven. Because of performing an individual function and because of similarity in occurrence, they are all produced in the production of the noble path.[1]

With the exception of the identification of vīmaṃsā with <sup>2</sup>pañña, the basic correspondences involved here are all explicit in the four nikāyas. The Sarvāstivādin based northern texts arrive at a slightly different breakdown of the thirty-seven dhammas, but this is <sup>3</sup>due to other considerations.

A number of questions arise from Buddhaghosa's account:

(i) What precisely is the nature of the different consciousnesses that give rise to the thirty-seven bodhi-pakkhiyā dhammā in the stage prior to the arising of the transcendent path? In what kind of ordinary lokiya consciousness exactly are bodhi-pakkhiyā dhammā present?

(ii) What precisely is the significance of the fact that only the first three sets and the three kinds of refraining are detailed with regard to bodhi-pakkhiyā dhammā that are lokiya?

(iii) Why are the four samā-ppadhānas excluded from the fruit moment?

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1. Vism XXII 43: cuddas'eva asambhinnaṃ honti'ete bodhi-pakkhiyā/ kothāsato satta-vidhā satta-tiṣṣa pabhedato/ sakkicca-nippādanato sarūpena ca vuttito/ sabbe va ariya-maggaṇa sambhava sambhavanti te/
  2. This is made in the Vibhaṅga.
  3. See below, pp. 636-7.

(iv) A point is made of the fact that the one sati and the one virīya are termed 'four satipaṭṭhānas' and 'four samāppadhānas' respectively at the lokuttara path moment, but how precisely are we to understand the occurrence of all four iddhi-pādas in a single consciousness?

For the moment I shall restrict my comments to matters that relate to questions (ii) and (iv). If one considers for a moment the point that at the moment of the lokuttara path it is the one sati and the one virīya that is regarded as the fulfilment of all four satipaṭṭhānas and all four samāppadhānas, together with the fact that Buddhaghosa details only the first three sets and the three path factors of right speech, action and livelihood, then what is going on is clear enough. As I have discussed above, according to the commentaries (apparently following the Dhammasaṅgani) the only times that all three kinds of refraining (virati) occur in a single moment of consciousness is at the time of the occurrence of the four transcendent path and fruit types of consciousness. In a sense the presence of all three of these factors is precisely what defines the citta as transcendent. Ordinarily, at a given time, the mind refrains from only one of wrong speech, wrong action, wrong livelihood. In a rather similar way, then, mindfulness found in a single moment of lokiya consciousness is regarded as mindfulness concerned with the body, or with feeling, or with mind, or with dhammas - but it cannot be concerned with all four at once. What Buddhaghosa seems to be saying here is that as the practitioner develops vipassanā any given arising of sati takes only one object at a time. This object will be classifiable as rūpa-kkhandha (first satipaṭṭhāna), vedanā-kkhandha (second satipaṭṭhāna), viññāna-kkhandha (third satipaṭṭhāna), or saññā-kkhandha or saṃkhāra-kkhandha (fourth

<sup>1</sup>  
satipaṭṭhāna). However, when the mind is transcendent, when its object is nibbāna, it cannot be understood by way of just one of the satipaṭṭhānas, for nibbāna is not rūpa, not vedanā, not viññāṇa, not sañña, not samkhāras. But this is to be viewed, not as the absence of the satipaṭṭhānas, but as the occurrence of all four satipaṭṭhānas together. The implications of this are rather interesting. Making the same point the other way round, we can say that in the fulfilment of the satipaṭṭhānas, the object of the mind ceases to be body, feeling, mind, ideas and formations but becomes nibbāna. This is particularly important for the understanding of the fourth satipaṭṭhāna, namely watching dhammas or dhamma (dhammānupassanā). In a sense the practice of all the satipaṭṭhānas involves the watching of dhammas - rūpas, vedanās, cittas are no less dhammas than are sānnās and samkhāras, than are nīvaranās and bojjhaṅgas. However, it is only when they are truly seen as dhammas, rising and falling, that there is dhammānupassanā; at that stage the point seems to be that practitioner sees not dhammas so much as dhamma itself, which, it seems, amounts to seeing nibbāna. This fits with the nikāya notion that all four satipaṭṭhānas are fulfilled in ānāpāna-sati: what begins as ānāpāna-sati or kāyānupassanā gradually transforms itself into dhammānupassanā. To sum up, in ordinary citta the four satipaṭṭhānas are mutually exclusive, and the fact that sati only fulfils the role of one satipaṭṭhāna is what defines citta as ordinary.<sup>2</sup>

1. This applies generally to the practice of vipassanā; in the case of samatha, at the time of the occurrence of rūpavacara-jhāna and the 1st and 3rd formless attainments the object of the mind is considered to be paññatti or 'concept'; in the case of the 2nd and 4th formless attainments it is the citta of the previous formless attainment.
2. Cf. Ch X 4.



Buddhaghosa's comments suggest that in the same way the four modes of samma-ppadhāna are also viewed as mutually exclusive in the case of a single moment of lokiya consciousness. Similarly, since only one of chanda, virīya, citta and vīmaṃsa can operate as adhipati at any given time, the four iddhi-pādas too are viewed as mutually exclusive in a single moment of lokiya consciousness. What this means is that what in general distinguishes ordinary lokiya consciousness from lokuttara as far as bodhi-pakkhiyā dhamma are concerned, is the fact that at any given time only a maximum of twenty-six may be found.<sup>1</sup> Transcendent citta is thus the kind of consciousness that completes or fulfils the conditions that contribute to awakening: all thirty-seven are found.<sup>2</sup>

All this makes all the more curious Buddhaghosa's failure to comment on what is involved in the notion of all four iddhi-pādas being present in a single moment of transcendent consciousness. With such questions in mind, I wish now to turn to the seven sets in the canonical abhidhamma works.

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1. 1 satipaṭṭhāna, 1 samma-ppadhāna, 1 iddhi-pāda, 5 indriyas, 5 balas, 7 bojjhaṅgas, 6 maggāṅgas.
  2. Following the principle that lokuttara-citta corresponds to a level of concentration equal to rūpāvacara-jjhāna, 37 is a maximum that can be reduced by 2: pīti and samā-samkappa (= vitakka) are absent above the levels of the third and first jhānas respectively (cf. below, p. 619, n.2).

## 2. The Paṭisambhidāmagga

The Paṭisambhidāmagga clearly belongs to a rather late stratum of the Pali canon. It has been suggested that its rightful home is the Abhidhamma-piṭaka and not the Khuddaka-nikaya of the Sutta-piṭaka. Of course this depends on what we understand to be the necessary features of an 'abhidhamma' text. It would be difficult to relate the Paṭisambhidāmagga directly to the unified system of thought that seems to underlie the Dhammasaṅgani, Vibhaṅga, Dhātukathā and Paṭṭhāna, neither does it seem that its method could be rightly characterized as 'without regard for exposition' (nippariyāyena). But to view abhidhamma in its early phase as exclusively concerned with such a system of thought is perhaps to be too much influenced by the method of the later manuals such as the Abhidhammatthasaṅgaha. The Paṭisambhidāmagga is perhaps indicative of an early abhidhamma technique of providing extended improvisations on suttanta themes. These themes are woven into a pattern so intricate that it becomes impossible to unravel, at least formally. One of the threads woven into the pattern by the Paṭisambhidāmagga is spun of the seven sets. In what follows I shall make some attempt to trace its course.

The seven sets are immediately in evidence among the titles of the thirty 'talks' (kathā) that make up the Paṭisambhidāmagga, only the samma-ppadhāna are without their own 'talk'. Yet there seems to be no discernable system to the way in which the seven sets are treated.

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1. Cf. Norman, PL, p. 87; A.K. Warder's introduction to Nāṇamoli, Paṭis Trol xxxiii-iv.
  2. Paṭis II iv; Paṭis Trol xxxiii, cf. Frauwallner, WZKS 16 (1972), pp. 124-32.

They are not treated in a block, and their order is without precedent. In fact, the way they are picked out seems almost deliberately haphazard, and there appears to be no common method to their treatment in their respective kathās; on the contrary, the 'talks' seem intentionally designed to treat their subject matter in different and not entirely expected ways. The indriya-kathā (IV) concerns itself exclusively with the five apiritual indriyas (there is no mention of the other seventeen) but does bring all seven sets at the close. The magga-kathā (IX) discusses the four paths and eight path-factors; again all seven sets are brought in. The bojjhaṅga-kathā (XIII) concerns the bojjhaṅgas again bringing in all seven sets. The balā-kathā (XIX) begins with an account of the five balas but then immediately moves on simply to define the individual items in a list of sixty-eight balas. The iddhi-kathā (XXII) discusses ten kinds of iddhi and includes an account of the iddhi-padas. Finally, the satipaṭṭhāna-kathā gives a fairly straightforward but in certain respects distinctive account of the satipaṭṭhānas.

While from this it might seem that the seven sets receive a somewhat incomplete and uneven treatment, when the Paṭisambhidamagga is taken as a whole it is clear that the seven sets are in fact rather central to its system. In all, the sequence of seven sets features in twelve of the thirty kathās, and in some repeatedly. Of the references to the seven sets that constitute isolated and self-

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1. The twelve are the dāna-kathā (I), ānāpāna-kathā (III), indriya-kathā (IV), vimokkha-kathā (V), magga-kathā (IX), maggaḍḍha-kathā (X), bojjhaṅga-kathā (XIII), dhammacakka-kathā (XVII), lokuttara-kathā (XVIII), mahā-paṇṇā (XXI), abhisamaya-kathā (XXIII).

contained statements or treatments two can be singled out. First, there is the general abhidhamma type direct association of the seven sets with the four transcendent paths and fruits:

Which dhammas are transcendent? The four establishments of mindfulness, the four right, endeavours, the four bases of success, the five faculties, the five powers, the seven awakening-factors, the noble eight-factored path, the four noble paths, the four fruits of samāga-ship and nibbāna - these dhammas are transcendent.[2]

Secondly, in the 'talk on the fine extract to be drunk' (maṇḍa-peyya-kathā) it is the seven sets along with the four noble truths that are singled out as the 'fine extract' or 'distilled essence' of the teaching (desanā).<sup>3</sup> This shows clearly that the seven sets were taken by the Paṭisaṃbhidāmagga as the central core of the Buddha's teaching.

Apart from these isolated passages the Paṭisaṃbhidāmagga's treatment of the seven sets revolves around an extended list that I have already referred to. What I found convenient to treat as two lists (A and B)<sup>4</sup> in Chapter VIII, in fact in certain contexts form parts of one extended composite list. This full list (hereafter C) would appear to occur

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1. I.e. Paṭis II 56, 86, 166, 190-3, 198-200.
  2. Paṭis II 166: katame dhammā lokuttarā, cattāro satipatthānā... ariyo atthaṅgiko maggo cattāro ariya-magga cattārī ca ssaṃhāna-phalāni nibbānaṃ ca ime dhammā lokuttarā.
  3. Paṭis II 86: the ariyo atthaṅgiko maggo is the 'distilled essence' of the spiritual life (brahma-cariya) itself (cf. the conclusions of Chapter VI).
  4. See pp. 511-13, 524.

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seven times in the whole of the Paṭisambhidamaggā. I calculate that list C contains a total of 382/386 items. The list is of such a nature that certain items are continually recalled or returned to in various ways. Associated with each of the items in the list is an attha; that is, a 'meaning', 'aim', 'purpose', 'objective' or even 'effect'.<sup>3</sup> The initial exposition of the list in the nāṇa-kathā states that the attha of each item is 'to be directly known' (abhiññeyya). As the list unfolds it becomes apparent how the attha of certain items is to be directly known in terms of other items in the list.<sup>4</sup> The items directly associated with the seven sets, which I have in places already referred to, are set out in full at the end of this section. The next exposition states that the atthas are to be fully known (pariññeyya); next seeing the atthas one abandons (passanto pajahati); seeing the atthas one develops (passanto bhāveti); seeing the atthas one realizes (passanto sacchikaroti). In the seventh and final exposition in the bojjhaṅga-kathā, the bojjhaṅgas are what awake to (bujjhanti) the various atthas.

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1. Paṭis I 15-22, 23, 27, 34, 35; II 118-25. This adds up to 6 times in the nāṇa-kathā (5 times lost in peyyālas; cf. Paṭis Tral) and once in the bojjhaṅga-kathā.
  2. 44 miscellaneous items; 45 items of list A; 10 miscellaneous; 15 based on citta; 42 based on ekatta; 20 miscellaneous; 40 based on chanda, virīya, citta, vimamsā; 16/20 based on 4 truths; 54 miscellaneous, 54 items of list B.
  3. Cf. A.K. Warder's discussion, Paṭis Tral x-xi. Paṭis seems to deliberately play on the usage of attha; its general meaning in Paṭis seems to amount to 'nature'.
  4. E.g. avikkhepattho abhiññeyyo (Paṭis I 15.23); samādhindriyassa avikkhepattho abhiññeyyo (Paṭis I 16.16-7); avikkhepatthena samādhindriyam abhiññeyyam (Paṭis I 21.6-7); niyyānattho abhiññeyyo (Paṭis I 16.2); bojjhaṅganam niyyānattho abhiññeyyo (Paṭis I 17.5-6); cittassa niyyānattho abhiññeyyo (Paṭis I 17.31-2).

Rather more regularly in the Paṭisambhidāmagga the concluding portion of list C is focused upon; this consists of the fifty-four items of list B (i and ii).<sup>1</sup> In the ñāṇa-kathā we are told that at the moment of each of the four paths and four fruits each of the fifty-four items is 'then come forth' by means of its particular attha (e.g. sotāpatti-magga-kkhaṇe dassanattthena sammā-ditṭhi tadā samuḍḍagatā). In the ānāpāna-kathā as a bhikkhu knows one pointedness of mind by way of each of the sixteen stages (vatthu) of mindfulness of breathing, he 'applies' or 'connects' each of the fifty-four items by means of its attha (e.g. adhimokkhatṭhena saddhindriyam samodhāneti).<sup>2</sup> In the magga-kathā the form is rather different. Right view is not to be known, or whatever, 'by means of its aim of seeing' or 'in the sense of seeing', rather the path of seeing is right view (dassana-maggo sammā-ditṭhi), the path of setting [one's thought] on [something] is right thought (abhiropana-maggo sammā-saṅkappo), and so on for the rest of the individual path-factors, awakening-factors, powers and faculties. However, in the sense of overlordship the faculties are the path (ādhipateyyatṭhena indriyam maggo), nibbāna that plunges into the deathless is the path in the sense of conclusion (amarogadham nibbānam pariyosānatṭhena maggo).<sup>3</sup> The same pattern is followed in the maṇḍapeyya-kathā: the distilled essence of seeing is right view (dassana-maggo sammā-ditṭhi), in the sense of overlordship the faculties are the distilled essence (ādhipateyyatṭhena indriyam

1. Paṭi I 73-6 (x 8), 180-94 (x 16); II 29, 84-5, 90-1, 142-3 (x 2), 145-6 (x 2), 160-5 (x 6), 216-7 (x 9). This adds up to a total of 48 times.
2. Cf. correction to PTS text at Paṭi Trsl 207 n.21. The same formula is used in the indriya-kathā; again cf. correction to PTS text at Paṭi Trsl 235 n.9-10.
3. Cf. Paṭi II 143, 146 where the same formula is used for 2 of the rehearsals of list B in the virāga-kathā.

mando), nibbāna that plunges into the deathless is the distilled essence in the sense of conclusion (amatogadham nibbānam <sup>1</sup> pariyosānatthena mando).

In certain contexts the individual indriyam, balas, bojjhangas and maggangas are itemized and the other sets left out of the reckoning, presumably because they cannot be individualized in quite this way. One treatment is of particular interest in that it attempts to bring out the unity of the various items embraced by these four sets:

What is the development of the one taste? For one who develops the faculty of trust in the sense of commitment, four faculties have one taste by virtue of the faculty of trust. This is the development of the faculties in the sense of one taste. For one who develops the faculty of strength... For one who develops right concentration in the sense of non-distractedness, seven path-factors have one taste by virtue of right-concentration. This is the development of the path-factors in the sense of one taste. This is the development of the one taste.[3]

The Patisambhidāmagga is a frustrating text to use if one is trying to cull specific facts and pieces of information from its pages. This is well illustrated by the bojjhanga-kathā, which begins by simply listing the seven bojjhangas. It then asks in what sense they are

1. Cf. The viraga-katha: 'the dispassion of seeing is right view' (dassana-virāgo sammā-ditthi) etc., 'the freedom (vimutti) of seeing is right view' etc.; the dhammacakka-kathā: 'the faculty of trust is dhamma, he sets that dhamma in motion' (saddhindriyam dhammo, tam dhammam pavatteti) etc.; the abhisamaya-katha: 'the convergence of seeing is right view' etc. ('convergence' is Nanamoli's translation of abhisamaya).
2. Paṭi I 28-30, 88-91; II 86-8, 88-90, 132-9, 219-24.
3. Paṭi I 28-30: katamā eka-rasa-bhāvanā. adhimokkhatthena saddhindriyam bhavayato saddhindriyassa vasena cattari indriyāni eka-rasa hontī ti indriyānam eka-rasatthena bhāvanā. puggahatthena vīriyindriyam bhavayato... avikkhepatthena samma-samādhiṃ bhavayato samma-samādhissa vasena satta maggaṅga eka-rasa hontī ti maggāṅgaṇam eka-rasatthena bhāvanā. ayaṃ eka-rasa-bhāvanā.

bojjhaṅgas (kenatthena bojjhaṅgā). Nearly the whole of the kathā is devoted to answering this question. I have counted that there are in fact 609 answers - that is, 609 senses in which the bojjhaṅgas are bojjhaṅgas. The initial twenty-seven centre around words and notions derived from the root budh, but the next 200 range rather wider. These are followed by answers based on the 382 items of the full list C. In short, the Paṭisambhidāmagga appears to relate the bojjhaṅgas to everything it can think of.

In order to begin to make sense of its method, it appears that one needs to ask not so much what it says but what it does. It is clear that in the Paṭisambhidāmagga the full list C, and especially its final portion (= list B) is intended to focus on the path to awakening in general, and the nature of the awakening experience in particular - list B is consistently related to the transcendent stages. One thing that seems to follow from the Paṭisambhidāmagga's method is that the awakening experience must be understood as an experience of many different dimensions and many different aspects. It is an experience of many facets and subtleties. It is an experience of great richness and, above all, of great depth. It is sometimes suggested that one of the universals of mystical literature is the claim that the highest mystical experience is ineffable, beyond language. The effect of the Paṭisambhidāmagga's treatment is not entirely dissimilar. So much is said about the awakening experience, that what is said defies simple description. In this respect its technique has something in common with some of the prajñāpāramitā texts.

At the same time as suggesting the richness and depth of the awakening



experience the Paṭisambhidāmagga also suggests something of its simplicity. All the different dimensions are woven into a coherent whole. All the different aspects simply follow from the fullness and completeness of what is yet one simple moment of 'awakening'. The Paṭisambhidāmagga is thus a classic ekabhisamaya text.<sup>1</sup> The awakening experience is simple, unitary, self-contained and complete in itself. Even so the constitution of the extended lists in the Paṭisambhidāmagga shows how the awakening experience is related to the whole of the teaching, to the whole of the path from beginning to end. The Paṭisambhidāmagga thus develops a way of thinking that I have already suggested is inherent in the understanding of the noble eightfold path in the four nikāyas and later finds expression in Buddhaghosa's treatment of the moment of the transcendent path as the fulfilment of that which contributes to awakening (bodhipakkhiya-paripuns-bhāva).

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1. Cf. A.K. Warder's comments, *Paṭi Trs* xxv.

THE PAṬISAMBHIDĀMAGGA ATTHAS FOR THE SEVEN SETS

<u>saddhindriya</u>	:	commitment ( <u>adhimokkha</u> )
<u>viriyindriya</u>	:	taking on ( <u>paggaḥa</u> )
<u>satiindriya</u>	:	standing near ( <u>upatthāna</u> )
<u>samādhindriya</u>	:	non-distraction ( <u>avikkhepa</u> )
<u>pañhindriya</u>	:	seeing ( <u>dassana</u> )
<u>saddhā-bala</u>	:	that which is unshakeable by distrust ( <u>assaddhiye akampiyam</u> )
<u>viriya-bala</u>	:	that which is unshakeable by laziness ( <u>komaḍḍa</u> )
<u>sati-bala</u>	:	that which is unshakeable by heedlessness ( <u>paṇada</u> )
<u>samādhi-bala</u>	:	that which is unshakeable by agitation ( <u>uddhacca</u> )
<u>pañña-bala</u>	:	that which is unshakeable by ignorance ( <u>avijjā</u> )
<u>sati-sambojjhaṅga</u>	:	standing near
<u>dhamma-vicaya-sambojjhaṅga</u>	:	discrimination ( <u>pavicaya</u> )
<u>viriya-sambojjhaṅga</u>	:	taking on
<u>piṭṭi-sambojjhaṅga</u>	:	suffusing ( <u>pharaṇa</u> )
<u>passaddhi-sambojjhaṅga</u>	:	peace ( <u>upasama</u> )
<u>samādhi-sambojjhaṅga</u>	:	non-distraction
<u>upekkhā-sambojjhaṅga</u>	:	judgement ( <u>paṭisaṅkhāna</u> )
<u>sammā-diṭṭhi</u>	:	seeing
<u>sammā-samkappa</u>	:	setting [one's thought] on [something] ( <u>abhiniroḥaṇa</u> )
<u>sammā-vācā</u>	:	embracing ( <u>pariggaha</u> )
<u>sammā-kammaṇṭa</u>	:	undertaking ( <u>samuṭṭhāna</u> )
<u>sammā-ājīva</u>	:	cleansing ( <u>vodāna</u> )
<u>sammā-vāyāma</u>	:	taking on
<u>sammā-sati</u>	:	standing near
<u>sammā-samādhi</u>	:	non-distraction
<u>indriya</u>	:	overlordship ( <u>adhipateyya</u> )
<u>bala</u>	:	that which is unshakeable
<u>bojjhaṅga</u>	:	leading out ( <u>niyyāna</u> )
<u>maggā</u>	:	cause ( <u>hetu</u> )
<u>satiṭṭhāna</u>	:	standing near
<u>samā-ppadhāna</u>	:	endeavouring ( <u>padhāna</u> )
<u>iddhi-pāda</u>	:	succeeding ( <u>iḍḍhāna</u> )

NB. For the last 7 items cf. Aa 237: niyyānatthēna is given for maggā (though hetvatthēna is added at Aa 154) and bujjhanatthēna for the bojjhaṅgas.

### 3. The seven sets in the Dhammasaṅgani

The portion of the Dhammasaṅgani that is relevant here is 'the section on the arising of consciousness' (cittuppāda-kaṇḍa).<sup>1</sup> This takes the form of an analysis of different varieties of consciousness (citta) according to the divisions of the first triplet (tiṅga) of the abhidhamma-mātika: dhammas that are skilful (kusala); dhammas that are unskilful (akusala); dhammas that are undetermined (avyākata). The Dhammasaṅgani's analysis in this respect falls into thirteen basic parts:

<u>kusala</u> :	i	<u>kāmavacara-kusala</u> [Dhs 9-30]
	ii	<u>rūpāvacara-kusala</u> [Dhs 31-55]
	iii	<u>arūpāvacara-kusala</u> [Dhs 55-6]
		<u>kāmavacara, rūpāvacara-, arūpāvacara-</u> <u>kusala x adhipati</u> [Dhs 56-60]
	iv	<u>lokuttara</u> [Dhs 60-75]
<u>akusala</u> :	v	<u>kāmavacara-akusala</u> [Dhs 75-87]
<u>avyākata</u> :	vi	<u>kāmavacara-kusala-vipāka</u> [Dhs 87-97]
	vii	<u>rūpāvacara-kusala-vipāka</u> [Dhs 97]
	viii	<u>arūpāvacara-kusala-vipāka</u> [Dhs 97-9]
	ix	<u>lokuttara-vipāka</u> [Dhs 99-117]
	x	<u>kāmavacara-akusala-vipāka</u> [Dhs 117-20]
	xi	<u>kāmavacara-kiriya</u> [Dhs 120-3]
	xii	<u>rūpāvacara-kiriya</u> [Dhs 123]
	xiii	<u>arūpāvacara-kiriya</u> [Dhs 123-4]

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1. Dhs 9-124.

Each of these thirteen basic parts of the cittupphāda-kagga details a number of different kinds of citta distinguished according to various principles. Each kind of citta that is distinguished is treated in the text by way of what the commentary calls three 'great sections' (mahā-vāra): the section that determines dhammas (dhamma-vavatthāna); the section of groups (sangga) or sets (koṭṭhāsa), and the section on emptiness (suññata). In the text of the Dhammasaṅgani these three great sections are indicated and fully elaborated only in the case of the first kind of skilful citta belonging to the sphere of sense-desire (kāma-vacara). I have already commented on the role of the sangga- or koṭṭhāsa-vāra in the course of my discussion of the ariyo aṭṭhaṅgiko maggo. Essentially the suññata-vāra would seem to involve a review of the koṭṭhāsa-vāra from the perspective of 'emptiness'; from the point of view of content it adds nothing new, though from the point of view of the spirituality of the Dhammasaṅgani it is not without some significance. What I wish to do here is to consider a little more closely for each kind of citta the extent to which the seven sets feature or do not feature, both in the initial determination of dhammas and also among the groupings and sets brought out in the koṭṭhāsa- and suññata-vāras.

The dhamma-vavatthāna-vāra for the first kind of citta distinguished

1. Aa 55.
2. Dhs 9-26. The name dhamma-vavatthāna-vāra does not occur in the text (though where the commentary understands it to close is indicated by the words pada-bhājanīyam niṭṭhitam at Dhs 17); the names koṭṭhāsa- and suññata-vāra do occur (Dhs 25, 26 respectively). The actual indication of these sections in the text may not be original, but the use of the commentarial terminology is convenient when discussing the method of Dhs.
3. See pp. 406-8.

begins by simply listing fifty-six dhammas as being present when there arises kāma-vacara-kusala-citta that is accompanied by pleasant feeling (somanassa-sahagata) and associated with knowledge (ñāna-sampayutta). There then follows a 'word-analysis' (pada-bhāṇiya) which defines each of the fifty-six dhammas in turn. It becomes clear in the process of this analysis that a number of the fifty-six dhammas represent different aspects of what are essentially equivalents. The fifty-six fall fairly clearly into the following groups:

- i phassa, vedanā, sañña, cetanā, citta
- ii vitakka, vicāra, pīti, sukha, citta's'ekaggatā
- iii saddh-, viriy-, sat-, samādh-, paññ-, man-, somanassa-, jīvitindriya
- iv sammā-ditthi-, saṅkappa-, vāyāma-, sati-, samādhī
- v saddhā-, viriya-, sati-, samādhī-, paññā-, hiri-, ottappa-bala
- vi alobha, adosa, amoha
- vii anabhijñā, avyapāda, sammā-ditthi
- viii hiri, ottappa
- ix kāya-, citta-passaddhi; kāya-, citta-lahutā; kāya-, citta-mudatā; kāya-, citta-kammānuta; kāya-, citta-paguhātā; kāya-, citta-ujukatā
- x sati, sampajañña
- xi samatha, vipassana
- xii paṇḍita, avikkhepa

Groups ii-vii are immediately suggestive of groups frequently found elsewhere in the canonical literature. We have all five thana-factors, eight (of the twenty-two) faculties, five of the eight path-factors, seven powers and three motivations (hetu). The other groups are also suggestive of various nikāya contexts - pairs such as sati

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1. Identified in the commentary; for a full discussion see Nyanaponika, AS, pp. 31-93.
  2. Group vii is in a sense incomplete; we have here the last 3 of the 10 kusala-kamma-pathas (e.g. D I 139); cf. Nyanaponika, AS, p. 80.

and sampajañña and samatha and vipassanā especially have become familiar in the course of this study. I shall return to the way the Dhammasaṅgani defines these fifty-six items when I come to lokuttara-citta. For the moment I simply make the general observation that the correspondences inherent in the Dhammasaṅgani definitions reduce fifty-six items to thirty.

Essentially the koṭṭhāsa-vāra and suññata-vāra bring out the groups I have already identified, but with rather more besides. The initial exposition of the koṭṭhāsa-vāra for the first kind of citta reads as follows:

At that time there are four khandhas, two āyatanas, two dhātus, three āhāras, eight indriyas; there is a five-factored jhāna, a five-factored magga; there are seven baḷas, three hetus; there is one phassa, one vedanā, one sañña, one cetanā, one citta, one vedanā-kkhandha, one sañña-kkhandha, one samkhāra-kkhandha, one viññāna-kkhandha; one manāyatana, one manindriya, one mano-viññāna-dhātu, one dhammāyatana, one dhamma-dhātu. [1]

The constitution of these various elements is then spelt out in some detail. It is worth noting the general resemblance the structure of the koṭṭhāsa-vāra bears to the mātikāḥ/mātrkāḥ of the Vibhaṅga, Dhātukathā and Dharmaskandha. As far as the seven sets are concerned it is clear that the indriyas, baḷas and path factors are fundamental to the Dhammasaṅgani's treatment of all eight kinds of skilful consciousness belonging to the sense sphere.

It is important to understand how the various groups or sets brought

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1. Dhs 17. Why the koṭṭhāsa- and suññata-vāras should invert the order of the jhāna factors and indriyas as given in the dhamma-vavatthāna-vāra, I do not know.

out in the koṭṭhāsa- and suññata-vāraṇ are directly related to the correspondences that the preceding 'world analysis' makes between various of the fifty-six items. Thus the 'word analysis' of vitakka, sees it as at once a jhāna-factor (vitakka) and a path-factor (sammā-saṅkappa); cittass'ekaggatā is seen as at once a jhāna-factor (cittass'ekaggatā), a faculty (samādhindriya), a power (samādhi-bala) and a path-factor (sammā-samādhi), and so on. This multiplicity of aspect which the fifty-six items possess is thus reiterated in the koṭṭhāsa- and suññata-vāraṇ.

A consideration of the Dhammasaṅgani's treatment of the remaining varieties of skilful consciousness - of the form-sphere (rūpāvacara), of the formless sphere (arūpāvacara), and transcendent (lokuttara) - and also of the various kinds of unskilful consciousness (which always belongs to the sense sphere) reveals a similar state of affairs. With one interesting exception - the unskilful consciousness associated with doubt (vicikicchā-sampayutta) which I shall come back to - the relevant indriya, balas and path-factors are brought out. However, when we come to certain kinds of undetermined (avyākata) consciousness, the position is rather different. Although the abbreviations in the text make it rather difficult in places to determine precisely what is going on, a number of points are quite clear.<sup>2</sup>

1. The treatment of arūpāvacara consciousness is so abbreviated in the text that one cannot actually see that this is so, but it seems safe to assume that it is to be elaborated following the pattern of the fourth/fifth jhāna of the rūpāvacara.
2. Nyanaponika has drawn attention to some of these ('Gradations of Intensity among Parallel Factors', AS, pp. 95-9), but he has overlooked the commentarial material.

The eight varieties of skilful resultant consciousness (kusala-vipāka-citta) that in the later literature number among those types of citta termed 'without motivation' (ahetuka)<sup>1</sup> are each in the relevant dhamma-vaṭṭathana-vāra said to possess 'one pointedness of mind' (cittassa'ekaggata). In the case of kāṃāvacara-kusala-citta this was further explained in the subsequent 'word analysis' by reference to, amongst other things, samādhindriya, samādhi-bala and samā-samādhi. In the case of these eight varieties of kusala-vipāka-citta, however, the subsequent 'word analysis' does not refer to samādhindriya, samādhi-bala and samā-samādhi.<sup>3</sup> Moreover the relevant koṭṭhāsa-vaṭṭa treatment states in this connection not that there are four indriya, but that there are just three (manindriya, īṭṭindriya and one of sukkhindriya, somenassindriya and upekkhindriya), while no mention at all is made of bala, jhānaṅga or maggāṅga.<sup>4</sup> In other words, although 'one-pointedness of mind' is a component of these eight kinds of kusala-vipāka-citta, the Dhammasaṅgani makes a point of not treating it as an indriya, bala, jhānaṅga or maggāṅga.

1. The eight are the five consciousnesses related to each of the five senses (Dhs 87-90), the mind-element (Dhs 91-2), and the two mind-consciousness-elements (Dhs 92-6).
2. See Dhs 10 (S.11).
3. The PTS text is misleading and inaccurate in this respect. Dhs 88 (S. 438), 90 (S. 450), 92 (S. 464), 94 (S. 479), 95 (S. 493) all read: ya tasmā samaye cittassa thitī...ayaṃ tasmā samaye cittassa'ekaggata hoti. In addition Dhs 92 (S. 464) and 94 (S. 479) refer the pe back to Dhs 10 (S. 11), but this is surely mistaken since the definition of cittassa'ekaggata here includes samādhindriya, samādhi-bala and samā-samādhi, all of which are omitted from the initial determination of dhammas at Dhs 91 (S. 455) and 92-3 (S. 469). At Dhs 88 (S. 438) Buddhaghosa apparently read just ya tasmā samaye cittassa thitī ayaṃ tasmā samaye cittassa'ekaggata (see As 262: cittassa thitī ti ekaṃ eva padam vuttaṃ). This corrected reading is to be preferred in the other four instances listed above; cf. C.A.F. Rhys Davids, Dhs Trsl 115 (n.1), 119 (n.1), 121 (SS. 463-7), 123 (S. 470-82), 124-5 (SS. 485-96).
4. Dhs 90 (S. 453), 92 (S. 467), 94 (S. 482), 96 (S. 496).



One needs also to take account here of the fact that the kusala-vipāka-mano-dhātu (often referred to in the commentaries by way of its function of sampaticchana or 'receiving')<sup>1</sup> and the two kusala-vipāka-mano-viññāna-dhātus (often referred to in the commentaries by way of their function of santīraṇa or 'investigating')<sup>2</sup> are said, in the initial determination of dhammas, to possess both vitakka and vicāra - items missing from the five-sense consciousnesses. The second of the mano-viññāna-dhātus also has somanassa-indriya (in place of upekkhindriya in the first and in the mano-dhātu) and hence pīti. But none of these four items is treated as a path-factor or jhāna-factor in these varieties of citta.<sup>3</sup>

Similar considerations apply to the Dhammasaṅgani's treatment of the seven types of akusala-vipāka-citta, and to the three kiriya types of citta without motivation - the mano-dhātu, or 'mind-element' that performs the function of adverting to the doors of the five senses,<sup>4</sup> and the two mano-viññāna-dhātus, namely what the commentary understand as the 'laughter-producing' (hāsayaṇa) citta of the arahat,<sup>5</sup> and the citta that adverts to the mind-door.<sup>6</sup> However, in the case of the two latter types there is a complication that I discussed in connection with the indriyas and bālas in Chapter IV, namely that cittaṇṇ'ekaggatā is counted as samādhindriya though not apparently as a bala, jhānaṅga or maggāṅga. Finally, returning to akusala-citta,

1. As 263.

2. As 264.

3. See Dhs 92.

4. Dhs 120 (SS. 566-7); cf. As 294.

5. Dhs 120-2 (SS. 568-73); cf. As 294.

6. Dhs 122 (SS. 574-5); cf. As 295.

in the type that is associated with doubt (vicikicchā-sampayutta),<sup>1</sup>  
cittass'ekaggatā, although present, is not counted an indriya, bala or  
maggāṅga; it is, however counted a jhāṅga, while other relevant  
items are also counted indriyas, balas and maggāṅgas in this kind of  
citta.<sup>2</sup> This clearly has something to do with the opposing natures  
of 'one-pointedness of mind' and vicikicchā, which is seen in the  
commentaries as a basic wavering (kampaṇa, calayatī)<sup>3</sup> of the mind.  
So although cittass'ekaggatā is weak, this kind of citta is not seen  
as completely devoid of jhāna- and path-factors in the way the shetuka  
types of citta are.

What is the significance of all this? One can do little better here  
than refer to a number of comments made in the Atthasālinī. With  
regard to the omission of samādhindriya and other terms from the  
account of cittass'ekaggatā in the twice-five sense-consciousnesses,  
the Atthasālinī has the following to say:

For this too [4] is a weak citta, and only the degree of  
stability [necessary] for occurrence is found here - it is unable  
to obtain the state of increased and strong stability. In the  
samāhā-vāra the jhāna- and path-factors are not brought out.  
Why? For jhāna follows in the wake of vitakka, and a path in  
the wake of motivations; by nature jhāna-factors are not found in

1. Dhs 85-6 (SS. 422-6).
2. See Dhs 85 (S. 424); once more delete pe; cf. As 259 and p. 590  
n. 3, above. Dhs 86 (S. 425) tells us that at that time there  
are four indriyas (viriyindriya, manindriya, upekkhindriya,  
jvittindriya); there is four-factored jhāna (vitakka, vicāra,  
upekkha, cittass'ekaggatā); there is a two factored path (micchā-  
sakkappa, micchā-vāyāma), and there are three balas (viriya-bala,  
shirika-bala, anottappa-bala).
3. As 259.
4. The other citta that is weak is the vicikicchā-sampayutta variety just  
mentioned.

citta without vitakka, and path-factors in citta without motivation, therefore neither are brought out here.[1]

A little later on, with regard to the kusala-vipākka-mano-dhātu, which does contain vitakka, the Atthasālinī comments:

Since this citta is neither skilful nor unskilful, neither sammā-saṅkappa nor micchā-saṅkappa are stated. In the sangaha-vāra, although the jhāna-factor is found [in this citta], because it lapses into the stream of five-sense consciousness, it is not brought out; but path-factors are not even found, so they are not brought out.[2]

Thus two reasons are given for the fact that jhāna-factors are not brought out. In the first place, jhāna-factors are seen to exist dependent, in some sense, upon vitakka. That is to say, it is only by virtue of application of the mind to its object with sufficient

1. As 262 : idam pi hi dubbala-cittam pavattī-tṭhiti-matram ev'ettha labbhati; saṇṭhiti-avaṭṭhiti-bhavaṃ pāpunitum na sakkoti. sangaha-vāre jhānanga-maggangāni na uddhaṭṭāni. kasmā, vitakka-pacchimakkam hi jhānam nāma hetu-pacchimako maggo nāma, pakatiya avitakka-citte jhānangam na labbhati ahetuka-citte ca maggaṅgan ti tasma idha ubhayaṃ pi na uddhaṭṭam. (On saṇṭhiti and avatṭhiti see As 143-4.)
2. As 264 : yasma pan'etaṃ cittam neva kusalam nākusalam tasmā sammā-saṅkappo ti vā micchā-saṅkappo ti vā na vuttaṃ. sangaha-vāre labbhamānaṃ pi jhānangam pañca-viññāna-rocce patitvā gataṃ ti na uddhaṭṭam pana na\* labbhati evā ti na uddhaṭṭam. (\*For the reading pi na or pana na see against just pana in the PTS edition, see As Trsl 351 (n.1) and variant given at As 508 (revised edition, 1979); the na is supported by maggaṅgāni alābhatā yeva at As 264.24.) The logic behind the usage of labbhati and uddhaṭṭa here seems to be as follows: maggaṅgas are said to be 'not found', because although vitakka and cittassa'ekaggatā are stated in the initial determination of dhammas, sammā-saṅkappa and sammā-samādhi are not, and therefore they are 'not brought out' in the sangaha-vāra; but because vitakka, vicāra and cittassa'ekaggatā are stated in the infinal determination of dhammas, jhāna-factors are said to be 'found', but they are still not 'brought-out' in the sangaha-vāra.
3. Cf. Abhidh-av 31: sabbhāvenāvitaṅkesu jhānangāni na uddhare.

force and conviction that cittass'ekaggatā can warrant the epithet jhānaṅga. Presumably, then, even in the second, third, fourth and fifth jhānas (of the fivefold system) where there is no vitakka, the remaining jhānaṅgas are such by virtue of their 'following in the wake' of the vitakka that contributed to the arising of the first jhāna. In the second place, it seems that direct association with the twice-five sense-consciousnesses is what tends to weaken would-be jhāna-factors. In other words, what the Atthasālinī seems to be suggesting is that jhāna-factors are those forces of the mind that need to be developed if the mind is to be able to free itself from the distractions of the five senses; their development allows the mind to pass unhindered from the sphere of sense-desire (kāma-vacara) to the sphere of form (rūpa-vacara). The nearer the mind comes to rūpa-vacara consciousness, the more the jhāna-factors come into their own, the more fully they are jhāna-factors.

As for the path-factors, that their presence depends in some sense on the 'motivations',<sup>1</sup> and that they are stated only in skilful and unskilful citta would seem to be equivalent points. If one is to think in terms of the three motivations of skilful citta (i.e. amoha, alobha and adosa) and the three motivations of unskilful citta (i.e. moha, lobha and dosa), then citta that is avyākata is excluded on both accounts.

As far as the Dhammasaṅgani itself is concerned, all this amounts, I think, to a principle that can be stated quite generally and simply.

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1. Cf. Abhidh-v 31: sabbāhetuka-cittesu maggāṅgaṇi na c'uddhara.

It is only with regard to consciousness that has a certain force, strength or power that one should speak of balas, jhānaṅgas and maggāṅgas. This kind of citta is characteristically skilful or unskilful; that is to say, it is the kind of consciousness that constitutes a kamma, or fulfils the active function of 'running' (javana) - according to the commentarial theory of the consciousness process (citta-vīthi).<sup>1</sup> Consciousness, on the other hand, that operates more automatically and is bound up with the twice-five sense-consciousnesses is considered to be relatively weak; there are no balas, jhānaṅgas or maggāṅgas, and even indriyas can be said to be present in only a very limited sense.

As far as they can be ascertained from an abbreviated text, the general details of the Dhammasaṅgani's handling of the indriyas, balas, jhānaṅgas and maggāṅgas for the remaining types of citta are set out below. For this I have adopted the classic commentarial schema of eighty-nine cittas,<sup>2</sup> but follow the order of the Dhammasaṅgani arrangement.<sup>3</sup> I include in this table the adhipati (as an indication of the extent of the relevance of the iddhi-padas)

1. See L.S. Cousins, 'The Paṭṭhāna and the Development of the Theravādin Abhidhamma', JPTS IX (1981), pp. 22-46.
2. See p. 602.
3. The schema of 89 cittas can be seen as a convenient simplification of the Dhs method, the latter, by the introduction of the 4 adhipatis and 4 paṭipadas etc., multiplies the varieties of some kinds of citta, and is thus less rigid and more fluid.

and the bojjhaṅgas. A few comments are in order.

Although it cannot be definitely determined from the text of the Dhammasaṅgāṇī, the Atthasālinī seems to be of the view that the seventeen vipakā-cittas (42-58) should all be taken as having indriyas, baḷas and jhānaṅgas; possibly we should exclude the maggāṅgas on the principle that they are only properly relevant to actively skilful and unskilful citta. The same considerations apply to the seventeen kiriya-cittas of the arahat (73-89). <sup>3</sup> Buddhadatta's Abhidhammāvatara provides some <sup>4</sup> assistance in determining the commentarial position on these matters, but also raises the problem of later divergence from the traditions of the Dhammasaṅgāṇī. Buddhadatta brings out jhāna-factors in all but the twice-five sense-consciousness, and this is clearly at odds with the text of the Dhammasaṅgāṇī as we have it. In the Dhammasaṅgāṇī the treatment of the remaining eight types of āhetuka-citta is not different in this respect; the relevant koṭṭhāsa-vāras plainly omit the jhāna-factors (although cittassa'ekaggatā and some variety of vedanā are given as present). <sup>5</sup>

I should reiterate here something that I mentioned in Chapter VI. The

1. The Dhs here seems to provide the key to the understanding of indriya-paccaya, jhāna-paccaya, maggā-paccaya and adhipati-paccaya in the Paṭṭhāna, i.e. we should only speak of these paccayas in the cases where the Dhs indicates the presence of indriyas, jhānaṅgas, maggāṅgas and adhipatis. Note how, in the list of 24 paccayas, the sequence āhāra-paccaya, indriya-paccaya, jhāna-paccaya, maggā-paccaya corresponds directly to the order of the relevant items in the koṭṭhāsa-vāra of the Dhs.
2. Cf. Aa 266 (sesaṃ sabbaṃ aññesaṃ kusalāsu vutta-madisaṃ eva), 289 (sesaṃ kusalā vutta-nayen'eva veditabbaṃ).
3. Cf. Aa 295-6
4. Abhidh-av 30-1.
5. See Dhs 88 (S. 441); 92 (S. 467), 94 (S. 482), 96 (S. 496), 118 (S. 560), 119 (SS. 562, 564), 121 (S. 572), 122 (S. 574).

treatment of the maggāṅgas with regard to the eight varieties of lokuttara-citta (18-21, 59-62) - the four paths and the four fruits (lokuttara-vipāka) - is rather special on two accounts. Not only are sammā-diṭṭhi, samkappa, -vācā, -kammanā, -ājīva, -vāyama, -sati<sup>1</sup> and -samādhi stated in the initial determination of dhammas present, and brought out as an eight-factored path in the koṭṭhāsa-vāra,<sup>2</sup> but in addition the detailed definition of terms, the pada-bhāṇaniya, comments of each these eight items and their equivalents that they are 'factors of the path' and that they are 'included in the path' (magga-pariyapanna).<sup>3</sup> This added emphasis on the path is because, it seems, the presence of all eight path-factors, which defines lokuttara-citta, brings to completion and fulfilment the ariyo atṭhangiko maggo. Another distinctive feature of the Dhammasaṅgani's treatment of the eight lokuttara varieties of citta is that, where appropriate, dhmma-vicaya-sambojjhaṅga, sati, virīya, piṭi, paesaddhi and samādhi-sambojjhaṅga are brought out.<sup>4</sup> This is confined to the detailed definition of terms or pada-bhāṇaniya,<sup>5</sup> and is not a feature of the koṭṭhāsa-vāra.

I referred to the relationship between the iddhi-pādas and adhipati in Chapter III. The Dhammasaṅgani confines its treatment of the adhipati to actively skilful and unskilful citta (1-33), and also to the four lokuttara-vipāka (59-62).<sup>6</sup> According to the Atthasaṅgini, kāṃāvacara-citta may or may not have an adhipati depending

1. See Dhs 60.

2. See Dhs 68.

3. See Dhs 61-8, 75, 117; As 292.

4. On the omission of upekkhā-sambojjhaṅga see above, p. 303, n.4.

5. See Dhs 61-8, 75, 117; As 292.

6. Could we also include the 17 kiriya (73-89)?

on particular circumstances; rūpāvacara and arūpāvacara always has an adhipati.<sup>1</sup> Once more this appears to have something to do with the dynamics and power of different types of consciousness, it fits well with the notion of the iddhi-pādas as tied up with the potential for growth inherent in different types of consciousness, which are then seen as the bases for further development.

Finally we need to note that the Dhammasaṅgani makes it explicit that the breakthrough to stream-attainment, and so on takes place in a state of mind equivalent in some sense to that of rūpāvacara-jhāna. In other words, it makes explicit a point already noted, namely that 'awakening' is itself conceived of as a kind of jhāna. The Dhammasaṅgani introduces the various types of lokuttara consciousness by the following formula:

At that time when one develops transcendent jhāna, which leads out and brings about dispersal, for the sake of abandoning wrong views and for achieving the first stage, [and when] secluded from sensual desires... one attains and dwells in the first jhāna... at that time there is...[2]

Three parts of this formula are then varied 'For the sake of abandoning wrong views and for achieving the first stage' is replaced first by 'for the weakening of passion for the objects of sensual desire and illwill, and for achieving the second path' (kāma-rāga-

1. See As 213. Of vipāka-citta, why the lokuttara alone has adhipati is discussed at As 291. Cf. Abhidh-av 11: honti sādhipatī'eva lokuttara-phalāni tu/ vipāke'dhipatī natthi t̐apetvā
2. Dhs 60: yasmiṃ samaye lokuttaram jhanam bhaveti niyyānikam apacaya-gaṃiṃ dīṭṭhi-gatānam pahānāya pathamāya bhūmiyā pattiya vivicc'eva kāmehi...pe...pathamam jhanam upasampajja viharati... tasmiṃ samaye hoti...



vyāpādānaṃ patānu-bhāvāya dutiyāya bhūmīyā pattiya), then by 'for the sake of abandoning passion for the objects of sensual desire and illwill without remainder, and for achieving the third stage' (kāma-rāga-vyāpādānaṃ anavaśesa-ppahānāya tatiyāya bhūmīyā pattiya), and finally by 'for the sake of abandoning without remainder passion for the world of forms and the formless, conceit, agitation and ignorance (rūpa-rāga-srūpa-rāga-māsa-uddhacca-avijjā) and for achieving the fourth stage'; we thus have the paths of stream-attainment, once-return, non-return and arahatship. Next, for 'first jhāna' any of the remaining four jhānas of the fivefold system may be substituted.<sup>2</sup>

However, from the point of view of present concerns, the most important variable in the formula is the following: in place of 'transcendent jhāna' we can have 'transcendent magga', 'transcendent satipatthāna', 'transcendent samma-ppadhāna', 'transcendent iddhi-pāda', 'transcendent indriya', 'transcendent bala', 'transcendent bojjhaṅga', 'transcendent sacca', 'transcendent samatha', 'transcendent dhamma', 'transcendent khandha', 'transcendent āyatana', 'transcendent dhātu', 'transcendent āhāra', 'transcendent phassa', 'transcendent vedanā', 'transcendent saññā', 'transcendent cetanā',<sup>3</sup> 'transcendent citta'. These twenty 'great methods' (mahā-naya) apply equally to lokuttara-vipāka consciousness.

This list can perhaps be compared to list B in the Paṭisambhidāmagga; both lists seem intended as a way of reviewing the transcendent mind

- 
1. See Dhs 74-5.
  2. See Dhs 70-2.
  3. See Dhs 73, 107-8; cf. As 237-8.

from all possible aspects. The way in which the 'path' comes first of the seven sets perhaps reflects the perspective of the Mahā-saṃjāyatanika-sutta where the 'path' is seen as the fulfilment of the seven sets.

So, nothing is said in the Dhammasangani about the satipaṭṭhānas and samāppadhānas apart from lokuttara-citta. In so far as the iddhi-pādas are identifiable with the adhipatis, they occur in skilful and unskilful citta, but are especially characteristic of rūpāvacara and arūpāvacara consciousness according to the Atthasālinī, a fact that is suggestive of their particular association with meditational power. Indriyas appear to be the most universally applicable category, while bālas and maggāṅgas are restricted to skilful and unskilful conscious, though matters are complicated as far as bālas are concerned by the 'laughter producing' citta of the arahat. The bojjhaṅgas are restricted to lokuttara consciousness, while the maggāṅgas also receive special emphasis in this context. All seven sets are considered as characteristic of lokuttara-citta.

THE PRESENCE OR ABSENCE OF INDRİYAS ETC. IN DIFFERENT CLASSES OF  
CONSCIOUSNESS ACCORDING TO THE DHAMMASANGANI, ATTHASĀLINI AND  
ABHIDHAMMAVATĀRA

	indrīya	jñāna	magga	bala	bojjhaṅga	adhipati
citta						
1-8 kāmāvacara-kusala (8)	x	x	x	x		x
9-13 rūpāvacara-kusala (5)	x	x	x	x		x
14-17 arūpāvacara-kusala (4)	x	x	x	x		x
18-21 lokuttara(-kusala) (4)	x	x	xx	x	x	x
22-23 akusala (12)*	x	x	x	x		
34-38 kusala-vipāka (5)	00					
39 kusala-vipāka-mano-dhātu	00	A				
40-41 kusala-vipāka-mano-viññāna-dhātu (2)	00	A				
42-49 mahā-vipāka (8)	x	x	?A	x		
50-54 rūpāvacara-vipāka (5)	x	x	?A	x		
55-58 arūpāvacara-vipāka (4)	x	x	?A	x		
59-62 lokuttara-vipāka (4)	x	x	xx	x	x	x
63-67 akusala-vipāka (5)	00					
68 akusala-vipāka-mano-dhātu	00	A				
69 akusala-vipāka-mano-viññāna-dhātu	00	A				
70 kiriya-mano-dhātu	00	A				
71-72 kiriya-mano-viññāna-dhātu (2)	00	A	/A			
73-80 kāmāvacara-kiriya (8)	x	x	?A	x		?
81-85 rūpāvacara-kiriya (5)	x	x	?A	x		?
86-89 arūpāvacara-kiriya (4)	x	x	?A	x		?

KEY

- x : 'brought out'  
 00 : while certain items of the 22 are 'brought out' as indrīyas, items classed among the 5 spiritual indrīyas (although present) are not  
 \* : in vicikicchā-samāyutta-citta cittassa'ekaggatā is not 'brought out' as indrīya, bala or maggaṅga  
 / : the treatment of the balas in these cittas is problematic  
 ? : Dhs and As are not explicit on the point  
 xx : all 8 maggaṅgas are 'brought out' in lokuttara-citta  
 A : the position of Abhidh-av where apparently at odds with Dhs and As or where they are not explicit

RESOLUTION OF BUDDHADATTA'S SUMMARY (Abhidh-av 30-1)

Buddhadatta here adopts the schema of 121 cittas, multiplying the 8 lokuttara-cittas by the 5-fold jhāna system.

A. INDRIYA

16 cittas have 3 indriyas

16 cittas: 2 x 5 viññāna, 2 mano-dhātu (kusala-, akusala-vipāka),  
3 mano-viññāna-dhātu (2 kusala-, 1 akusala-vipāka), 1 kiriya-mano-dhātu  
3 indriyas: 1 'feeling' indriya, jīvitindriya, manindriya

1 citta has 4 indriyas

1 citta: 1 akusala (vicikicchā-sampayutta)  
4 indriyas: upekkhā, jīvitindriya, virīya, manindriya

13 cittas have 5 indriyas

13 cittas: 11 akusala, 2 kiriya-mano-viññāna-dhātu  
5 indriyas: 1 'feeling' indriya, jīvitindriya, virīya, samādhi,  
manindriya

12 cittas have 7 indriyas

12 cittas: 12 kāma-vacara (nāna-vippayutta)  
7 indriyas: 1 'feeling' indriya, jīvitindriya, saddhā, virīya, sati,  
samādhi, manindriya

39 cittas have 8 indriyas

39 cittas: 12 kāma-vacara (nāna-sampayutta), 15 rūpāvacara, 12  
arūpāvacara  
8 indriyas: 1 'feeling' indriya, jīvitindriya, saddhā, virīya, sati,  
samādhi, paññā, manindriya

40 cittas have 9 indriyas

40 cittas: 40 lokuttara  
9 indriyas: 1 'feeling' indriya, jīvitindriya, saddhā, virīya, sati,  
samādhi, paññā, 1 lokuttara 'knowledge' indriya, manindriya

B. JHĀNANGA

29 cittas have 5 jhāna-factors

29 cittas: 12 kāma-vacara (somanassa-sahagata), 4 akusala (somanassa-sahagata), 3 rūpāvacara (1st jhāna), 8 lokuttara (1st jhāna), 1  
kusala-vipāka-mano-viññāna-dhātu (somanassa-sahagata), 1 kiriya-mano-viññāna-dhātu (somanassa-sahagata)

37 cittas have 4 jhāna-factors

11 cittas: 3 rūpāvacara (2nd jhāna), 8 lokuttara (2nd jhāna)

4 factors: vicāra, pīti, sukha, cittass'ekaggatā

26 cittas: 12 kāmāvacara (upekkhā-sahagata), 8 akusala (upekkhā-sahagata), 2 mano-dhātu (kusala-, akusala-vipāka), 2 mano-viññāṇa-dhātu (kusala-, akusala-vipāka, upekkhā-sahagata), 1 kiriya-mano-dhātu, 1 kiriya-mano-dhātu (upekkhā-sahagata)

4 factors: vitakka, vicāra, upekkhā, cittass'ekaggatā

11 cittas have 3 jhāna-factors

11 cittas: 3 rūpāvacara (3rd jhāna), 8 lokuttara (3rd jhāna)

3 factors: pīti, sukha, cittass'ekaggatā

34 cittas have 2 jhāna-factors

34 cittas: 6 rūpāvacara (4th, 5th jhāna), 12 arūpāvacara, 16 lokuttara (4th, 5th jhāna)

2 factors: upekkhā, cittass'ekaggatā

10 cittas have no jhāna-factors: 2 x 5 viññāṇa

#### C. MAGGANGA

18 cittas have no path-factors: 18 ahetuka

1 citta has 2 path-factors

1 citta: 1 vicikicchā-sampayutta

2 factors: micchā-saṃkappa, -vāyāma

7 cittas have 3 path-factors

7 cittas: 7 akusala (4 diṭṭhi-gata-vippayutta, 2 paṭigha-sampayutta, 1 uddhacca-sampayutta)

3 factors: micchā-saṃkappa, -vāyāma, -samādhī

40 cittas have 4 path-factors

4 cittas: 4 akusala (diṭṭhi-gata-sampayutta)

4 factors: micchā-diṭṭhi, -saṃkappa, -vāyāma, -samādhī

12 cittas: 12 kāmāvacara (ñāna-vippayutta)

4 factors: sammā-saṃkappa, -vāyāma, -sati, -samādhī

24 cittas: 12 rūpāvacara (2nd-5th jhāna), 12 arūpāvacara

4 factors: sammā-diṭṭhi, -vāyāma, -sati, -samādhī

15 cittas have 5 path-factors

15 cittas: 12 kāmāvacara (ñāna-sampayutta), 3 rūpāvacara (1st jhāna)

5 factors: sammā-diṭṭhi, -saṃkappa, -vāyāma, -sati, -samādhī

32 cittas have 7 path-factors

32 cittas: 32 lokuttara (2nd-5th jhāna)

7 factors: sammā-diṭṭhi, -vācā, -kammaṇṇa, -ajīva, -vāyāma, -sati, -samādhī

8 cittas have 8 path-factors

8 cittas: 8 lokuttara (1st jhāna)

D. BALA

2 cittaas have 2 balas

2 cittaas: 2 kiriya-mano-viññāna-dhātu

2 balas: viriya, samādhi

1 citta has 3 balas

1 citta: 1 vicikicchā-sampayutta

3 balas: viriya, ahirika, anottappa

11 cittaas have 4 balas

11 cittaas: 11 akusala

4 balas: viriya, samādhi, ahirika, anottappa

12 cittaas have 6 balas

12 cittaas: 12 kāmavacara (ñāṇa-vippayutta)

6 balas: saddhā, viriya, sati, samādhi, hiri, ottappa

79 cittaas have 7 balas

79 cittaas: 12 kāmavacara (ñāṇa-sampayutta), 15 rūpāvacara, 12 arūpāvacara, 40 lokuttara

7 balas: saddhā, viriya, sati, samādhi, paññā, hiri, ottappa

16 cittaas have no balas: remaining ahetuka

4. The seven sets in the Vibhaṅga

When we turn to the second book of the Abhidhamma-piṭaka, the Vibhaṅga, the seven sets are dealt with directly and not obliquely as in the Dhammasaṅgani. The Vibhaṅga, then, gives an account of all seven sets except that, as I have already pointed out, the five spiritual indriyas are dealt with in the context of the full list of twenty-two indriyas, and the five balas do not feature at all as distinct items; presumably this is because the Vibhaṅga's particular method of analysis would fail to distinguish them from the five spiritual indriyas.

In the Vibhaṅga, each of the five chapters devoted to the satipaṭṭhānas, samma-piṭhānas, iddhi-pādas, bojjhaṅgas and magga respectively has three sections: an analysis according to suttanta (suttanta-bhājanīya), an analysis according to abhidhamma (abhidhamma-bhājanīya), and a section of question and answer (pañhāpucchaka). I have already, in the course of the analysis of the sets individually, referred to the appropriate suttanta-bhājanīya sections, so now I wish to look more closely at the general principles of the abhidhamma-bhājanīya treatment of the sets. The pañhāpucchaka sections, to which I shall also refer, extend the abhidhamma analysis by putting each of the sets through the matrix of the abhidhamma triplets and couplets set out at the beginning of the Dhammasaṅgani. Thus it is asked how many of the twenty-two indriyas, and so on, are skilful, how many unskilful and how many undetermined, and so on for the rest of

the twenty-two triplets and 100 couplets.

The abhidhamma-bhāṇaniya for the indriya-vibhaṅga is quite straightforward.<sup>2</sup> It consists simply of twenty-two registers of terms defining each of the indriyas. The registers given for the five spiritual indriyas agree exactly with those given for the corresponding terms in the word analysis for the first kind of citta treated in the Dhammasaṅgani. Thus saddhindriya is related to saddhā-bala; viriyindriya to viriya-bala and sammā-vāyama; satindriya to sati-bala and sammā-sati; samādhindriya to samādhi-bala and sammā-samādhi; paññindriya to pañña-bala, dhamma-vicaya and sammā-ditṭhi. However, there is no use of the actual terms bojjhaṅga and maggaṅga. Examination of the pañhāpucchaka shows that the five spiritual indriyas are not here understood in their exclusively lokuttara aspect or even in their skilful aspect; as in the Dhammasaṅgani, they are seen as indriyas in their general aspect, whether skilful,<sup>3</sup> unskilful or undetermined.

In the abhidhamma-bhāṇaniya for the satipatṭhānas,<sup>4</sup> however, the four activities of dwelling watching body, feeling, mind and dhamma are treated exclusively as aspects of lokuttara consciousness. The basic formula for lokuttara-jjānā is borrowed directly from the

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1. Cf. table on p. 624.

2. Vibh 122-4.

3. At Vibh 125 we are told that 6 indriyas may be skilful, unskilful and undetermined; the arithmetic of this only works if viriyindriya and samādhindriya are counted among these 6; the way in which the indriyas are treated generally can also be determined by reference to a number of other triplets in the pañhāpucchaka for the indriyas; see table.

4. Vibh 202-5.



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Dhammasaṅgani, and the four phrases kāye kāyānupassā, vedanāsu vedanānupassā, citte cittānupassā, dhamesu dhammānupassā are inserted one at a time in four consecutive rehearsals of the formula. At the conclusion of each rehearsal we are told that 'whatever at this time is sati, anussati... sammā-sati, sati-sambojjhāṅga, maggaṅga, magga-pariyāpanna, this is called satipaṭṭhāna and remaining dhammas are associated (sampayutta) with satipaṭṭhāna.' This, then, is the full 2 register for lokuttara mindfulness as given in the Dhammasaṅgani. Next we have a fifth rehearsal (omitted in the PTS text) of the basic lokuttara-jjhāna formula in answer to the bare question, 'Therein what is satipaṭṭhāna?' This is called the bare (suddhika) satipaṭṭhāna 3 method in the commentary. The formula concludes with the same summary statement as the previous rehearsals. This completes the treatment of satipaṭṭhāna for skilful lokuttara consciousness. The Vibhaṅga then relates satipaṭṭhāna to the basic Dhammasaṅgani formula 4 for lokuttara-vipāka types of jhāna according to the same pattern of five rehearsals (this time the 'bare' satipaṭṭhāna method is included in the PTS text).

These basic rehearsals relate only to the first jhāna and to the first path and fruit - those of stream-attainment. Though the text of the Vibhaṅga gives no definite indications, the commentary takes it that the basic rehearsals of the formula should be expanded in full according to the method of the Dhammasaṅgani; that is to say, by way of the fourfold and fivefold system of jhāna and so forth. Taking

1. See Dhs 60 (S. 277); abbreviated at Vibh 203.
2. E.g. Dhs 62 (S. 290).
3. See Vibh-a 287.
4. See Dhs 99 (S. 505).

into account all possible variables, the commentary states that the ten basic methods expand to 80,000.

The fifth rehearsal - the two 'bare' satipaṭṭhāna methods of skilful lokuttara and lokuttara-vipāka respectively are of some interest.

The precise wording here is in doubt. Certainly we need to insert a paragraph into the PTS Vibhaṅga text for the skilful lokuttara type:

tattha katamam satipaṭṭhanam. idha bhikkhu yasmim samaye lokuttaram jhanam bhāveti niyyanikam apacaya-gāmiṃ dīṭṭhi-gatānaṃ pahānaya pathamaṃ bhūmiya pattiya, vivicc'eva kamehi. pe. paṭhamam jhanam upasampajja viharati dukkha-paṭipadaṃ dandhābhikkhaṃ (dhammesu dhammānupassī) yā tasmim samaye sati anussati. pe. sammā-sati sati-sambojjhaṅga maggangam magga-pariyāpannam, idaṃ vuccati satipaṭṭhānam.[2]

Our problem is the inclusion or otherwise of the phrase dhammesu dhammānupassī. Printed oriental editions seem to be fairly consistent in including the phrase for the skilful lokuttara bare satipaṭṭhāna method, and rather less so in including it for the lokuttara-vipāka. The Mūla-ṭīkā, while not perhaps finally deciding the issue, does offer some clues:

In the abhidhamma-bhāṇaniya, [first] with [the words] 'And how does he dwell watching body with regard to body? Here at the time when a bhikkhu...[and] direct knowledge slow; he watches body with regard to body - whatever at that time is sati...' and so forth, the persons are determined and the [different] satipaṭṭhānas distinguished by way of approach [i.e. kaya,

1. After Vibh 203.38; U Thittila, Vibh Trsl 264-5, includes this passage, as do printed oriental editions.
2. For the vipāka at Vibh 205.15-28 we have : tattha katamam satipaṭṭhanam... tass'eva lokuttarassa kusalassa jhanassa katattā bhāvitatta vipakam vivicc'eva kamehi. pe. paṭhamam jhanam upasampajja viharati dukkha-paṭipadam dandhābhikkhaṃ suññatam dhammesu dhammānupassī, yā tasmim samaye...

vedanā, citta, dhammā]. Next, with [the words] 'Therein what is satipatthāna? Here at the time when a bhikkhu... direct knowledge slow... whatever at that time is sati...' and so forth, by not citing the persons and not making any distinction of approach, the bare satipatthāna method is stated by way of one sati accomplishing four functions. This is the distinction between the two methods here.[1]

The pa in the text of the Mūla-tīkā surely shows that the text of the Vibhādga that the author of the Mūla-tīkā had before him had something between dandhabhikkhū and yā tasmā samaye sati in the bare satipatthāna formula. Since a number of manuscripts and printed edition have dhammesu dhammānupassā precisely at this point, it seems reasonable to view it as an authentic part of the text. It is difficult to see why the vipāka should be different from the kusala in this respect - the aṭṭhakathā and tīkā fail to make any comment. It would seem that the Mūla-tīkā's point about the different satipatthānas being distinguished or not, and the persons being cited or not refers to the difference in the form of the initial questions: kathaṃ ca kāye kāyanupassā viharati etc., and tattha katamā satipatthānam. The point about the one mindfulness fulfilling four functions in lokuttara consciousness refers back to the Visuddhimagga's account. If we are correct in reading dhammesu dhammānupassā in the bare satipatthāna method, then we seem to have an expression of the notion that at the level of lokuttara consciousness

1. Mūla-tīkā Be (1960), to Vibh-a 287: abhidhamma-bhājanīye 'kathaṃ ca kāye kāyanupassā viharati? idha bhikkhu yasmiṃ samaye// pa// dandhabhikkhū kāye kāyanupassā// yā tasmā samaye sati'ti adina ssaṃsāra-vasena viśeṣitāni satipatthānāni puggale tṭhapetvā desetva puna 'tattha katamā satipatthānam? idha bhikkhu yasmiṃ samaye// pa// dandhabhikkhū// pa// yā tasmā samaye sati'ti adina puggalam anāgessitvā ssaṃsāra- [reading with Anutīkā] viśeṣanān ca akatva catu-kicca-sādhakeka-sati-vasena suddhika-satipatthāna-nayo vutto ti ayam ettha naya-dvaye viśeṣo//

all four satipatthānas collectively resolve into dhammesu  
dhammanupassana (cf. section 1 of this chapter).

Rather interestingly this would appear to have rather close parallels with the understanding of the four smṛty-upaśthānas in the Abhidharmakośa.<sup>1</sup> Vasubandhu states that the first three smṛty-upaśthānas have individual objects (amiśrāḷambana, asambhinnāḷambana) that fall into the categories of kāya, vedanā or citta. However, dharma-smṛty-upaśthāna can be of two varieties: that which has an individual object - a dharma that does not fall into the categories of kāya, vedanā or citta; and that which has a unified object (samastāḷambana). This more advanced stage of dharma-smṛty-upaśthāna unifies the watching of kāya, vedanā, citta and other dharmas, and gives rise to the kind of dharma-smṛty-upaśthāna that constitutes the four nirvedha-bhāgiyas, i.e. the stages of the path that are concerned with actively developing the penetrative wisdom that leads directly to the lokottara path.<sup>2</sup> This seems to be making a very similar point to the one made in the Pali sources, and in the Vibhaṅga in particular. For the Abhidharmakośa, in the higher stages of the path, one smṛty-upaśthāna fulfils the functions of all four smṛty-upaśthānas; this one smṛty-upaśthāna is to be considered a variety of dharma-smṛty-upaśthāna. The main difference vis à vis the Pali sources is that this kind of smṛty-upaśthāna is not strictly confined to transcendent (lokuttara/lokottara) consciousness. Probably this difference should be seen simply as a point of strict abhidharma, and should, I think, be related to the Theravādin notion that the lokuttara path-

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1. Abhidh-k VI 343.

2. See Abhidh-k 343-4.

consciousness endures for but a single moment, as opposed to the fifteen moments of the Sarvāstivādin system. The ekābhisamaya outlook of the Theravādins is bound to emphasize the special quality of the moment that finally and at once fulfils all that was previously only partially fulfilled. What both systems seem to understand is that the final stages of the path involve a fundamental transformation of awareness whereby the practitioner sees not so much isolated dhammas/dharmas as dhamma/dharma itself. This transformation is sealed by the transcendent path, but presumably in the Theravāda, as in the Sarvāstivāda, the higher stages of 'ordinary insight', i.e. the stages that would be thought of as concerned with the development of the lokiya-bodhi-pakkhiya-dhammas (see section 6 of this chapter), would also be seen as already actively participating in this transformation. In other words, the four nirvedha-bhāgiyas correspond rather closely to the stages of the lokiya-bodhi-pakkhiya-dhammas.

So the treatment of the satipaṭṭhānas in the abhidhamma-bhājanīya brings us back to their treatment in the Satipaṭṭhāna-sutta. For the distinguishing of the four individual satipaṭṭhānas at the level of lokuttara consciousness suggests that each satipaṭṭhāna in some sense can be developed up to the stage of lokuttara consciousness. At the same time the bare satipaṭṭhāna method suggests that in the actual arising of lokuttara consciousness all four satipaṭṭhānas are fulfilled.

Turning now to the abhidhamma-bhājanīya for the sama-ppadhānas,<sup>1</sup> we find

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1. Vibh 211-4.

that they are treated here similarly to the satipatthānas. First each of the four parts of the samma-ppadhāna formula is combined with the basic skilful lokuttara-jjhāna formula from the Dhammasaṅgani, giving us four successive rehearsals. Finally, we once more have a fifth rehearsal - a 'bare' samma-ppadhāna method. Presumably this once more relates to the Visuddhimagga point that in the path citta, one virīya fulfils the function of all four samma-ppadhānas. One should note here that there appears to be no suggestion in the text that it is the fourth samma-ppadhāna that should be seen as fulfilling the functions of all four. A basic contrast with the satipatthāna treatment is the fact that the samma-ppadhānas are not combined with lokuttara-vipāka consciousness: there are no samma-ppadhānas in the fruition citta. Indeed the answer to the very first question in the pañhāpucchaka confirms the point: the samma-ppadhānas are just skilful. This is taken up in the bodhi-pakkhiya-kathā of the Visuddhimagga, as already noted. The Vibhanga commentary here states simply that 'in the vipāka there is no function to be performed by the samma-ppadhānas'.<sup>1</sup>

The abhidhamma-bhāṇaniya treatment of the iddhi-pādas<sup>2</sup> does not quite follow the pattern of the satipatthāna and samma-ppadhāna treatments. To begin with the iddhi-pādas are taken in two quite distinct ways. The first method treats them by way of their standard suttanta formula: 'the iddhi-pāda that is furnished both with concentration gained by means of chanda... virīya... citta... vimamsā, and with forces of

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1. Vibh-a 302: vipāke pana samma-ppadhānehi kattabba-kiccaṃ n'atthi ti vipāka-vāro na gahito ti.
  2. Vibh 220-4.

endeavour'. Each of the four parts is in turn related to the Dhammasaṅgaṇi lokuttara-jjhāna formula as in the cases of the satipaṭṭhānas and samma-ppadhānas. There follows a brief 'word-commentary' virtually identical to the one found in the suttanta-bhāṇiya. The iddhi is once more defined as the 'success', 'growth', 'attainment' and so on, of all dhammas present: The basis of this 'success' - the iddhi-pāda - is the totality of skilful dhammas that have arisen at that time.

This first way of taking the iddhi-pādas is followed by what the commentaries call the uttara-cūḷa-bhāṇiya in which the four iddhi-pādas are defined succinctly as chandiddhi-pāda, viriyiddhi-pāda, cittiddhi-pāda and vīmaṃsiddhi-pāda. Once more these four are in turn related to the lokuttara-jjhāna formula from the Dhammasaṅgaṇi. No 'word-commentary' follows, but each rehearsal continues with a statement that shows that it is chanda itself - or viriya, citta, or vīmaṃsā - that is being taken as the iddhi-pāda; remaining dhammas are associated with chandiddhi-pāda, and so on.

So there is no 'bare' method for the iddhi-pādas. There are just two ways of taking each of the four iddhi-pādas. According to the first, the totality of skilful dhammas is seen as the iddhi-pāda, according to the second just chanda, viriya, citta or vīmaṃsā. What is also

1. Vibh 221-3 (passim): iddhi-pādo ti tathā-bhūtaṃ phasso vedanā, pe. paṇṇāho avikkhepo. (Cf. discussion of suttanta-bhāṇiya above, Ch II 3.)
2. Vibh 223-4; see Vibh-a 308.
3. E.g. Vibh 216: yo tasmā samaye chando chandīkatā kattu-kamyatā kusalo dhamma-cchando, ayaṃ vuccati chandiddhi-pādo.
4. Cf. Moh 160-1.

remarkable is that there is no treatment of the iddhi-pādas with regard to lokuttara-vipāka consciousness. Again this omission is confirmed by the answer to the first question in the pañhāpucchaka:<sup>1</sup> all four iddhi-pādas are just skilful. This treatment raises two problems. In the Visuddhimagga account of the bodhi-pakkhiya-dhammas Buddhaghosa appears to take it that four iddhi-pādas can be said to be present in some sense at the time of the arising of both the lokuttara path citta and the lokuttara fruit citta. But in what sense? Secondly, why are the iddhi-pādas excluded from vipāka-citta in the Vibhaṅga but not in the Visuddhimagga?

The answer to these problems should possibly be seen as connected with the two ways of looking at the iddhi-pādas in the abhidhamma-bhāṇiya. The very fact that there are two alternative ways of taking the iddhi-pādas here, suggests that even according to abhidhamma analysis the way of handling the iddhi-pādas cannot be as strict and as final as it can be with other categories. To the extent that the iddhi-pādas are to be related to the notion of adhipati, it appears that only one iddhi-pāda could function at any time. However, this strict way of taking the iddhi-pādas would appear to be confined to the uttara-cūḷa-bhāṇiya and pañhāpucchaka. If it is the totality of skilful dhammas that constitutes the iddhi-pādas at the time of lokuttara consciousness then there is perhaps a sense in which all four iddhi-pādas can be said to be present at once,

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1. See Vibh 224. It is clear that the pañhāpucchaka, despite being introduced by the full suttanta iddhi-pāda formula, considers the iddhi-pādas from the point of view of the narrower uttara-cūḷa-bhāṇiya definition; this comes out in the section on the couplets: e.g. vimāṇiddhi-pādo hetu, tayo iddhi-pāda na hetu and tayo iddhi-pāda bhāṇi, cittiddhi-pādo ajjhattiko (see Vibh 225).



or can be said to be fulfilled at once. The relationship of the iddhi-pādas to the four adhipatis would seem to suggest that they should be regarded as present in lokuttara-vipāka consciousness - as I have noted, the Atthasālinī and Abhidhammavātara make a point of the fact that lokuttara-vipāka is the only variety of vipāka-citta to possess adhipati. Yet the equation of the adhipati and iddhi-pādas is not something absolute.

The Maha-tīka to the Visuddhimagga comments that when it is said that, excepting the four samā-ppadhānas, the remaining thirty-three bodhi-pakkhiya-dhammas are found in the fruition consciousness, this is 'by way of exposition' (pariyāyato).<sup>1</sup> This comment is presumably made with regard to the fact that strictly the seven sets encompass fourteen dhammas and not thirty-seven, and that virīya is, of course, still a constituent of the fruit, although not reckoned as 'four samā-ppadhānas'. This suggests that the whole question of counting the thirty-seven dhammas in lokuttara consciousness is ultimately a matter of 'exposition'; the fact that the way of construing the iddhi-pādas is not entirely fixed would seem to make this doubly so.

The exclusion of the iddhi-pādas from the lokuttara-vipāka is in many ways quite consistent with the way they are understood in the literature. The phala is essentially a passive kind of consciousness; it is not seen as something actively involved in the dynamics of spiritual growth. It is noticeable that the commentarial discussion of various kinds of iddhi and iddhi-pāda leaves the phala

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1. Vism-mhṭ (Ne 1972) III 1620.

entirely out of the reckoning. Thus the path of non-return may be viewed as the basis for the iddhi of the path of arahatship, but it does not seem that the fruit of non-return should be viewed as such a basis.

Next in the Vibhaṅga comes the analysis of the seven bojjhaṅgas. In the abhidhamma-bhāṇiya <sup>2</sup> first of all the seven bojjhaṅgas are related collectively to the lokuttara-magga, and then individually. Thus we are told that at the time of developing lokuttara-jjhāna at the level of the first jhāna there are seven bojjhaṅgas (which are defined in the text), and remaining dhammas are associated with these bojjhaṅgas. Following this, the seven bojjhaṅgas are related individually to the lokuttara-jjhāna formula. The first of these subsequent rehearsals concludes, then, with a statement that whatever is sati at that time, that is sati-sambojjhaṅga, and remaining dhammas are associated with sati-sambojjhaṅga. Each of the other six bojjhaṅgas is treated similarly. There are thus eight basic rehearsals of the lokuttara-jjhāna formula: one for the seven bojjhaṅgas collectively, and one for each of the bojjhaṅgas individually. Again the commentary suggests that each of these is to be expanded following the pattern of the Dhammasaṅgani. The seven bojjhaṅgas are then related to lokuttara-vipāka consciousness in precisely the same way, with eight rehearsals of the basic formula.

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1. Vibh-a 307.

2. Vibh 229-32.

We have here the notion that the bojjhaṅgas form a collective function, along with the notion that the whole, that is to say lokuttara consciousness, exists in some sense only by virtue of its relationship to each individual bojjhaṅga. It is also worth drawing attention to the way in which the treatment of the bojjhaṅgas contrasts with that of the indriyas. The pañhāpucchaka for the indriyas makes it clear that virīya, for example, as an element of skilful or unskilful citta of any kind is to be reckoned virīyindriya. However from the pañhāpucchaka for the bojjhaṅgas, it is apparent that it is only as a constituent of lokuttara consciousness that virīya is to be reckoned virīya-sambojjhaṅga. The same principle operates in the case of the remaining bojjhaṅgas.

So finally there is the magga-vibhanga. In principle the abhidhamma-bhāṇaniya for the magga follows the method adopted for the bojjhaṅgas; the path factors are related to lokuttara-jjhāna, both skilful and resultant, collectively and then individually. In the case of the path factors, however, we have the complication of the eight-factored-path and - omitting sammā-vācā, sammā-kammanta and sammā-ājīva from the reckoning - the five-factored path.

Both the eight-factored and the five-factored paths are each collectively related to the lokuttara-jjhāna formula with concluding statements following the usual form: 'this is called the eight-factored path; remaining dhammas are associated with the eight-factored path' and 'this is called the five-factored path; remaining dhammas are

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1. Vibh 236-41.

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associated with the five-factored path'. However, it is only the five factors that are individually related to the lokuttara-jjhāna formula, with concluding statements following the form: 'this is called right view; remaining dhammas are associated with right view'. I have already referred to the ancient abhidharma discussions concerning the eight- and five-factored path. The Pali commentaries wholeheartedly reject the notion of a five-factored lokuttara path. Does the Vibhaṅga here preserve a tradition at odds with the received commentarial thinking on the matter? It is just possible, but if it were truly the case one would expect the eight-factored and five-factored paths to be given equal weight as alternatives; that is to say, one would expect both to be related to lokuttara-jjhāna collectively and individually. One might also expect there to be mention of a seven-factored and even four-factored path.<sup>2</sup> The fact that there is not suggests that it is the special function of the five factors that is being highlighted rather than alternative paths. This, at any rate, is how the commentary takes it:

So what is the point of including this 'five-factored path'? In order to indicate the extra function. For when one abandons wrong speech and fulfils right speech, then there is no right action and right livelihood. Just these five active factors abandon wrong

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1. See Vibh 237-8.
  2. Sammā-saṅkappa (= vitakka) is absent in the second, third, fourth and fifth jhānas of the fivefold system. The possibility of there being a lokuttara path with only 7 maggāṅgas is recognized at As 226, 228; similarly there may only be 6 bojjhaṅgas present (pīti-sambojjhaṅga is absent after the third jhāna in the fivefold system). The possibility of these variations is inherent in the Vibhaṅga in the paññāpucchaka sections; cf. triplets 2 and 7.

speech, while right speech fulfils itself by way of refraining... The five-factored path is included in order to indicate the extra function of these five active factors.[1]

The commentary spells this out for right action and livelihood as well. So, in other words, the five path-factors are universally active in the development of right speech, and the rest, but the latter are only active in the refraining from wrong speech, wrong action and wrong livelihood respectively.

As with the bojjhaṅgas, the pañhāpucchaka makes it quite clear that the path factors are here treated exclusively as constituents of lokuttara consciousness. The Vibhaṅga is not here concerned with the path-factors in their more general aspect. That this is so is also apparent from the fact that the definitions of the individual path-factors in the abhidhamma-bhāṣanīya include the terms maggāṅga and maggā-pariyāpanna.

What are the general conclusions to be drawn from this treatment? In the first place the Vibhaṅga gives a strict abhidhamma account of the indriyas, satiipatthānas, samā-ppadhānas, iddhi-pādas, bojjhaṅgas and maggāṅgas.

According to this account strictly one only talks of the five last mentioned categories with reference to lokuttara consciousness. For it seems that it is only at this time that they come into their own. This is what they are geared to; this is their ultimate point of reference. Apart

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1. Vibh-a 320: atha pañcaṅgiko maggo ti idaṃ kiṃ atthaṃ gahitaṃ ti. atireka-kicca-dassanattāp. yasmā hi samaye micchā-vācam pajahati, sammā-vācam pūreti, tasmiṃ samaye sammā-kammaṇṭa-sammā-sīlā natthi. imāni pañca kārāpakāṅgaṇā eva micchā-vācam pajahanti sammā-vācā pane [Be pi na?] sayam viratī-vasena pūratī... imam etesaṃ pañcannam kārāpakāṅgaṇam kiccā-tirekakatam dassetuṃ pañcaṅgiko maggo ti gahitaṃ.

from lokuttara consciousness, strictly one should talk only of indriya. It seems, then, that when the satipaṭṭhānas and so on are spoken of in the context of ordinary skilful citta, it is only in so far as that citta approximates to or is geared towards the development of lokuttara consciousness. It should be noted that the jhānas are treated quite differently from the seven saṭa in the Vibhaṅga; they are not confined to lokuttara consciousness (which is, however, included) but are treated by way of ordinary rūpāvacara skilful and resultant citta.

[illegible]

**KEY**

\* falls or may fall into triplet-category a/b/c

☐ should not or may be should not be said to fall into triplet-category a/b/c

- is without object (triplets 13, 16, 19, 21)

E.g. 22 indriyas/triplet 16: \*7 indriyas are without object; 4 indriyas should not be said to have the path as object, to be connected with the motivations of the path, to have the path as overlord; anirāt āṇāśśait indriya does not

THE 22 TRIPLETS OF THE ABHIDHAMMA-MĀTIKĀ (Dhs 1-2).

1. (a) skilful dhammas; (b) unskilful dhammas; (c) undetermined dhammas.
2. (a) dhammas accompanied by pleasant feeling; (b) dhammas accompanied by unpleasant feeling; (c) dhammas accompanied by not-unpleasant-not-pleasant feeling.
3. (a) dhammas which are results; (b) dhammas that have results; (c) dhammas that neither are results nor have results.
4. (a) dhammas that have been grasped and can be subject to grasping; (b) dhammas that have not been grasped but can be subject to grasping; (c) dhammas that have not been grasped and cannot be subject to grasping.
5. (a) dhammas that are defiled and connected with defilement; (b) dhammas that are undefiled and connected with defilements; (c) dhammas that are undefiled and not connected with defilement.
6. (a) dhammas with initial and sustained thinking; (b) dhammas without initial thinking but still with sustained thinking; (c) dhammas without initial and sustained thinking.
7. (a) dhammas associated with joy; (b) dhammas associated with happiness; (c) dhammas associated with equipoise.
8. (a) dhammas to be abandoned by seeing; (b) dhammas to be abandoned by development; (c) dhammas to be abandoned neither by seeing nor by development.
9. (a) dhammas connected with motivations to be abandoned by seeing; (b) dhammas connected with motivations to be abandoned by development; (c) dhammas connected with motivations to be abandoned neither by seeing nor by development.
10. (a) dhammas which lead to accumulation; dhammas which lead to dispersal; dhammas which lead neither to accumulation nor to dispersal.
11. (a) dhammas concerned with training; (b) dhammas that are beyond training; (c) dhammas that are neither concerned with training nor beyond training.
12. (a) small dhammas; (b) dhammas that have become great; (c) immeasurable dhammas.
13. (a) dhammas that have a small object; (b) dhammas that have an object that has become great; (c) dhammas that have an immeasurable object.
14. (a) deficient dhammas; (b) middle dhammas; (c) refined dhammas.
15. (a) dhammas destined to wrongness; (b) dhammas destined to



accomplishment; (c) dhammas without fixed destiny.

16. (a) dhammas that have the path as object; (b) dhammas that are connected with the motivations of the path; (c) dhammas that have the path as overlord.

17. (a) dhammas that have arisen; (b) dhammas that have not arisen; (c) dhammas that will arise.

18. (a) past dhammas; (b) future dhammas; (c) present dhammas.

19. (a) dhammas that have a past object; (b) dhammas that have a future object; (c) dhammas that have a present object.

20. (a) dhammas that are within; (b) dhammas that are without; (c) dhammas that are within and without.

21. (a) dhammas that have an object within; (b) dhammas that have an object without; (c) dhammas that have an object within and without.

22. (a) dhammas that can be indicated and offer resistance; (b) dhammas that cannot be indicated but offer resistance; (c) dhammas that cannot be indicated and do not offer resistance.

5. The thirty-seven bodhi-pakkhiyā dhammā : ordinary and transcendent

As noted above, in the Visuddhimagga a distinction is made between the thirty-seven bodhi-pakkhiyā dhammā as lokiya or 'ordinary' and lokuttara or 'transcendent'. In fact the commentaries repeatedly<sup>1</sup> draw attention to this distinction: when samatha and vipassanā are being actively developed during 'the prior stage' (pubba-bhāga, i.e. the stage prior to the arising of the lokuttara path) we can speak of the bodhi-pakkhiyā dhammā as lokiya; when the lokuttara path and fruit arise the bodhi-pakkhiyā dhammā are themselves lokuttara. What does this strictly mean? In what kinds of consciousness does the commentarial tradition understand 'ordinary' bodhi-pakkhiyā dhammā to be present? What exactly is the extent of the 'prior stage' and what precisely is to be reckoned as samatha and vipassanā?

These questions are worth considering initially in relationship to the varieties of citta distinguished in the Dhammasaṅgani. Which of these might be said to possess 'ordinary' bodhi-pakkhiyā dhammā? Clearly we can exclude all unskilful and all vipāka consciousness on the grounds that the development of samatha and vipassanā must involve active skilful consciousness. Of the eight kāmavacara skilful cittas, the four dissociated from knowledge (ñāna-vippayutta) can also be excluded on the grounds that there is no vipassanā apart from knowledge. This leaves the four kāmavacara skilful cittas associated

1. Cf. Sp II 494; Sv II 564; III 883-4; Ps III 243-4; IV 28-9; Mp II 49-51, 70, 73; It-a 73-4.

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with knowledge, and the various kinds of rūpāvacara and arūpāvacara skilful citta. Are we to conclude that whenever any of these varieties of citta occurs, the relevant fourteen dhammas are to be termed 'ordinary' bodhi-pakkhiyā dhammā? After all, the Dhammasaṅgāṇī does bring out the pair samatha and vipassanā in these varieties of consciousness.<sup>2</sup> It seems clear that in principle these are the varieties of citta to be associated with 'ordinary' bodhi-pakkhiyā dhammā, but there is perhaps a little more to the commentarial understanding of the matter than this. The question can be taken a little further by pursuing the notion of the pubba-bhāga or 'prior stage'.

In general, the term pubba-bhāga appears to be a straightforward relative term - the 'prior stage' it signifies depends on its precise point of reference. However, its usage seems to indicate that what it refers to is most characteristically whatever is immediately prior to something else; that is to say a pubba-bhāga is the initial stage of some particular further stage.<sup>3</sup> The usage of the term pubba-bhāga in connection with the exposition of the iddhi-pādas brings this out most clearly.<sup>4</sup> An iddhi-pāda is to be understood as a pubba-bhāga for an iddhi. It is said that the meaning of this is to be explained with reference to either access concentration (cf. samatha) or insight. Accordingly if the point of reference is the first jhāna,

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1. See Dhs 9-29; the 4 āna-sampayutta are the 1st, 2nd, 5th and 6th types of citta distinguished.
  2. Cf. Dhs 9.
  3. As 378 characterizes the pubba-bhāga and apara-bhāga of sleep as thīna-middha.
  4. See above, p. 170.

then the pubba-bhāga is the 'preparation' (parikamma) for the first jhāna; if the point of reference is the path of stream-attainment, then the pubba-bhāga is the insight for the path of stream-attainment (actāpatti-maggassa vipassanā).

The association of pubba-bhāga with parikamma is of some significance. In the description of the consciousness process that immediately precedes full absorption (appanā) of form-sphere jhāna, formless-sphere attainments and the lokuttara path and fruit types of consciousness, parikamma appears as a technical term.<sup>1</sup> This consciousness process focuses on the actual transition from the ordinary sense-sphere consciousness to form-sphere, formless-sphere or lokuttara consciousness. The moment of transition is understood to be preceded by three or four moments of ordinary kāma-vacara skilful citta associated with knowledge.<sup>2</sup> These four moments of consciousness may be termed parikamma ('preparation'), upācāra ('access'), anuloma ('conformity') and gotra-bhū ('state of lineage') respectively.<sup>3</sup> By an alternative method the initial three (parikamma, upācāra and anuloma) may be collectively termed parikamma or upācāra or anuloma. It seems that it is with reference to this that the parikamma for the first jhāna is taken as an iddhi-pāda or pubba-bhāga. Quite consistently, the term pubba-bhāga is elsewhere

1. See VisM IV 74-5, XIV 121, XXI 129-30.

2. Abhidh-s IV 7; see (JPTS (1884), p. 18).

3. When there are only 3 initial moments of citta, it is the parikamma moment that is taken as missing.

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identified with upacāra concentration. The significance of this is that the notion of 'access-concentration' involves not only a momentary consciousness that is passed through on the way to full absorption, but also a more definite and enduring stage; upacāra is a level of concentration to be cultivated in its own right.<sup>2</sup> It seems that the pubba-bhāga with regard to the arising of the lokuttara path might be taken in a similar way; that is to say it might be taken to indicate either a momentary stage passed through immediately prior to the arising of lokuttara consciousness, or a more enduring stage that nevertheless corresponds in level more or less to the momentary stage. In other words, if one's point of reference is the lokuttara path-knowledge, then the pubba-bhāga is samatha and vipassanā that either immediately precedes its arising, or approximates and is close to it in character. In this connection it is worth quoting a commentarial gloss:

'He does not take up the sign': he does not know that, having reached conformity and the state of lineage, the meditation subject has been established by him; he is unable to take up the sign in his mind. In this sutta the satiṭpaṭṭhānas connected with insight of the prior stage only are spoken of.[3]

This outlook is perhaps to be related to a brief comment in a later abhidhamma work, the Paramatthavinicchaya, to the effect that the bodhi-

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1. Vism III 6: 'And that which is one-pointedness in the prior-stage of the absorption concentrations - this is access concentration.' (yā ca appanā-samādhiṇaṃ pubba-bhāge ekaggatā ayaṃ upacāra-samādhi.)
  2. Cf. Vism III 6, 106, IV 32-3.
  3. Spk III 150 (to S V 150, quoted above, p. 104): nimittaṃ na uggaphāti ti imas me kamma-tṭhānaṃ anulomaṃ vā gotrebhūṃ vā āhacca thitaṃ ti na jñāti. attano cittaṃ nimittaṃ gahitva na sakkoti. imasmiṃ sutte pubba-bhāga-vipassanā satiṭpaṭṭhānā va kathitā.

pakkhiya dhammā are seen at the stage of watching the rise and fall of things (udaya-bbaya-dassana).<sup>1</sup> According to Buddhaghosa and the author of the Paramatthavinicchaya, watching rise and fall (udaya-bbayānupassanā) is characteristic of both the fifth visuddhi (knowledge and vision of path and not-path) and the sixth visuddhi (knowledge and vision of the way).<sup>2</sup> The knowledge connected with watching rise and fall at the stage of the fifth visuddhi is initially disabled by the ten defilements (upakkilesa) of insight. Having overcome the ten defilements, the practitioner completes the fifth visuddhi and enters the stage of the sixth visuddhi which begins once more with the watching of rise and fall, and culminates in the momentary 'knowledge of conformity' (anuloma-ñāna) that signals the arising of the lokuttara path. According to Buddhaddatta the last of the nine knowledges that add up to the sixth visuddhi is called 'conformity' because it conforms both to the previous eight knowledges and to the bodhi-pakkhiya-dhammā.<sup>3</sup> So anuloma-ñāna is what links the domain of the advanced stages of insight to the domain of the bodhi-pakkhiya-dhammā proper, namely the lokuttara paths and fruits. To then view the advanced stages of insight as the particular domain of the lokiya or ordinary bodhi-pakkhiya-dhammā requires only a small shift in one's perspective.

It seems possible, then, to form a fairly clear idea of the particular

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1. See Paramatthavinicchaya v. 996, JPTS X (1985), p. 210.
  2. See Vism 93-104, XX 2-9; Paramatthavinicchaya, JPTS X (1985), pp. 210-11.
  3. Abhidh-av 124 purisañāṇaṃ paṇ'atthannaṃ nāṇānaṃ anulomato/ bodhi-pakkhiya-dhammānaṃ uddhaṇ ca anulomato/ ten'eva taṃ hi saccānuloma-ñāṇaṃ pavuccati/ (Cf. Vimutt Trsl 301, quoted above, p. 569).

domain of the ordinary bodhi-pakkhiyā dhammā as understood in the commentaries. But one should note here that the notion of pubba-bhāga is sometimes extended to the notion of sabba-pubba-bhāga or 'the prior stage of all'.<sup>1</sup> Thus the Vibhanga commentary states that the discussion of the samma-ppadhānas is twofold, lokiya and lokuttara; the lokiya discussion refers to the sabba-pubba-bhāga.<sup>2</sup> This might suggest that at whatever stage in a bhikkhu's practice skilful virīya arises, it can be appropriately termed samma-ppadhāna. But this principle would not seem to apply equally to all seven sets. Even when the application of the bojjhangas is extended beyond the confines of lokuttara paths and fruit, and beyond the confines of strong insight, the usage of the term is still fairly tight: the kasina-jjhānas that are a basis for insight and the jhānas of in- and out-breathing, ugliness and the brahma-vihāras.<sup>3</sup> If one recalls the treatment of the Dhammasaṅgaṇi, all this is perhaps indicative of a certain hierarchy underlying the conception of the seven sets, that is to say one might speak of samma-ppadhāna, indriyas and balas in rather

1. At Mp I 70 the sabba-pubba-bhāga of mettā is clearly distinguished from both 'access' and 'absorption'; it is 'the mere suffusion of friendliness towards beings' (mettāya sabba-pubba-bhāgo nāma neva appanā na upacāro sattānaṃ hita-pharaga-mattam evā ti). The same passage continues: 'But here it should be understood that he practises just by the mere occurrence of a suffusion of friendliness which is the prior stage of mettā.' (idha pana mettā-pubba-bhāgena hita-pharaga-pavattana-matten'eva āsevati ti vedittabbam.) I do not think that the equation of mettāya pubba-bhāgo and mettāya sabba-pubba-bhāgo in this particular context can be taken to mean, as Aronson suggests (LCSJE, p. 224), that the 2 expressions are used as simple equivalents in all contexts; Aronson's conclusion that mettāya pubba-bhāgo is always necessarily something different from 'access', therefore appears to me unsound. (Cf. Aronson, LCSJE, pp. 112-8, 160-4, 223-4.)
2. Vibh-a 291: ayam hi samma-ppadhāna-kathā nāma duvidhā lokiya lokuttara ca. tattha lokiya sabba-pubba-bhāga hoti.
3. See above, pp. 344-5.

more contexts than one might speak of bojjhangas. This is certainly rather suggestive when considered alongside the Sarvāstivādin conception of the seven sets as spanning the various stages of the path to awakening.



6. The thirty-seven bodhi-pāṅśikā dharmāḥ according to the Sarvāstivāda

In this section I do not intend to attempt a systematic and comprehensive account of the thirty-seven bodhi-pāṅśikā dharmāḥ according to Sarvāstivādin abhidharma sources; such an undertaking would extend this study indefinitely. Rather I wish to draw attention to the basic features and principles of the treatment of the thirty-seven dharmas in Sarvāstivādin abhidharma texts - and also other texts that bear a kinship relationship to the Sarvāstivādin abhidharma system. This will help to throw the Theravādin abhidharma treatment into relief. My basic sources for this section are the \*Abhidharmahrdaya (or -sāra) of Dharmasīl<sup>1</sup>, the \*Abhidharmamūrtarāsa of Ghosaka<sup>2</sup>, the \*Satyasiddhi-sāstra (or Tattva-) of Harivarman, the Abhidharmakośa-bhāṣya of Vasubandhu, the Abhidharmadīpa, whose author is unknown, and the Abhidharmasamuccaya of Asaṅga<sup>4</sup>. The precise dating of these texts is, as always, problematic, but the first three of the aforementioned works seem certainly to pre-date the Abhidharmakośa (4th-5th centuries CE), while the Abhidharmadīpa certainly assumes the Kośa.<sup>5</sup>

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1. The Essence of Metaphysics, translated and annotated by C. Willems, Bruxelles, 1975; Le Cœur de la Loi Suprême, traduit et annoté par I. Armelin, Paris, 1978. (References are to the former.)
  2. Le Saver de l'Immortel: La version chinoise de l'Amṛtarāsa de Ghosaka (I. 1553), traduite et annotée par J. Van Den Broek, Louvain, 1977.
  3. Satyasiddhi-sāstra of Harivarman, Vol. II, English Translation, N. Aiyaswami Sastri, Baroda, 1978 (English translation from Skt text reconstructed on the basis of the Chinese).
  4. Le Compendium de la Super-doctrine (philosophie) (Abhidharmasamuccaya) d'Asaṅga, traduit et annoté par W. Rahula, Paris, 1971.
  5. For discussion of the problems see introductions to translations and texts.

Like the Pali sources, these Buddhist Sanskrit sources identify the bodhi-pāṅṣikā dharmāḥ with the mārga or 'path'. As we have seen, strictly the Pali abhidhamma sources tend to identify the seven sets or thirty-seven bodhi-pakkīyā dhammā with the actual arising of the lokuttara path, i.e. the culmination of the path, though a more general identification of the seven sets with the path seems to be assumed in the suttanta formulations. Buddhist Sanskrit sources, too, tend to see the relationship of the thirty-seven dharma<sup>1</sup>s to the path in broad terms.

So the Sarvāstivādin abhidharma understands the thirty-seven bodhi-pāṅṣikā dharmāḥ to be one possible way of characterizing the path to awakening. However, the Sarvāstivādin abhidharma does, of course, preserve its own account of the consecutive stages of the path to awakening - the counterpart to the account of the seven viuddhis in the Visuddhimagga. The basic features of this Sarvāstivādin account<sup>2</sup> of the stages of the path have been well documented by others, and since the treatment of the bodhi-pāṅṣikā dharmāḥ is to some extent geared to this gradual account, it is as well to set it out in brief here.

The complete path to awakening is usually conceived of as made up of five paths: 'the path of equipment' (sambhāra-mārga), 'the path of application' (prayoga-mārga), 'the path of vision' (darśana-mārga),

1. By means of the seven sets one attains nirvāṇa (Amṛta Tral 201); the truth of the path consists of the 37 bodhi-pāṅṣikā dharmāḥ (Satya Tral 41); the path is called bodhi-pāṅṣikā (Abhidh-k 382; Abhidh-df 356).
2. La Vallée Poussin, Abhidh-k Tral IV iv-xi; Lamotte, HBI, pp. 678-85; Conze, BTI, pp. 175-7, H.V. Guenther, PPA, pp. 215-32.

'the path of development' (bhāvanā-mārga), and 'the path of the adept'<sup>1</sup> (aśaikṣa-mārga). The sambhara-mārga consists of the various practices that are considered the necessary preliminaries to the cultivation of the path proper; it culminates in the practice of aśubha-bhāvanā and ānāpāna-smṛti.<sup>2</sup> The practice of aśubha-bhāvanā and ānāpāna-smṛti results in samatha or saṁādhi, and it is at this point that the practitioner begins to develop the four smṛty-upaśthānas proper.<sup>3</sup> Borne of the practice of the fourth smṛty-upaśthāna<sup>4</sup> (which here, as noted, subsumes the other three) are the four stages of penetrative wisdom (nirvedha-bhāgiya) that constitute the prayoga-mārga: 'sparks' (ugma-gata), 'summits' (mūrdhan), 'acceptance' (ksānti) and the state that constitutes the peak of ordinary experience, the laukikāgra-dharma. This last is momentary and signals the immediate arising of the transcendent darśana-mārga. In the Abhidharmakośa-bhāṣya Vasubandhu's account of the four nirvedha-bhāgiyas sees them as an extension of the practice of the fourth smṛty-upaśthāna.<sup>5</sup> The nirvedha-bhāgiyas are developed only in the preliminary to full dhyaṇa (i.e. the anāgama; cf. the Theravādin notion of upacāra) or in the dhyaṇas themselves (including the dhyaṇāntara or 'in between dhyaṇas' without vitarka but still with vicāra); they are not developed in the four formless attainments.<sup>6</sup>

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1. Also called the viśeṣa- or niṣṭha-mārga.
  2. Abhidh-k 337 (VI 8-9).
  3. Abhidh-k 341 (VI 14a): niāpanna-samathah kūryat smṛty-upaśthāna-bhāvanām.
  4. Abhidh-k 343 (bh to VI 17a): tasmād dharma-smṛty-upaśthānād evam abhyastāt kramenugma-gataṁ nāma kuśala-mulam utpadyate.
  5. Abhidh-k 345 (bh to VI 19c): ta eta ugma-gatādayah smṛty-upaśthāna-avabhāvatvāt prajñatmakā ucyante.
  6. Abhidh-k 346 (VI 20 c-d).

The momentary stage of laukikāgāra-dharma is still considered to be 'with āśrava' (sāśrava). The darśana-mārga consists of fifteen moments of consciousness that are said to be 'without āśrava' (anāśrava).<sup>1</sup> There follows a sixteenth moment which completes the vision of the four truths in sixteen aspects. This sixteenth moment constitutes the beginning of the bhāvanā-mārga.<sup>2</sup> The fifteen moments are equivalent to path-attainment and the sixteenth moment to fruit attainment.<sup>3</sup> Like the nirvedha-bhāgiyas, these sixteen consciousnesses occur only at the levels of the anāgāmya, dhyanāntara,<sup>4</sup> and four dhyanas. The culmination of the bhāvanā-mārga is the 'diamond like concentration' (vajropama-samādhi) of the path of arhatship that issues in bodhi itself: knowledge with regard to non-arising (anutpāda-jñāna) and knowledge with regard to destruction (ksaya-jñāna).<sup>5</sup> The fruit of arhatship is equivalent to the saṅkṣa-mārga.

This summary account of the Sarvāstivādin path will suffice for present purposes. Alongside it I wish to consider the thirty-seven bodhi-pāṣaṇḍikā dharmāḥ by way of three topics:<sup>6</sup> 1) the consideration of the thirty-seven dharmas as ten dravyas or 'elements'; 11) the distribution of the seven sets over the five paths of equipment,

1. Abhidh-k 345 (bh to VI 19c), 350 (bh to VI 26a).
2. Abhidh-k 353 (bh to VI 28c-d).
3. Abhidh-k 353-4 (VI 29-31). The nature of the path and fruit attainment (whether of stream-attainment, once-return or non-return) is determined by previous practice in the course of the laukika-bhāvanā-mārga.
4. Abhidh-k 352 (bh to VI 27d): yad bhūmiko'gra-dharmas tad bhūmikāny etāni goḍaśa cittāni; te punaḥ saḍ-bhūmikā ity uktam prāk.
5. See Abhidh-k 364-5 (VI 44-5). I have commented on the restricted usage of the term bodhi in Sarvāstivādin abhidharma above.
6. Cf. Lamotte, *Traité* III 1132-3.

application, vision, development and the adept; iii) the distribution of the thirty-seven dharma through the various levels of existence, beginning with the realm of sense-desire (kāma-dhātu).

# The dravyas

Just as in the Theravādin system the various correspondences inherent in the nikāya definitions of the seven sets are resolved to give a list of fourteen dhammas, so in the Sarvāstivādin system, except that the Sarvāstivādins generally arrive at only ten dravyas.<sup>1</sup> The discrepancy is to be explained by reference to the four śiddhi-pādas and the three path-factors samyag-vāk, samyak-karmānta and samyag-ājīva. Thus the śiddhi-pādas are reduced to just one item, namely samādhi, and the three path-factors to one item, namely śīla. That this should be so is not entirely surprising. As we have seen, the method of taking the śiddhi-pādas is somewhat undecided or fluid in Theravādin abhidhamma texts. The Abhidharmakośa-bhāṣya also notes that certain teachers (the Vaibhāṣikas according to the Vyākhyā of Yaśomitra) took the śiddhi-pādas as four items (chanda, citta, vīrya, mīmāṃsā) and thus added chanda and citta to their list of dravyas.<sup>2</sup> Opinion also seems to have varied on whether to take the three path-factors as one, two or three items.<sup>3</sup> Thus the author of the Abhidharma-dīpa distinguishes samyag-vāk and samyak-karmānta but not samyag-ājīva.

1. Abhidh-h Tral 139, Amṛta Tral 208-9; Abhidh-k 383-4 (VI 67-9).
2. Abhidh-k 384 (bh to VI 69c-d): ye tv aṣṭa samādhir evarddhiḥ pādas chandādaya itī, teṣāṃ dravyataḥ trayodaśa bodhi-pakṣyāḥ prāpnuvanti chanda-cittayor ādhikyaṭ. (They get 13 because they also count 2 śīlāṅgas; see below.)
3. Cf. the Atthasālinī discussion of these three path-factors; see above, p. 373.

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giving a list of eleven dravyas; while the Abhidharma-kośa refers to a Vaiśhāṣika list of eleven dravyas whereby samyag-vāk and samyak-karmānta are taken as one item, samyag-ājīva as a separate item.<sup>2</sup>

Lamotte notes that the Vibhāṣā, in addition to ten and eleven dravyas,<sup>3</sup> allows twelve; he does not elaborate, but such a total might be arrived at by either taking the ṛddhi-pāda as three and the āilāngas as one, or the ṛddhi-pāda as one and the āilāngas as three.

The distribution of the seven sets

Both the Abhidharmakośa and Abhidharmadīpa give the following account of the way in which the seven sets can be allocated to the various stages of the path:<sup>4</sup>

<u>adi-karmika</u>	:	<u>śrīty-upasthāna</u>
<u>uṣma-gata</u>	:	<u>samyak-prahāna</u>
<u>mūrdhan</u>	:	<u>ṛddhi-pāda</u>
<u>ksānti</u>	:	<u>indriya</u>
<u>laukikāgra-dharmas</u>	:	<u>bala</u>
<u>darśana-mārga</u>	:	<u>mārgāṅga</u>
<u>bhāvanā-mārga</u>	:	<u>bodhy-āṅga</u>

Of note here is the inverting of the bodhy-āṅgas and mārgāṅgas, though it is pointed out that some teachers follow the order of Sūtra and thus identify the bodhy-āṅgas with the darśana-mārga and the mārgāṅgas

1. Abhidh-dī 358: dravyas tv ekadaśa: śradhdhādīni pañca balāni prīti-prasrabdhy-apekṣā-samyaksamkalpa-vāk-karmāntās ca śaḍ iti.
2. Abhidh-k 383-4 (bh to VI 19a-b): vaiśhāṣikānām ekadaśa kāya-vāk-karmāṇor asambhinnatvāt āilāṅgāni dve dravye iti.
3. Traité III 1132.
4. Abhidh-k 384-5 (bh to VI 70); Abhidh-dī 362.



<u>upaśthāna</u>	:	<u>smṛty-upaśthāna</u>
<u>vyāyāma</u>	:	<u>samyak-prahāna</u>
<u>cittaikagrataḥ</u>	:	<u>ṛddhi-pāda</u>
<u>indriya (mṛdu)</u>	:	<u>indriya</u>
<u>indriya (tīksna)</u>	:	<u>bala</u>
<u>darśana-mārga</u>	:	<u>bodhy-āṅga</u>
<u>bhāvanā-mārga</u>	:	<u>mārgāṅga</u>

A similar progressive view of the seven sets seems inherent in the following from the Abhidharmasamuccaya, again involving rather different terminology:

<u>vastu-parīkṣā-mārga</u>	:	<u>smṛty-upaśthāna</u>
<u>vyāvasāyika-mārga</u>	:	<u>samyak-prahāna</u>
<u>samādhi-parīkara-mārga</u>	:	<u>ṛddhi-pāda</u>
<u>abhisamaya-prayogika-mārga</u>	:	<u>indriya</u>
<u>abhisamaya-āliṣṭa-mārga</u>	:	<u>bala</u>
<u>abhisamaya-mārga</u>	:	<u>bodhy-āṅga</u>
<u>viśuddhi-nairyāṇika-mārga</u>	:	<u>mārgāṅga</u>

1. Abhidh-sam Trsl 116-7. The seven paths might be translated as the path of examining things, the path of striving, the path of preparation for concentration, the path of application to comprehension, the path that adheres to comprehension, the path of comprehension, the path that leads out to purification.



1

The occurrence of the 37 bodhi-pāṭṭhikas in the different levels

This is most conveniently set out in tabular form. The Sarvāstivādin treatment of the bodhi-pāṭṭhika dharmāḥ in this respect in fact shows broad agreement with the Dhammasaṅgani: the seven bodhy-aṅgas and eight mārgāṅgas are generally excluded from the kāma-dhātu. This relates to the fact that the mārgāṅgas and bodhy-aṅgas are said to be anāsava because of their association with lokottara comprehension of the four truths, which cannot be achieved by consciousness of the kāma-dhātu type. In other words, these two categories are only relevant to lokottara consciousness. In the Dhammasaṅgani, although mārgāṅgas are brought out in kamavacara-citta, they are brought out fully and completely only in the lokuttara. Interestingly, though, the Sarvāstivādin texts bear witness to a certain amount of discussion concerning the proper way to handle the mārgāṅgas. The Amṛtasa states that of the seven sets the seven bodhy-aṅgas are always without āsavas; the remaining six sets may be either with or without āsavas.

2

However, it goes on to note that some teachers are of the view that both the bodhy-aṅgas and the mārgāṅgas are only without āsavas. Again, in keeping with the view that it is just the bodhy-aṅgas that are only without āsavas, the Abhidharmadīpa excludes the bodhy-aṅgas alone from the kāma-dhātu. The Abhidharmakośa, however, sides with those who are of the opinion that both the bodhy-aṅgas and

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1. Abhidh-h Trsl 140-1; Amṛta Trsl 209; Abhidh-dī 365; Abhidh-k 385-6 (VI 71-3). For table, see p. 643.
  2. Despite the fact that Amṛta excludes both the bodhy-aṅgas and mārgāṅgas from the kāma-dhātu.

mārgāṅgas are only without āsarava, while the rest may be either with or without. The principal divergence from the Theravādin system in all this would seem to be that lokottara comprehension (abhisamaya) of the four truths can take place in the anāgama and first three ārūpya-samāpattis as well as in the dhyānāntara and four dhyānas, which correspond to the five jhānas of the Theravādins. But the ārūpyas that are anāsarava are restricted to the lokottara-bhāvana-mārga; the darśana-mārga is never of the ārūpya level.<sup>2</sup>

What are the general conclusions to be drawn from this treatment of the thirty-seven bodhi-pāṅṣikā dharmāḥ? In the first place it is clear that the distribution of the seven sets over the successive stages of the path to awakening is not something fixed or final; it is offered as a way of looking at the bodhi-pāṅṣikā dharmāḥ rather than the final word on their nature. Thus although the Abhidharmakośa associates the smṛty-upasthānas with the ādi-karmika or one beginning meditation, it also gives an account of the nirvedha-bhāṅṣīyas solely in terms of smṛty-upasthānas. The Aṃṭerama similarly notes that the four smṛty-upasthānas are included in the attainments of all the different levels. Again, the fact that it is said that all seven sets may be without āsarava can only mean that in some sense all thirty-seven bodhi-pāṅṣikā dharmāḥ are understood to be present in lokottara consciousness. In other words, although from one point of

1. Abhidh-k 385 (VI 71).
2. E.g. see Abhidh-k 365 (bh to VI 44d) (on 3 ārūpyas as vasīropama-smādhis), 368 (bh to VI 48 c-d). Cf. L. Schmithausen 'On some aspects of descriptions or theories of "liberating insight" and "enlightenment" in early Buddhism' in K. Bruhn and A. Wexler (ed.), Studien zum Jainismus und Buddhismus (Gedenkschrift für Ludwig Alsdorf), Wiesbaden, 1980, pp. 240-4.
3. Aṃṭa Trai 201.

view the smṛty-upasthānas and samyak-prahāṇas can be looked at as characteristic of the earlier stages of the path, what is practiced at one stage is not left behind but is rather carried over into the next stage. The perspective of the Sarvāstivādin abhidharma is not then so different from that of Theravādin abhidhamma when it sees the attainment of the transcendent path as involving the fulfilment, and hence 'presence', of thirty-seven bodhi-pakkhiyas all at once.

# OCURRENCE OF BODHI-PĀKṢIKAS IN DIFFERENT LEVELS

			Present	Absent
kāma-dhātu	Abhidh-h	:	22	7 bodhy-aṅgas, 8 mārgāṅgas
	Amṛta	:	22	7 bodhy-aṅgas, 8 mārgāṅgas
	Abhidh-k	:	22	7 bodhy-aṅgas, 8 mārgāṅgas
	Abhidh-dī	:	30	7 bodhy-aṅgas
anāgāmya	all	:	36	prīti
dhyāna (1)	all	:	37	
dhyānāntara	all	:	35	prīti, saṃkalpa
dhyāna (2)	all	:	36	saṃkalpa
dhyāna (3-4)	all	:	35	prīti, saṃkalpa
ārūpya (1-3)	Abhidh-h	:	31	prīti, saṃkalpa, 3 ālāṅgas [1], kāya-smṛty-upasthāna [2]
	Amṛta	:	32	prīti, saṃkalpa, 3 ālāṅgas
	Abhidh-k	:	32	prīti, saṃkalpa, 3 ālāṅgas
	Abhidh-dī	:	32	prīti, saṃkalpa, 3 ālāṅgas
bhavāgṛa	Abhidh-h	:	21	7 bodhy-aṅgas, 8 mārgāṅgas, kāya-smṛty-upasthāna
	Amṛta	:	22	7 bodhy-aṅgas, 8 mārgāṅgas
	Abhidh-k	:	22	7 bodhy-aṅgas, 8 mārgāṅgas
	Abhidh-dī	:	25	7 bodhy-aṅgas, 3 ālāṅgas, prīti, saṃkalpa [3]

1. The 3 ālāṅgas are absent from the first 3 ārūpyas because they are avijñapti-rūpa.
2. Yaśomitra takes up the question of why Abhidh-k does not exclude kāya-smṛty-upasthāna from the ārūpyas (Abhidh-k-vy 605).
3. Abhidh-dī appears to count prīti-sambodhy-aṅga twice in this calculation (365: bhavāgṛa pl ālāṅga-traya-prīti-saṃkalpa-bodhy-aṅga-varjitaḥ pañca-vimśatiḥ).

## CONCLUSION

In my beginning is my end...  
In my end is my beginning.

T.S. Eliot

At this point I wish to trace not so much the evolution of the nikāyas and abhidhamma's understanding of the seven sets and bodhi-pakkhiyā dhamma as its logic. A 'path to awakening' must in some sense be conceived of as a process of change and development. One starts somewhere and finishes somewhere else. In the beginning there is ignorance (avijjā), at the end there is 'awakening'. But what exactly is 'awakening'? True, it seems ultimately in the abhidhamma to be conceived of as a species of knowledge, but the experience of this knowledge has definite and far reaching consequences. Awakening is not the mere transformation of avijjā into viññā; it is the transformation of wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong striving, wrong mindfulness, wrong concentration into right view, right thought, right speech, right action, right livelihood, right striving, right mindfulness, right concentration. It is thus an inner transformation of thought, word and deed; in short a transformation of the 'person' (Chapter V 9). The teaching of the path to awakening is concerned with how this transformation occurs.

Perhaps the most general point about the nature of the path to awakening as understood in the nikāyas and abhidhamma is that the end is essentially the means. If awakening results in right view etc., then the way to awakening is equally right view etc. (Chapter VI).

The nikāyas seem consistently to conceive of a turning-point or point of cross-over in the process of the path to awakening. This crucial point is encountered in several guises. Most generally it might be characterized as the point of cross-over from the state of the ordinary man (puṭhujāna) to that of the 'noble person' (ariya-puggala). Spiritually and psychologically this turning-point is the point at which the pull of awakening, becomes overwhelming. Although there is not full or final awakening, the gravitation towards awakening is now the most significant force at work in the mind (Chapter VII 4). The lower limit of this turning-point is stream-attainment and is marked by the establishment of the eight factors of the 'noble path' beginning with right view. Hitherto these factors were unstable (Chapter VI 7).

This breakthrough to the noble eight-factored path is not, it seems, always presented in the nikāyas as a formal 'meditation' experience. Classically it might take the form, perhaps, of a sudden and radical change of heart, a sudden seeing, prompted by the gradual discourse of the Buddha, for example. There are in the nikāyas also notions such as those of the saddhānusārin and dhamañusārin which are rather close to the notion of stream-attainer and indeed at times hard to distinguish from it. Generally, however, they seem to stand slightly lower in the scale of persons. This has the effect of defining the 'turning point' as something specific that nevertheless covers a certain range of types of experience. This somewhat looser nikāya conception of the path of stream-attainment seems to find a counterpart on the commentarial notion of the 'lesser stream-attainer' (Chapter IV). The general notion of stream-attainment appears

sometimes to be used in the *nikāyas* to characterize the stage of<sup>1</sup> spiritual development of the ideal layfollower or householder. The stream-attainer is one who has abandoned doubt, the view of individuality, and holding on to precept and vow; he has trust or faith based in understanding in the Buddha, Dhamma and Saṅgha. Moreover, while he need not be a celibate, his conduct is pleasing to the 'noble ones' and he has abandoned the grosser kinds of unwholesome behaviour that can lead to rebirth in the places of regress; his behaviour thus conforms to the five precepts.

The *nikāyas* may not always present the turning-point in spiritual development as a formal 'meditation' experience (or even as issuing from immediately prior spiritual practice), but what clearly interests the texts, what they continually return to, is the precise nature of the mind at the turning-point. What kind of mind is it that produces such a fundamental and far-reaching change of heart? What is so special about it? What is different about it? How is it related to other types of mind? What are the factors that contribute to it? A concern with such questions is quite apparent from the description contained in the gradual discourse, and much of the early *abhidhamma* is in one way or another an exploration of such matters. The state of mind that the gradual discourse focuses upon is described as well (*kāla*), open (*mudū*), free of hindrances (*vinivaraṇa*), joyful (*udagga*), at peace (*passaṇṇa*). The terminology used here clearly also relates to the kind of mind that is brought about by the practice of

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1. See especially the *soḍḍapatti-saṅgyutta* (S V 343-413); many of these *suttas* are addressed to layfollowers and relate the 'factors of stream-attainment' to lay-practice.

jhāna. Here, then, is the explicit path of meditation. And what the path of meditation issues in is a particular kind of jhāna termed bodhi and characterized by the seven bojjhaṅgas (Chapter V). In the nikāyas the path of meditation is neatly summed up as abandoning the five hindrances, establishing the mind in the four establishments of mindfulness and developing the seven awakening-factors; this path finds one of its fullest elaborations in the Ānāpānasati-sutta (Chapter I). What is significant about the path of meditation, however, is that it only succeeds in a specific context and under certain conditions - conditions such as having a 'good friend', continual application and heedfulness (appamāda), the basis of sīla; the hindrances must be starved of food and the awakening-factors nourished (Chapter V). The factors that make for the particular mental state of peace and balance that allows the mind to awake are varied and subtle.

What, it seems to me, happens in the nikāya teaching of the seven sets is a kind of synthesis of two perspectives. First, there is the broad perspective of the noble eight-factored path itself, the means by which one comes to awakening. Secondly, there is the perspective of the specific meditation experience: 'awakening' conceived of as a kind of jhāna; the turning-point on the way to awakening and full awakening itself.

Despite its pervasive presence in the nikāyas the notion of the noble eight-factored path is one of the most elusive and difficult to grasp. Clearly its perspective is wider than that of the awakening-factors; one has only to refer to right speech, action and livelihood to understand this. Clearly here we are not concerned with the path of



meditation quite so exclusively and directly as we are when dealing with the awakening-factors. Of course, this does not mean that the noble eight-factored path does not concern meditation; right concentration is a path-factor, and we can also look at all the path-factors as noble right concentration along with its supports and requisites. But in a sense this is precisely to shift from the characteristic all-embracing perspective of the noble eight-factored path itself to the kind of perspective more characteristic of the awakening-factors: that of a specific meditation experience supported by a variety of conditions. According to the Paṭisambhidāmagga, the noble eight-factored path is the essence of the spiritual life and it should be understood as the 'cause' or 'motivation' (hetu) of awakening.

The awakening-factors, on the other hand, focus directly on the nature of 'awakening', i.e. the 'turning-point' or 'turning-points' in the process of the path. These turning-points may be conceived of as specific meditation experiences, yet their ramifications actually relate to the path-factors. What I mean by a 'turning-point' is the establishing and fixing of the path-factors or, in other words, the arising of the noble eight-factored path.

What I think the fusion of the notions of the noble eight-factored path and awakening-factors does in the present context is impart a certain kind of dynamic to the seven sets as a whole: the seven sets are at once the whole of the path to awakening from beginning to end and also its particular consummation. This outlook and way of thinking surfaces in the texts in a number of places. I shall single out three.

I have been considering the path to awakening by way of a beginning, an end and a turning-point on the way to that end. But once a significant turning-point on the way to the conclusion has been distinguished, then, it might be asked, where is the turning-point on the way to the turning-point? And where, in turn, is the turning-point on the way to this turning-point? And so on ad infinitum. That is, we can attempt to distinguish the stages within a stage, the processes that make up the process. This, it seems, is the kind of thinking that underlies the view of paṭicca-samuppāda (which is found in the early abhidhamma) as extending over a period of time or as being descriptive of a single arising of consciousness. The processes that operate on the micro scale are thus only reflections of the process that operates on the macro scale; dhammas are only Dhammas. It does not seem unreasonable to extend this way of thinking to the seven

1. See Vibh 135-192. Cf. Vibh-a 199-200: 'Thus, as one who lays out the great earth and spreads out the sky, the Teacher, whose knowledge is unobstructed in respect of all dhammas, shows in the suttanta-bhāṇiya the mode of conditions without knot or tangle by way of different [moments of] citta. And now, since the mode of conditions is not only [relevant] to different [moments of] citta but also to a single citta, therefore in order to show the mode of conditions for a single citta-moment in its different aspects by way of the abhidhamma-bhāṇiya, he sets out the matika accordingly with the [words] beginning: avijā-paccayā saṃkhāro.' (evam mahāpaṭhavim pattharanto viya akāsaṃ vitthārayanto viya ca sabba-dhammesu appaṭihata-nāno satthā suttanta-bhāṇiye niggaṇṭhim nijāṇaṃ paccayākkāraṃ nānā-citta-vasena dassetvā, idāni yasmiṃ na kevalaṃ ayaṃ paccayākkāro nānā-cittesu yeva hoti eka-citte pi hoti yeva, tasma abhidhamma-bhāṇiya-vasena eka-citta-kkhanikaṃ paccayākkāraṃ nānā-ppakāraṇaṃ dassetvā avijā-paccayā saṃkhāro ti adinā nayaṇa matikāṃ tāva thapesi.) Vibh 135-8 does not give the standard later description which extends the 12 links over 3 lives (cf. Vism XVII 273-98); it is couched in rather more general terms. Cf. Abhidh-k 132-3 which distinguishes (amongst other types) pratītya-samutpāda that is momentary (ksaṇika) and extended (prakārgika).

sets. The handle of the carpenter's knife is worn away bit by bit each day until suddenly, all at once it is completely worn away and the process is complete. The seven sets are developed little by little until suddenly, all at once, they are fully developed and the path to awakening is complete (Chapter VII 3-4).

I pointed out in Chapter I that the nikāyas seem to suggest that by developing just one of the thirty-seven dhammas (any aspect of the four satipatthānas) to its full one comes to the conclusion of the path to awakening. Or, the full development of the first satipatthāna actually involves the development of all four satipatthānas, and the conclusion of the path is again reached. Similarly in Chapter II the four sammas-ppadhānas were found on occasion to be interpreted so as to embrace the whole path. Again in Chapter III the notion of iddhi-pāda (especially in the commentarial analysis) was interpreted on a number of different scales involving in some cases the conclusion of the path. In Chapter IV it was found that it is through development of the indriyas that one is an arahat etc. I need not go on. If one of the seven sets - or even just one of the thirty-seven dhammas - is sufficient for awakening, then that purpose is served by the other sets, and by the other thirty-six dhammas. The answer seems to be to show that the path and awakening

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1. Cf. Traite III 1143-4: Question. - Les quatre fixations de l'attention (smṛty-upasthāna) étant suffisantes pour obtenir le chemin (mārga), pourquoi parler de trente-sept auxiliaires?... Réponse. - Bien que les quatre fixations-de-l'attention soient suffisantes pour obtenir le chemin, il faut aussi prêcher les quatre efforts corrects (samyak-pradhāna) et les autres dharma auxiliaires. Pourquoi? Chez les êtres, les pensées (citta) sont multiples (nānāvidha) et dissemblables (viśama); leurs entraves (samyojana) aussi sont multiples, et les choses qu'ils aiment ou dont il se détachent sont multiples.

itself is at once simple and multi-dimensional. This is most clearly seen in some of the treatments common to all seven sets. The bringing to fulfilment of any one of the seven sets cannot be accomplished without bringing to fulfilment all seven sets. For, as the Nettipakaraṇa puts it, all dhammas that lead to awakening and contribute to awakening have but one characteristic, the characteristic of 'leading out'. In other words, there exists between the thirty-seven dhammas a relationship of reciprocity and radical interdependence.

Finally, in the abhidhamma/abhidharma traditions we find two perspectives: one that sees the seven sets as indicative of the gradual progress of the path, and one that sees them as characterizing its final culmination. In Chapter X I suggested that these two perspectives should not be considered peculiar to the Sarvāstivāda and Theravāda respectively, and thus mutually exclusive. Rather they amount to a difference of emphasis in each tradition. After all, once again we have only an application of the principle of momentary and extended paṭicca-samuppāda/pratītya-samutpāda. For the Pali commentaries, inspired perhaps by the traditions found in a text such as the Paṭisambhidāmagga, what above all distinguishes the transcendent mind from the ordinary mind is that the latter only partially fulfils the conditions that contribute to awakening, the transcendent mind in a moment fulfils them completely. One might sum up the two abhidhamma/abhidharma perspectives as follows. From the perspective of the beginning of the path the unknown way stretches out ahead; yet from the perspective of its conclusion it is apparent that all the factors that contributed to it at once find their fulfilment.

So while the perspective of the whole path is never lost in the teaching of the seven sets, its point of focus, its orientation is always the consummation of the path. I take it then that the expression 'development of bodhi-pakkhiyā dhammā' was originally used in the nikāyas as generally descriptive of the higher stages of the path. The expression bodhi-pakkhiyā dhammā focuses on bodhi in much the same way as bojjhaṅga does, but is less specific. The actual notion of the 'thirty-seven bodhi-pakkhiyā dhammā' derives, I think from the association of bodhi-pakkhiyā dhammā with the bojjhaṅgas on the one hand, and the association of the bojjhaṅgas with the ancient sequence of seven sets on the other. This imparts something of the specific perspective of the bojjhaṅgas to the whole, to all thirty-seven dhammas, while retaining the broader perspective of sets such as the satipatthānas and noble eight-folded path.

When the seven sets are expanded in the nikāyas and other classes of Buddhist literature they are especially associated with the four jhānas/dhyānas and other meditation practices leading to jhāna/dhyāna. This indicates the 'context' in which the seven sets were understood to be developed. It is reflected in the abhidhamma and commentaries by the association of the seven sets collectively with lokuttara-jjhāna (cf. the Dhammasaṅgani), and individually (i.e. as lokiya-bodhi-pakkhiyā-dhammas) with especially the advanced stages of samatha and vipassanā. The stage of the lokiya-bodhi-pakkhiyā-dhammas seems to correspond in some measure to the stages of the nirvedha-bhāgiyas in the Sarvāstivādin account of the path; the latter are especially associated with the smṛty-upasthāna, samyak-prahāna, rdhī-pādas, indriyas and balas in the Abhidharmakośa.

The treatment of the seven sets in the nikāyas and abhidhamma seems to make clear and emphasize the ancient conception of the path as the yoking together of calm and insight (cf. the Ānāpānasati-sutta). The mind is stilled and brought to a state of happiness and balance, awakening arises directly in this soil. Thus in emphasizing the interdependence and reciprocity of the various elements that contribute to the path, the teaching of the seven sets presents us with a rather more integrated view of the path to awakening than, for example, is always derived from the Visuddhimagga. The structure of the Visuddhimagga can make it appear that much of the account of the forty kamma-ṭṭhānas given under the heading 'purification of mind' (citta-visuddhi) has rather little bearing on the remaining five 'purifications' which are therefore to be understood more or less exclusively in terms of wisdom and insight. This is no doubt a misreading of the Visuddhimagga and not what Buddhaghosa intended. Nevertheless the tendency of modern presentations largely based on Buddhaghosa is often to understand the practice of the jhānas as Buddhism's non-Buddhist inheritance, while the real essence of Buddhism (in that it leads directly to the attainment of nibbāna) is vipassanā.<sup>1</sup> J. Bronkhorst has already put a question mark against such a view, while the present study makes it clear that the understanding of the jhānas and vipassanā involved here - both of their nature and of their relationship - is simply not borne out by the treatment of the seven sets in the nikāyas and abhidhamma.

I have suggested that lokiya-bodhi-pakkhiya-dhammas are seen as

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1. E.g. W.L. King, Theravāda Meditation: The Buddhist transformation of Yoga, Pennsylvania, 1980; see especially pp. 15-7, 82-90.

primarily relevant to the more advanced stages of samatha and vipassanā. But I do not think this means that talk of bodhi-pakkhiya-dhammas should be absolutely excluded from all other contexts. According to the Dhammasaṅgāṇī, samatha and vipassanā may be seen as general characteristics of kāma-vacara skilful consciousness.<sup>1</sup> This means that acts of giving (dāna), and conduct in conformity with the precepts (sīla) may in certain circumstances be associated with a mind that reflects the nature of the awakening mind, just as certain meditation states might. This has some bearing on the kind distinction that Spiro tries to make between the 'kammatic' or 'merit making' Buddhism of the majority of the Buddhist populace, and the 'nibbānic' or 'release producing' Buddhism of a meditating elite.<sup>2</sup> From the perspective of the path to awakening understood in terms of the nikāya and abhidhamma teaching of the seven sets such a distinction is artificial and misconceived. Many of the classic merit-making activities might be brought into the scheme of the path to awakening by way of the faculty of confidence or faith, or, more significantly perhaps, by way of the establishments of mindfulness (cf. the standard list of anussatis or 'recollections', which the Niddesa directly relates to the practice of the four satipatthānas).<sup>3</sup> One of the things the early abhidhamma seems concerned to show is that the kind of mind in which 'awakening' arises is not necessarily or always so far removed from the kinds of mind that might be 'ordinarily' experienced. And why should this not be so? To develop one of

1. The 4 nāga-sampayutta-cittas; Dhs 9-27, 28-9.

2. M.E. Spiro, Buddhism and Society: A Great Tradition and its Burmese Vicissitudes, London, 1970, e.g. pp. 11-3.

3. E.g. Nidd I 10.

the dhammas that contribute to awakening is to develop them all, and to develop them all is to develop just one. The conclusion of the path in some sense subsumes the beginning, the beginning in some sense adumbrates the conclusion.

Of course, this sort of thinking surfaces elsewhere in Buddhist thought: in the prajñāpāramitā, in Ch'an, in Hua Yen. A basic Hua-Yen notion is that everything in the universe is at once a 'mirror' and an 'image' - a mirror because it reflects all things, and an image because it is simultaneously a reflection of all things.<sup>1</sup> It might be felt that Hua Yen (based on the late mahāyāna Avatamsaka-sūtra) ought to be rather distant from Theravādin 'orthodoxy', perhaps they are closer than might at first appear.

So what is the place of the seven sets in Buddhist thought? For the Vibhanga they are simply the saddhamma. For the Paṭisambhidāmagga they are together with the four truths the essence of the teaching. The nikāyas, for their part, state that bhikkhus should preserve the establishments of mindfulness, the right endeavours, the bases of success, the faculties, powers, awakening-factors and noble eight-factored path so that the spiritual life endures, out of compassion for the world, for the good and happiness of the many. But we are not to confuse the preservation of the dhamma as teaching with the preservation of dhamma as knowledge and experience. What seems to underly the nikāyas outlook here is the understanding that all those

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1. See G.C.C. Chang, The Buddhist Teaching of Totality: The Philosophy of Hua Yen Buddhism, London, 1972, especially pp. 124-6.



who have in the past, will in the future and also now come to the end of the path to awakening do so by the development of the seven sets. Teachings about the seven sets are only saddhamma in so far as they conduce to the realization of dhamma; teachings that conduce to the realization of dhammas are teachings about the seven sets.

Alex Wayman has criticized A.K. Warder for taking the seven sets/thirty-seven bodhi-pakkhiya dhamma as representing the 'basic<sup>1</sup> doctrines of Buddhism as originally propounded by the Buddha':

If he is going to intelligently insist that these constitute the Buddha's original doctrine, he should admit - which he does not - that the only teaching of the Buddha amounted to the details of the Buddhist path as followed by the monks, and so there were no characteristic doctrines of Buddhism as contrasted with monkish practice, no instructions to the laymen of how they could lead a Buddhist life without going into a monastery, and so on.[2]

It seems to me that Wayman is both right and wrong here. He is right to criticize Warder's particular presentation of the seven sets as the Buddha's basic teaching, but wrong in thinking that, as the essence of the teaching or the saddhamma itself, they necessarily reduce the Buddha's teaching to 'monkish practice'. Wayman is rather happier when Warder indicates that the Buddha's 'doctrine has to do with causation':

This is just one of the many correct statements in this book that are not integrated into a total image of early Buddhism, because the author insists on the thirty-seven bodhipakkyadhammas for the chief role.[3]

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1. Warder, IB, p. 82.
  2. JIP 6 (1978), pp. 418-9.
  3. JIP 6 (1978), p. 419.

The more telling criticism here is that of failure to present an integrated picture of early Buddhism. What I hope the present study has shown at least is that the nikāyas' and abhidhamma's understanding of the seven sets fully integrates them with Buddhist teaching as a whole.

APPENDIX : SUMMARY OF TEXTUAL REFERENCES

A. PASSAGES IN THE PALI CANONICAL AND PARACANONICAL SOURCES DEALING WITH THE SEVEN SETS INDIVIDUALLY

(4) satipatthāna/basic formula

D II 83, 94-5, 100, 216, 290-314; III 58-77, 101, 141, 221, 276, 283.  
M I 55-63, 83, 221, 224, 301, 339-40; III 82-8, 135-6, 252.  
S III 93; IV 211; IV 73-4, 141-92, 196, 294-306, 329-40.  
A II 218, 256; III 12, 81ff, 155, 386, 450; IV 223-5, 300-1, 457-8, V 56, 114-8, 175, 194-5, 350, 352.  
Th 100, 166, 352, 765, 1090.  
Nidd I 9-10, 21, 241-4, 347, 399, 475.  
Paṭi I 177-96; II 13-21, 152-5, 164-5, 232-5.  
Ap 26, 44, 518.  
Vibh 105, 193-207, 236.  
Kv 63, 155-9.  
Peṭ 4, 71, 90, 95, 98, 121, 138, 185, 201, 247, 249, 257.  
Nett 7, 94, 123.  
Mil 178, 332, 368, 375, 388, 399, 402, 407, 407, 418.

(4) sammasamādhi/basic formula

D II 312; III 221.  
M I 301; II 26-8, 129; III 251.  
S V 9, 196, 198, 244-8, 268-9.  
A I 153; II 15, 74, 256; III 12; IV 462-3;  
Dhs 234  
Vibh 105, 208-15, 216, 235.  
Peṭ 71, 98, 124, 183, 185.  
Nett 18, 123.  
Mil 371.

(4) iddhi-pāda

D II 103, 115-8, 213; III 77, 221.  
M I 103.  
S I 116, 132; V 254-93.  
A II 256; III 81-2; IV 225, 309, 463.  
Ud 62.  
Th 595; ThI 233.  
Paṭi I 19, 111-5; II 205.  
Ap 44, 443, 518.  
Vibh 216-26.  
Peṭ 247.  
Nett 15-6.  
Mil 140, 400.

(3/4/5 etc.) indriya

Vin I 294.  
D III 239, 278, 284.  
M I 19-20, 164, 479.  
S V 193-204, 219-43.  
A I 42-4, 118-9, II 141, 149-52; III 277-8, 281-2; IV 225, 264-6; V 56.  
Th 352, 437, 595, 672, 1114; ThI 170-1.  
Nidd I 115, 233.

Paṭiś II 1-34.  
Dhs passim.  
Vibh 122-34.  
Kv 589-92.  
Yam indriya-yamaka.  
Paṭṭh passim.  
Pet 37, 41, 89, 71-2, 79, 88, 97-8, 128-9, 171, 179, 183, 185-6.  
Nett 7, 19, 28, 100-1.  
Mil 33ff, 43.

(2/4/5/7) bala.

Vin I 294.  
D III 213, 229, 253.  
S V 249-53.  
A II 141; III 10-2, 245, 277-8, 281-2, IV 3-4.  
Th 352, 437, 595, 672, 1114; 170-1.  
Nidd I 14, 151.  
Paṭiś II 166-76.  
Pet 37, 79, 179, 189.  
Nett 100-1.

(7) bojjhaṅga

Vin I 294;  
D III 79, 83; 303-4; III 101, 106, 226, 251, 282, 284.  
M I 11, 61-2; III 85-8, 275.  
S I 54; V 24, 63-140, 161, 312, 331-40.  
A I 14, 53; II 16, 237; III 386, 390; IV 23, 148, 225; V 58, 114-8,  
194-5, 211, 233, 253.  
Khp 2.  
Dhp 89.  
Th 161-2, 352, 437, 595, 672, 725, 1114; Thf 21, 45, 170-1.  
Paṭiś II 115-29.  
Dhs 61-8, 232.  
Vibh 199-201, 227-34, 249.  
Pet 10, 12, 56, 103, 122, 141, 167-8, 189, 248.  
Nett 82-3, 94.  
Mil 83, 336, 340, 356.

ariyo atthaṅgiko maggo/sammā-diṭṭhi etc.

Vin I 10.  
D I 157, 165; II 151, 251, 311; III 284, 286,  
M I 15-6, 42-3, 48-55, 118, 221-4, 299-301, 446, 508; II 82; III 231,  
251, 289.  
S I 88; II 42, 57, 106ff, 168-9; III 59ff; 86, 109, 158-9; IV 133;  
175, 220-3, 233, 252-62.  
A I 177, 180, 217, 297; II 34, 220-5; III 242, 411-6; IV 190, 225,  
348; V 58, 211-49, 349, 352.  
It 18.  
Khp 2.  
Vv 19.  
Pv 61.  
Th 35; 349, 421, 980, 1115; Thf 171-2, 215, 222.  
Paṭiś II 82-5.  
Ap 6, 314.  
Cp 103.

Dhm passim.

Vibh 104-6, 235-43.

Kv 431-3, 99-601.

Peṭ 10, 54, 55, 124-6, 130, 132, 165, 191, 238.

Nett 51-2.

Mil 218.

#### B. PASSAGES LISTING THE SEVEN SETS (CANONICAL AND PARACANONICAL)

Vin II 240; III 93, 94, 95, 97; IV 26, 27, 28.

D II 120; III 102, 127.

M II 11, 238, 245; III 81, 289, 296.

S III 96, 153-4; IV 360-8; V 49-50.

A I 39-40, 295-7; IV 125-7, 203, 208; V 175.

Ud 51-6.

Nidd I 13-4, 45, 54-5, 69, 71-2, 85, 87, 105, 132, 138, 143, 144, 171, 212, 219, 221, 234, 322, 324, 332, 338, 340-1, 343, 361-2, 365, 398, 455-6, 468-9, 480, 481, 502.

Nidd II passim.

Paṭi I 16-7, 21-2, 23, 27, 34, 35, 73-6, 180-2; II 29, 56, 86, 90-1, 120, 124-5, 142-3, 145-6, 173-4.

Dhm 73, 107, 116.

Vibh 372.

Dhātuk.

Kv 74-6, 85-9, 169-71, 182-4, 190-2, 221, 232-6, 245-6, 270, 271-3, 308, 470, 480, 507, 514, 515, 516, 524, 526, 604, 608.

Peṭ 114-5.

Nett 31, 83.

Mil 33, 37, 330, 342-3, 358.

#### C. bodhi-/bodha-/sambodhi-/sambodha-/-pakkhiyā-/-pakkhikā (dhammā)

Vin III 23.

D III 97.

S V 227, 237-9.

A III 70-1, 300-1; IV 351.

It 75, 96.

Th 900.

Paṭi I 18; II 115, 122.

Vibh 244, 249-50.

Ap 28, 314.

Peṭ 114, 138, 188, 212.

Nett 31, 83, 112.

Mil 237, 300.

D. PRINCIPAL COMMENTARIAL PASSAGES

satipaṭṭhāna

Sv III 741-806; Ps I 225-302; Paṭi-a III 695-7; Vibh-a 214-88; Moh 153-7.

sammasamādhi

Ps III 243-54; Spk III 164-5; Vibh-a 289-301; Moh 157-9.

iddhi-pāda

Sv II 641-3; DAT 262-9; Pa II 69, Spk III 255-7; Vibh-a 303-9; Vism XII 50-3; Moh 159-61.

indriya

Vibh-a 125-9, Moh 139-4.

bojjhaṅga

Pa I 85, Spk III 138-9; Paṭi-a III 600; As 217; Vibh-a 310-8; Moh 161-4.

maṅga

Paṭi-a I 162-96; Vibh-a 114-22, 319-22; Moh 164-6.

7 sets

Mp II 49-73; Ud-a 303-6; Nidd-a I 66-7; Paṭi-a I 95-7; III 618-20; Vism XXII 32-42.

E. A NOTE ON THE 7 SETS/BODHIPĀKṢIKA-DHARMAS IN NON-PALI SOURCES

For citations of the 7 sets in the Chinese āgamas see Lamotte, *Traité* III 1120; J. Bronkhorst, *BSOAS* XLVIII (1985), pp. 305-6.

The following is a list of passages known to me that cite the 7 sets/37 bodhipākṣika-dharmas: \*Abhidharmahṛdaya (Abhidh-h Trsl 137-41); \*Abhidharmāmrtaraṇa (Amṛta Trsl 201-9); \*Satyasiddhiśāstra (Satya Trsl 41-4, 448-9); Abhidharmakośa-bhāṣya (Abhidh-k 382-6); Abhidharmadīpa (Abhidh-dī 356-65); Abhidharmasamuccaya (Abhidh-sam Trsl 117-24); Arthavinīśācaya-sūtra and commentary (Artha 28-42, 172-7, 208-33); Avadānaśataka (ed. J.S. Speyer, St. Petersburg, 1906-09, I 122, 136, 340; II 171); Divyāvadāna (pp. 207-8, 350, 616), Dharmasaṅgraha (pp. 9-11); Mahāvūyutpatti (pp. 16-7); Satasāhasrikāprajñāpāramitā (pp. 56-7, 133, 162, 274, 1410, 1427-39, 1473, 1636); Pañcaviṃśatisāhasrikāprajñāpāramitā (E. Conze, *The Large Sūtra on Perfect Wisdom*, Part I, London, 1961, pp. 140-3); Aṣṭadaśasāhasrikāprajñāpāramitā (ed. E. Conze, Rome, 1962, pp. 16-7, 216-8); Daśasāhasrikāprajñāpāramitā (S. Konow, *Avhandlingar utgitt av Det Norske Videnskaps-Akademi i Oslo*, 1941, II Historisk-Filologisk Klasse, pp. 96-7); Saddharmapundarikā (p. 458); Vimalakīrtinirdeśa (E. Lamotte, *L'Enseignement de Vimalakīrti*, Louvain, 1962, (pp. 117, 139,

201-2, 216, 378); Samdhinirmocana-sūtra (ed. E. Lamotte, Louvain, 1935, pp. 82-3, 205), Śrāvakaśāhī (A. Wayman, 'Analysis of the Śrāvakaśāhī Manuscript', University of California Publications in Classical Philology, XVII (1961), Berkeley, pp. 75-6, 97-102); Madhyāntavibhāga-bhāṣya (Anacker, op.cit., pp. 246-51, 446-9); \*Mahāprajñāpāramitā-śāstra (Lamotte, Traité III 1138-1207); Saundarananda of Aśvaghoṣa (ed. E.H. Johnston, London, 1928, XVII 24); Jewel Ornament of Liberation of sGam.po.pa (Tröl H.V. Guenther, London, 1959, pp. 112-4, 232-4). Dayal (op.cit., pp. 80-2), BHSD (s.vv. bodhipākṣa, bodhipākṣya, bodhipākṣika), Lamotte (Traité III 1120-1) cite additional passages from Kāśyapaparivarta, Lalitavistara, Dśābhūtika-sūtra, Mahāyānasūtrālaṅkāra, Yogācārabhūmi, Bodhisattvabhūmi. Some other relevant works appear to be Caityavibhāga-vinayoddbhāva-sūtra and Stūpalakṣanākārikā-vivecana (see G. Roth, 'The Symbolism of the Buddhist Stupa' in A.L. Dallapiccola (ed.), The Stūpa: Its Religious, Historical and Architectural Significance, Wiesbaden, 1980, pp. 183-209); Cakrasamvara-tantra (see Warder, IB, p. 498).

Most if not all of the aforementioned texts also use the term bodhi-pākṣika (and variants) apart from the context of the 7 sets and without specifying the number 37. Dayal, BHSD and Lamotte again cite in addition Karuṇapūṇḍarīka, Samādhirāja-sūtra, Laṅkāvatāra-sūtra, Gaṇḍavyūha, Sikṣasamuccaya. See also Mahāvastu (II 394-5); Bhāvanākrama of Kamalaśīla (Jose Van Den Broeck, La Progression dans la Méditation, Bruxelles, 1977, pp. 47-8).

The foregoing is not intended to be exhaustive or comprehensive by any means, but it is illustrative of the importance of the 37 bodhipākṣika-dharmas/7 sets in a wide range of Buddhist literature.

## ABBREVIATIONS

Except in the case of dictionaries and other works of reference, abbreviated titles of secondary sources are not listed; for these see under the author's name and appropriate work in BIBLIOGRAPHY (C).

### A. PALI AND SANSKRIT TEXTS

For full citation of edition used see BIBLIOGRAPHY (A). In the footnotes -a or -t after an abbreviated title indicates sīṭṭha-kathā or tīkā respectively; Tral indicates a translation from Pali, Sanskrit, Chinese or Tibetan into a modern European language, for which see BIBLIOGRAPHY (B).

A	Anguttara-nikāya
Ap	Apadāna
Abhidh-av	Abhidhammāvatāra
Abhidh-k	Abhidharmakośa(bhāṣya)
Abhidh-k-vy	Abhidharmakośavyākhyā
Abhidh-dī	Abhidharmadīpa
Abhidh-s	Abhidhammatthasangaha
Abhidh-sam	Abhidharmasamuccaya
Abhid-h	*Abhidharmahṛdaya
Amṛta	*Abhidharmāmṛtarasa
Artha	Arthavinīścayaśūtra
As	Atthasālinī (= Dhā-a)
It	Itivuttaka
Ud	Udāna
Kv	Kathāvatthu
Khp	Khuddakapāṭha
Ch-Up	Chāndogya-upanīṣad



J	Jātaka
Tikap	Tikapattthāna
Th	Theragāthā
ThI	Therīgāthā
D	Dīgha-nikāya
DAI	Dīgha-nikāyatthakathā-tīkā
Dukap	Dukapattthāna
Dhātuk	Dhātukathā
Dhp	Dhammapada
Dhs	Dhammasaṅgani
Nidd I	Mahāniddesa
Nidd-a I	Mahāniddesatthakathā (= Saddhammapajjotikā)
Nidd II	Cullaniddesa
Nett	Nettipakarana
Paṭis	Paṭisambhidāmagga
Paṭis-a	Paṭisambhidāmaggaṭṭhakathā (= Saddhammapakkāsinī)
Paṭth	Paṭṭhāna
Pugg	Puggalapaññatti
Pet	Peṭakopadesa
Ps	Papañcasūdanī (= M-a)
Brh-Up	Brhadāraṇyaka-upaniṣad
M	Majjhima-nikāya
Mil	Milindapañha
Mp	Manorathapūraṇī (= A-a)
MPS	Mahāparinirvāṇasūtra
Mbh	Mahābhārata
Mhv	Mahāvamsa
YS	Yoga-sūtras

Vin	Vinayapiṭṭaka
Vibh	Vibhaṅga
Vibh-a	Vibhaṅgaṭṭhakathā (= Sammohavinodanī)
Vimutt	Vimuttimagga
Vism	Visuddhimagga
Vism-mht	Visuddhimagga-mahāṭikā
S	Saṃyutta-nikāya
Satya	*Satyasiddhi-śāstra
Sadd	Saddanīti
Sn	Sutta-nipāṭa
Sp	Samantapāsādikā (= Vin-a)
Spk	Sāratthappakāsinī (= S-a)
Sv	Sumaṅgalavilāsinī (= D-a)

#### B. JOURNALS

AO	Acta Orientalia, Copenhagen
BEFEO	Bulletin de l'École Française d'Extrême Orient, Paris
BSOAS	Bulletin of the School of Oriental and African Studies, London
BSR	Buddhist Studies Review, London
HR	History of Religions, Chicago
IHQ	Indian Historical Quarterly, Calcutta
IIJ	Indo-Iranian Journal, Dordrecht
IT	Indologica Taurinensia, Turin
JA	Journal Asiatique, Paris
JAOS	Journal of the American Oriental Society, New Haven

JAS	Journal of Asian Studies, Berkeley
JIASB	Journal of the International Association of Buddhist Studies, Madison
JIP	Journal of Indian Philosophy, Dordrecht
JPTS	Journal of the Pali Text Society, London
JRAS	Journal of the Royal Asiatic Society, London
PBR	Pali Buddhist Review, London
RS	Religious Studies, Cambridge
IASJ	Transactions of the Asiatic Society of Japan
UCR	University of Ceylon Review, Colombo
WZKS	Weiner Zeitschrift für die Kunde Süd- und Ostasiens, Vienna

C. DICTIONARIES AND OTHER STANDARD WORKS OF REFERENCE

BHSD	<u>Buddhist Hybrid Sanskrit Dictionary</u> , F. Edgerton, Yale, 1953
BR	Böhtlingk and Roth, <u>Sanskrit Worterbuch</u> , St. Petersburg, 1852-75
Childers	R. Childers, <u>A Dictionary of the Pali Language</u> , London, 1875
CPD	<u>A Critical Pali Dictionary</u> , Copenhagen, 1924-
DPPN	<u>Dictionary of Pali Proper Names</u> , 2 Vol., G.P. Malalasekera, London, 1937-38
ERE	<u>Encyclopaedia of Religion and Ethics</u> , ed. J. Hastings, Edinburgh, 1908-26
Mayrhofer	M. Mayrhofer, <u>A Concise Etymological Sanskrit Dictionary</u> , Heidelberg, 1956-80
MW	Sir Monier Monier-Williams, <u>A Sanskrit-English Dictionary</u> , Oxford, 1899
PED	<u>Pali-English Dictionary</u> , T.W. Rhys Davids and W. Stedra, PTS, London, 1921-25

PTC                    Pali Tipiṭakam Concordance, PTS, London,  
1955-

Turner                R.L. Turner, A Comparative Dictionary of the  
Indo-Aryan Languages, London, 1966; Indexes,  
1969

D.    GENERAL

Common abbreviations listed in dictionaries (e.g. Collins English Dictionary, London and Glasgow, 1979) are not listed here.

Be	Edition in Burmese characters
Ce	Edition in Sinhalese characters
Ne	Edition in Nāgarī characters
Pkt	Prakrit
PTS	Pali Text Society
S(S).	Numbered section(s) of Dhs (PTS ed.)
Skt	Sanskrit
Trsl	Translation/Translated

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Apādāna I-II, ed. M.E. Lilley, PTS, London, 1925-27, (Ap)

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