

## Indispensability Perspective of Enlightenment Factors

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Received: 01/10/2021

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Revised: 20/11/2021

Accepted: 10/12/2021

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Cite: Thepa, P. C. A. (2021). Worldly Conditions: The Society's Response. *Journal of Dhamma for Life*, 27(1), 26-36.

### Abstract

The article aims to study field of enlightenment factors under the doubtfulness as “What is indispensability of enlightenment factors?” The study taken critical contents base on Pali texts thus possible collected of enlightenment factors that find in the Samyutta Nikaya particular the seven enlightenment factors they are (1) the mindfulness enlightenment factor, (2) the investigation of ideas enlightenment factor, (3) the energy enlightenment factor, (4) the happiness enlightenment factor, (5) the tranquility enlightenment factor, (6) the concentration enlightenment factor, and (7) the equanimity enlightenment factor.

The study will obviously open expends to the states associated with the path of enlightenment factors are the fulfillments of those states partaking in enlightenment. They are found thirty-seven states as (1) the four foundations of Mindfulness, (2) the four Right Endeavours, (3) the four Roads to Power, (4) the five Faculties, (5) the five Powers, (6) the seven Enlightenment factors, and (7) the Noble Eight-fold Path.

The finding found chain of connection of factors have encourages the enlightenment much more the permutation of factors emphasis the seven factors as well a group of dharma indispensability could not leave one and over more of group of dharma

is ‘*Bodhipakkiya*’ they take the part of one being enlightened called ‘*partaking of enlightenment*’ play role as indispensability of enlightenment factors.

**Keywords:** Indispensability; Enlightenment; Factors

## 1. Introduction

The article aims to study on field group of *dharma* that encourage to attain enlightenment as factors *pāli* call ‘*bojjhaṅgā*’ and indispensability of enlightenment factor call ‘*Bodhipakkiya*’ is used to refer seven states of qualities regularly mentioned by the Buddha. The critical taken precise the characteristic and concern to question is ‘what is indispensability of enlightenment factors?’ The paper directly studies on states of the seven Enlightenment factors and the enlightenment factors in what are indispensability enlightenment factors?

## 2. The Seven Enlightenment Factors

The Seven Enlightenment Factors know as ‘*sambojjhaṅgā*’ that evaluation of seven awakening factors is one of the seven set of ‘*Bodhipakkiya*’ or enlightenment related states. The pali word ‘*bojjhaṅgā*’ is a compound of ‘*Bodhi*’ awakening or enlightenment and ‘*anga*’ mens factor (Rhys Davids & Stede, 1921-25: 490). The *bojjhaṅgā* refer to wholesome, mundane factors reaching to enlightenment (Bodhi, 2000: 1499), profess to discourse between Bhikkhu and Buddha as “Venerable sir, it is said, ‘factors of enlightenment, factors of enlightenment? Buddha said they lead to enlightenment, Bhikkhu, therefore they are called factors of enlightenment...’ (see. Walshe, 1985: 265). During meditation, one may contemplate the seven factors of Enlightenment as well as on their antithesis, the Five Hindrances (A group of discourses in which these two sets of phenomena are juxtaposed) i.e. sensual pleasure, ill-will, sloth-torpor, restlessness-worry, doubt (SN. 46.31-40). (Table: 1)

Table 1 : The Seven Enlightenment Factors

|   |               |                          |
|---|---------------|--------------------------|
| 1 | Mindfulness   | ( <i>sati</i> )          |
| 2 | Investigation | ( <i>dhamma vicaya</i> ) |
| 3 | Energy        | ( <i>viriya</i> )        |
| 4 | Happiness     | ( <i>pīti</i> )          |
| 5 | Tranquility   | ( <i>passaddhi</i> )     |
| 6 | Concentration | ( <i>saṃādhi</i> )       |
| 7 | Equanimity    | ( <i>upekkhā</i> )       |

The seven enlightenment factors are combination of *dharma* i.e. (1) the mindfulness enlightenment factor, (2) the investigation of ideas enlightenment factor, (3) the energy enlightenment factor, (4) the happiness enlightenment factor, (5) the tranquility enlightenment factor, (6) the concentration enlightenment factor, (7) the equanimity enlightenment factor.

Buddhaghosa identifies the ‘*bojjhaṅgā*’ in the following fashion are (1) stong mindfulness is needed in all instances, (2) when his mind is slack with over laxness of energy, etc., then he should develop those three enlightenment factors beginning with investigation of states i.e. *dhamma vicaya*, *viriya*, *pīti*, (3) when his mind is agitated through over energeticness, etc., then he should develop those three enlightenment factors beginning with tranquility i.e. *passaddhi*, *saṃādhi*, *upekkha* (Buddhaghosa & Ñāṇamoli, 1999: 129,131).

#### **Mindfulness (*sati*)**

The Dhamma lays emphasis on the importance of *sati* at every level of ethical conduct. *Sati* is synonymous with *appamāda*, or diligence, which is of central importance to making progress in the Buddhist system of ethics. The role and importance of the practice of *appamāda* at various levels of moral practice can be gleaned from the words of the Buddha;

“Bhikkhus, just as the footprints of all living beings that walk fit into the footprint of the elephant, and the elephant’s footprint is declared to be the chief among them, that is, with respect to size, so, too, are all wholesome states rooted in diligence, converge upon diligence, and diligence is declared to be the chief among such wholesome states. When a bhikkhu is diligent, it is to be expected that he will develop and cultivate the noble eightfold path.” (SN.V.43; AN.V.21)

### Investigation (*dhamma vicaya*)

It is for the greater knowledge to enlightenment the choice in the external dharma, even though it is called the ‘vichya’ is for the greater knowledge sapient considered selecting dharma inner and outer mind cultivate enlightened in undertaking as the meaning of the investigation of ideas enlightenment factor falls away by non-arising not being adverted, occurrence, non-occurrence, sign, signless, formation, and cassation not being adverted to (Read with P.T.S. Samyutta text: *Tiṭṭhantām ca nam tiṭṭhati ti pajānāmi*).

### Energy (*viriya*)

The Buddha puts much emphasis on right effort which, he says, is of utmost importance and vital factor in the path: “This Dhamma is for those who are industrious, not for those who are lazy. And proper effort is one of three central factors.” (A.N.IV.229.) Viriya consists in four types of right endeavour (A.N. II.15) as (1) Endeavour for the preventing of awkward states to occur (*sañvara padhāna*), (2) Endeavour for the relinquishment of the already occur awkward states (*pahana padhāna*), (3) Endeavour for the arising of awkward versed states (*bhāva padhāna*), (4) Endeavour for the indorsed of occur versed stated (*anurakha padhāna*).

### Happiness (*pīti*)

Concerning to *jhana* is of three factors on that occasion, it is happiness, bliss, unification of mind (Vbh.263). This attainment is threatened by the nearness of applied and sustained thought ‘whatever there is in it of happiness, of mental excitement,

proclaims its grossness' (D.N.I.37) and its factors are weakened by the grossness of the happiness so expressed. Happiness appears gross to him as he reviews the *jhana* factors with mindfulness and full awareness, while bliss and unification appear peaceful.

### Tranquility (*passaddhi*)

It will reach the fifth state 'passaddhi' is a spiritual peaceful, calm and happy body have happy condition called tranquility is for the greater knowledge for enlightenment for Nirvana, spirituality, even though it is for the greater knowledge to enlightenment. Although view of individuality 'with the abandoning of the five lower fetters' (A.N.I.232), then it awakens eagerness in those trying to attain that enlightenment. The meaning expressed is this 'with the surmounting of happiness and with the stilling of applied and sustained thought.

### Concentration (*samādhi*)

Right concentration (*sammāsamādhi*), (A.N.117; Vism. 144.) the eighth factor of the path, stands for the clear, mental condition which brings about the dawning of wisdom heralding the final elimination of all evil dispositions and the culmination of perfection of moral character. *Samādhi* can be divided into three levels; (1). Momentary concentration (*khaṇikasamādhi*), (2) Neighbourhood concentration (*upacārasamādhi*), (3) Absorption concentration (*appanāsamādhi*).

In the Milindapañha, Nāgasena states that the characteristic mark of concentration is that of leading, for all good qualities have concentration as their chief (Miln. 1986). They incline towards it, lead up towards it. That just as the rafters of a house incline towards and lead up to the ridge-pole, the ridge-pole being the highest point of the roof. So, too, all good qualities incline and lead up to concentration (SN.III.13, V.414). The function of *samādhi* is to deal directly with evil at the more subtle level of the human mind. In *samādhi*, there is an attempt made to bring about one-pointedness and composure of the mind, so as to prevent the excitement of unwholesome emotions. By means of

*samādhi*, certain unwholesome emotions are suppressed, at least temporarily, so that certain wholesome emotions, such as compassion, mindfulness and equanimity, can be cultivated.

### Equanimity (*upekkhā*)

Five things lead to the arising of the equanimity enlightenment factor i.e. (1) maintenance of neutrality towards living beings, (2) maintenance of neutrality towards living beings, (3) avoidance of persons who show favoritism towards beings and formations, (4) cultivation of persons who maintain neutrality towards beings and formations, (5) resoluteness upon that equanimity (Vism. 139.62)

### 3. The enlightenment factors in what are indispensability enlightenment factors?

The critic of enlightenment factors by commentarial is the path of discrimination ‘Patisambhidāmagga’ (tr. Bhikkhu Nāṇamoli, 1982: 306) that point conduce to enlightenment, thus seven enlightenment factors are enlightenment (Mahaparinibbana Sutta (D.N.16) factors as they are further enlightened, still further enlightened, fully enlightened, thus they are enlightenment factors. The term ‘*Bodhipakkhiya*’ is used to refer seven states of qualities regularly mentioned by the Buddha. The fulfillment of states sharing in enlightenment is the fulfilledness of those states partaking in enlightenment. For they are the following thirty seven states as the four foundations of Mindfulness (M.N. Sutta 10), the four Right Endeavours (M.N.II.11), the four Roads to Power (M.N.I. 103), the five Faculties (M.N.II. 12), the five Powers (M.N.II.12), the seven Enlightenment factors (M.N.I.11), and the eight Noble Eight fold Path (D.N.II.311f). They are called ‘partaking of enlightenment’ because they take the part of the Noble Eight fold Path, which is called Enlightenment in the sense of enlightening, and they ‘take the part’ of that because they are helpful to reach enlightenment (Table 2) .

Table 2: 37 States of Pataking of Enlightenment ‘*Bodhipakkhiya*’

| Factors  | 37 States  |
|--|--|
| 4 Foundation of mindfulness<br>( <i>satipaṭṭhānā</i> ) | (1) Mindfulness of the body ( <i>kāyānupassanā</i> ), (2) Mindfulness of feeling ( <i>vedanānupassanā</i> ), (3) Mindfulness of mental states ( <i>cittānupassanā</i> ), (4) Mindfulness of mental qualities ( <i>dhammānupassanā</i> )  |
| 4 Right Endeavours<br>( <i>sammappadhānā</i> )         | (1) Endeavour for the preventing of awkward states to occur ( <i>sañvara padhāna</i> ), (2) Endeavour for the relinquishment of the already occur awkward states ( <i>pahana padhāna</i> ), (3) Endeavour for the arising of awkward versed states ( <i>bhāva padhāna</i> ), (4) Endeavour for the indorsed of occur versed stated ( <i>anurakha padhāna</i> )     |
| 4 Roads to Power<br>( <i>iddhipādā</i> )               | (1) Volition ( <i>chanda</i> ), (2) Diligence ( <i>viriya</i> ), (3) Consciousness ( <i>citta</i> ), (4) Scrutiny ( <i>vīmaṇsā</i> )   |
| 5 Faculties<br>( <i>indriya</i> )                      | (1) Believability ( <i>saddhā</i> ), (2) Diligence ( <i>viriya</i> ), (3) Mindfulness ( <i>sati</i> ), (4) Meditation ( <i>Samādhi</i> ), (5) Wisdom ( <i>pañña</i> )  |
| 5 Powers ( <i>bala</i> )                               | (1) Believability ( <i>saddhā</i> ), (2) Diligence ( <i>viriya</i> ), (3) Mindfulness ( <i>sati</i> ), (4) Concentration ( <i>samādhi</i> ), (5) Wisdom ( <i>pañña</i> )   |
| 7 Enlightenment factors                                | (1) Mindfulness ( <i>sati</i> ), (2) Investigation ( <i>dhamma vicaya</i> ), (3) Diligence ( <i>viriya</i> ), (4) Happiness ( <i>pīti</i> ), (5) Tranquility ( <i>passaddhi</i> ), (6) Concentration ( <i>samādhi</i> ), (7) Equanimity ( <i>upekkhā</i> )   |
| 8 Noble Eight fold Path<br>( <i>makkā</i> )            | (1) Right Understanding ( <i>sammā ditṭhi</i> ), (2) Right Intention ( <i>sammā saṅkappa</i> ), (3) Right Speech ( <i>sammā vācā</i> ), (4) Right Action ( <i>sammā Kammanta</i> ), (5) Right Livelihood ( <i>sammā ājīva</i> ), (6) Right Energy ( <i>sammā vāyāma</i> ), (7) Right Mindfulness ( <i>sammā sati</i> ), Right Unification ( <i>sammā samādhi</i> ) |

The address to assemblies of followers the Buddha recounts states quit is “Now, O Bhikkhus, I say to you that these teachings of which I have direct knowledge and which I have made to you – these you should thoroughly learn, cultivate, develop, and frequently practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well-being, and happiness of gods and men. And what, Bhikkhus, are these teachings? They are the four foundation of mindfulness, the four right efforts, the four constituents of psychic power, the five faculties, the five powers, the seven factors of enlightenment, and the noble Eightfold Path. These, Bhikkhus, are the teachings of which I have direct knowledge, which I have made known to you, and which you should thoroughly learn, cultivate, develop, and frequently practice...” (Vajra & Story, 1998). The critical find as; the foundation (*paṭṭhāna*) is establishment (*upatṭhāna*) by going down into, by descending upon such and such objects. Mindfulness is of four kinds that occurs with respect to the body, feeling, consciousness, and mental objects *dhamma*, taking them as foul, painful, impermanent, and non self, and because it accomplishes the function of abandoning perception of beauty, pleasure, permanence, and self.

The endeavour (*padahanti*), (1) thus it is endeavour (*padhāna*), (2) a good endeavour is a right (*sammā*) endeavour or alternatively by its means people endeavour rightly (*sammāpadahanti*), thus (3) it is right endeavour (*sammappadhāna*) it is good because of abandoning the unseemliness of defilement, and (4) it is endeavour because of bringing about improvement and giving precedence (*padhāna bhāva kāraṇa*) in the sense of producing well-being and bliss thus it is right endeavour. It is a name for energy and accomplishes the functions of abandoning arisen unprofitable things, preventing the arising of those not yet arisen, arousing unarisen profitable things, and maintaining those already arisen, thus it is fourfold.

Power (*iddhi*) is in the sense of success (*ijjhana*) as already described (Ch, XII, 44). It is the road (*pāda*) to that power in the sense of being the precursor of that success which is associated with it and in the sense of being the prior cause of that success which

is its fruit, thus it is a road to power or basis for success. Why say ‘Four roads to Power’, according the (1) road to power consisting in zeal or desire, (2) the road to power consisting in energy, (3) the road to power consisting in natural purity of consciousness, the road to power consisting in inquiry (Vbh. 223). These are supramundane only but because of the words “If a Bhikkhu obtains concentration, obtain mental unification by making zeal predominant, this is called concentration through zeal” (Vbh. 216)

Faculty is in the sense of predominance, in other words of overcoming, because these states as faculties, respectively overcome faithlessness, idleness, negligence, distraction, and confusion. Power is in the sense of unwaveringness because these states as powers are incapable of being overcome respectively by faithlessness, and so on (Thepa, 2019). Both are fivefold as consisting in faith, energy, mindfulness, concentration, and understanding. That is why said ‘Five faculties and Five Powers’.

Mindfulness is investigation of states, energy, happiness, tranquility, concentration, and equanimity, as factors in a being who is becoming enlightened, are the ‘Seven Enlightenment Factors’. And right view, right thinking, right speech, right action, right livelihood, right effort, right mindfulness and right concentration are the eight ‘Path factors’ in the sense of being an outlet. Hence, that is why called ‘Seven Enlightenment Factors’ and ‘The Noble Eightfold Path’ (Vism.XXII. 33-43)

#### 4. Conclusion

The study taken critical contents base on Pali texts thus possible collected of enlightenment factors that find in the Samyutta Nikaya particular the seven enlightenment factors they are (1) the mindfulness enlightenment factor, (2) the investigation of ideas enlightenment factor, (3) the energy enlightenment factor, (4) the happiness enlightenment factor, (5) the tranquility enlightenment factor, (6) the concentration enlightenment factor, and (7) the equanimity enlightenment factor.

Bodhipakkiya 7 group of Dharma played as cultivate factors reach enlightenment find thirty-seven states as (1) the four foundations of Mindfulness, (2) the four Right Endeavours, (3) the four Roads to Power, (4) the five Faculties, (5) the five Powers, (6) the seven Enlightenment factors, and (7) the Noble Eight-fold Path. The finding found chain of connection of factors have encourages the enlightenment much more the permutation of factors emphasis the seven factors as well a group of dharma indispensability could not leave one and over more of group of dharma is ‘Bodhipakkiya’ they take the part of one being enlightened called ‘partaking of enlightenment’ play role as indispensability of enlightenment factors. The equal balance situation of Bhikkhu and layman or laywomen to attain enlightenment one by practicing have find on the doctrinal no matter for separation.

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