

2008-Q7- Prepare a comprehensive note on the requisites of enlightenment (Bodhipakkiya dhamma) one should develop to attain Arahantship.

2007-Q4 - Enumerate the factors of Enlightenment (Bodhipakkiya) and give a note on any of the sub group.

2006-Q4 - Name the factors of enlightenment and explain the 8 path constituents.

'Bodhi' means enlightenment or magga-nana.

'Bodhipakkiya' means the components or factors of enlightenment. There are 37 such factors and one can develop them fully, one will attain enlightenment. They are, thus regarded as the essence of Tipitaka.

The 37 factors of enlightenment are:

1. The 4 foundations of Mindfulness
2. The 4 Supreme Efforts
3. The 4 Foundations of Accomplishment
4. The 5 Faculties
5. The 5 Powers
6. The 7 Constituents of Enlightenment
7. The 8 Constituents of the Path

1. The 4 Foundations of Mindfulness / Satipatthana

- i) Kayanupassana – satipatthana – Contemplation of Body or mindfulness of the corporeality group (rupa kkhandha)
- ii) Vedanupassana – satipatthana – Contemplation of Feeling or mindfulness of the feeling group (vedana kkhandha)
- iii) Cittanupassana – satipatthana – Contemplation of consciousness or mindfulness of the consciousness group (vinnana kkhandha)
- iv) Dhammanupassana – satipatthana – Contemplation of dhamma or mindfulness of perception group (sanna kkhandha) and the group of mental formations (sankhara kkhandha).

These 4 foundations prevent the mind from wandering to other sense object. They keep the mind firmly fixed on the single object of meditation.

They are indispensable for the development of tranquility and insight leading to the realization of Nibbana

2, The 4 Supreme Efforts / Sammppardhana

- i) The effort to discard evils that had arisen
- ii) The effort to prevent the arising of unrisen evils
- iii) The effort to bring about the arising of unrisen good
- iv) The effort to further arising good

According to the above, one must try to discard greed, hatred, envy etc as soon as they arise in the mind. One must develop dana, sila and bhavana as much as possible. To bring about the arising of the unrisen good which has never arisen in the long samsara, one must purify one's mind, stage by stage, by tranquility and insight meditation till one enters the path of the stream winner and the Higher Path.

3. The 4 foundations of Accomplishment / Iddhipada

- i) Chandiddhipada – will; it is chanda present in 21 kusala citta
- ii) Viriyiddhipada – energy or effort; it is viriya also present in 21 kusala citta
- iii) Cittaddhipada – consciousness or thought; it is 21 kusala citta consisting of 8 maha kusala citta and 9 mahagatta citta and 4 lokuttara kusala citta
- iv) Vimamsiddhipada – wisdom; it is panna present in 21 kusala citta

Accomplishment here refers to the arising of jhana, magga and phala. The foundation to achieve the results are chanda, viriya, citta and vimamsa.

4. The 5 Faculties / Indriya

- i) Saddhidriya – faith; it is saddha present in 8 maha kusala citta, 8 maha kiriya citta and 26 appana javana
- ii) Viriyindriya – energy or effort; it is viriya present in the above 42 citta
- iii) Satidriya – mindfulness; it is sati present in the above 42 citta
- iv) Samadhindriya – concentration; it is ekagatta present in the above 42 citta
- v) Pannindriya – wisdom; it is panna present in the 42 citta

Although there are altogether 22 faculties only these five spiritual faculties are taken here as factors of enlightenment.

5. The 5 Power /Bala

The essential elements of the 5 Powers are the same as the 5 faculties

- i) Saddha bala – Faith
- ii) Viriya bala – energy or Effor
- iii) Sati bala – Mindfulness
- iv) Samadhi bala – concentration
- v) Panna bala – wisdom

In practice, saddha and panna should balance each other. Too much faith leads to unreasonable belief and too much investigation leads to no concentration. Similarly, viriya and Samadhi should balance each other as too much effort may lead to restlessness and too much concentration to drowsiness.

6. The 7 Constituents of Enlightenment / Bojjhangas

- i) Sati sambojjhangas – mindfulness
- ii) Dhammavicaya sambojjhangas – wisdom that investigate the truth
- iii) Viriya sambojjhangas – energy or effort
- iv) Piti sambojjhangas – rapture
- v) Passadhi sambojjhangas – tranquility of mind
- vi) Samadhi sambojjhangas – concentration
- vii) Upekkha sambojjhangas – equanimity

The Essential elements of the seven bojjhanagas are sati, panna, viriya, piti, kaya passadhi and citta passadhi, ekagatta and tramajjhata. All thee elements are present in 42 types of citta comprising 8 maha kusala citta, 8 maha kiriya citta and 26 appana javana.

7. The 8 constituents of the Path / Magganga

Panna magganagas / wisdom

- 1) samma ditthi – right view
- 2) samma sankappa – right thought

Sila magganga / morality

- 3) Samma vacca – right speech
- 4) Samma kammanta – right action
- 5) Samma ajiva – right livelihood

Samadhi magganga / concentration

- 6) Samma vayama – right effort
- 7) Samma sati – right mindfulness
- 8) Samma Samadhi – right concentration

In developing the right constituents for the Path, one should start with right speech, right action and right livelihood – the three sila magganga which constitute the moral training.

Based on sila, one develops the right effort, the right mindfulness and concentration – 3 samadhi magganga which constitute mental training.

When one attains upacara Samadhi (neighbourhood concentration) or jhanasamadhi, one can penetrate to the ultimate realities and investigate the true nature of mind and matter. Here, samma sankappa that is the right thought based on the eight method of investigation comes into play.

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The right method of investigation and analysis will reveal the truth which will give rise to right view. This is the most important factor of enlightenment as it provides a really unshakably and safe foundation of the path. Starting from the tiniest germ of faith and knowledge, it gradually develops into penetrating insight (vipasana nana) and then into the knowledge of the 4 Noble Truths when magga nana or enlightenment is attained.

Samma sankappa and samma ditthi together constitute the Noble Path or the Middle Path which leads to Nibbana.