



**AN ANALYTICAL STUDY OF THE SEVEN FACTORS  
OF ENLIGHTENMENT IN BOJJHNGA SUTTA AS A  
PROTECTION AGAINST SICKNESS IN THERAVADA  
BUDDHIST PERSPECTIVE**

**PUNNYAKAMI**

A Thesis Submitted in Partial Fulfillment of  
The Requirements for Degree of  
Master of Arts  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University  
C.E. 2017



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The Graduate School of Mahachulalongkornrajavidyalaya University has approved this thesis entitled "An Analytical Study of the Seven Factors of Enlightenment in Bojjhaṅga Sutta as a Protection against Sickness in Therāvada Buddhist Perspective" in partial fulfillment of the requirements for the Degree Master of Arts in Buddhist Studies.

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**Abstract**

This research has been learned on the documentary based. There are three objectives of this research: (1) to study the context and origin of *Bojjhaïga sutta*, (2) to study the concept of the seven factors of enlightenment in *Bojjhaïga sutta* in *Theravāda* Buddhist scriptures and (3) to analyze the seven factors of enlightenment in *Bojjhaïga sutta* as a protection against physical sickness in *Theravāda* Buddhist perspective.

Firstly, the findings show the seven factors of enlightenment in the undeniable stories at the time of the Enlightenment. Secondly, it has understood the concept of each factor in *Pāli* canon, commentaries, *Pāli* dictionaries and the books of modern scholars. It also has found the type of each factor and the doctrines relating to the seven factors of enlightenment in *Pāli* canon. Finally, it has known clearly the application of these factors by contemplation of the seven factors of enlightenment. It also has known the significance of the seven factors of enlightenment and the benefits of the development of these factors in here and after.

## Acknowledgement

This thesis is submitted to the International Buddhist Studies College (IBSC) at Mahachulalongkornrajavidyalaya University in partial fulfillment of the requirement for the Master of Art in Buddhist Studies. First of all, I would like to convey my gratitude to the Most Venerable Prof. Dr. Phra Brahmaphandit, Rector of MCU, and the Most Venerable Assoc. Prof. Dr. Phramaha Hansa Dhammaha, Director of International Buddhist Studies College (IBSC) for giving the opportunity to study in IBSC, MCU.

I am greatly thankful Ajhan Asst. Prof. L.T. Dr. Banjob Bannaruji for helping as the chairperson to my thesis. Especially, I am very thankful Ajhan Asst. Prof. Dr. Sanu Mahatthanadull for his kind help and his comments as well as various edited suggestions on my thesis writing because he supports me carefully as the supervisor of my thesis with the very useful information, ideas, advice and general knowledge.

Furthermore, I would like to thank to Venerable Dr. Ñānissara (Sītagā Adhipatisayadaw) and also I would like to express my gratitude to Venerable Dr. Veëuriyañāōālaikāra, the headmaster, Venerable Dr. Kuóóhala and lectures of Sītagā International Buddhist Academy, Mandalay, Myanmar for teaching to me to study the teachings of the Buddha systematically. Especially, I would like to convey my deepest gratitude to Daw Paññāvatī and Daw Rāpasiigī, two chief nuns of my temple, in Mandalay, the second city of Myanmar, for giving me the opportunity to study in the great international university.

Moreover I would like to thank to my donors from Mandalay and Yangon in Myanmar because they support creditably some money and my needed things to study in international university. Finally, I would like to grateful to my lovely father and my lovely mother for their love and belief on me because they gave some chance to me to live in the peaceful life and to study conveniently in the international university.

Punnyakami  
17/January/2018

## List of Abbreviations

### Sources

A.	Aṅguttara Nikāya
D.	Dīgha Nikāya
DhA.	Dhammapada Aññhakathā
DhP	Dhammapada (Khuddaka Nikāya)
Dhs.	Dhammasaṅgaṭṭi (Abhidhamma)
DhsA	Dhammasaṅgaṭṭi Aññhakathā (Aññhasālinī)
It.	Itivuttaka (Khuddaka Nikāya)
J.	Jātaka
M.	Majjhima Nikāya
S.	Saṅgīyutta Nikāya
Thīg.	Therīgāthā (Khuddaka Nikāya)
Vin.	Vinaya Piṇaka

### Other Abbreviations

BPS	Buddhist Publication Society
p.	Page
pp.	Pages
PTS	Pāli Text Society
tr.	translated
trs	translated

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## Chapter I

### Introduction

#### 1.1 Background and the Significance of the problems

The Enlightened One expounded the seven factors of enlightenment (*sattabojjhaïga*) specifically under the title of *Bojjhaïga Saïyutta* in *Saïyutta Nikāya*. In this section are three discourses regarding the *Bojjhaïga sutta: Mahākassapa Bojjhaïga sutta, Mahāmoggalāna Bojjhaïga sutta and Mahācunda Bojjhaïga sutta*.<sup>1</sup> This sutta has been recited by Buddhists since the time of the Buddha as a protection (*paritta*) against pain, disease and adversity.

The term *Bojjhaïga* derives from the two words: *Bodhi* and *Aïga*. *Bodhi* means enlightenment or insight of the realization of the Four Noble Truths: the Noble Truth of Suffering, the Noble Truth of the Origin of Suffering, the Noble Truth of the Cessation of Suffering and the Noble Truth of the Path Leading to the Cessation of Suffering. *Aïga* means factors of limbs. Therefore *Bojjhaïga* means the factors of enlightenment.<sup>2</sup>

The word-explanation as above, means, because *saybodhi* fully awakens to the Four Truths, therefore, it is called awakening or enlightenment. *Saybodhi* signifies here the knowledge of the supra-mundane path (*lokuttaramaggaññāõa*). A constituent of such path knowledge is called a factor of enlightenment.<sup>3</sup>

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<sup>1</sup> S.V-79

<sup>2</sup> Piyadassi Thera, **The Seven Factors of Enlightenment (Satta Bojjhanga)**, (Kandy, Sri Lanka, Buddhist Publication Society, 1960-1980), p.4.

<sup>3</sup> Ledi Sayardaw, **A Manual of The Requisites of Enlightenment (Bodhipakkhiya-Dīpanī)**, tr. by Nyanaponika Mahāthera, (Candy, Cylon, 1971), p.148.

The development of the factors of enlightenment causes the knowledge leading to wisdom and peace. So these factors are called the factors of perfected knowledge. If a monk cultivates and develops the seven factors of enlightenment, he inclines to *Nibbāna*, tends to *Nibbāna* and leads to *Nibbāna*. These seven factors are:

1. Mindfulness (*sati*)
2. Investigation of the Dhamma (*dhammavicaya*)
3. Energy (*vīriya*)
4. Rapture (*pīti*)
5. Calm or Tranquillity (*passaddhi*)
6. Concentration (*samādhi*)
7. Equanimity (*upekkhā*).<sup>4</sup>

The Enlightened One preached the Venerable *Mahākassapa Thera*, who was living in the *Pippali* Cave, was afflicted with a disease and was sick gravely, about the seven factors of enlightenment in the *Mahākassapa Bojjhaṅga sutta*<sup>5</sup>. These seven factors of enlightenment are well expounded by the Enlightened One, cultivated and developed by the Enlightened One, and when cultivated and developed, cause full realization, perfect wisdom and they conduce to *Nibbāna*. Thus the Enlightened One preached and the Venerable *Mahākassapa Thera* rejoiced and was very glad the utterances of the Enlightened One. Thereupon the Venerable *Mahākassapa Thera* recovered from his affliction and his affliction disappeared.<sup>6</sup>

Similarity, we can learn about the seven factors of enlightenment in *Mahāmoggalāna Bojjhaṅga sutta*<sup>7</sup> and *Mahācunda Bojjhaṅga sutta*<sup>8</sup>. When the *Mahāmoggalāna thera* was afflicted with a disease and was sick gravely, the Enlightened One recited the *Bojjhaṅga sutta*. Thus the *Mahāmoggalāna thera* also recovered from his affliction and his affliction disappeared. When the Enlightened One Himself was afflicted

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<sup>4</sup> Piyadassi Thera, **The Seven Factors of Enlightenment (Satta Bojjhanga)**, (Kandy, Sri Lanka, Buddhist Publication Society, 1960-1980), p.5.

<sup>5</sup> S.V.79.

<sup>6</sup> Bhikkhu, Bodhi, (tr.). **The Connected Discourses of the Buddha, Part-5**, (A New Translation of the Samyutta Nikāya, USA, 2000), p.1580.

<sup>7</sup> S.V.80.

<sup>8</sup> S.V.81.

with a disease and was sick gravely, the venerable *Mahācunda thera* recited the *Bojjhaṅga sutta*. Thus the Enlightened One also recovered from his affliction and his affliction disappeared.<sup>9</sup>

Nowadays, the most of Buddhist use to recite the *Bojjhaṅga sutta* as a protection (*paritta*) against pain, disease and adversity. It is very difficult to understand the meaning of the *Bojjhaṅga sutta* and the seven factors of enlightenment. We cannot understand easily why we recite the *Bojjhaṅga sutta* as a protection (*paritta*) against pain, disease and adversity.

Indeed, the mind of human beings is the most marvelous and the most wonderful. The mind influences the body profoundly and it affects the body deeply. Generally, the mind entertains unwholesome and harmful thoughts. The bad mind can cause the fate and the good mind can cause the luck. The weak mind can cause the weak body and the strong mind can cause the strong body because the mind is able to create the body. But we can change the mind to the systematic way. We can cultivate the mind in the right ways.

The Enlightened One expounded that life is suffering, that suffering is based on ignorance (*avijjā*)<sup>10</sup>. Ignorance is the experiencing of evil. The five hindrances (*pañca-nīvaranā*)<sup>11</sup> are the nutriment of this ignorance. They are sensuality (*kāmacchanda*), ill will (*vyāpāda*), sloth and torpor (*thina-middha*), restlessness and remorse (*uddhacca-kukkucca*) and doubt (*vicikicchā*). They are called hindrances (*nīvaranā*) because they completely hinder, cut off and obstruct the understanding of the right way to liberate from the suffering.<sup>12</sup>

The lack of mindfulness and wisdom also is the unsystematic reflection (*ayonisomanasikāra*)<sup>13</sup>. If one takes impermanent as permanent, the painful as pleasure, the soulless as soul and the bad as

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<sup>9</sup> Bhikkhu, Bodhi, (tr.), **The Connected Discourses of the Buddha, Part-5**, (A New Translation of the Samyutta Nikāya, USA, 2000), p. 1581.

<sup>10</sup> S.V.1.

<sup>11</sup> S.V.93.

<sup>12</sup> Piyadassi Thera, **The Seven Factors of Enlightenment (Satta Bojjhanga)**, (Kandy, Sri Lanka, Buddhist Publication Society, 1960-1980), p.9.

<sup>13</sup> S.I.203.

good, he does not reflect the things as they really are. If unsystematic thoughts increase, it fulfills ignorance and lust for becoming.<sup>14</sup>

Indeed, the Enlightened One's *sāsanā* is like a hospital, He is like a skilled physician, these factors are like medicine and the meditators are like the patients.<sup>15</sup> If someone reflects these factors practically, he can protect from physical pain because of developing these factors and especially because of tranquility (*passaddhi*).<sup>16</sup>

Finally, when the seven Factors of Enlightenment (*bojjhaṅga*) develop and mature, he becomes fully fledged by attaining the Knowledge of the Supra-mundane Path (*lokuttara-magga-ññāṅga*) called *saṃbodhi*, and, thus, they are delivered from the state of worldlings (*puṭhujjana*), attaining the state of Noble Ones (*ariya*) of the Supra-mundane (*lokuttara*) or Nibbāna.<sup>17</sup>

Therefore the seven factors of enlightenment are one of the categories of spiritual qualities frequently mentioned by the Buddha as very beneficial for spiritual development.<sup>18</sup>

## 1.2 Objectives of the Research

1.2.1 To study the context and origin of *Bojjhaṅga sutta*

1.2.2 To study the concept of the seven factors of enlightenment in *Bojjhaṅga sutta* in *Theravāda* Buddhist Scriptures

1.2.3 To analyze the seven factors of enlightenment in *Bojjhaṅga sutta* as a protection against sickness in *Theravāda* Buddhist perspective

## 1.3 Statement of the Problems Desired to Know

1.3.1 What is the context and origin of *Bojjhaṅga sutta*?

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<sup>14</sup> Piyadassi Thera, **The Seven Factors of Enlightenment (Satta Bojjhanga)**, (Kandy, Sri Lanka, Buddhist Publication Society, 1960-1980), p.11.

<sup>15</sup> Chanmyay Myaing Sayadaw, **The *Bojjhaṅga*: Medicine That Makes All Diseases Disappear**, □, tr. by Ven. Ariya Ñān, (Kuala Lumpur, Malaysia, 2008), p.1.

<sup>16</sup> Thapyaekan, Sayataw, **The Great Teaching of Satta Bojjhanga**, (Burmese Script, Yangon, Myanmar, 2005 (2<sup>nd</sup>)), p. 190.

<sup>17</sup> Ledi Sayardaw, **A Manual of The Requisites of Enlightenment (Bodhipakkhiya-Dīpanī)**, tr. by Nyanaponika Mahāthera, (Candy, Cylon, 1971), p.149.

<sup>18</sup> Ajahn Thiradhammo, **Contemplations on the Seven Factors of Awakening**, (UK, Aruna Publications, 2012), p.ix.

**1.3.2** What is the concept of the seven factors of enlightenment in *Bojjhaṅga sutta* in *Theravāda* Buddhist Scriptures?

**1.3.3** What is the analysis on the seven factors of enlightenment in *Bojjhaṅga sutta* as a protection against sickness in *Theravāda* Buddhist perspective?

## **1.4 Scope of the Research**

The scope of research is divided into the following two dimensions:

### **1.4.1 Scope of Source of Data**

The researcher focuses on analytical studying the fundamental teaching on the seven factors of enlightenment that expressed in the primary sources of the early *Theravāda Pāṭi* canon, *Pāṭi Nikāya*, commentaries and sub-commentaries by reading the *Pāṭi* canon in *Pāṭi* language and Burmese language.

The secondary sources are the *Theravāda* Buddhist texts, the research works, Buddhist dictionary and Buddhist journals respectively together with the later interpretation from modern Buddhist scholars, that is *Nyanaponika Mahāthera*, *Piyadassi Thera*, Venerable *Uda Eriyagama Dhammajīva*, *Ajahn Thiradhammo*, *Thapyaekan Sayataw*, *Chanmyay Myaing Sayataw*, *U Sīlānanda*, *U Ko Lay*, and so on, in both English and Myanmar languages.

### **1.4.2 Scope of Content**

This research focuses on the seven factors of enlightenment that expressed in *Saṅgīyutta Nikāya* and modern Buddhist scholars. Firstly, the context and origin of *Bojjhaṅga Sutta*, secondly, the concept of the seven factors of enlightenment in *Theravāda* Buddhism and finally, the analysis of the seven factors of enlightenment in the *Theravāda* Buddhist perspective.

## **1.5 Definition of Terms Used in the Research**

**1.5.1 Analysis** means an analysis on benefits of seven factors of enlightenment towards the protection against pain and enlightenment dimension.



**1.5.2 Seven Factors of Enlightenment** means the doctrines leading to enlightenment or insight of the realization of the Four Noble Truths in pāli term as *Bojjhaṅga*, consisting of seven elements: (1) *sati saṅkappajjhāna*, (2) *dhammavicaya saṅkappajjhāna*, (3) *vīriya saṅkappajjhāna*, (4) *pīti saṅkappajjhāna*, (5) *passaddhi saṅkappajjhāna*, (6) *samādhi saṅkappajjhāna* and (7) *upekkhā saṅkappajjhāna*.

**1.5.3 *Bojjhaṅga Sutta*** means a sutta and later texts, scholars, commentaries, sub-commentaries preached by the Enlightened One about the seven factors of enlightenment (*sattabojjhaṅga*) specifically under the title *Bojjhaṅga Saṅgīyutta* in *Saṅgīyutta Nikāya*.

**1.5.4 Concept** means meanings, types, significance and related doctrines of the seven factors of enlightenment in *Bojjhaṅga sutta*.

**1.5.5 Sickness** means physical pain and mental pain.

## **1.6 Review of Related Literature and Research Works**

**1.6.1** Piyadassi Thera, "The Seven Factors of Enlightenment (*Satta Bojjhaṅga*)", Wheel Publication No. 1, Sri Lanka, Kandy: Buddhist Publication Society (1960-1980).<sup>19</sup>

This book is a work that has written separately the meaning of the seven factors of enlightenment. This book consists of introduction and seven sections. Introduction explains the meaning of *Bojjhaṅga*, the seven factors of enlightenment, the background story of *Bojjhaṅga sutta* and the impediments that obstruct the path to enlightenment.

Each section expresses the meaning of each factor and the significance of them. And each section consists of the advantage of the developing of each factor and the disadvantage of lacking of each factor. For my research, it is very useful to learn about the seven factors of enlightenment.

**1.6.2** Venerable Uda Eriyagama Dhammajīva, "The Seven Factors of Enlightenment", Sri Lanka.<sup>20</sup>

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<sup>19</sup> Piyadassi Thera, **The Seven Factors of Enlightenment, Satta Bojjhanga**, (Kandy, Sri Lanka: BPS, 1960, 1980), pp. 4 - 44.

<sup>20</sup> Venerable Uda Eriyagama Dhammajīva, **The Seven Factors of Enlightenment**, (Sri Lanka), pp.1-7.

This book is also a work that has written about the seven factors of enlightenment. But this book consists of the characteristic, function, manifestation and proximate cause of some factor.

This book is the useful book for my thesis. This book gives the knowledge to develop practically the seven factors of enlightenment.

1.6.3 Thapyaekan Sayataw, "The Great Teaching of *Satta Bojjhaïga*", (Burmese Script) Yangon, Myanmar: 2005 (2<sup>nd</sup>).<sup>21</sup>

This book is the exposition of the seven factors of enlightenment in detail. It consists of introduction of the seven factors of enlightenment, these factors that destroy the suffering (*saïysarā*), the destructive *dhamma* of the defilements that cause the suffering, the seven factors of enlightenment in daily life and the seven factors of enlightenment with examples. This book also consists of how the diseases disappear because of *Bojjhaïga*. This book is the main book for my thesis. But it has only Burmese script, so the researcher will try to translate conveniently.

1.6.4 Ajahn, Thiradhammo, "Contemplations on the Seven Factors of Awakening", Aruna Publications, UK: (2012).<sup>22</sup>

This book is based on the seven factors of enlightenment in (*Bojjhaïgasajjyutta*) *saïyuttanikāya*, vol-5. This book gives the researcher about some basic information of the seven factors of enlightenment. Especially, the beginning of each chapter consists of a suggested meditation to encourage a meditative enquiry. This book is also a useful book for my research.

1.6.5 Chanmyay, Myaing Sayadaw, "The *Bojjhaïga*: Medicine That Makes All Diseases Disappear", Kuala Lumpur, Malaysia: (2008). □ (Translated from Burmese by Ven. Ariya Ñānī)<sup>23</sup>

This book is a work that explains how the seven factors of enlightenment are like medicine. There are two kinds of diseases:

<sup>21</sup> Thapyaekan Sayataw, **The Great Teaching of Satta Bojjhanga**, (Burmese Script, Yangon, Myanmar, 2005 (2<sup>nd</sup>)), pp.3-4.

<sup>22</sup> Ajahn, Thiradhammo, **Contemplations on the Seven Factors of Awakening**, (Aruna Publications, U, 2012), p.15.

<sup>23</sup> Chanmyay, Myaing Sayadaw, **The Bojjhaïga: Medicine That Makes All Diseases Disappear**, tr. by Ven. Ariya Ñānī (Kuala Lumpur, Malaysia, 2008), pp.3-9.

physical disease and mental disease and two kinds of medicines: preventive medicine and curative medicine in this book.

By taking the medicine of *Bojjhaṅga*, defilements like greed (*loba*), anger (*dosa*), etc. disappear. As a noble one does not experience any physical and mental suffering, his body is healthy and his mind is happy and peaceful.

1.6.6 Nyanaponika, Mahāthera, (tr), "A Manual of The Requisites of Enlightenment (*Bodhipakkhiya-Dīpanī*)", Candy, Cylon: (1971).<sup>24</sup>

This book explains The *Bodhipakkhiya dhammas* that consist of seven groups, namely: 1. *Satipatthāna*, Foundations of Mindfulness (4 factors) 2. *Sammappadhāna*, Right Efforts (4 factors) 3. *Iddhipāda*, Bases of Success (4 factors) 4. *Indriya*, Controlling Faculties (5 factors) 5. *Bala*, Mental Powers (5 factors) 6. *Bojjhaṅga*, Factors of Enlightenment (7 factors) 7. *Maggaṅga*, Path Factors (8 factors) (totaling 37 factors).

The researcher can study the seven factors of enlightenment in chapter (vii), page no. from 147 to 155 of this book. This book explains to achieve the highest life with "birds" example. And this also explains each factor together with other names: *setasika*, *indriya*, *bala* and *magga*, etc.

1.6.7 U Jotika, U Dhamminda, (trs), □ *Mahāsatipaññhāna Sutta* (The Greater Discourse on Steadfast Mindfulness), Myanmar: (1986).<sup>25</sup>

This book is a work that writes about the four foundations of mindfulness simply. This book is very useful in order to practice the meditation practically. The researcher can study about mindfulness in this book because mindfulness is the main factor of the four foundations of mindfulness.

Moreover, the researcher can study the seven factors of enlightenment under the topic of *Dhammānupassanāsatipaññhāna*. This book consists of the seven factors of enlightenment (*bojjhaṅgapabba*) in page, no (28) of this book.

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<sup>24</sup> Nyanaponika, Mahāthera, (trs), **A Manual of The Requisites of Enlightenment (Bodhipakkhiya-Dīpanī)**, Candy, Cylon: 1971), pp.147-155.

<sup>25</sup> U Jotika, U Dhamminda, (trs), **Mahāsatipatthāna Sutta (The Greater Discourse on Steadfast Mindfulness)**, (Myanmar, 1986), pp.28-31.

1.6.8 Acherya, Buddharakkhita, (trs), "The Dhammapada: The Buddha's Path of Wisdom", Buddhist Publication Society, Kandy, Sri Lanka: (1985).<sup>26</sup>

This book is my favourite book because the *Dhammapada* text is the essential book for the author that writes the teachings of the Buddha. The *Dhammapada* consists of twenty six sections (*vagga*) and four hundreds twenty three verses. The researcher can study for mindfulness in heedfulness section (vv.21-32), for investigation of the *Dhamma* in the wise man section (vv. 76-89) and for energy in the self section (vv.157-166).

1.6.9 Ashin Janakābhivamsa, *Abhidhammā in Daily Life*, tr. by U Ko Lay, Mahāgandhāyone Monastery, Mandalay, Myanmar: (second edition-1999).<sup>27</sup>

This book is a famous book for everybody that wants to study *Abhidhammā* in Myanmar. This book is also a useful book for the researcher because the researcher can study the seven factors of enlightenment as mental factors (*cetasika*).

## 1.7 Research Methodology

This qualitative research work is a documentary research. The research methodology is divided into six groups as follows:

### 1.7.1 Research Design

The research work of this study is a kind of textual studies and documentary research methodology.

### 1.7.2 Data Collection

Collecting data from primary sources of English translations of Nikāya and Pāli canon in order to explore the body of knowledge of the seven factors of enlightenment as well as secondary sources of

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<sup>26</sup> Acherya, Buddharakkhita, (trs), **The Dhammapada: The Buddha's Path of Wisdom**, (Buddhist Publication Society, Kandy, Sri Lanka, 1985), pp.26-27, 35-36 and 47-48.

<sup>27</sup> Ashin Janakābhivamsa, **Abhidhammā in Daily Life**, tr. by U Ko Lay, (Mahāgandhāyone Monastery, Mandalay, Myanmar, second edition-1999), pp. 80-82, 90-96, 103-108, 123,127-131 and 132-133.

commentaries, sub-commentaries, out of the books written and composed by famous Buddhist scholars.

### **1.7.3 Data Analysis**

Analyzing the raw data as well as systematizing the collected data in order to give a clear picture of the seven factors of enlightenment.

### **1.7.4 Outline Construction**

Constructing the entire outline of the work.

### **1.7.5 Problem Discussion**

Discussing the problem encountered according to the significance of the studies.

### **1.7.6 Conclusion and Suggestion**

Conclusion and suggestion for further studies, reciting and practice.

## **1.8 Excepted Advantages from this Research**

**1.8.1** Understanding of the teaching on the context and origin of *Bojjhanga sutta*.

**1.8.2** Understanding of a comprehensive knowledge of the concept of the seven factors of enlightenment.

**1.8.3** Understanding of the teaching on the seven factors of enlightenment in the light of Buddhist modern scholars.



## **Chapter II**

## **The Context and Origin of *Bojjhaïga sutta***

Now in this chapter, the researcher is going to present about the context and origin of *Bojjhaïga sutta*. The Enlightened One expounded many *suttas* related with the seven factors of enlightenment. The researcher presents some *suttas* about how the seven factors of enlightenment cure the physical pain as a protection. And in some *suttas* the researcher also presents about how the seven factors of Enlightenment is the great teachings of the Enlightened One that lead to *Nibbāna*, tend to *Nibbāna* and incline to *Nibbāna*.

*Bojjhaïga* means the factors of enlightenment. It is very important that how *Bojjhanga sutta* starts and which reasons of the seven factors of enlightenment. So the researcher explains the origin of *Bojjhanga sutta* and how *Bojjhanga sutta* leads to the final liberation. However, the study of this topic may be presented as follows; (1) Context of the *Bojjhaïga sutta* and (2) Origin of the *Bojjhaïga sutta*.

### **2.1 Context of the *Bojjhaïga Sutta***

In this section, the researcher presents some *suttas* that context of the seven factors of enlightenment. In the three discourses of *Bojjhaïga suttas*, *Bojjhaïga Saïyyutta* of *Saïyyutta Nikāya*, the Enlightened One expounded the seven factors of enlightenment as a protection against physical sickness and how the Enlightened One and the elder monks reflected the seven factors of enlightenment in order to disappear their disease. The researcher says why the seven factors of enlightenment can cure the physical pains and how someone, who wants to remove his disease, reflects the seven factors of enlightenment in order to remove his disease.



In other some *suttas*, the Enlightened One preached the seven factors of enlightenment as the unrivaled teachings that incline to the final goal in order to liberate from all sufferings that is *Saṃsāra* (the cycle of life). The researcher expresses how the seven factors of enlightenment can liberate from all sufferings with some *suttas* such as *Abhaya sutta*<sup>28</sup>, *Siṅgārava sutta*<sup>29</sup> and *Nandakovāda sutta*<sup>30</sup>.

There are six *suttas* to be mentioned here; (1) *Mahākassapa Thera Bojjhaṅga sutta*<sup>31</sup>, (2) *Mahāmoggalāna Thera Bojjhaṅga sutta*<sup>32</sup>, (3) *Mahācunda Thera Bojjhaṅga sutta*<sup>33</sup>, (4) *Abhaya sutta*<sup>34</sup>, (5) *Siṅgārava sutta*<sup>35</sup> and (6) *Nandakovāda sutta*<sup>36</sup>.

### 2.1.1 *Mahākassapa Thera Bojjhaṅga Pāṇha*

There is *Mahākassapa Thera Bojjhaṅga sutta*<sup>37</sup> in *Bojjhaṅga Saṃyutta*, *Saṃyutta Nikāya* about the seven factors of enlightenment to study. On one occasion the Blessed One was dwelling in *Rajagaha* in the Bamboo Grove, the Squirrels' Sanctuary. And on that occasion Ven. *Mahā Kassapa* was dwelling in the Pepper Tree Cave and he was diseased, in pain, gravely ill. Then the Blessed One, in the late afternoon, left his seclusion and went to where Ven. *Mahā Kassapa* was staying. On arrival, he sat down on a prepared seat and said to Ven. *Mahā Kassapa* about the situation of his health, the situation of his suffering and how he lived in that time.

Ven. *Mahā Kassapa* answered the Enlightened One that he did not better off in this time about the situation of his health and the situation of his suffering. The Enlightened One expounded the seven factors of enlightenment which are the teachings well expounded by him, cultivated and fully developed by him. These factors conduced to perfect knowledge, to full realization of the Four Noble Truths and lead to

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<sup>28</sup> S.V.122.

<sup>29</sup> S.V.121.

<sup>30</sup> M.III.270

<sup>31</sup> S.V.79.

<sup>32</sup> S.V.80.

<sup>33</sup> S.V.81.

<sup>34</sup> S.V.122.

<sup>35</sup> S.V.121.

<sup>36</sup> M.III.270.

<sup>37</sup> S.V.79

*Nibbāna*. The Enlightened One expounded that these are the seven factors of enlightenment were well explained by him, cultivated and fully developed by him. These factors conduced to perfect knowledge, to full realization of the Four Noble Truths and lead to *Nibbāna*.

Having listen to respectfully these seven factors of enlightenment, Ven. *Mahā Kassapa* was very glad heartily and he said that these factors ware indeed factors of enlightenment that lead to *Nibbāna*. After that Ven. *Mahā Kassapa* recovered from his affliction and his disease disappeared<sup>38</sup>.

In the *Bodhipakkhiya Dīpanī*, the word-explanation means: because *sajbodhi* fully awakens to the Four Noble Truths, therefore it is called “awakenment” (or enlightenment). *Sambodhi* signifies here the knowledge of the supramundane path (*lokuttara-magga-ñāṇa*). A constituent of such path knowledge is called a factor of enlightenment.<sup>39</sup>

Having known by way of experience the seven kinds of *dhamma* called factors of enlightenment which destroy all sufferings of beings who wander through this *Saṃsāra* (the cycle of life) and which defeat the army of *Māra*, the Evil One, these excellent persons were liberated from the three kinds of existence. They have reached *Nibbāna* where there is no rebirth, ageing, death and danger. The Enlightened One saw Ven. *Mahā Kassapa* being unwell and suffering, he preached the seven factors of enlightenment. Having rejoiced at this discourse, he immediately was freed from the disease. By this utterance of truth, may there always be happiness to him. While the Elder Monk, Ven. *Mahā Kassapa* listened to the utterance of the Enlightened One respectfully and very well, he contemplated. In the seven days after he was a monk, he realized the Four Noble Truths. At that time the seven factors of enlightenment appeared in him clearly. He contemplated the teachings of the Enlightened One as the *dhamma* that liberate from the suffering of the cycle of life. When he

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<sup>38</sup> Bhikkhu Bodhi, (trs.), **The Connected Discourses of the Buddha**, Part-5, A New Translation of the Samyutta Nikāya, (USA, 2000), pp.1580,1581.

<sup>39</sup> Venerable Ledi Sayādaw, **The Requisites of Enlightenment (Bodhipakkhiya Dīpanī)**, tr. by Sein Nyo Tun, (Buddhist Publication Society, Kandy, Sri Lanka:1971), p.63.

contemplated like this, his body and blood in the body was very cleaning especially. Therefore his affliction disappeared like a drop of water disappeared on the leaf of lotus.<sup>40</sup>

In this *sutta*, the researcher would like to present that whether the seven factors of enlightenment can cure all the physical sickness just by reciting the *Bojjhaṅga sutta*. Actually, when the Enlightened One recited these factors of enlightenment, Ven. *Mahā Kassapa* not only listened to the utterance of The Enlightened One but also reflected these factors of Enlightenment. So it can be understood that it is very important to understand clearly the meaning of the seven factors of enlightenment.

### **2.1.2 Mahāmoggalāna Thera Bojjhaṅga Pāṇha**

There is *Mahāmoggalāna Thera Bojjhaṅga sutta*<sup>41</sup> as second *sutta* in *Bojjhaṅga Saṃyutta*, *Saṃyutta Nikāya* about the seven factors of enlightenment to study. On another occasion the Blessed One was dwelling at *Veluvana Mahā Viharaya- Kalandaka* village near *Rajagaha*. At that same time Ven. *Mahā Moggalāna Thera* was living in *Gijja Kāta Pabbata* (Vultures Peak). Ven. *Mahā Moggalāna* was afflicted with a disease and was gravely sick.

Arising from religious attainments, the Enlightened One visited Ven. *Mahā Moggalāna* and sat down on the seat prepared for him. And the Enlightened One asked about the situation of his health, the situation of his suffering and how he lived in that time. Ven. *Mahā Moggalāna* answered the Enlightened One that he did not better off in this time about the situation of his health and the situation of his suffering. It is extremely difficult to endure the suffering. The pain is terrible. There is no sign of the pain decreasing. It is gradually increasing.

The Enlightened One expounded *Bojjhaṅga Dhamma* that is the seven factors of enlightenment that were well explained by the Enlightened One, cultivated and fully developed by the Enlightened One.

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<sup>40</sup> Thapyaekan, Sayataw, **The Great Teaching of Satta Bojjhanga**, Burmese Script, (Yangon, Myanmar, 2005 (2<sup>nd</sup>)), p.189.

<sup>41</sup> S. V. 80.

Ven. *Mahā Moggalāna* was pleased with the utterances of the Blessed One. After that he recovered from the affliction and his pain disappeared.<sup>42</sup>

Similarity, when the Enlightened One expounded the seven factors of enlightenment, Ven. *Mahā Moggallāna* reflected the arising of the seven factors of enlightenment in him and the seven factors of enlightenment as the great teachings in *sāsanā*. Therefore his affliction disappeared after his body and blood in the body was very cleaning well.<sup>43</sup>

There are texts and stories wherein it is related that ailments and major diseases have been cured by the mere listening to the recitation of these seven factors of enlightenment. But these ailments and diseases can be cured only when the listeners are fully aware of the meaning of these factors, and great and clear *saddhā*<sup>44</sup> (faith) arises in them.

When these seven factors of enlightenment are acquired in a balanced manner, the meditator can rest assured that there will not be deficiency in his mindfulness directed to the body (*kāyagatāsati*)<sup>45</sup>; will not be deficiency in his perception of impermanence and not-self nor in his mental and bodily energy (*vīriya*). Because his mind is set at rest in regard to these three factors (*sati, dhammavicaya, vīriya*), he experiences joy (*pīti*) in the knowledge that he can now perceive the light of *Nibbāna* which had never appeared to him in the without beginning past *saṃsāra*, not even in his dreams. Because of that joy and ease (*sukha*) of mind, his application to the *kammaṭṭhāna* objects becomes calm and steady (*passaddhi*), and equanimity (*upekkhā*) arises, which is free from the anxieties and efforts for mindfulness (*sati*), perception of *anicca* and *anattā* (*dhammavicaya*) and the necessity to rouse energy (*vīriya*).<sup>46</sup>

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<sup>42</sup> Bhikkhu Bodhi, (tr.), **The Connected Discourses of the Buddha**, Part-5, A New Translation of the Samyutta Nikāya, (USA, 2000), p,1581.

<sup>43</sup> Thapyaekan, Sayataw. **The Great Teaching of Satta Bojjhanga**, Burmese Script, (Yangon, Myanmar: 2005 (2<sup>nd</sup>)), p.189.

<sup>44</sup> A.III.42.

<sup>45</sup> M.III.88.

<sup>46</sup> Venerable Ledi Sayādaw, **The Requisites of Enlightenment (Bodhipakkhiya Dīpanī)**, tr. by Sein Nyo Tun, (Buddhist Publication Society, Kandy, Sri Lanka:1971). p.64.

In this *sutta*, the researcher believes the respect of Ven. *Mahā Moggallāna* on the Enlightened One. Ven. *Mahā Moggallāna* had received all these personal instructions of the Enlightened One and he was the chief disciple of the Enlightened One. He respected his great teacher, the Enlightened One, deeply, so it cannot be deny that he listened to the utterance of his great teacher and he obeyed to reflect the seven factors of enlightenment according to the instruction of his great teacher. Therefore if someone wants to recite the *Bojjhaṅga sutta*, he needs to recite the *Bojjhaṅga sutta* respectfully and he needs to understand the meaning of the seven factors of enlightenment.

### 2.1.3 *Mahācunda Thera Bojjhaṅga Pāṇha*

There is one *sutta* named *Mahācunda Thera Bojjhaṅga sutta*<sup>47</sup> in *Bojjhaṅga Saṅgīyutta*, *Saṅgīyutta Nikāya* about the Enlightened One himself. The Enlightened One was dwelling at *Rājagaha* in the bamboo grove, the Squirrel Sanctuary. On that occasion the Enlightened One Himself was sick, was afflicted and gravely ill. Then the Venerable *Mahācunda* approached the Enlightened One, paid homage to Him, and sat down to one side. The Enlightened One then said to the Venerable *Mahācunda* to recite the factors of enlightenment. These seven factors of enlightenment have been rightly expounded by the Blessed One and when developed and cultivated, they lead to direct knowledge, lead to enlightenment and tend to *Nibbāna*.

These seven factors are:

1. Mindfulness (*sati*)
2. Investigation of the Dhamma (*dhammavicaya*)
3. Energy (*vīriya*)
4. Rapture (*pīti*)
5. Calm or Tranquillity (*passaddhi*)
6. Concentration (*samādhi*) and
7. Equanimity (*upekkhā*)<sup>48</sup> well expounded by him, cultivated and fully developed by him. These factors conduced to perfect knowledge, to full realization of the Four Noble Truths and lead to *Nibbāna*.

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<sup>47</sup> S.V-81

<sup>48</sup> Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhammā**, (Buddhist Publication Society, Sri Lanka, 2000), p.281.

The Enlightened One said that they are factors of enlightenment. This is what the Venerable *Mahācunda* said. The Teacher approved. And the Enlightened One recovered from that illness. In such a way the Enlightened One was cured of his illness.<sup>49</sup>

Similarity, when the Venerable *Mahācunda* recited the seven factors of enlightenment, the Enlightened One reflected the arising of the seven factors of enlightenment in him and reflected the seven factors of enlightenment as the great teachings in *sāsanā*. Therefore his affliction disappeared after his body and blood in the body was very cleaning well.<sup>50</sup>

Actually, herein a meditator cultivates the seven steps towards enlightenment that begins with Mindfulness (*sati*), which can only be achieved through solitude (*viveka*), dispassion (*virāga*), and discontinuance (*nirodha*) ending in liberation (*vossagga*).<sup>51</sup>

But it is very obvious that by taking the Enlightened One's medicine of the *Bojjhaṅgas*, a meditator can not only escape the danger of the lower realms, but also he can overcome his mental affliction and physical suffering. He can attain almost complete peace. Finally, he can be freed from all kinds of sufferings and achieve the final goal of liberation step by step.<sup>52</sup>

Of course, all these Seven Factors of Enlightenment work together, although for different people some of them may predominate more than others. Someone who worries a lot may need to work on even-mindedness, on not being so caught up with the different states of mind that arise and with trying to sort them all out. Even-mindedness is a

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<sup>49</sup> Bhikkhu, Bodhi, (trs.), **The Connected Discourses of the Buddha**, Part-5, A New Translation of the Samyutta Nikāya, (USA, 2000). p.1582.

<sup>50</sup> Thapyaekan, Sayataw, **The Great Teaching of Satta Bojjhanga**, (Burmese Script, Yangon, Myanmar, 2005 (2<sup>nd</sup>)). p.189.

<sup>51</sup> Ven. Dr. Madawela Punnaji Maha Thera, **ARIYAMAGGA BHAVANA (The sublime eightfold way)**, (Malaysia, 2011). p.28.

<sup>52</sup> Chanmyay, Myaing Sayadaw, **The Bojjhaṅga: Medicine That Makes All Diseases Disappear**, tr. by Ven. Ariya Ñāṇāṅī, (Kuala Lumpur, Malaysia, 2008), p.35.

valuable principle, which becomes a powerful quality supporting increasingly deeper insight.<sup>53</sup>

The researcher minds this *sutta* because it is an experience of the Enlightened One Himself. When Ven. *Mahācunda* recited the seven factors of Enlightenment respectfully, the Enlightened One Himself listened to this *sutta* and deeply reflected the meaning of these factors of enlightenment. Here it is very important to reflect respectfully and deeply these seven factors of enlightenment.

#### 2.1.4 *Abhaya Sutta*

There is an another *sutta*, named *Abhaya sutta*<sup>54</sup>, in the *Bojjhaṅga Saṃyutta*, *Saṃyutta Nikāya* about the seven factors of enlightenment that the Enlightened One preached the prince *Abhaya* who was a disciple of *Purāṇakassapa*<sup>55</sup>, the one of six contemporary religious teachers at the time of the Enlightened One. While the Enlightened One was dwelling at *Rajagaha* on the mountain Vulture Peak, Prince *Abhaya* approached the Enlightened One, paid homage to him and sat down to one side.

Prince *Abhaya* asked the opinion of the Enlightened One about the doctrine of *Purāṇakassapa* that there is no cause or condition for lack of knowledge and vision; lack of knowledge and vision is without cause or condition. There is no cause or condition for knowledge and vision; knowledge and vision are without cause or condition.

The Enlightened One said that there is a cause and condition for lack of knowledge and vision; lack of knowledge and vision is with cause and condition. There is a cause and condition for knowledge and vision; knowledge and vision are with cause and condition. When the Enlightened One answered like this, the prince *Abhaya* would like to know about a cause and condition for lack of knowledge and vision.

So the Enlightened One expounded in detail that if someone dwells with a mind attached by sensual desire and a mind overwhelmed by sensual desire, he cannot know and see a cause and condition for lack

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<sup>53</sup> Ajahn Thiradhammo, **Contemplations on the Seven Factors of Awakening**, (Aruna Publications, UK, 2012), p.125.

<sup>54</sup> S.V.122

<sup>55</sup> D.I.47.

of knowledge and vision. He cannot search the way of escape from arisen sensual desire and it is really that lack of knowledge and vision is with cause and condition.

Again if someone dwells with a mind attached by ill will, sloth and torpor, restlessness and remorse, doubt, and a mind overwhelmed by ill will, sloth and torpor, restlessness and remorse, doubt, he cannot know and see a cause and condition for lack of knowledge and vision. He cannot search the way of escape from arisen ill will, sloth and torpor, restlessness and remorse, doubt, and it is really that lack of knowledge and vision is with cause and condition.

These are five hindrances (*Nīvaraṇas*) that forbid the way leading to perfect knowledge. They are;

- (1) sensual desire- *Kāmacchanda Nīvaraṇa*
- (2) ill will- *Byāpāda Nīvaraṇa*
- (3) sloth and torpor- *Thina-middha Nīvaraṇa*
- (4) restlessness and remorse- *Uddhacca-kukkucca Nīvaraṇa* and
- (5) doubt- *Nīvaraṇa- Vicikicchā Nīvaraṇa*<sup>56</sup>

The Enlightened One expounded that if someone overcomes these five hindrances, he can know and see the things as they really are. Then the prince *Abhaya* would like to know that what is the cause and condition for knowledge and vision? How is it that knowledge and vision are with cause and condition? So when he asked the Enlightened One about this, the Enlightened One explained continuously.

A *bhikkhu* develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release. With a mind that has developed the enlightenment factor of mindfulness he knows and sees things as they really are. This is a cause for knowledge and vision. In this way it is that knowledge and vision are with cause and condition.

Similarly, a *bhikkhu* develops the enlightenment factor of Investigation of the *Dhamma* (*dhammavicaya*), Energy (*vīriya*), Rapture (*pīti*), Calm or Tranquillity (*passaddhi*), Concentration (*samādhi*) and Equanimity (*upekkhā*), which are based upon seclusion, dispassion, and cessation, maturing in release. With a mind that has developed the

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<sup>56</sup> S.V.93.



enlightenment factor of Investigation of the Dhamma (*dhammavicaya*), Energy (*vīriya*), Rapture (*pīti*), Calm or Tranquillity (*passaddhi*), Concentration (*samādhi*) and Equanimity (*upekkhā*), he knows and sees things as they really are. These are the causes for knowledge and vision. These are the factors of Enlightenment.

The prince *Abhaya* was very satisfied the explanation of the Enlightened One. He understood that someone who possesses a single factor of enlightenment would know and see things as they really are, not to speak of one who possesses the seven factors of enlightenment. He said gladly that the bodily fatigue and the mental fatigue that he experienced from climbing Mount Vulture Peak have subsided. He has made the breakthrough to the *Dhamma*.<sup>57</sup>

In the same way, the Enlightened One isn't concerned as to whether all the cosmos or half of it or a third of it led to release by means of his teachings. But he does know this: all those who have been led, are being led, or will be led to release from the cosmos have done so, are doing so, or will do so after having abandoned the five hindrances, those defilements of awareness that weaken discernment, having well established their minds and having developed, as they have come to be the seven factors for Enlightenment.<sup>58</sup>

The researcher understood the five hindrances as the destruction that prevent the seven factors of enlightenment and understood the seven factors of enlightenment as the teachings that cleanse the five hindrances. These hindrances prevent the way leading to the purification of mind and the way leading to the final liberation. Than the seven factors of enlightenment lead to the purification of mind and also incline to the final liberation and tend to *Nibbāna*. Actually these seven factors are the way of escape from arisen all five hindrances.

### 2.1.5 *Sīgārava Sutta*

In the *Mahāvagga Saṃyutta* of *Suttanta Piṇaka*, there is also one another *sutta*, *Sīgārava sutta*, about the seven factors of enlightenment.<sup>59</sup> While the Enlightened One was dwelling at *Jetavana*

<sup>57</sup> Thapyaekan Sayataw, **The Great Teaching of Satta Bojjhanga**, Burmese Script, (Yangon, Myanmar, 2005 (2<sup>nd</sup>)), pp.28-32.

<sup>58</sup> Thanissaro Bhikkhu, **The Wings to Awakening**, (1996), p.155.

<sup>59</sup> S.V.121.

monastery in *Sāvatti*, the brahmin *Siigārava* approached the Enlightened One and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Enlightened One for his unclear question.

He would like to know what is the cause and reason why sometimes even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited. And he would like to know also what is the cause and reason why sometimes those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

The Enlightened One answered clearly that when someone dwells with a mind obsessed by the five hindrances, overwhelmed by the five hindrances, and he does not understand as it really is, the escape from arisen the five hindrances, on that occasion he does not know and see as it really is one's own good, or the good of others, or the good of both. Then even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited. The Enlightened One explained with examples that there is a bowl of water mixed with varnish, turmeric, blue dye, or crimson dye. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is.

There is a bowl of water being heated over a fire, bubbling and boiling. There is a bowl of water covered over with water plants and algae. There is a bowl of water stirred by the wind, rippling, swirling, churned into wavelets. There is a bowl of water that is turbid, unsettled, muddy, placed in the dark. If a man with good sight were to examine his own facial reflection in it, he would neither know nor see it as it really is.

Similarly when someone dwells with a mind obsessed by the five hindrances, on that occasion even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited. This is the cause and reason why even those hymns that have been recited over a long period do not recur to the mind, let alone those that have not been recited.

When someone dwells with a mind that is not attached by the five hindrances, not overwhelmed by the five hindrances, and he understands as it really is the escape from arisen the five hindrances, on that occasion

he knows and sees as it really is one's own good, and the good of others, and the good of both. Then even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited.

There is a bowl of water not mixed with varnish, turmeric, blue dye, or crimson dye. There is a bowl of water not heated over a fire, not bubbling, not boiling. There is a bowl of water not covered over with water plants and algae. There is a bowl of water not stirred by the wind, without ripples, without swirls, not churned into wavelets. There is a bowl of water that is clear, serene, limpid, set out in the light. If a man with good sight were to examine his own facial reflection in it, he would know and see it as it really is.

Similarly when someone dwells with a mind that is not attached by the five hindrances and he understands as it really is the escape from arisen the five hindrances, on that occasion even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited. This is the cause and reason why even those hymns that have not been recited over a long period recur to the mind, let alone those that have been recited. These seven factors of enlightenment are non-obstructions, non-hindrances, non-corruptions of the mind; when these factors are developed and cultivated they lead to the realization of the fruit of true knowledge and liberation.

According to the above teachings, if someone is attached by the five hindrances, he cannot recognize the subjects that he studies and he has not knowledge to learn some literatures. And he forgets easily all subjects that he studied. So these are unbeneficial hindrances. The seven factors of enlightenment are the teachings that can escape from arisen by these five hindrances. If someone cultivates and develops the seven factors of enlightenment, the five hindrances have not arisen in him and mindfulness, wisdom and concentration will arise in him step by step and also it is easier to learn everything.<sup>60</sup>

In this *sutta*, the researcher accepts easily that the seven factors of enlightenment are the causes of the knowledge in both sides: mundane and supramundane. The teachings of the Enlightened One are advanced theories from the time of the Enlightened One to date.

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<sup>60</sup> Thapyaekan, Sayataw, **The Great Teaching of Satta Bojjhanga** (Burmese Script), (Yangon, Myanmar, 2005 (2<sup>nd</sup>)). p.36.

### 2.1.6 *Nandakovāda Sutta*

Again, about the seven factors of enlightenment there is one *sutta*, named *Nandakovāda sutta*, in the *Saëāyatanavagga*, *Majjhima Nikāya*.<sup>61</sup> This discourse was given by the Venerable *Nandaka* to five hundred *bhikkhānis* in the presence of the Buddha one full moon night. He dealt with the twelve categories of internal and external sense bases, the six types of consciousness, their impermanent nature and how to practice the seven factors of enlightenment. He won the approval of the Buddha for his lucid exposition of the *Dhamma*.

While the Enlightened One was staying near *Sāvatti*, at *Jeta's* Grove, *Anāthapiḍḍika's* monastery. Then *Mahāpajāpati Gotamī*<sup>62</sup>, together with about five hundred other *bhikkhānī*, went to the Enlightened One and, on arrival, having bowed down to him, stood to one side. As she was standing there she said to him to exhort *bhikkhānīs*, to instruct *bhikkhānīs* and to give *bhikkhānīs* a talk on *Dhamma*.

At that time the elder monks were taking turns in exhorting *bhikkhānīs*. The Enlightened One asked Venerable *Nandaka* to preach a sermon to the community of *bhikkhānīs*. At first he was reluctant, but finally agreed. The Enlightened One praised him as foremost among monks in his exhortation of *bhikkhānīs*.

Then, in the early morning, having put on his robes and carrying his bowl and outer robe, he went into *Rājagaha* for alms. After his meal, on returning from his alms round, he went with a companion to *Rajaka* Park. *Bhikkhānīs* saw him coming from afar and, on seeing him, arranged a seat and set out water for his feet. *Ven.Nandaka* sat down on the

arranged seat and washed his feet. *Bhikkhānīs* bowed down to him and sat to one side. Venerable *Nandaka* said to them to discuss the doctrine with questions and answers. Then he asked them that whether the eye, ear, nose, tongue, body and intellect are constant or inconstant. All of

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<sup>61</sup> M.III.270.

<sup>62</sup> A.IV.280.

*bhikkhānīs* answered that they are inconstant. Again he asked that whether they are easeful or stressful. They answered they are stressful. And when he asked are they fitting to regard what are inconstant, stressful, subject to change as this is one's, this is oneself, this is what one is, they answered they are not. These are because one has already seen them well as they really are, with right discernment, that these six internal media are inconstant. He said that it is right.

Again he asked that whether the forms, sounds, aromas, flavors, tactile sensations and ideas are constant or inconstant, easeful or stressful. All of *bhikkhānīs* answered that they are inconstant and stressful. And when he asked that is it fitting to regard what is inconstant, stressful, subject to change as this is one's, this is oneself, this is what one is, they answered it is not because one has already seen it well as it actually is, with right discernment, that these six external media are also inconstant.

Again he asked that whether the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and intellect consciousness are constant or inconstant, easeful or stressful. All of *bhikkhānīs* answered that they are inconstant and stressful. And when he asked that is it fitting to regard what is inconstant, stressful, subject to change as this is one's, this is oneself, this is what one is, they answered it is not because one has already seen it well as it actually is, with right discernment, that these six external media are also inconstant. Venerable *Nandaka* explained in detail with three similes: a simile of burning oil lamp, a simile of the root of a big tree and a simile of a skillful butcher.

Just as when the oil in a burning oil lamp is inconstant and subject to change, its wick is inconstant and subject to change, its flame is inconstant and subject to change, its light is inconstant and subject to change. If someone were to say that the oil in that burning oil lamp is inconstant and subject to change, its wick is inconstant and subject to change, its flame is inconstant and subject to change, but as for its light, that is constant, everlasting, eternal, and not subject to change, would he be speaking rightly? That is not right because the oil in that burning oil lamp is inconstant and subject to change, its wick is inconstant and subject to change, its flame is inconstant and subject to change, so how much more should its light be inconstant and subject to change.

Just as when the root of a great, standing tree, possessed of heartwood, is inconstant and subject to change, its trunk is inconstant and subject to change, its branches and foliage are inconstant and subject to change, its shadow is inconstant and subject to change. If someone were to say that the root of that great, standing tree, possessed of heartwood, is inconstant and subject to change, its trunk is inconstant and subject to change, its branches and foliage are inconstant and subject to change, but as for its shadow, that is constant, everlasting, eternal, and not subject to change, would he be speaking rightly? It is not right because the root of that great, standing tree, possessed of heartwood, is inconstant and subject to change, its trunk is inconstant and subject to change, its branches and foliage are inconstant and subject to change, so how much more should its shadow be inconstant and subject to change.

In the same way if someone were to say these six external media are inconstant, but what he experience based on the six internal media, pleasure, pain, or neither pleasure nor pain, that is constant, everlasting, eternal, and not subject to change': would he be speaking rightly? It is not right because each feeling arise dependent on its corresponding condition. With the cessation of its corresponding condition, it ceases.

Just as if a skilled butcher or butcher's apprentice, having killed a cow were to carve it up with a sharp carving knife so that, without damaging the substance of the inner flesh, without damaging the substance of the outer hide, he would cut, sever, and detach only the skin muscles, connective tissues, and attachments in between. Having cut, severed, and detached the outer skin, and then covering the cow again with that very skin, if he were to say that the cow was joined to the skin just as it had been, would he be speaking rightly? It is not right because if the skilled butcher or butcher's apprentice, having killed a cow, were to cut, sever, and detach only the skin muscles, connective tissues, and attachments in between; and having covered the cow again with that very skin, then no matter how much he might say that the cow was joined to the skin just as it had been, the cow would still be disjoined from the skin.

In this simile the substance of the inner flesh stands for the six internal media; the substance of the outer hide, for the six external media. The skin muscles, connective tissues, and attachments in between stand for passion and delight. And the sharp knife stands for noble discernment, the noble discernment that cuts, severs, and detaches the defilements, fetters, and bonds in between.

Finally, he expounded that there are these seven factors for awakening through whose development and pursuit a monk enters and remains in the fermentation-free, awareness-release and discernment-release, having directly known and realized them for him right in the here and now. On the first day the *Bhikkhunīs* became stream enterers (*sotāpanna*) and on the second five hundred nuns attained arahantship. Many of the nuns are said to have been young *Sākiya* women who entered the order with the Buddha's aunt, *Mahā Pajāpati Gotamī*.<sup>63</sup>

Here *Nandaka* was born into a wealthy merchant family of the city of *Sāvatti*. He asked for ordination after hearing the Enlightened One preach the *Dhamma* and this was granted. Some sources say that he was formally ordained at the ceremony for dedication of the *Jetavana* monastery. He developed insight meditation and soon attained arahantship.

There are also other stories that relate to his skill in preaching. Once when he was preaching to the monks in the waiting hall of the *Jetavana* monastery, the Enlightened One was attracted by the sound of his voice which is said to have been very pleasing. On arriving, the Enlightened One found that the door was locked, so waited outside not wanting to interrupt his sermon. When he eventually knocked on the door, venerable *Nandaka* expressed his regret for keeping him waiting. The Enlightened One praised the sermon and said the preaching of such sermons was the duty of all pious monks.<sup>64</sup>

In this *sutta*, similarly the researcher understands the impermanence of all things and the importance of the seven factors of enlightenment. Actually these factors are the causes of deliverance from defilements, the causes of cessation of all sufferings and the cause of the way to final goal (*Nibbāna*).

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<sup>63</sup> Ñāṇāmolī Bhikkhu, Bodhi, Bhikkhu: (trs.), **The Middle Length Discourses of The Buddha, A Translation of the Majjhima Nikāya**, (Kandy, Sri Lanka. BPS, 1995). p.1120.

<sup>64</sup> Editor Phrakru Samu Lom, **BUDDHISM HANDBOOK (Intermediate Level)**, (Atammayatarama Buddhist Monastery, London, 2012). p.74.

**Chart 1 Showing the Various Context of Bojjhaïga Sutta**

	<i>suttas</i>	summary of <i>suttas</i>	7 factors	hi ndrance	w isdom	imperm anence
	<i>Mahāka ssapa Thera Bojjhaïga sutta</i>	While the Enlightened One recited this <i>sutta</i> , <i>Mahākassapathera's</i> disease disappeared because he reflected these seven factors deeply.		–	–	–
	<i>Mahām oggalāna Thera Bojjhaïga sutta</i>	While the Enlightened One recited this <i>sutta</i> , <i>Mahāmoggalānathera's</i> disease disappeared because he reflected these seven factors deeply.		–	–	–
	<i>Mahācu nda Thera Bojjhaïga sutta</i>	While <i>Mahācundathera</i> recited this <i>sutta</i> , the Enlightened One's disease disappeared because He reflected these seven factors deeply.		–	–	–
	<i>Abhaya Sutta</i>	The Enlightened One expounded the seven factors of enlightenment as the cause of deliverance from hindrances ( <i>ōivarana</i> ) to the prince	–		–	–



		<i>Abhaya.</i>				
	<i>Sīgāra va sutta</i>	The Enlightened One preached the seven factors of enlightenment as the cause of wisdom and the cause of purification of the mind to <i>Sīgārava</i> Brahmin.	—	—		—
	<i>Nandak ovāda sutta</i>	Nandaka Thera expounded five hundred bhikkhānīs the impermanence of all things and these seven factors as the cessation from all defilements.	—	—	—	

## 2.2 Origin of the *Bojjhanga Sutta*

Here when the *Bojjhaṅga suttas* are studied, the reason of the *Bojjhaṅga suttas* and the history of *Bojjhaṅga suttas* should be study and also the reason of the seven factors of enlightenment. What are the disturbances of the seven factors of enlightenment in the original *Bojjhaṅga suttas*? What are the nutriments of these disturbances that hinder the seven factors of enlightenment?

After that in the *Bojjhaṅga sutta* it needs to present onwards how the commentary states the *Bojjhaṅga sutta*, how the other modern scholar states when the *Bojjhaṅga sutta* is resided as medicine and how in the *Pāṭi* canon, the Enlightened One expounded the *Bojjhaṅga sutta*.

### 2.2.1 The Reason of the *Bojjhanga Sutta*

Buddhism is the teaching of enlightenment. Someone, who is keen on attaining enlightenment, should first know clearly the hindrances that block the path to enlightenment.

Life, according to the right understanding of a Buddha, is suffering; and that suffering is based on ignorance or *avijja*<sup>65</sup>. Ignorance is the experiencing of that which is unworthy of experiencing namely evil. Further, it is the non-perception of the conglomerate nature of the aggregates; non-perception of sense-organ and object in their respective and objective natures; non-perception of the emptiness or the relativity of the elements; non-perception of the dominant nature of the sense-controlling faculties; non-perception of the infallibility of the Four Noble Truths. And the five hindrances (*pañca nivaranāni*)<sup>66</sup> are the nutriment of this ignorance. They are called hindrances because they completely obstruct. They hinder the understanding of the way to release from suffering. These five hindrances are: sensuality (*kāmacchanda*), ill-will (*vyāpāda*), obduracy of mind and mental factors (*thinamiddha*), restlessness and flurry (*uddhacca-kukkucca*), and doubt (*vicikicchā*).<sup>67</sup>

And what is the nutriment of these hindrances? They are the three evil modes of life (*tīḍiduccaritāni*)<sup>68</sup>, bodily, vocal, and mental wrongdoing. This threefold nutriment is in turn nourished by non-restraint of the senses (*indriya asaṅvaro*), which is explained by the commentator as the admittance of lust and hate into the six sense-organs of eye, ear, nose, tongue, body, and mind.

The nutriment of non-restraint is shown to be lack of mindfulness and of complete awareness (*asati asampajañña*). In the context of nutriment, the drifting away of the object (*dhamma*), the lapsing, from the mind, of the knowledge of the *lakkhanās* or characteristics of existence

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<sup>65</sup> S.V.1.

<sup>66</sup> A.IV.457.

<sup>67</sup> Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhammā**, (Buddhist Publication Society, Sri Lanka, 2000), p.267.

<sup>68</sup> M.I.414.

(impermanence, suffering and non-self), and forgetfulness of the true nature of things, is the reason for non-restraint. It is when one does not bear in mind the transience and the other characteristics of things that one allows oneself all kinds of liberties in speech and deed, and gives rein to full thought imagery of an unskillful kind. Lack of complete awareness is lack of these four: complete awareness of purpose (*sattha sampajañña*), of suitability (*sappāya sampajañña*), of resort (*gocara sampajañña*), and of non-delusion (*asammoha sampajañña*). When one does a thing without a right purpose; when one looks at things or does actions which do not help the growth of the good; when one does things inimical to improvement; when one forgets the *dhamma*, which is the true resort of one who strives; when one unknowingly lays hold of things, believing them to be pleasant, beautiful, permanent, and substantial — when one behaves thus, then too non-restraint is nourished.<sup>69</sup>

And below this lack of mindfulness and complete awareness lies unsystematic reflection (*ayoniso manasikāra*)<sup>70</sup>. The books say unsystematic reflection is reflection that is off the right course; that is, taking the impermanent as permanent, the painful as pleasure, the soulless as a soul, bad as good. The constant rolling-on that is *samsāra*, is rooted in unsystematic thinking. When unsystematic thinking increases it fulfils two things: nescience and lust for becoming. Ignorance being present, the origination of the entire mass of suffering comes to be. Thus a person who is a shallow thinker, like a ship drifting at the wind's will, like a herd of cattle swept into the whirl pools of a river, like an ox yoked to a wheel-contraption, goes on revolving in the cycle of existence, *samsāra*.

And it is said that imperfect confidence (*assaddhiyam*) in the *Buddha*, the *Dhamma*, and the *Saṅgha* is the condition that develops unsystematic reflection; and imperfect confidence is due to non-hearing of the True Law, the *dhamma* (*asaddhamma savanaḍ*). Finally, one does not hear the *dhamma* through lack of contact with the wise, through not consorting with the good (*asappurisa sansevo*).

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<sup>69</sup> Payadassi Thera, **The Seven Factors of Enlightenment, Satta Bojjhanga**, (Kandy, Sri Lanka: BPS, 1960, 1980), p.10.

<sup>70</sup> S.I.203.

Thus, want of *kalyanamittatā*<sup>71</sup>, good friendship, appears to be the basic reason for the ills of the world. And conversely, the basis and nutriment of all good is shown to be good friendship. That furnishes one with the food of the sublime *dhamma*, which in turn produces confidence in the Triple Gem (*tiratana*): the Buddha, *Dhamma*, and the *Saṅgha*. When one has confidence in the Triple Gem there come into existence profound or systematic thinking, mindfulness and complete awareness, restraint of the senses, the three good modes of life, the four arising of mindfulness, the seven factors of enlightenment and deliverance through wisdom, one after another, in due order.<sup>72</sup>

In the *Bodhipakkhiya Dīpanī*, Venerable Ledi Sayataw stated with a simile of birds that birds are first delivered from their mothers' wombs in the form of eggs. By breaking through the shells, they are delivered for a second time. Finally, when they become fully fledged with feathers and wings, they are delivered from their nests and can fly wherever they please. Similarly in the case of meditators, they are first delivered from the distractions of mind which have accompanied them throughout the cycle of rebirth (*saṃsāra*), successfully setting up mindfulness body contemplation or by accomplishing the work of tranquility meditation. Secondly, when they attain insight (*vipassanā*) into body, mind, aggregates (*rūpa, nāma, khandhā*) etc., they are free from coarse forms of ignorance. Finally, when the seven factors of enlightenment (*bojjhaṅga*), develop and mature, they become fully fledged by attaining the knowledge of the supra-mundane path (*lokuttara-magga-nāṇa*) called *sambodhi*, and thus they are delivered from the state of worldlings (*puṭhujjana*), attaining the state of *ariya*, i.e., of the supra-mundane (*lokuttarā*) or Nibbāna.<sup>73</sup>

Here, the researcher would like to understand the obstructions of the seven factors of enlightenment. If these factors are the cause of deliverance from all defilements, we need to know the cause of arising of

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<sup>71</sup> A.IV.31.

<sup>72</sup> Payadassi Thera, **The Seven Factors of Enlightenment, Satta Bojjhanga**, (Kandy, Sri Lanka, BPS, 1960, 1980, pp.11,12.

<sup>73</sup> Venerable Ledi Sayādaw, **The Requisites of Enlightenment (Bodhipakkhiya Dīpanī)**, tr, by Sein Nyo Tun, (Buddhist Publication Society, Kandy, Sri Lanka, 1971), p.63.

defilements. So the researcher presents the reason of obstructions step by step.

### 2.2.2 The Story of the *Bojjhaṅga sutta*

In the origin of *Bojjhaṅga sutta paritta*, the commentary stated that having known by way of experience the seven kinds of *Dhamma* called Factors of Enlightenment which destroy all sufferings of beings who wander through this *samsāra* (round of rebirths) and which defeat the army of *Māra*, the Evil One, these excellent persons were liberated from the three kinds of existence. They have reached *Nibbāna* where there is no rebirth, ageing, disease, death and danger.<sup>74</sup>

What is amazing is that by taking the medicine of the *Bojjhaṅga*, every part of the body and mind is recovered through this treatment, not only the physical sickness that is changed during ordinary treatment. This is the most assuring and most trustworthy treatment of all. When taking the medicine of the *bojjhaṅgas*, it is essential to take the medicine for a long time until the factors of delight and calm become very strong and powerful.<sup>75</sup>

The *Tipiṅka*, the Buddhist canon, is replete with references to the factors of enlightenment expounded by the Enlightened One on different occasion under different circumstances. In the Book of The Connected Discourses of the Buddha, we find a special section under the title of *Bojjhaṅga Sāyutta* wherein the Buddha discourses on the *bojjhaṅgas* in diverse ways. In this section we read a series of three discourses or sermons recited by Buddhists since the time of the Buddha as a protection (*paritta*) against pain, disease, and adversity.<sup>76</sup>

In the *Satipaṅhāna Sutta*<sup>77</sup> the Enlightened One instructed that when the enlightenment factor of mindfulness is present, he knows it is present. When the enlightenment factor of mindfulness is absent, he knows it is absent. He knows how the un-arisen mindfulness

<sup>74</sup> Sayadaw U Silānanda, **PARITTA PĀḶI PROTECTIVE VERSES**, (USA,1998), p.39.

<sup>75</sup> Chanmyay Myaing Sayadaw, **The Bojjhaṅga: Medicine That Makes All Diseases Disappear**, (Translated from Burmese by Ven. Ariya Ñānāṭī), (Kuala Lumpur, Malaysia, 2008). p.10.

<sup>76</sup> Payadassi Thera, **The Seven Factors of Enlightenment, Satta Bojjhanga**, (Kandy, Sri Lanka, BPS, 1960, 1980). p.4.

<sup>77</sup> M.I.55.

enlightenment factor comes to be, he knows how the un-arisen mindfulness factor of enlightenment comes to complete development. The same is said with regards to the other six enlightenment factors.<sup>78</sup>

### 2.3 Concluding Remarks

As mentioned above, in the three discourses of *Sāiyutta Nikāya* these suttas were recited by the Enlightened One and the elder monk as a protection (*paritta*) against pain, disease, and adversity. But they recovered from their diseases because they reflected the seven factors of enlightenment.

In other *suttas*, *Bojjhaṅgas* are the causes of the arising of enlightenment. They can remove the five hindrances which hinder the arising of enlightenment. Actually if a monk reflects the seven factors of enlightenment, but also he leads to *Nibbāna* not only he protects pain, disease, and adversity.

Therefore, when Buddhists recite *Bojjhaṅga sutta* as a protection (*paritta*) against pain, disease, and adversity, at that time they should contemplate the seven factors of enlightenment respectfully. If so they can protect pain, disease, and adversity and they can achieve the perfect knowledge step by step. This matter will be analyzed in further detail in the Chapter IV.

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<sup>78</sup> Venerable Sujīva, *The Tree of Wisdom (The River of No Return)*, (Malaysia, 2009), p.171.

## Chapter III

### **The concept of the seven factors of enlightenment in *Bojjhaṅga sutta* in Theravāra Buddhist Scriptures**

In this chapter, the researcher presents the concept of the seven factors of enlightenment in *Pāli* canon and the commentaries. When we study about the seven factors of enlightenment, firstly we need to understand the meanings of these factors. So the researcher presents the meanings of these factors including in the *Pāli* canon, the commentaries, the *Pāli* dictionaries and encyclopedias, and many books of modern scholars. Secondly, in order to understand clearly about the seven factors of enlightenment the researcher continues to present the types of each factor. There are the characteristics, the functions, the manifestations and the proximate causes of each factor. Thirdly, if we study about these factors, we need to know about the related doctrines of these factors. So the researcher presents about some related doctrines, that is, thirty seven *Bodhipakkhiyadhamma*, *Dhammānupassanāsatipaṅṅāna* and *Dasasaṅṅā*.

Therefore the researcher continues to present in this chapter together with the three topics: (1) meaning of the seven factors of enlightenment, (2) types of the seven factors of enlightenment and (3) doctrines relating to the seven factors of enlightenment.

#### **3.1 Meaning of the Seven Factors of Enlightenment**

In this section, the researcher presents the meanings of these factors including in the *Pāli* canon, the commentaries, the *Pāli* dictionary and encyclopedia, and many books of modern Scholars. There are the meanings of each factor respectively in the seven factors of enlightenment.

### 3.1.1 Meaning in *Pāli* Canon and Commentaries

The word "*Bojjhaṅga*" means enlightenment factor.<sup>79</sup> *Sattabojjhaṅga* means the seven factors of enlightenment. The Enlightened One said in *Saṅgīyutta Nikāya* that the seven factors of enlightenment conduce to enlightenment that is why they are so called.<sup>80</sup>

The first factor of enlightenment, *sati* means mindfulness.<sup>81</sup> In the commentary, by this *dhamma*, they remember the object, or one remembers the object, or the mere remembering of the object, this is called mindfulness (*Sati*).<sup>82</sup> The second factor of enlightenment is Investigation of the Dhamma (*dhammavicaya*)<sup>83</sup>. It is also called as wisdom mental factor (*Paññindye cetasika*). In the commentary, this means that one understands everything clearly.<sup>84</sup> The third factor of enlightenment is *vīriya*<sup>85</sup> and it is also called as energy.<sup>86</sup> In the commentary, the commentator stated energy that is brave person, the action of brave person and the energetic deed with right way (*Vīrassa bhāvo vīriyaṃ, Vīrānaṃ kammaṃ vīriyaṃ, Vidhinā nayena upāyena īrayitabbāṃ pavattayitabbanti vīriyaṃ*).<sup>87</sup> The fourth factor of enlightenment is *pīti*<sup>88</sup> and it means rapture, zest and joy<sup>89</sup>. In the commentary, the commentator said rapture: (*Piḍāyatīti Pīti*)<sup>90</sup>. Rapture is literally that which satisfies and develops and *Pīti* means zest.<sup>91</sup>

The fifth factor of enlightenment is Calm or Tranquility (*passaddhi*)<sup>92</sup> and it is divided into two mental factors: tranquility of the body (*kāyapassaddhi*) and tranquility of mind (*cittapassaddhi*).

<sup>79</sup> M.II.12.

<sup>80</sup> S.V.72.

<sup>81</sup> D.II.313.

<sup>82</sup> Maung Tin, M.A.(tr), **THE EXPOSITOR (ATTHASĀLINā)**, Vol.1, (Pāli Text Society, London, 1920), p.159.

<sup>83</sup> S.V.79.

<sup>84</sup> Maung Tin, M.A.(tr), **THE EXPOSITOR (ATTHASĀLINā)**, Vol.1, (Pāli Text Society, London, 1920), p.161.

<sup>85</sup> S.V.81.

<sup>86</sup> S.II.28.

<sup>87</sup> DhsA, p.163. (Burmese Language).

<sup>88</sup> S.V.81.

<sup>89</sup> S.IV.235.

<sup>90</sup> DhsA, p. 158. (Burmese Language).

<sup>91</sup> Maung Tin, M.A.(tr), **THE EXPOSITOR (ATTHASĀLINā)**, Vol.1, (Pāli Text Society, London, 1920), p.153.

<sup>92</sup> S.V.81.



(*Passambhanti etāyāti passaddhi*)<sup>93</sup> here tranquility means calm of defilements. The sixth factor of enlightenment is *samādhi*<sup>94</sup> and it is also called concentration.<sup>95</sup> (*ârammaõe cittay sammā ādhiyati ñāpetīti samādhi*)<sup>96</sup> here concentration means that state which sets and places the mind in the object.<sup>97</sup> Now the last factor of enlightenment is Equanimity (*Upekkhā*).<sup>98</sup> It means looking on, equanimity.<sup>99</sup> In the commentary, equanimity means that one lives indifferent, he looks on disinterestedly and he looks evenly, not taking any side.<sup>100</sup>

### 3.1.2 Meaning from Dictionaries and Encyclopedias

Here, *Bojjhaïga* is enlightenment factor.<sup>101</sup> *Bojjhaïga* is the seven factors of enlightenment. Because they lead to enlightenment, therefore they are called factors of enlightenment.<sup>102</sup> *Bojjhaïga* means a factor or constituent of knowledge or wisdom.<sup>103</sup>

The first *Saybojjhaïga*, *Sati* means mindfulness.<sup>104</sup> *Dhammavicayasaybojjhaïga* means investigation of the law as a factor of enlightenment and is one of the seven factors of enlightenment.<sup>105</sup> The third *Saybojjhaïga*, *Vīriya* derived from the *pāli* word *Vīra*. *Vīra* means

<sup>93</sup> DhsA, p.194. (Burmese Language).

<sup>94</sup> S.V.79.

<sup>95</sup> D.III.217.

<sup>96</sup> DhsA, p.165. (Burmese Language).

<sup>97</sup> Maung Tin, M.A.(trs), **THE EXPOSITOR (ATTHASÂLINä)**, Vol.1, (Pāli Text Society, London, 1920), p.161.

<sup>98</sup> S.V.81.

<sup>99</sup> Dhs.153.

<sup>100</sup> Maung Tin, M.A.(tr), **THE EXPOSITOR (ATTHASÂLINä)**, Vol.1, (London, Pāli Text Society, 1920), p.229.

<sup>101</sup> Bhikkhu Ñāõamoli, **A Pali-English Glossary of Buddhist Technical Terms**, (Kandy, Sri Lanka, Buddhist Publication Society, 1994), p.74.

<sup>102</sup> Ven. Nyanatiloka, **Buddhist Dictionary (A Manual of Buddhist Terms and Doctrines)**, (Kandy, Sri Lanka, Buddhist Publication Society, 2004), p.41.

<sup>103</sup> T. W. RHYS DAVIDS, **PALI-ENGLISH DICTIONARY**, (London, PTS, 1925), p.909.

<sup>104</sup> Bhikkhu Ñāõamoli, **A Pali-English Glossary of Buddhist Technical Terms**, (Kandy, Sri Lanka, Buddhist Publication Society, 1994), p.100.

<sup>98</sup> Ven. Nyanatiloka, **Buddhist Dictionary (A Manual of Buddhist Terms and Doctrines)**, (Kandy, Sri Lanka, Buddhist Publication Society, 2004), p.56.

manly, mighty, heroic, a hero.<sup>106</sup> The fourth *Saybojjhaiga*, *Pīti* means happiness, rapture, zest and joy<sup>107</sup>.

*Passaddhisaybojjhaiga*, means tranquility as a factor of enlightenment and consists in tranquility of mental factors (*kāyapassaddhi*) and tranquility of consciousness (*cittapassaddhi*).<sup>108</sup> The sixth *Saybojjhaiga*, *Samādhi* means concentration; a concentrated, self collection, intent state of mind and meditation, which, concomitant with right living, is a necessary condition to the attainment of higher wisdom and emancipation.<sup>109</sup> The last one, *Upekkhā* means looking on and equanimity.<sup>110</sup> It also means hedonic neutrality or indifference, zero point between joy and sorrow, disinterestedness, neutral feeling, equanimity.<sup>111</sup>

### 3.1.3 Meaning from Modern Scholars

There are many books written by modern scholars about the meaning of the seven factors of enlightenment. Here the mental factor “mindfulness” (*sati-cetasika*), called diversely *satipaṭṭhāna*, *satindriya*, *satibala*, *sammāsati*, *maggāṅga*, this is *sati-sambojjhaṅga*, the enlightenment factor “mindfulness.”<sup>112</sup> *Paññā* is wisdom or seeing things as they really are. Here it is called a faculty because it exercises predominance in comprehending things as they really are. In the *Abhidhammā*, the three terms wisdom (*paññā*), knowledge (*ñāṅga*) and non delusion (*amoha*) are used synonymously.<sup>113</sup> *Vīriya* is more or less

<sup>106</sup> T. W. RHYS DAVIDS, **PALI-ENGLISH DICTIONARY**, (London, PALI TEXT SOCIETY, 1925), p.714.

<sup>107</sup> Bhikkhu Ñāṅamoli, **A Pali-English Glossary of Buddhist Technical Terms**, (Kandy, Sri Lanka, Buddhist Publication Society, 1994), p.70.

<sup>108</sup> Ven. Nyanatiloka, **Buddhist Dictionary (A Manual of Buddhist Terms and Doctrines)**, (Kandy, Sri Lanka, Buddhist Publication Society, 2004), p.151.

<sup>109</sup> T. W. RHYS DAVIDS, **PALI-ENGLISH DICTIONARY**, (London, PALI TEXT SOCIETY, 1925), p.759.

<sup>110</sup> Bhikkhu Ñāṅamoli, **A Pali-English Glossary of Buddhist Technical Terms**, (Kandy, Sri Lanka, Buddhist Publication Society, 1994), p.29.

<sup>111</sup> T. W. RHYS DAVIDS, **PALI-ENGLISH DICTIONARY**, (London, PALI TEXT SOCIETY, 1925), p.170.

<sup>112</sup> Venerable Ledi Sayādaw, **The Requisites of Enlightenment (Bodhipakkhiya Dīpanī)**, tr. by Sein Nyo Tun, (Kandy, Sri Lanka, Buddhist Publication Society, 1971), p.63.

<sup>113</sup> Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhammā**, (Sri Lanka, Buddhist Publication Society, 2000), p.90.

equivalent to effort, energy, exertion, manliness or heroism. It may be defined as the state of being energetic or courageous.<sup>114</sup>

*Pīti* is the feeling of joy or satisfaction. It is not the actual experiencing of pleasure. It is just the mental factor of satisfaction, comparable to a thirsty man's state of mind when he hears or sees the availability of water. On seeing water he experiences *pīti*. On actually drinking water he experiences *sukkhavedanā* (pleasure). Such is the nature of *pīti*.<sup>115</sup> The process of becoming calm and tranquil in both body and mind when the mental distractions, reflections and thoughts abate, is called *passaddhi saṃbojjaṅga*, the enlightenment factor of tranquillity. It is the mental factor (*cetasika*) of tranquillity of body and of mind (*kāya-passaddhi, citta-passadhi*).<sup>116</sup>

Concentration is called as *ekaggatā cetasika* in the *Abhidhammattha Saṅgaha*. This is the unification of the mind on its object. Although this factor comes to prominence in the *jhānas*, where it functions as a *jhāna* factor, the *Abhidhammā* teaches that the germ of that capacity for mental unification is present in all types of consciousness, even the most rudimentary.<sup>117</sup> So *samādhisaṃbojjaṅga* commonly refers to a concentrated state of mind.<sup>118</sup>

When the work on the subject of meditation (*kammaṭṭhāna*) is not yet methodical or systematic, much effort has to be exercised both bodily and mentally. But when the work becomes methodical and systematic, one is freed from such effort. This freedom is called *tatramajjhataṭṭā cetasika*, the mental factor of equanimity. And this is *upekkhāsaṃbojjaṅga*, the enlightenment factor of equanimity.<sup>119</sup>

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<sup>114</sup> Dr. Mehm Tin Mon, *The Essence of Buddha Abhidhammā*, (Yangon, Myanmar, 2015(3<sup>rd</sup>)), p.67.

<sup>115</sup> Ashin Janakābhivaṃsa, *Abhidhammā in Daily Life*, tr. by U Ko Lay, (Mahāgandāyone Monastery, Mandalay, Myanmar, 1999(2<sup>nd</sup>)), p.132.

<sup>116</sup> Venerable Ledi Sayādaw, *The Requisites of Enlightenment (Bodhipakkhiya Dīpanī)*, tr. by Sein Nyo Tun, (Sri Lanka, Buddhist Publication Society, Kandy, 1971), p.63.

<sup>117</sup> Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhammā*, (Sri Lanka, Buddhist Publication Society, 2000), p.80.

<sup>118</sup> Chanmyay Myaing Sayadaw, *The Bojjhaṅgas: Medicine that Makes All Diseases Disappear*, tr. by Ven. Ariyañāṇī, (Kuala Lumpur, Malaysia, 2008), p.87.

<sup>119</sup> Venerable Ledi Sayādaw, *The Requisites of Enlightenment (Bodhipakkhiya Dīpanī)*, tr. by Sein Nyo Tun, (Kandy, Sri Lanka, Buddhist Publication Society, 1971), p.64.

*Upekkhā* is the state in the middle between compassion and sympathetic.<sup>120</sup>

When the researcher studies the meanings of the seven factors of enlightenment in *Pāli* cannon, commentaries, dictionaries and also books of modern scholars, they are the most important factors for enlightenment or perfect knowledge. Here the researcher believes that *bojjhaṅgas* is the Buddhist pain killer because they can overcome not only the mental pain (*cetasika dukkha*) but also the physical pain (*kāyika dukkha*).

### 3.2 Types of the Seven Factors of Enlightenment

Here the researcher continues to present about types of the seven factors of enlightenment. Having known about the meanings of these all factors we need to understand the types of these all factors. So the researcher mentions characteristics, functions, manifestations and proximate causes of each factor in order to understand clearly about the types of the seven factors of enlightenment.

#### 3.2.1 The Types of Mindfulness

In the *Abhidhammattha Saṅgaha*, mindfulness has the characteristic of not wobbling that is not floating away from the object. Its function is absence of confusion or non-forgetfulness. It is manifested as guardianship, as the state of confronting an objective field. Its proximate cause is strong perception (*thirasaññā*) or the four foundations of mindfulness.<sup>121</sup>

The Buddha describes the mind as superficial. It is like a piece cork immersed in water. It simply wobbles around and never penetrates to the bottom. But, if a stone is thrown into water, it will penetrate, exactly at the point it touches the water and sinks to the bottom. Similarly, when mindfulness is effective and penetrative, it will direct itself clearly towards the object to see its characteristics. This is the character of mindfulness.<sup>122</sup>

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<sup>120</sup>Dr. Mehm Tin Mon, *The Essence of Buddha Abhidhammā*, (Yangon, Myanmar, 2015(3<sup>rd</sup>)), p.77.

<sup>121</sup>Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhammā*, (Sri Lanka, Buddhist Publication Society, 2000), p.86.

<sup>122</sup>Venerable Uda Eriyagama Dhammajīva, *The Seven Factors of Enlightenment*, (Sri Lanka), p.3.

The function of mindfulness is not to be forgetful. Each performance needs to be done or each duty needs to be carried out, mindfulness does not forget to do it. This includes matters such as education, business, family, work, politics or religion. While attending to any of these different matters or duties, it is the function of mindfulness not to forget anything.<sup>123</sup>

Confronting the object is the manifestation of mindfulness. When confrontation occurs with diligent attention, someone directly meet all objects entering the stream of consciousness. He keeps the object immovable in his awareness, as if it were a stone penetrating to the bottom of a glass of water, instead of allowing the object to float like a cork immersed in water.<sup>124</sup>

The proximate causes of mindfulness are perception (*saññā*) and the four foundation of mindfulness. Perception associates with all citta; it recognizes the object and marks it. Mindfulness is not forgetful of what is wholesome. It arises with *sobhaṅga* citta. But when there is mindfulness which is not forgetful of *dāna*, *sīla* and *bhāvanā*, there is also wholesome perception which remembers the object in the right way, in the wholesome way.<sup>125</sup>

The researcher opines mindfulness as the needed state for overcoming the dangers in life. If someone stays with mindfulness in daily life, he can overcome the dangers and he can get the benefits. Moreover, when we practice meditation, mindfulness is the most important factor.

### 3.2.2 The Types of Investigation of the *Dhamma*

*Dhammavicaya Saybojjhaṅga* (investigation of the dhamma) is wisdom mental factor. The *Atthasālinī* stated that wisdom has the

<sup>123</sup>Chanmyay Myaing Sayadaw, **The Bojjhaṅgas: Medicine that Makes All Diseases Disappear**, tr. by Ven. Ariyañāḍī, (Kuala Lumpur, Malaysia, 2008), p.39.

<sup>124</sup>Venerable Uda Eriyagama Dhammajīva, **The Seven Factors of Enlightenment**, (Sri Lanka), p.4..

<sup>125</sup>Nina van Gorkom, **CETASIKAS**, (Penang, Malaysia, Ehipassiko Buddhist Meditation Society), pp.345.

penetration of intrinsic nature, unfaltering penetration as its characteristic, like the penetration of an arrow shot by a skillful archer. And thus knowing should be regarded as the characteristic of wisdom. It has illumination of the object as its function, like it were a lamp. When darkness disappears because of the lamp's illumination, all the objects within the reach of the light can be seen clearly.<sup>126</sup>

The enlightenment factor of investigation has the manifestation of non-bewilderment. It is like a skillful and clever guide who can take visitors from all corners of the world to any place they want to see. The guide's skills are not limited to showing the way; he also illuminates different places of interest along the way. Like a skillful guide, this factor can guide and direct the mind to clearly see and understand mental and physical phenomena as they really are.<sup>127</sup> This factor has non-perplexity as its proximate cause, like it were a good guide in the forest.<sup>128</sup>

Here the researcher believes wisdom as the most important thing. If someone has not wisdom, he cannot understand the truth and the falsehood in every situation. If he cannot know clearly the truth and the falsehood, he cannot get the successful life and also he cannot see the real *dhamma*.

### 3.2.3 The Types of Energy

The type of energy can be learned at Mahājanaka story<sup>129</sup> in Jātaka clearly. *Vīriya* is the state of an energetic man, it is the action of the energetic, or it is that which should be carried out by method or suitable means.<sup>130</sup>

The enlightenment factor of energy has the characteristic of supporting or upholding its concomitants. As a leaning old house supported by new pillars will not fall, the concomitants supported by energy will not give away. Just as a strong reinforcement would help an

<sup>126</sup>Maung Tin, M.A (tr), **The Expositor (Atthasālinī)**, Vol.1, (London, Pali Text Society, 1920), p.162.

<sup>127</sup>Chanmyay Myaing Sayadaw, **The Bojjhaṅgas: Medicine that Makes All Diseases Disappear**, tr. by Ven. Ariyañāḍī, (Kuala Lumpur, Malaysia, 2008), p.48.

<sup>128</sup>Y. KARUNADASA, **The Theravāda Abhidhammā**, (Centre of Buddhist Studies, The University of Hong Kong, 2010), p.137.

<sup>129</sup>J.VI.539.

<sup>130</sup>Maung Tin, M.A (tr), **The Expositor (Atthasālinī)**, Vol.1, (London, Pali Text Society, 1920), p.153.

army to hold on instead of retreating, even so energy upholds or uplifts its concomitants.<sup>131</sup>

This factor has the function of supporting its associated states. The function of energy is fourfold. They are to eradicate evils that have arisen in the mind, to prevent the arising of un-arisen evils, to develop un-arisen good deeds and to promote the future growth of good already arisen.<sup>132</sup>

This factor has the manifestation of not stepping back, not shrinking, or not flagging. When a person's effort becomes strong, even though he faces many difficulties, he never stops his work and he keeps on going. Its proximate cause is a sense of urgency (saḃvega) or a ground for arousing energy, that is, anything that stirs one to vigorous action.<sup>133</sup>

The researcher opines energy as the most needful state for the successful life in mundane states and supra-mundane states. If we do not try with energy, we cannot get the successful in life. Similarly, if we do not practice the concentration and meditation with energy, we cannot achieve the final goal of life.

### 3.2.4 The Types of Rapture

Rapture has satisfaction as its characteristic, and the thrilling of body and mind as function, and elation as manifestation, and its proximate cause is mind and matter. There are five types of rapture as explained in the commentary:

- (1) minor rapture (khuddaka pīti)
- (2) momentary rapture (khaḃika pīti )
- (3) showering or flood of rapture (okkantika pīti )
- (4) uplifting rapture (ubbega pīti ) and
- (5) pervading rapture (pharaḃa pīti ).<sup>134</sup>

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<sup>131</sup>Dr. Mehm Tin Mon, **The Essence of Buddha Abhidhammā**, (Yangon, Myanmar, 2015(3<sup>rd</sup>)), p.67.

<sup>132</sup>Piyadassi Thera, **The Seven Factors of Enlightenment (Satta Bojjhaḃga)**, (Kandy, Sri Lanka, Buddhist Publication Society, 1960-1980), p.24.

<sup>133</sup>Chanmyay Myaing Sayadaw, **The Bojjhaḃgas: Medicine that Makes All Diseases Disappear**, tr. by Ven. Ariyaḃāḃi, (Kuala Lumpur, Malaysia, 2008), p.59.

<sup>134</sup>Maung Tin, M.A (tr), **The Expositor (Atthasālinī)**, Vol.1, (London, Pali Text Society, 1920), p.153.

*Pīti* can also arise in the time of doing meritorious deeds that is making offerings of blood, etc. In some cases *pīti* arises in seeing people enjoying food offered. In some cases *pīti* can be so vigorous as to become *somanassa* associated with *tañhā*.<sup>135</sup>

The researcher can understand rapture as the feeling of joy or satisfaction. We sometime feel this state of mind when we face the satisfactory experiences. When we can do the meritorious deeds that we want to do, when we see the success of our beloved persons, we experience the state of rapture.

### 3.2.5 The Types of Calm or Tranquility

Tranquility has the characteristic of pacifying the suffering of both mental factors and of consciousness, the function of crushing the suffering of both, the manifestation of an unwavering and cool state of both and its proximate cause is mental factors and consciousness.<sup>136</sup> Its nature is tranquility and calmness. Tranquility is divided into two groups: (1) *Kāyapassaddhi* (tranquility of mental factors) and (2) *Cittapassaddhi* (tranquility of consciousness or mind). Tranquility as a factor of enlightenment can really be very calm and peaceful. It is a happiness that has no equal to ordinary worldly happiness.<sup>137</sup>

Here the researcher can understand the factor of *passaddhi* as the tranquility of consciousness and mental factor difficultly because this factor is a very subtle state of mind. Sometime when one reaches the suitable place and he stays in the suitable whether, he can feel the tranquility of mind.

### 3.2.6 The Types of Concentration

Concentration has non-scattering of itself or non-distraction of associated states as its characteristic, the welding together of the co-

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<sup>135</sup> Ashin Janakābhivaṃsa, **Abhidhammā in Daily Life**, tr. by U Ko lay, (Mahāgandāyone Monastery, Mandalay, Myanmar, 1999(2<sup>nd</sup>)), p.133.

<sup>136</sup> Maung Tin, M.A (tr), **The Expositor (Atthasālinī)**, Vol.1, (London, Pali Text Society, 1920), p.171.

<sup>137</sup> Chanmyay Myaing Sayadaw, **The Bojjhaṅgas: Medicine that Makes All Diseases Disappear**, tr. by Ven, Ariya Ñāṅṅī, (Kuala Lumpur, Malaysia, 2008), p.83.



existent states as function, as water knead bath-powder into a paste, and peace of mind or knowledge as manifestation. It is distinguished by having ease as proximate cause. Like the steadiness of the flame of a lamp in the absence of wind, so it should be understood as steadfastness of mind.<sup>138</sup>

This is the unification of the mind on its object. Although this factor comes to prominence in the *jhānas*, where it functions as a *jhāna* factor, the *Abhidhammā* teaches that the germ of that capacity for mental unification is present in all types of consciousness, even the most rudimentary. It functions as the factor which fixed the mind on its object.<sup>139</sup> A meditator, who attains the *jhānas*, inhibits all five hindrances by five *jhāna*igas, characteristics or factors of *jhāna*. *Kāmacchanda* is inhibited by *ekaggatā*, one-pointedness or unification of mind.<sup>140</sup>

Here the researcher tries to understand the type of concentration gradually because actually this factor is profound. When also we contemplate the attributes of the Enlightened One in daily life, we can achieve the concentration of mind. Although the concentration is not meditation, only having fulfilled the concentration, we can achieve the state of meditation.

### 3.2.7 The Types of Equanimity

The Enlightened One expounded in *Mahārahulovāda sutta*<sup>141</sup>, *Mālapannāsa*, *Majjhima Nikāya*, that to develop the meditation of equanimity. For when we are developing the meditation of equanimity, irritation will be abandoned.

Equanimity has the characteristic of carrying on consciousness and mental properties equally, the function of checking deficiency and excess, or of cutting off partisanship. It has the manifestation of neutrality. By virtue of its in-difference regarding consciousness and mental properties,

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<sup>138</sup>Maung Tin, M.A (tr), **The Expositor (Atthasālinī)**, Vol.1, (London, Pali Text Society, 1920), p.157.

<sup>139</sup>Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhammā**, (Sri Lanka, Buddhist Publication Society, 2000), p.80.

<sup>140</sup>Piyadassi Thera, **The Seven Factors of Enlightenment (Satta Bojjhaṅga)**, (Kandy, Sri Lanka, Buddhist Publication Society, 1960-1980), p.38.

<sup>141</sup>M.I.420.

it should be regarded as a charioteer who treats with impartiality the well-trained horses he is driving. Its proximate cause is the non-desire of rapture.<sup>142</sup>

It balances consciousness and mental factors to function together at equal pace, preventing any excessiveness or deficiency. In the sense of equanimity, it is mostly known as *upekkhā*. This *upekkhā* is the state in the middle between *karunā* (compassion) and *muditā* (sympathetic joy). It is different from hedonic *upekkhā* which is neutral feeling.<sup>143</sup>

Here the researcher understands equanimity as one of sublime states. It is a very holy state of mind. Nowadays, most of people use to say the word of *upekkhā* as neglecting. Actually the state of *upekkhā* is not neglecting, it is the equal state of mind on every situation.

### 3.4 Doctrines Relating to the Seven Factors of Enlightenment

When we study about the seven factors of enlightenment, we need to know the related doctrines with these factors. After studying the meanings, types, significance and benefits of these factors, we should continue to study how they relate other doctrines and which doctrines do these factors relate.

So the researcher continues to present the some related doctrines with these factors. The Enlightened One preached many doctrines related with these factors in *Suttanta Piñaka* and in *Abhidhammā Piñaka*. Here the researcher chooses some doctrines related with these factors to present in this section. In this section, the researcher is going to present three sub-sections: (1) Thirty seven *Bodhipakkhiyadhamma*<sup>144</sup>, (2) *Dhammānupassanāsatipaññāna*<sup>145</sup> and (3) *Dasa Saññā*<sup>146</sup>.

#### 3.4.1 Thirty seven *Bodhipakkhiyadhamma*

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<sup>142</sup>Maung Tin, M.A (tr), *The Expositor (Atthasālinī)*, Vol.1, (London, Pali Text Society, 1920), p.176.

<sup>143</sup> Dr. Mehm Tin Mon, *The Essence of Buddha Abhidhammā*, (Yangon, Myanmar, 2015(3<sup>rd</sup>)), p.77.

<sup>144</sup> Iti.97.

<sup>145</sup> M.I.55.

<sup>146</sup> D.III.291.

Thirty seven *Bodhipakkhiyadhamma* can be studied in some *sutta*, *Suttanta Piñaka*. The researcher studied in *Aggañña sutta*<sup>147</sup>, *Dīgha Nikāya* and in *Saṃbodhipakkhiya sutta*<sup>148</sup>, *Aṅguttara Nikāya*.

The *bodhipakkhiyadhammas* consist of seven groups, (totalling thirty-seven factors). They are:

1. *Satipaṭṭhāna*, foundations of mindfulness (four factors)
2. *Sammāpadhāna*, right efforts (four factors)
3. *Iddhipāda*, bases of success (four factors)
4. *Indriya*, controlling faculties (five factors)
5. *Bala*, mental powers (five factors)
6. *Bojjhaṅga*, factors of enlightenment (seven factors) and
7. *Maggaṅga*, path factors (eight factors).<sup>149</sup>

The *bodhipakkhiyadhammas* are so called because they form part (*pakkhiya*) of enlightenment or awakening (*bodhi*) which here refers to the knowledge of the holy paths (*maggañāṇa*). They are *dhammas* (mental phenomena) with the function of being proximate causes (*padaṭṭhāna*), requisite ingredients (*sambhāra*) and bases, or sufficient conditions (*upanissaya*), of path knowledge (*magga-nāṇa*).<sup>150</sup> Here the seven factors of enlightenment are one of seven groups of *Bodhipakkhiyadhamma*.

### 3.4.2 *Dhammānupassanāsatipaññhāna*

The Enlightened One expounded *Dhammānupassanāsatipaññhāna* as the fourth *Satipaññhāna* in *Mahāsatipaññhāna sutta*<sup>151</sup>, *Dīgha Nikāya*.

<sup>147</sup> D.III.80.

<sup>148</sup> A.IV.351.

<sup>149</sup> Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhammā*, (Sri Lanka, Buddhist Publication Society, 2000), p.278.

<sup>150</sup> Venerable Ledi Sayataw, *A Manual of the Requisites of Enlightenment*, (*Bodhipakkhiya Dīpanī*), tr.by Sein Nyo Tun, (Kandy, Sri Lanka, Buddhist Publication Society, 1971), p.19.

<sup>151</sup> D.II.290.

There are five sub-sections in the section of *Dhammānupassanāsatipaññhāna*. They are:

- (1) *Nīvaraṅga Pabba* (section on hindrances)
- (2) *Khandha Pabba* (section on aggregates)
- (3) *āyatana Pabba* (section on sense bases)
- (4) *Bojjhaṅga Pabba* (section on enlightenment factors)
- (5) *Saccā Pabba* (section on noble truths).<sup>152</sup>

This *sutta* is the most important and the most famous teaching of the Enlightened One to practice meditation. Nowadays most of meditation centre in the world practice the meditation according to the system of *Mahāsatipaññhāna sutta*. Here the seven factors of enlightenment are the fourth sub-section of *Dhammānupassanāsatipaññhāna*<sup>153</sup>.

### 3.4.3 *Dasa Saññā*

The Enlightened One preached ten contemplations in the *Girimānanda sutta*<sup>154</sup>, *Aṅguttara Nikāya*. When venerable *Girimānanda* was afflicted with disease and was gravely ill, venerable *ānandā* reported the Enlightened One about this. So the Enlightened One instructed him to recite to venerable *Girimānanda* the ten contemplations. These ten contemplations are:

- (1) Contemplation of impermanence
- (2) Contemplation of *anatta* (absence of a permanent self or soul)
- (3) Contemplation of foulness (*asubha*)
- (4) Contemplation of disadvantage (danger)
- (5) Contemplation of abandonment
- (6) Contemplation of detachment
- (7) Contemplation of cessation
- (8) Contemplation of distaste for the whole world
- (9) Contemplation of impermanence of all component things and

<sup>152</sup> U Jotika and U Dhamminda, (tr), **Mahāsatipaññhāna Sutta, (The Greater Discourse on Steadfast Mindfulness)**, (Myanmar, 1986), p.22-42.

<sup>153</sup> S.N.Goenka, **Mahāsatipaññhāna Sutta (The Great Discourse on the Establishing of Awareness)**, (Igatpuri, India, Vipassanā Research Institute VRI, 1985), p.30.

<sup>154</sup> A.V.109.

(10) Mindfulness of in-breathing and out-breathing.<sup>155</sup>

In order to help *Girimānanda* recovering from a grave illness, the Enlightened One gave a great teaching reviewing ten types of very useful perceptions that can be developed like *Bojjhaṅga sutta*.

### 3.5 Concluding Remarks

When we study in this chapter, we can understand the meaning of the seven factors of enlightenment, various types of these factors and also related doctrines. Here if we study *sati*, the first factor of *satta bojjhaṅgas*, although it has the profound meaning we use to say the word *sati* also in our daily life. For instance, we say, "be careful". It is the word that said to do with mindfulness. As another one, if we study wisdom, the second one of these factors, it is very important to achieve the noble life. We can practice the right way only with the right view. Similarly, wisdom looks like education of society. If we can promote the education of society, we can promote the standard of society.

If we study *vīriya*, the third one of these factors, it is the most famous in all situations. It is one of ten *pāramīs* of the Enlightened One. It is the essential *dhamma* to achieve the final goal of life. Similarly, in our daily life it is necessary to be successful in life and to promote the society. Therefore these all factors are most important to practice meditation and they are useful *dhamma* to promote the standard of life in our daily life and also to be reborn in good realm.

Moreover the researcher would like to understand the essence of the seven factors of enlightenment because when we understand the essence of these factors profoundly, we will respect especially these factors. If we respect these factors deeply, we will want to apply these factors willingly. This matter, how we apply these factors, will be analyzed in further detail in the Chapter IV.

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<sup>155</sup> D.III.291.

## Chapter IV

### **The Analysis on the Seven Factors of Enlightenment in *Bojjhaṅga sutta* as a Protection against Sickness in Theravāda Buddhist perspective**

The researcher presented the context and origin of *bojjhaṅga sutta*, and the concept of the seven factors of enlightenment in *bojjhaṅga*

*sutta* in *Theravāda* Buddhist scriptures in chapter II and chapter III. After we studied about them, now we need to understand how we apply these factors, why we say *bojjhaṅgas* as *dhammabhesajja* and the significance and benefits of these factors.

So the researcher is going to present the analysis on the seven factors of enlightenment in *bojjhaṅga sutta* as a protection against sickness in *Theravāda* Buddhist perspective in this chapter. The researcher continues to present this chapter together with three main topics: (1) the contemplation of the seven factors of enlightenment, (2) the seven factors of enlightenment as *dhammabhesajja* and (3) the significance and benefits of the seven factors of enlightenment.

#### **4.1 The Seven Ways of Contemplation on the Seven Factors of Enlightenment**

In this section, the researcher is going to present how the seven factors of enlightenment is applied to practice meditation and also to practice in daily life. Actually, it is very important to apply these factors after we understand the concept of the seven factors of enlightenment. Although we study the teachings of the Enlightened One, it is not unproductive if we do not apply these teachings in daily life.

In fact, according to the *ānāpānasati sutta*<sup>156</sup> the seven factors of enlightenment form a conditionally related sequence, with mindfulness as its initial cause and foundation. This suggests that the development of the enlightenment factors is a natural outcome of practicing *satipaṇṇhāna*.<sup>157</sup>

So we should apply the seven factors of enlightenment for the final goal of life and also in daily life. The researcher continues to present the contemplation of the seven factors of enlightenment with seven sub-topics: (1) the contemplation of mindfulness, (2) the contemplation of investigation, (3) the contemplation of energy, (4) the contemplation of rapture, (5) the contemplation of tranquility, (6) the contemplation of concentration and (7) the contemplation of equanimity.

##### **4.1.1 The Contemplation of Mindfulness (*Satisaṃbojjhaṅga*)**

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<sup>156</sup> M.III.78.

<sup>157</sup> A.V.116.

The noun *sati* is related to the verb *sarati*, to remember. *Sati* in the sense of memory occurs on several occasions in the discourses.<sup>158</sup> This remembrance aspect of *sati* is personified by the Enlightened One's disciple most eminent in *sati*, *âṇandā*, who is credited with the almost incredible feat of recalling all the discourses spoken by the Enlightened One.<sup>159</sup>

In the *Visuddhimagga* commentary, the commentator said that Mindfulness (*sati*) is recollection (*anussati*) because it arises again and again; or alternatively, the mindfulness (*sati*) that is proper (*anurūpa*) for a clansman gone forth out of faith, since it occurs only in those instances where it should occur, is “recollection” (*anussati*).<sup>160</sup>

There are ten recollections in the *Abhidhammatthasaṅgaha*<sup>161</sup>. They are:

- (1) *Buddhānussati* (recollection of the *Buddha*)
- (2) *Dhammānussati* (recollection of the *Dhamma*)
- (3) *Saṅghānussati* (recollection of the virtues of the *Saṅgha*)
- (4) *Silānussati* (recollection of the virtues of one's morality)
- (5) *Cāgānussati* (recollection of the virtues of one's offering)
- (6) *Devātānussati* (recollection of one's virtues similar to deities' virtues)
- (7) *Upasamānussati* (recollection of the virtues of *Nibbāna*)
- (8) *Maraḍānussati* (recollection of the nature of one's death)
- (9) *Kāyagatāsati* (recollection of thirty two bodily parts) and
- (10) *âṇāpānassati* (mindfulness of breathing).<sup>162</sup>

The scriptures outline many different ways of practice which lead to enlightenment, but mindfulness is the main one. The practice of mindfulness brings together all these factors: body, feeling tones, conditions of mind; all these categories, the five hindrances, the five aggregates, the six senses and sense objects, the seven factors of

<sup>158</sup> M.I.329.

<sup>159</sup> Vin.II.287.

<sup>160</sup> Bhadantācariya Buddhaghosa, **The Path of Purification (*Visuddhimagga*)**, tr.by Bhikkhu Ñāṇamoli, (Kandy, Sri Lanka, BPS, 1975), p.547.

<sup>161</sup> Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhammā**, (Sri Lanka, Buddhist Publication Society, 2000), p.333.

<sup>162</sup> Dr. Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, (Yangon, Myanmar, 2015 (3<sup>rd</sup>), pp.274-276.



enlightenment, the four noble truths. It's the primary way, the main way to the realization of enlightenment.<sup>163</sup> Besides providing the foundation for the other factors, mindfulness is the one enlightenment factor whose development is beneficial at any time and on all occasions.<sup>164</sup>

Here the researcher believes the first factor of enlightenment as the teaching of the Enlightened One that applied this factor practically in daily life. If we eat the food with mindfulness, we do not eat the unsuitable food and we eat only the suitable food for us. If we walk with mindfulness, we can see some impediment and we can sidestep the dangerous way. If we speak with mindfulness, we will not speak the wrong speech. So we should apply mindfulness in daily life.

#### 4.1.2 The Contemplation of Investigation (*Dhammavicayasāybojjhaīga*)

In the conditional sequence of the enlightenment factors, investigation of the *dhamma* (*dhammavicaya*)<sup>165</sup> develops out of well-established mindfulness. Such investigation of the *dhamma* seems to combine two aspects: on the one hand, an inquiry into the nature of experience and on the other hand, a correlation of this experience with the teaching of the Enlightened One.<sup>166</sup>

There are seven things that lead to the arising of the enlightenment factor of investigation of the *dhamma*:

- (1) asking questions,
- (2) making the basis clean,
- (3) balancing the faculties,
- (4) avoidance of persons without understanding,
- (5) cultivation of persons with understanding,
- (6) reviewing the field for the exercise of profound knowledge and
- (7) resoluteness upon that investigation of *dhamma*.<sup>167</sup>

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<sup>163</sup> Ajahn Thiradhammo, **Contemplations on the Seven Factors of Awakening**, (Bolden Trade, Malaysia, 2012), p.35.

<sup>164</sup> Anālayo, *Satipaññhāna* (The Direct Path to Realization), (Bangkok, O.S.Printing House, 2003), p.235.

<sup>165</sup> S.V.79.

<sup>166</sup> S.V.68 and S.V.111.

<sup>167</sup> Bhadantācariya Buddhaghosa, **The Path of Purification** (*Visuddhimagga*), tr.by Bhikkhu Ñāṇamoli, (Kandy, Sri Lanka, Buddhist Publication Society, 1975), p.127.

Investigation of *dhamma* can be understood as an investigation of subjective experience based on the discrimination gained through familiarity with the *dhamma*. Such discrimination refers in particular to the ability to distinguish between what is wholesome for progress on the path and what is unwholesome. This directly contrasts investigation of *dhamma* with the hindrance doubt (*vīcīkicchā*).<sup>168</sup> The investigation of *dhamma* involves having enough awareness to be able to observe without judging. This observation isn't analyzing or thinking about anything; it is rather a clear, silent seeing of the *actual* condition of body and mind.<sup>169</sup>

The researcher can understand the investigation of the *dhamma* as it is most important to apply in daily life. If someone accepts all saturation systematically as they really are, he can be patient the eight worldly conditions (*Lokadhamma*). He should contemplate with wisdom or understanding in order to accept the eight worldly conditions (*Lokadhamma*) systematically. So although investigation of *dhamma* leads to enlightenment, it is a necessary teaching of the Enlightened One to apply in daily life for us.

#### 4.1.3 The Contemplation of Energy (*Vīriyasāybojjhaiga*)

The contemplation of investigation of the *dhamma* in turn arouses the enlightenment factor of energy (*vīriya*)<sup>170</sup>. The arising of such energy is related to putting forth effort.<sup>171</sup> The discourses further qualify such energy with the attribute "unshaken".<sup>172</sup> According to the discourses, energy can manifest either mentally or physically.<sup>173</sup> As an enlightenment factor, energy stands in direct opposition to the hindrance sloth-and-torpor (*thinamiddha*).<sup>174</sup>

There are eleven things lead to the arising of the enlightenment factor of energy:

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<sup>168</sup> Anālayo, *Satipaññhāna (The Direct Path to Realization)*, (Bangkok, O.S.Printing House, 2003), p.235.

<sup>169</sup> Ajahn Thiradhammo, **Contemplations on the Seven Factors of Awakening**, (Bolden Trade, Malaysia, 2012), p.41.

<sup>170</sup> S.V.81.

<sup>171</sup> S.V.66.

<sup>172</sup> S.V.68.

<sup>173</sup> S.V.111.

<sup>174</sup> S.V.104.

- (1) reviewing the fearfulness of the states of loss such as the hell realms, etc.,
- (2) seeing benefit in obtaining the mundane and supra-mundane distinctions dependent on energy,
- (3) reviewing the course of the journey thus: "the path taken by the *Buddhas*, *Peccakabuddhas* and the great disciples has to be taken by me and it cannot be taken by an idler",
- (4) being a credit to the alms food by producing great fruit for the givers,
- (5) reviewing the greatness of the Enlightened One,
- (6) reviewing the greatness of the heritage,
- (7) removing stiffness and torpor by attention to perception of light, change of postures, frequenting the open air, etc.,
- (8) avoidance of idle persons,
- (9) cultivation of energetic persons,
- (10) reviewing the right endeavors and
- (11) resoluteness upon that energy.<sup>175</sup>

Meditators will come to realize the enlightenment factor of energy during their meditation practice. In order to be mindful, they have to make an effort, they have to try hard and they have to exert themselves.<sup>176</sup> Each of factors of enlightenment cumulatively supports the development of the others. They form a cause and effect relationship. When mindful, a meditator discriminates and investigates to penetrate into the processes underlying physicality and mentality. While this occurs, if a meditator exerts the required level of energy, the enlightenment factor of energy is developed. An adequate level of energy is required for the fulfillment of learning.<sup>177</sup>

Its four different aspects are refraining from the unwholesome, putting away the already arisen unwholesome, developing the wholesome and maintaining the wholesome. The first aspect is avoiding unwholesome actions. The second of the four right efforts is to be able to overcome, abandon unwholesome actions. The third of the right efforts is

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<sup>175</sup> Bhadantācariya Buddhaghosa, **The Path of Purification** (*Visuddhimagga*), tr.by Bhikkhu Ñāṇamoli, (Kandy, Sri Lanka, Buddhist Publication Society, 1975), p.127.

<sup>176</sup> Chanmyay, Myaing Sayadaw, **The *Bojjhaṅga*: Medicine That Makes All Diseases Disappear** □, (tr.by Ven. Ariya Ñāṇī, Kuala Lumpur, Malaysia, 2008). p.57.

<sup>177</sup> Venerable Uda Eriyagama Dhammajīva, **The Seven Factors of Enlightenment**, (Sri Lanka), p.18.

to develop wholesome actions. The fourth right effort is to maintain a suitable meditation object.<sup>178</sup>

Here the researcher understands the enlightenment factor of energy as the main power of all successfulness. When we practice meditation, if we do not try by contemplating the enlightenment factor of energy, we cannot achieve the final goal of liberation. Similarly, when we earn in our work, if we are bored in our work without energy, it is difficult to live happily in life.

#### 4.1.4 The Contemplation of Rapture (*Pītisaybojjhaiga*)

In the sequence of the enlightenment factors, energy in turn leads to the arising of rapture (*pīti*)<sup>179</sup>. Rapture as the enlightenment factor is clearly a non-sensual type of rapture, such as the rapture that can be experienced during absorption attainment.<sup>180</sup> Then the progression of the enlightenment factors leads from rapture (*pīti*), via tranquility (*passaddhi*), to concentration (*samādhi*). This echoes a causal sequence often described elsewhere in the discourses, which similarly proceeds from rapture, tranquility and happiness to concentration and culminates with the arising of wisdom and realization.<sup>181</sup>

There are eleven things lead to the arising of the enlightenment factor of rapture:

- (1) the recollection of the *Buddha*
- (2) the recollection of the *Dhamma*
- (3) the recollection of the *Saṅgha*
- (4) the recollection of virtue
- (5) the recollection of generosity
- (6) the recollection of deities
- (7) the recollection of peace
- (8) the avoidance of rough persons
- (9) the cultivation of refined persons
- (10) the reviewing encouraging discourses and

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<sup>178</sup> Ajahn Thiradhammo, **Contemplations on the Seven Factors of Awakening**, (Bolden Trade, Malaysia, 2012), p.61.

<sup>179</sup> S.V.79.

<sup>180</sup> S.V.68.

<sup>181</sup> S.II.32.

(11) the resoluteness upon that happiness.<sup>182</sup>

The man lacking in this quality cannot proceed along the path to enlightenment. There will arise in him sullen indifference to the *dhamma*, an aversion to the practice of meditation and morbid manifestations. It is very necessary that a man, striving to attain enlightenment and final deliverance from the fetters of *saṃsāra*, should endeavor to cultivate the all important factor of happiness.<sup>183</sup>

There are five stages of rapture (*pīti*):

- (1) minor rapture (*khuddakā pīti*)
- (2) momentary rapture (*khaṇḍikā pīti*)
- (3) showering or flood of rapture (*okkantikā pīti*)
- (4) uplifting rapture (*ubbegā pīti*) and
- (5) pervading rapture (*pharaṇā pīti*).<sup>184</sup>

Minor rapture is not strong and happens only for a short moment. A moment of joy arises, but it immediately disappears again, it does not last. Momentary rapture happens repeatedly. Moments of rapture may arise repeatedly two, three, four or five times in certain parts of the body. However this momentary rapture does not last for a long time, after a short time, it disappears again. Flood of rapture lasts a bit longer than the two previous kinds of rapture and the whole body is suffused with rapture. When this rapture arises, the body feels refreshed and light. When uplifting rapture arises, the body or parts of it may be lifted up. The meditator experiences jerking movements of the arms or legs, or trembling of the hands or feet. Pervading rapture pervades the whole body and the meditator feels incredibly good.<sup>185</sup>

Here, the researcher opiates this factor as it is very difficult to understand because it can be confused with another feeling like happiness (*sukha*). Moreover the researcher cannot understand to contemplate this

<sup>182</sup> Bhadantācariya Buddhaghosa, **The Path of Purification (*Visuddhimagga*)**, tr.by Bhikkhu Ñāṇamoli, (Kandy, Sri Lanka, Buddhist Publication Society, 1975), p.127.

<sup>183</sup> Piyadassi Thera, **The Seven Factors of Enlightenment (*Satta Bojjhanga*)**, (Sri Lanka, Kandy, Buddhist Publication Society, 1960-1980), p.26.

<sup>184</sup> Dr. Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, (Yangon, Myanmar, 2015 (3<sup>rd</sup>), p.68.

<sup>185</sup> Chanmyay, Myaing Sayadaw, **The Bojjhaiga: Medicine That Makes All Diseases Disappear**, tr.by Ven. Ariya Ñāṇī, (Kuala Lumpur, Malaysia, 2008), p.70.

factor in daily life. Actually, when we take meditation, when our concentration is strong, we can feel the enlightenment factor of rapture.

#### 4.1.5 The Contemplation of Tranquility (*Passadhisaybojjhaiga*)

The enlightenment factor of tranquility (*passaddhi*)<sup>186</sup> is related to physical and mental calmness. Therefore it is a direct antidote to the hindrance restlessness and worry (*uddhaccakukkucca*).<sup>187</sup> As a part of the causal sequence leading to concentration, the enlightenment factor of tranquility leads to a happiness state of mind which in turn facilitates concentration.<sup>188</sup>

There are seven things that lead to the arising of the enlightenment factor of tranquility:

- (1) using superior food,
- (2) living in a good climate,
- (3) maintaining a pleasant posture,
- (4) keeping to the middle,
- (5) avoidance of violent persons,
- (6) cultivation of persons tranquil in body and
- (7) resoluteness upon that tranquility.<sup>189</sup>

There are many kinds of tranquility. If we observe the conditions of body and mind in terms of tranquility, at the end of a meditation for example, we may notice how the body has changed in the course of sitting. And we can recognize different degrees of tranquility. Some of them are perhaps not particularly helpful or supportive of meditation practice. Sometimes tranquility can be very heavy, close to sleepiness or dullness.<sup>190</sup>

The man, who cultivates calm of the mind, does not get upset, confused or excited when confronted with the eight worldly conditions (*añña-lokadhamma*). He endeavors to see the rise and fall of all things

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<sup>186</sup> S.V.81.

<sup>187</sup> S.V.104.

<sup>188</sup> S.V.69.

<sup>189</sup> Bhadantācariya Buddhaghosa, **The Path of Purification (*Visuddhimagga*)**, tr.by Bhikkhu Ñāṇamoli, (Kandy, Sri Lanka, Buddhist Publication Society, 1975), p.128.

<sup>190</sup> Ajahn Thiradhammo, **Contemplations on the Seven Factors of Awakening**, (Bolden Trade, Malaysia, 2012), p.82.

conditioned how things come into being and pass away. Free from anxiety and restlessness he will see the fragility of the fragile.<sup>191</sup>

A story in the *Jātaka* tells how when a mother was asked why she did not lament and feel pain over the death of her beloved son, said, "Uninvited he came, uninvited he passed away, as he came so he went, what use is there in lamenting, weeping and wailing?"<sup>192</sup> Such is the advantage of a tranquilized mind.

Actually, the enlightenment factor of tranquility leads the man to enlightenment and deliverance from suffering. The researcher opiates this factor as the most difficult factor to understand because only if we contemplate meditation practically, we can understand the condition of this factor. This factor is not manifest like mindfulness, energy etc, because it is very subtle.

#### 4.1.6 The Contemplation of Concentration (*Samādhisaṃbojhaṅga*)

Concentration arises because of the development of calmness and lack of distraction.<sup>193</sup> According to the discourses, concentration with and without initial mental application (*vitakka*) can serve as an enlightenment factor.<sup>194</sup>

There are eleven things that lead to the arising of the enlightenment factor of concentration:

- (1) making the basis clean,
- (2) skill in the sign,
- (3) balancing the faculties,
- (4) restraining the mind on occasion,
- (5) exerting the mind on occasion,
- (6) encouraging the listless mind by means of faith and a sense of urgency,
- (7) looking on with equanimity at what is occurring rightly,
- (8) avoidance of un-concentrated persons,

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<sup>191</sup> Piyadassi Thera, **The Seven Factors of Enlightenment (Satta Bojjhanga)**, (Sri Lanka, Kandy, Buddhist Publication Society, 1960-1980), p.32.

<sup>192</sup> J.354.

<sup>193</sup> S.V.105.

<sup>194</sup> S.V.111.

- (9) cultivation of concentrated persons,
- (10) reviewing of the *jhāna* and liberations and
- (11) resoluteness upon that concentration.<sup>195</sup>

Actually, concentration is the main point of all meritorious deeds. For example, the chief or the leader of all the soldiers, horses, elephants and chariots that are fighting on the battlefield is the king. All the soldiers have to carry out the orders of the king. In the same way, concentration is the main factor when performing any meritorious deed. The mind needs to be inclined towards concentration, only when concentration is present, does wholesomeness arise so that one will be successful. Therefore, we need to make an effort to arouse concentration.<sup>196</sup>

Concentration is basically a neutral quality that can have both right and wrong aspects to it. Right concentration refers most specifically to the development of concentration to the very deep levels of the absorptions, the *jhānas*. This requires a considerable degree of ethical conduct and mental dignity, undisturbed by distracting thoughts.<sup>197</sup>

Concentration is the intensified steadiness of the mind comparable to an un-flickering flame of a lamp in a windless place. It is concentration that fixes the mind aright and causes it to be unmoved and undisturbed. Correct practice of *samādhi* maintains the mind and the mental properties in a state of balance like a steady hand holding a pair of scales.<sup>198</sup>

Here the researcher understood the enlightenment factor of concentration as correct concentration because there are two types of concentration. For example, a hunter tries to concentrate his mind in order to fowl some animal in the forest. This is concentration but not correct concentration. So, right concentration leads to the final liberation and tends to *Nibbāna*.

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<sup>195</sup> Bhadantācariya Buddhaghosa, **The Path of Purification (*Visuddhimagga*)**, tr.by Bhikkhu Ñāṇamoli, (Kandy, Sri Lanka, Buddhist Publication Society, 1975), p.128.

<sup>196</sup> Chanmyay, Myaing Sayadaw, **The *Bojjhaiga*: Medicine That Makes All Diseases Disappear**, tr.by Ven. Ariya Ñāḍī, (Kuala Lumpur, Malaysia, 2008), p.90.

<sup>197</sup> Ajahn Thiradhammo, **Contemplations on the Seven Factors of Awakening**, (Bolden Trade, Malaysia, 2012), p.94.

<sup>198</sup> Piyadassi Thera, **The Seven Factors of Enlightenment (*Satta Bojjhanga*)**, (Sri Lanka, Kandy, Buddhist Publication Society, 1960-1980), p.33.



#### 4.1.7 The Contemplation of Equanimity (*Upekkhāsayōjjaṅga*)

The culmination of the contemplation of enlightenment factors comes with the establishment of equanimity (*upekkhā*), a balanced state of mind resulting from concentration.<sup>199</sup> Amidst the welter of experience (*añña-lokadhamma*), gain and loss, good repute and ill repute, praise and censure, pain and happiness, he never wavers. He is the *arahat*, the perfect one. Of them it is said: "Truly the good give up longing for everything. The good prattle not with thoughts of craving. Touched by happiness or by pain, the wise show neither elation nor depression."<sup>200</sup>

There are five things that lead to the arising of the enlightenment factor of equanimity:

- (1) maintenance of neutrality towards living beings,
- (2) maintenance of neutrality towards formations (inanimate things),
- (3) avoidance of persons who show favoritism towards beings and formations,
- (4) cultivating of persons who maintain neutrality towards beings and formations and
- (5) resoluteness upon that equanimity.<sup>201</sup>

In the context of the Factors of Awakening, equanimity follows and is thus supported by concentration, and before that tranquility. Ultimately, however, perfect equanimity comes from wisdom, from clearly seeing the true nature of things. When one understands that all things are impermanent, always changing, ephemeral, what is there to get excited about? Everything is just changing phenomena, just flowing processes. Ultimately equanimity is that profound, dispassionate stillness where everything manifests but is not reacted to, just silently received.<sup>202</sup>

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<sup>199</sup> S.V.69.

<sup>200</sup> DhA.83.

<sup>201</sup> Bhadantācariya Buddhaghosa, **The Path of Purification (*Visuddhimagga*)**, tr.by Bhikkhu Ñāṇamoli, (Kandy, Sri Lanka, Buddhist Publication Society, 1975), p.128.

<sup>202</sup> Ajahn Thiradhammo, **Contemplations on the Seven Factors of Awakening**, (Bolden Trade, Malaysia, 2012), p.125.

It is compared to a charioteer who drives two horses to run at equal pace. It also acts like the chairman of a meeting giving equal chance to its participants to act. It balances consciousness and mental factors to function together at equal pace, preventing any excessiveness or deficiency.<sup>203</sup>

Here the researcher understands the difference between the enlightenment factor of equanimity and the neglect in common usages. Sometime most of people delude the word of neglect in daily life as the equanimity (*upekkhā*). Actually the enlightenment factor of equanimity is very profound and subtle. This factor also is difficult to practice in our daily life but it inclines to final goal of the life (*Nibbāna*).

#### **4.2 The Seven Factors of Enlightenment as *Dhammabhesajja***

The main topic of this research is an analytical study of the seven factors of enlightenment in *bojjhaṅga sutta* as a protection against sickness in *Theravāda* Buddhist perspective. Therefore the main emphasis of this research is to analyze how the seven factors of enlightenment cure and protect the physical and mental sickness in according to the *Theravāda* Buddhist perspective. Nowadays, most of Buddhist used to reciting of *bojjhaṅga sutta* as a protection against sickness. If they cannot recite this *sutta*, they invite the monks or the religious persons to recite this *sutta*. They believe that the reciting of this *sutta* can cure and protect their sickness really.

Now the researcher presented the contemplation of the seven factors of enlightenment as above mention. If we can cure and protect the sickness because we contemplate the seven factors of enlightenment, we need to know which can we cure and protect by contemplating of these factors. Here we need to understand what we call as sickness and why we call the seven factors of enlightenment as *dhammabhesajja*.

Therefore, the researcher is going to present the seven factors of enlightenment as *dhammabhesajja* in this topic because the main emphasis of this research is to analysis the seven factors of enlightenment as *dhammabhesajja*. Here the researcher has to present two sup-topics: (1) two kinds of disease and two kinds of medicine and (2) the medical healer of the *bojjhaṅga*.

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<sup>203</sup> Dr. Mehm Tin Mon, **The Essence of Buddha Abhidhamma**, (Yangon, Myanmar, 2015 (3<sup>rd</sup>), p.77.

### 4.2.1 Two kinds of sickness and two kinds of medicine

In the *Pali* Canon, there are various words used to describe what in English is called “illness,” “disease,” “sickness.” Among these, the most commonly used words are *roga*<sup>204</sup>, *byādhi*<sup>205</sup> and *ābādha*<sup>206</sup>.

In the *Roga sutta*<sup>207</sup>, the Enlightened One said that there is sickness of the body and sickness of the mind. In the *Abhidhammā* the mental defilements, which are states that afflict and defile the mind of beings, are globally included in the category of unwholesome states (*akusalā dhammā*).<sup>208</sup>

The *Pali Nikāyas* differentiate between *dukkha* born of physical contact and *domanassa* born of mental contact. For example, the *Saccavibhaṅgasutta*<sup>209</sup> of the *Majjhima Nikāya* answers the question ‘what are *dukkha* and *domanassa*?’ Physical pain, physical discomfort, painful, uncomfortable feeling born of physical contact – this is called *dukkha*. Mental pain, mental discomfort, painful, uncomfortable feeling born of mental contact – this is called *domanassa*.

An analysis of Buddhist stories shows a clear picture of different types of mentally sick persons. The famous examples of psychopaths of violent type are *Devadatta*<sup>210</sup>, *Ajātasattu*<sup>211</sup> and *Aṅgulimāla*<sup>212</sup>; and *Pañācārī* and *Kisāgotamī*<sup>213</sup> are the example of psychoses. *Pañācāra*’s story is not told in the *Therīgāthā* but is provided by the commentaries.

Therefore, there are two kinds of sicknesses:

- (1) physical sickness and
- (2) mental sickness.

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<sup>204</sup> D.I.10.

<sup>205</sup> D.II.245.

<sup>206</sup> D.II.84.

<sup>207</sup> A.II.143.

<sup>208</sup> Dhs.1.

<sup>209</sup> M.III.248.

<sup>210</sup> A.IV.160.

<sup>211</sup> D.I.47.

<sup>212</sup> M.II.97.

<sup>213</sup> Thīg.213-223.

Physical sickness refers to the ninety-six diseases that can afflict the body. Mental sickness refers to the one thousand five hundred defilements (*kilesā*) that can afflict the mind.<sup>214</sup> Here, if there are two kinds of sickness, there will be two kinds of medicine. There was the famous doctor, named *Jīvaka*, in *Jīvaka sutta*<sup>215</sup>, *Aṅguttara Nikāya*. He cured physical sickness by giving of medicine so that the patient disappeared from his sickness. Similarly The Enlightened One cured the mental sickness of *Kisāgotamī* with His teaching as *dhammabhesajja* in the *Kisāgotamī* story<sup>216</sup>.

In worldly usage, something is called "medicine" when it has the power to prevent a disease from arising or to cure an illness. Therefore, there are two kinds of medicine:

- (1) preventive medicine and
- (2) curative medicine.<sup>217</sup>

## Chart 2- Two kinds of sickness and two kinds of medicine

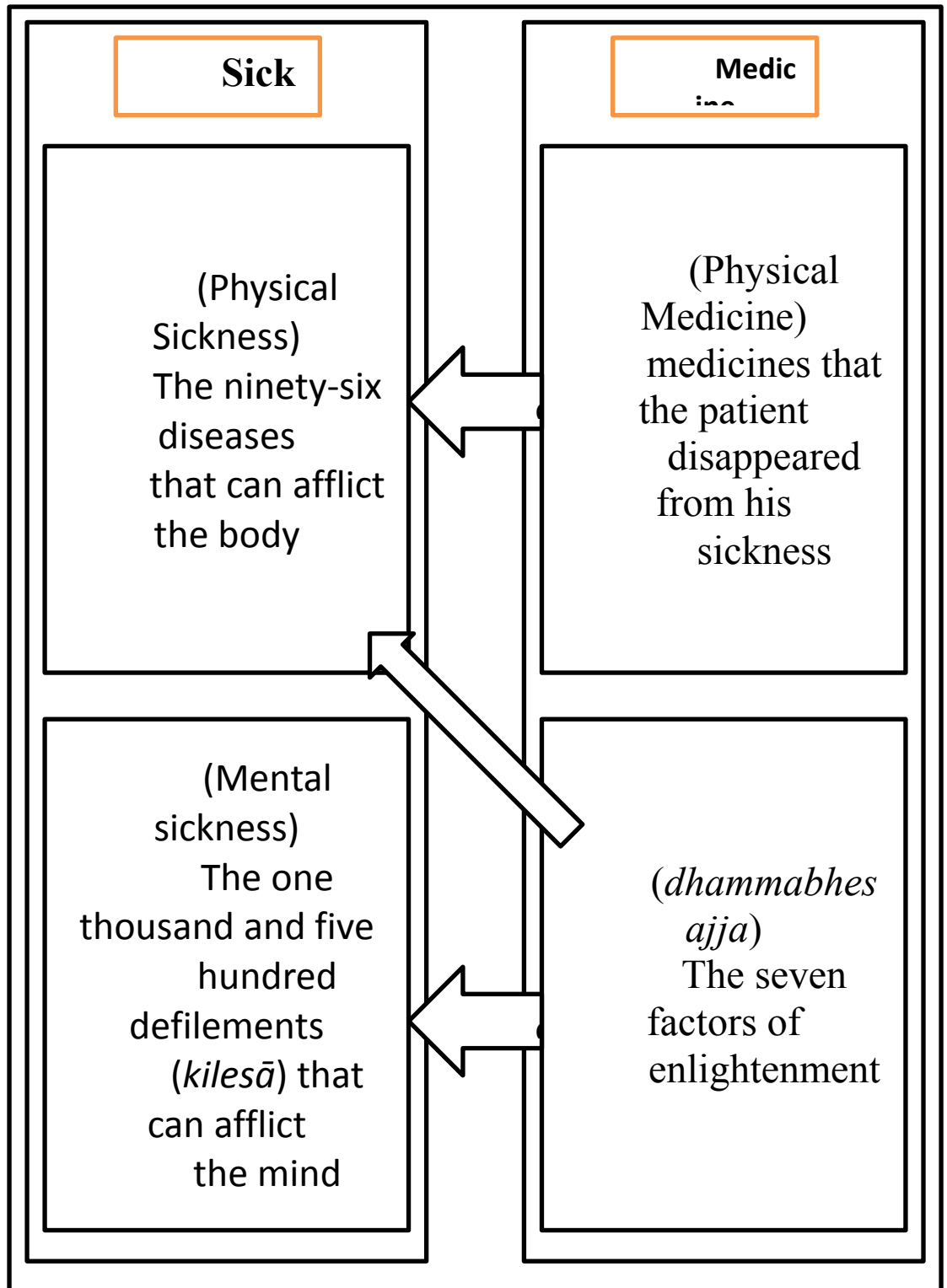
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<sup>214</sup> Chanmyay, Myaing Sayadaw, **The *Bojjhaiga*: Medicine That Makes All Diseases Disappear**, tr. by Ven. Ariya Ñānī, (Kuala Lumpur, Malaysia, 2008), p.2.

<sup>215</sup> A.IV.222.

<sup>216</sup> Thīg.213-223.

<sup>217</sup> Chanmyay, Myaing Sayadaw, **The *Bojjhaiga*: Medicine That Makes All Diseases Disappear**, tr. by Ven. Ariya Ñānī, (Kuala Lumpur, Malaysia, 2008), p.4.



### 4.2.2 The Medical Healer of the *Bojjhaïga*

At the time of the Enlightened One, The Enlightened One recited the *Bojjhaïga sutta* as *dhammabhesajja* in order to heal the physical sickness of *Mahākassapa Thera* and *Mahāmoggalāna Thera* in *Mahākassapa Bojjhaïga sutta*<sup>218</sup> and *Mahāmoggalāna Bojjhaïga sutta*<sup>219</sup>. Similarly, the Enlightened One himself listened to the reciting of *Mahācunda Thera* to heal from his sickness in *Mahācunda Bojjhaïga sutta*<sup>220</sup>.

The Enlightened one was asked by one of the monks that what were enlightenment factors and why they called enlightenment factors. The Enlightened One answered that these factors lead to enlightenment, so they are called enlightenment factors.<sup>221</sup> These factors leading to enlightenment, *bojjhaïgas*, need to do practiced and developed repeatedly. Then we can attain insight knowledge, path knowledge, fruition knowledge and *Nibbāna*. With the attainment of *Nibbāna*, we do not suffer from any sickness and we are free from all kinds of diseases. The Enlightened One attained *Buddhahood* because he took the medicine of the *bojjhaïgas*.<sup>222</sup>

Actually, the researcher opiates *bojjhaïgas* as the Buddhist pain killer because these factors heal the physical sickness (*kāyika dukkha*) and also the mental sickness (*cetasika dukkha*).

### 4.2.3 How to Practice the Seven Factors of Enlightenment to Cure All Sickness

Firstly, if a person would like to cure physical sickness and mental sickness, he has to listen to the *Bojjhaïga sutta*. Even if a person cannot understand the meaning of the seven factors of enlightenment, a person will disappear from his sickness because of the power of these factors, the power of the sound of a reciting person and his belief on these factors. If a person understands the meaning of the seven factors of

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<sup>218</sup> S.V.79.

<sup>219</sup> S.V.80.

<sup>220</sup> S.V.81.

<sup>221</sup> S.V.72.

<sup>222</sup> Chanmyay Myaing Sayadaw, **The *Bojjhaïga*: Medicine That Makes All Diseases Disappear**, tr. by Ven. Ariya Ñānī, (Kuala Lumpur, Malaysia, 2008), p.6.

enlightenment clearly, he can cure his sickness because of his rapture on listening to the *Bojjhaṅga sutta*, the volition of a reciting person on him and his tranquility on the understanding to the *dhamma*.<sup>223</sup>

Secondly, a meditator has to practice practically the seven factors of enlightenment for curing of physical sickness and also mental sickness. In *ānāpānasati sutta*<sup>224</sup>, the Enlightened One expounded that how are the seven factors for enlightenment developed and pursued so as to bring clear knowing and release to their culmination? There is the case where a monk develops *mindfulness* as a factor for enlightenment dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops analysis of qualities as a factor for enlightenment, persistence as a factor for enlightenment, rapture as a factor for enlightenment, serenity as a factor for enlightenment, concentration as a factor for enlightenment, equanimity as a factor for enlightenment, dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.

### **4.3 Significance and Benefits of the Seven Factors of Enlightenment**

In this section, the researcher is going to present about the significance and benefits of the seven factors of enlightenment. When we learn the seven factors of enlightenment, we also need to know the significance and benefits of these factors. If we know the significance of these factors clearly, we will more respect the attributes of these factors. When we chant these factors respectfully, we can achieve the advantage of these factors very well. If we know the benefits of these factors, we would like to contemplate these factors more than former time.

So the researcher continues to present this section including the two sub-sections. They are the section of significance of the seven factors of enlightenment and the section of benefits of the seven factors of enlightenment.

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<sup>223</sup> Thapyaekan Sayadaw, *The Great Teaching of Satta Bojjhaṅga*, (Yangon, Myanmar, 2005, (2nd)), p.190.

<sup>224</sup> M.III.78.

### 4.3.1 Significance of the seven factors of enlightenment

The Enlightened One expounded the five hindrances (*pañca nīvaraṇā*) as the obstructions of wholesome states, the cause of defilements of mind and the hindrance of wisdom. He expounded only the seven factors of enlightenment as the cause of improvement of wholesome state, the cause of purification of mind and the cause of the arising of wisdom at the *âvaraṇanīvarana sutta*<sup>225</sup> in the *Saṅgīyutta Nikāya*. In *Kuṇḍaliya sutta*<sup>226</sup> also, *Saṅgīyutta Nikāya*, the Enlightened One preached to reflect the seven factors of enlightenment for the perfection of *vijjā vimutti*. Here *vijjā* means *arahattamaggañāḍā* of the Enlightened One, *vimutti* means the *dhamma* associated with *arahattamaggañāḍā*.<sup>227</sup>

Moreover, for a meditator the seven factors of enlightenment come together as what we call *samatha-vipassana*, calm and insight meditation. That's what the seven factors actually create. Calm meditation is primarily energy, rapture, tranquility, concentration and equanimity. Insight practice is primarily mindfulness and the investigation of *dhamma*. Thus what we call calm and insight meditation brings the seven factors of enlightenment together, and this is how the Enlightened One defined buddhist meditation: calm and insight, *samatha-vipassana*. Calm and insight meditation, the developing of the mind, is the fundamental meditation practice, leading to a clearer, more penetrative view of the true nature of reality, and culminating in the experience of full enlightenment<sup>228</sup>.

Therefore the seven factors of enlightenment are very important not only for the noble ones but also for meditators who are practicing *vipassanā* to achieve the holy life. These factors are very significant in daily life because they should be recited and they should be contemplated everyday in order to purity of mind and in order to improve the knowledge. The researcher accepts these factors entirely as the most

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<sup>225</sup> S.V.93.

<sup>226</sup> S.V.105.

<sup>227</sup>Thapyaekan Sayataw, **The Great Teaching of Satta Bojjhanga**, (Burmese Script, Yangon, Myanmar, 2005 (2<sup>nd</sup>)), p.84.

<sup>228</sup>Ajahn Thiradhammo, **Contemplations on the Seven Factors of Awakening**, (Bolden Trade, Malaysia, 2012), p.128.



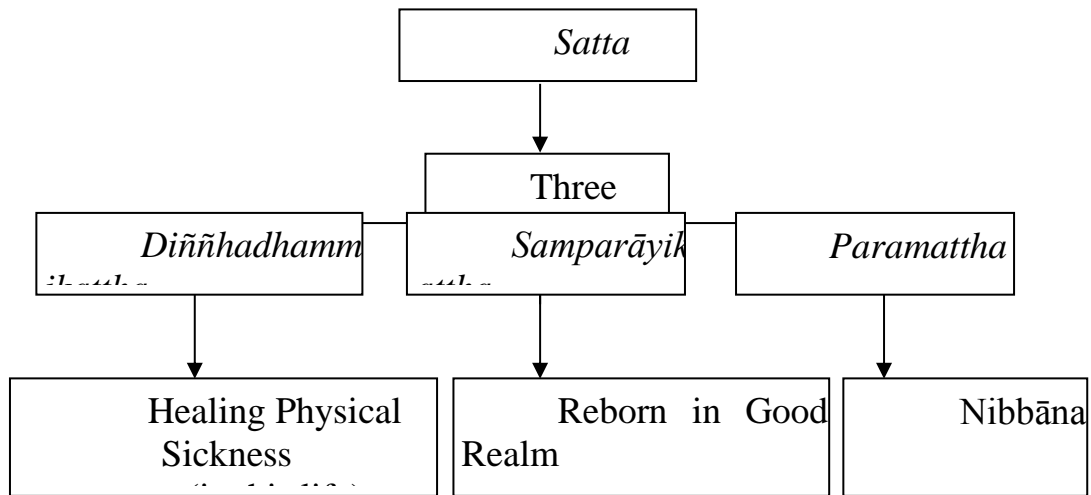
significant teachings of the Enlightened One because they cause the perfection of *vijjāvimutti* of the Enlightened One.

### 4.3.2 Benefits of the seven factors of enlightenment

In this sub-section, the researcher continues to present about the benefits of the seven factors of enlightenment divided into three sub-titles: (a) *Diññhadhammattha*, (b) *Samparāyikattha* and (c) *Paramattha*. Although these factors are many benefits, we need to understand clearly how these factors are benefits and why we should recite these factors and we should contemplate these factors.

We need to know whether we should recite the *Bojjhaōga sutta* for the benefits of mundane state or whether we should contemplate these factors for the final goal of life. So the researcher present three sub-titles about the benefits of seven factors of enlightenment as mention

**Chart 3**  
**Benefits of *Sattabojjhaigas***



#### (a) *Diññhadhammattha*

In the chapter (II), *Mahākassapa Thera Bojjhaiga sutta*<sup>229</sup>, *Mahāmoggalāna Thera Bojjhaiga sutta*<sup>230</sup> and *Mahācunda Thera Bojjhaiga sutta*<sup>231</sup> were mentioned about the chanting of *Bojjhaiga sutta* as the protection against pain, disease and adversity.

<sup>229</sup>S.V.79.

<sup>230</sup>S.V.80.

<sup>231</sup>S.V.81.

Most Buddhist people are very familiar with the word "*bojjhaïga*". They often recite the *bojjhaïga sutta* when they are sick or when somebody, who is dear, is sick. If they cannot recite it themselves, they listen to it when it is recited by monks or other virtuous persons.<sup>232</sup> They believe that their physical pain can disappear by reciting *bojjhaïga sutta*.

We can understand easily that the Noble Ones can achieve the benefits of these factors because they realize the meaning of these factors and they contemplate these factors deeply. But if someone cannot understand the meaning of these factors and if they cannot contemplate these factors, we need to know why their affliction can disappear by listening to *bojjhaïga sutta*.

Thapyaekan Sayataw stated in his book that the sound of reciting of *bojjhaïga sutta* has the excellent power because the virtuous person, who recites *bojjhaïga sutta*, understands the meaning of these factors and believes the power of these factors and he recites it with loving-kindness on the patient. If the patient listens to the *bojjhaïga sutta* respectfully, his affliction can disappear because of the power of the sound of reciting of *bojjhaïga sutta*.<sup>233</sup>

Moreover, if we contemplate these factors in daily life, they cause the peace of mind and calm of mind. When our mind calms and we feel the peace of mind, we can decide all situations rightly. When we can decide all situations rightly, we can get the benefits in our work and in our social life. The researcher believes that we can get the benefits of these factors in daily life.

(b) *Samparāyikattha*

There is one stanza in the dhammapada:

*"Appamādena Maghavā, devānañ seṭṭhatañ gato*

*Appamādañ pasajjanti, pamādo garahito sadā"*<sup>234</sup>.

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<sup>232</sup>Chanmyay Myaing Sayadaw, **The Bojjhaïgas: Medicine that Makes All Diseases Disappear**, tr. by Ven, Ariya Ñāḍī, (Kuala Lumpur, Malaysia, 2008), p.1.

<sup>233</sup>Thapyaekan Sayataw, **The Great Teaching of Satta Bojjhanga**, (Burmese Script, Yangon, Myanmar, 2005 (2<sup>nd</sup>)), p.190.

<sup>234</sup>DhP.30.

Here sati, one of the seven factors of enlightenment, caused the young man "*Māgha*" into the king of gods. So these factors cause the benefits in *saṃsāra* (the cycle of life) even if we cannot achieve the final goal in this life.

The Enlightened One expounded the *Bhikkhus* that there are eight types of merit as the cause of wealth, the cause of leading to the heaven, the cause of result of wealth and the cause of rebirth in heaven in the *Abhisanda sutta*<sup>235</sup>, *Aṅguttara Nikāya*. They are:

- (1) paying homage to the *Buddha*,
- (2) paying homage to the *Dhamma*,
- (3) paying homage to the *Saṅgha*,
- (4) abstaining from killing living beings,
- (5) abstaining from taking what is not given,
- (6) abstaining from sexual mix-conduct,
- (7) abstaining from telling lies and
- (8) abstaining from taking intoxicant.

If we live in daily life with the seven factors of enlightenment, we can do these eight types of merit mindfully, wisely and diligently. If we can do these merits in this life, we will be reborn in good realm. Therefore the seven factors of enlightenment cause the benefits of here and after.

### (c) *Paramattha*

As mentioned above the Enlightened One expounded that these seven factors of enlightenment have been rightly expounded by the Enlightened One and when developed and cultivated, they lead to direct knowledge, lead to enlightenment and tend to *Nibbāna* in *Mahācunda Thera sutta*<sup>236</sup>.

In the *Nandakovāda sutta*<sup>237</sup>, there are the seven factors of enlightenment through whose development and pursuit a monk enters and remains in the fermentation-free, awareness-release and discernment-release, having directly known and realized them for him right in the here and now.

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<sup>235</sup>A.IV.245.

<sup>236</sup>S.V.81.

<sup>237</sup>M.III.270.

Therefore we have to understand the seven factors of enlightenment as the most important *dhamma* that cause the benefits of the present life, future life and also the final goal of life. The researcher can accept that these factors should be practiced in daily life and also for the achievement of the final goal of life (*Nibbāna*).

#### **4.4 Concluding Remarks**

Here the researcher opiates this chapter as the essence of this research and the emphasis of this research because it is most important to understand practically the applying of the seven factors of enlightenment when we learn the teachings of the Enlightened One. If we would like to apply the teachings of the Enlightened One practically, we need to analysis the teachings of the Enlightened One systematically.

Now when the researcher presents this chapter, firstly we understand the applying of the seven factors of enlightenment. Sometime we think the teachings of the Enlightened One are very difficult to apply in daily life because these teachings are very profound and subtle. But the Enlightened One expounded his all teachings for every person, for every age and for the whole world in order to practice from generation to generation.

Although the teachings of the Enlightened One are profound and difficult, these teachings are corresponding for every person in past, present and future periods. In this chapter, we can understand the seven factors of enlightenment to apply in daily life and also for the final goal of life. Moreover we can understand the significance of these factor and the benefits of these factors for present life, future life and the final liberation.

## Chapter-V

### Conclusion and Suggestion for this Research

Now the researcher opiates that the seven factors of enlightenment is presented carefully in this research. So the researcher continues to present conclusion and suggestion for this research.

#### 5.1 Conclusion

The objectives of this research are to study the context and origin of *Bojjhaïga sutta*, to study the concept of the seven factors of enlightenment in *Bojjhaïga sutta* in *Theravāda* Buddhist scriptures and to analyze the seven factors of enlightenment in *Bojjhaïga sutta* as a protection against physical sickness in *Theravāda* Buddhist perspective as the first chapter.

Therefore, the researcher has presented *Mahākassapa Thera Bojjhaïga Pāñha*, *Mahāmoggalāna Thera Bojjhaïga Pāñha*, *Mahācunda Thera Bojjhaïga Pāñha*, *Abhaya sutta*, *Süigārava sutta*, *Nandakovāda sutta* as the context of the *Bojjhaïga sutta* in the second chapter. Furthermore, as the origin of *Bojjhaïga sutta*, the reason and story of *Bojjhaïga sutta* is presented in the second chapter.

In the third chapter, the researcher has mentioned the title of the concept of the seven factors of enlightenment in *Bojjhaïga Sutta* in *Theravāda* Buddhist scriptures. The meanings of the seven factors of enlightenment have been mentioned in *Pāli* canon and commentaries, in dictionaries and encyclopedias and also in the books of modern scholars.

And also the types of the seven factors of enlightenment have been mentioned in the second chapter. Moreover, the researcher has mentioned thirty-seven *bodhipakkhiyadhammas*, *dhammānupassanāsatipaññhān*

and *dasasaññā* as doctrines relating to the seven factors of enlightenment in the third chapter.

In the fourth chapter, the researcher has explained about the title of the analysis on the seven factors of enlightenment in *Bojjhaṅga sutta* as a protection against sickness in *Theravāda* Buddhist perspective. The contemplation of the seven factors of enlightenment has been explained in according to the reference of *sutta* in *Pāli* canon, commentaries, *visuddhimagga* and the books of modern scholars in order to contemplate easily the seven factors of enlightenment.

Furthermore, for the title of the seven factors of enlightenment as *dhammabhesajja* the two sub-titles of two kinds of disease and two kinds of medicine and the medical healer of the *bojjhaṅga* have been explained diligently in the fourth chapter.

The last title of the fourth chapter is the significance and benefits of the seven factors of enlightenment. After the significance of these factors has described, the benefits of these factors has described together with the three steps: *Diññhadhammattha*, *Samparāyikattha* and *Paramattha* to understand easily the benefits of the contemplation of the seven factors of enlightenment.

The first objective is to understand the context and origin of the seven factors of enlightenment in all *suttas* that mentioned in the second chapter. The second objective of this research is to study the concept of the seven factors of enlightenment in *Bojjhaṅga sutta* in *Theravāda* Buddhist scriptures. The third chapter has mentioned the concept of these factors with the reference of *sutta* in *Pāli* canon, commentaries, *visuddhimagga* and the books of modern scholars in order to contemplate easily the seven factors of enlightenment.

The third objective is to analyze the seven factors of enlightenment to contemplate practically in our life. This is the most important in this research.

## 5.2 Suggestion for this research

In accordance with this research work, the researcher has attempted to find out about the seven factors of enlightenment in *bojjhaṅga sutta* that recited as a protection against pain, disease and adversity in *Theravāda* Buddhist perspective. This research focuses on especially the concept of the seven factors of enlightenment in the *Theravāda Pāli* canon, commentaries and the books of modern scholars.

That is why the researcher would like to suggest the further researchers to analyze the seven factors of enlightenment in order to apply practically in according to *Theravāda Buddhism* in the daily life. Finally, the researcher hopes that this research will be the beneficial and useful for the further research work and will help them in their further research about the seven factors of enlightenment.

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