

8. The Seven Factors Of Enlightenment

(*Sapta Bojjhanga*)

Namo tassa Bhagavato, Arahato Sammāsambuddhassa.

Homage to that Blessed one, who is an Arahant and perfectly
Self-enlightened.

*Yesan sambodhi-angēsu sammā cittaṅ subhāvitaṅ,
ādāna-patinissaggē anupādāya ye ratā,
khīnasavā jutīmanto te loke parinibbutā.*

(Dh.89)

Those whose minds, rightly, are well developed in the factors of enlightenment,
who delight in relinquishing acquisitiveness and non-attachment,
they in this world are ones who are illuminated [with wisdom],
have eliminated the [mental] effluents and completely
extinguished [the fires of greed, hatred and delusion].

Faithful Devotees, the above quotation¹ is the last verse in the Pandita-vagga - the chapter on the 'Wise,' of the Dhammapada spoken by the fully Enlightened one. The meaning, in brief, is as follows:

Yesan sambodhi-angesu sammā cittaṅ subhāvitaṅ - For those whose minds are well developed in the factors of enlightenment

ādāna-patinissagge anupādāya ye ratā - [those who] having relinquished craving and [wrong] views have attained the complete extinction of the defilements (*kilesa-parinibbāna*), 'attached' to *anupādā* (lit. non- attachment), which is a name for nibbāna

¹ This verse is also found at the end of A.10:117Ý8, 169Ý70; S.45:34 & S.46:17.

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khīnāsavā jutīmanto tē loke parinibbutā - they are the ariyans who have reached *kilesa-parinibbāna* , this is the meaning.

If anyone has well developed the factors of enlightenment, not attached to craving and [wrong] view they become one who has relinquished the defilements and attained complete nibbāna with the substratum of existence still existing (*sa-upādi-parinibbāna*²). This is how this teaching, in verse, of the Buddha should be understood.

The reference here to the term *sambodhi* is to the eight dhammas, namely: stream-entry (*sotāpanna*) path & fruit, once-returner (*sakadāgāmi*) path & fruit, non-returner (*anāgāmi*) path & fruit, and *arahatta* path & fruit. Here the four path knowledges, which take the first place, are called *sambodhi*, the four fruits are also known as *sambodhi*, and nibbāna and omniscient knowledge (*sabbannuta-nāna*) are said to be as well.

For knowledge of the four paths [leading to Nibbāna], called *sambodhi*, one should develop the following seven factors:

- *Sati* - mindfulness
- *Dhamma-vicaya* - investigation of dhammas
- *Viriya* - energy
- *Pīti* - ecstasy
- *Passaddhi* - tranquillity
- *Samādhi* - concentration
- *Upekkhā* - equanimity

If these seven factors have been [fully] developed then this is called being well developed in the factors of enlightenment.

Here *sati* is considered in four ways:

² I.e. they are Arahants who have not yet passed away; the five aggregates of attachment (*paṅc'upādānakkhandhā*) that had arisen due to ignorance at birth continue to exist until the end of that life, though there is no longer any desire & lust (*chanda-rāga*) for and attachment (*upādāna*) to them; after that there will be no new arising of the five aggregates of attachment.

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- *Cattāro satipatthānā*- the four presences of mind-fulness
- *Satindriya* - the [spiritual] dominion of mindfulness
- *Sati-bala* - the spiritual capability of mindfulness
- *Sammā-sati* - right mindfulness

The powerful *sati*, defined in the above list, is known as the mindfulness factor of enlightenment (*sati-sambojjhanga*³).

Dhamma-vicaya is called or referred to by the names:

- *Vīmansā-iddhi-pāda* - the way to [attain] psychic power by [wise] investigation
- *Pannindriya* - the [spiritual] dominion of wisdom
- *Pannā-bala* - the spiritual capability of wisdom
- *Sammā-ditthi* - right view

These four, which belong to the wisdom aspect, are known as the investigation of dhammas factor of enlightenment (*dhamma-vicaya-sambojjhaṅga*⁴).

Viriya is variously referred to as follows:

³ D.16 Comm. Ý the four factors that lead to the arising of the enlightenment factor of mindfulness are: mindfulness & clear comprehension (*sati-sampajañña*), avoidance of people who are not mindful (*muññhassati-puggala-parivajjanatā*), association with people who are mindful (*upaññhitassati-puggala-sevanatā*) and intentness on these [first three factors] (*tad-adhimuttatā*).

⁴ Vism.IV,54 Ý seven dhammas are given that lead to the arising of the enlightenment factor of dhamma investigation, they are: questioning (*paripucchakatā*), keeping the foundations clean (*vatthu-visada-kiriyā*), maintaining evenness of the [spiritual] dominions (*indriya-samatta-pañipādanā* P see Vism.IV,47), avoidance of foolish people (*duppañña-puggala-parivajjanatā*), association with wise people (*paññavanta-puggala-sevanatā*), [wise] consideration of the conduct [or practices for developing] profound knowledge (*gambhāra-āḍa-cariya-paccavekkhaḍatā*) and being intent on these [above factors] (*tad-adhimuttatā*).

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- *Cattāro sammappadhānā* - four right exertions
- *Viriya-iddhi-pāda* - the way to [attain] psychic power by energy
- *Viriyindriya* - the [spiritual] dominion of energy
- *Viriya-bala* - the spiritual capability of energy
- *Sammā-vāyāma* - right effort

These are known as the energy factor of enlightenment (*virīya-sambojjanga*⁵).

Pīti - ecstasy is described as:

⁵ Vism.IV,55 Ý there are eleven dhammas given that lead to the arising of the enlightenment factor of energy (*virīya-sambojjhaṅga*), these are as follows: considering the fearfulness of the woeful states, etc. (*apāyàdibhaya-paccavekkhaḍāṭā*), seeing the benefits of the mundane and supramundane distinctive [states] that are realized dependent on energy (*virīyāyatta-lokiya-lokuttara-visesādhigam-ānisaūsa-dassitā*), considering the sequence of the journey (towards the goal) thus: `The path travelled by the Buddhas, Paccekabuddhas and the great disciples Ð which has to be gone by me Ð is not possible by laziness' (*Buddha-Paccekabuddha-mahāsāvakehi gata-maggo mayā gantabbo so ca na sakkā kusātena gantun'ti evaū gamana-vāthi-paccavekkhaḍāṭā*), honouring the alms [received] by making it of great fruit for the donors (*dāyakānāū mahapphala-bhāva-karaḍena piḍḍāpacāyanatā*), [wisely] reflecting on the greatness of the Teacher (Buddha) [thinking] thus: `the Teacher speaks in praise of arousing energy and [this] unsurpassed Teaching that is very useful for us is venerated by the practice [only], nothing else' (*Viriyārambhassa vaḍḍā-vāḍā me satthā, so ca anatikkamanāya-sāsano amhāka□□ca bahāpakāro pañipattiyā ca pājijyamāno pājito hoti na itarathā'ti evaū satthu mahatta-paccavekkhaḍāṭā*), [wisely] reflecting on the greatness of the inheritance [thinking] thus: ` [this,] called the True-teaching, a great inheritance, to be inherited by me, can not be inherited by [one who is] indolent' (*Saddhamma-saikhātāū me mahādāyajiāū gahetabbāū, ta□□ca na sakkā kusātena gahetun'ti evaū dāyajjamahatta-paccavekkhaḍāṭā*), dispelling sloth and torpor by paying attention to the perception of light, changing posture, going outside, etc. (*āloka-sa□□ā-manasikāra-iriyāpatha-parivattana-abbhokāsa-sevanādi-thāna-middhavinodanatā*), avoiding lazy people (*kusāta-puggala-parivajjanatā*), associating with those who arouse energy (*āradha-viriya-puggala-sevanatā*), reflecting on the [four] right exertions (*sammappadhāna-paccavekkhaḍāṭā*) and being intent on these [above factors] (*tad-adhimuttatā*).

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- *Khuddikā pīti* - the thrill of ecstasy that causes the hairs on the body to stand up
- *Khanikā pīti* - instantaneous ecstasy like a flash of lightning.
- *Okkantikā pīti* - the flood of ecstasy like breakers on the seashore.
- *Ubbegā pīti* - transporting ecstasy that enables one to float in the air
- *Pharanā pīti* - suffusing ecstasy which pervades the whole body

(Vism.IV,94-98)

The above non-sensual (*nirāmisā*) forms of *pīti* are known as the ecstasy factor of enlightenment (*pīti-sambojjhanga*⁶).

Passaddhi - means the tranquillizing of the mind and mental qualities. There are two types of *passaddhi*:

- *Kāya-passaddhi* - tranquillity of body (not the physical body, though it is affected, but referring to the mental qualities (*cetasikas*))
- *Citta-passaddhi* - tranquillity of mind (consciousness)
(C.f. Vism.XIV,144)

These are known as the tranquillity factor of enlightenment (*passaddhi-sambojjhanga*⁷).

⁶ Vism.IV,56 gives eleven factors for the ecstasy factor of enlightenment (*pīti-sambojjhaiga*): recollection of the [qualities of the] the Buddha (*Buddhānussati*), the Dhamma (*Dhammānussati*) & the Saṅgha (*Saṅghānussati*), [one's own] moral conduct (*sālanussati*), [one's own] generosity (*cāgānussati*), [one's own faith (*saddhā*), moral conduct, generosity and wisdom (*paṇḍā*) being the same as that which causes rebirth as] deities (*devatānussati*), peacefulness (*upasamānussati*), avoidance of coarse people (*lākhā-puggala-parivajjanatā*), association with refined people (*siniddha-puggala-sevanatā*), reflecting on inspiring discourses (*pasādaniya-suttanta-paccavekkhaḍatā*) and being intent on these [previous mentioned factors] (*tad-adhimuttatā*).

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Samādhi is called by three names:

- *Samādhindriya* - the [spiritual] dominion of concentration
- *Samādhi-bala* - the spiritual capability of concentration
- *Sammā-samādhi* - right concentration

The above three are known as the concentration factor of enlightenment (*samādhi-sambojjhanga*⁸).

Upekkhā - equanimity is ten fold:

- *Chatangupekkhā* - the six-fold equanimity, i.e. when forms are seen with the eye □ dhammas cognised by the mind a monk is neither pleased nor displeased, but dwells with equanimity (A.6:1)

⁷ Vism.IV,60 Ý the seven factors that lead to the arising of passaddhi-sambojjhaïga are: taking choice foods (*paðāta-bhojana-sevanatā*), staying where the climate [brings] ease (*utu-sukha-sevanatā*), using the posture [that brings] ease (*iriyāpātha-sukha-sevanatā*), even effort (*majjhata-payogatā*), avoidance of people who are bodily agitated (*sāraddha-kāya-puggala-parivajjanatā*), associating with people who are physically tranquil (*passaddha-kāya-puggala-sevanatā*) and intentness on these [above factors] (*tad-adhimuttatā*).

⁸ Vism.IV,61 Ý there are eleven factors leading to the arising of samādhi-sambojjhaïga: cleanliness of the foundations (*vattu-visadatā*), skill with the [meditation] signs (*nimitta-kusalatā*), maintaining evenness of the [spiritual] dominions (*indriya-samatta-pañipādanatā*), timely restraint of the mind (*samaye cittassa niggahaðatā*), timely exertion of the mind (*samaye cittassa paggahaðatā*), uplifting the mind that is bored through faith and [a sense of] urgency (*nirassādassa cittassa saddhā-saiivega-vasena sampahaūsanatā*), looking on with non-interference [when things] proceed correctly (*sammā-pavattassa ajjupekkhanatā*), avoidance of distracted people (*asamāhita-puggala-parivajjanatā*), associating with people who are collected (*samāhita-puggala-sevanatā*), reflection of the jhānas and liberations (*jhāna-vimokkha-paccavekkhaðatā*) and intentness on these [above factors] (*tad-adhimuttatā*).

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- *Brahma-viāhārupekkhā* - the divine abiding equanimity, i.e. pervading all directions with a mind of equanimity (and neutrality to all beings) (D.13)
- *Bojjhangupekkhā* - the factor of enlightenment equanimity, the developing of the equanimity factor of enlightenment, which is inclined to seclusion, the fading of lust, □ (S.46:1); whenever a monk looks on equanimously at the mind thus well concentrated (by developing *samādhi-sambojjhanga*) he develops *upekkhā-sambojjhanga* (S.46:4)
- *Viriyupekkhā*- evenness of energy, neither too tight nor too lax, i.e. from time to time paying attention to sign of equanimity [or balance of energy] (A.3:103)
- *Sankhārupekkhā* - equanimity concerning *sankhāras*, i.e. the eight equanimities concerning *sankhāras* that arise due to (*samatha*) - the reflection for stilling the hindrances in order to attain the first jhāna, □ the reflection for stilling the perception of the sphere of nothingness in order to attain the neither-perception-nor-non-perception sphere attainment, and the ten equanimities concerning *sankhāras* that arise due to (*vipassanā*) - the reflection for stilling birth, aging, death, etc. in order to attain the the path/fruit of *sotāpatti* □ (Ps.1:9)
- *Vedanupekkhā* - equanimity of feeling, the so called neither-pain-nor-pleasure [feeling] arisen thus: `whenever a sense-sphere wholesome mind has arisen associated with equanimity' (Dhs.1:150)
- *Vipassanupekkhā* - the equanimity from insight, i.e. becoming centred through examination: `what is and exists he abandons and obtains equanimity' (M.106, A.7:55)
- *Tatra-majjhātupekkhā* - equanimity of even-mindedness, i.e. the equanimity that which causes to proceed evenly (i.e. the universal beautiful *cetasika*) of those that are co-arisen in the [four *cetasikas* of] desire (*chanda*), decision (*adhimokkha*), attention (*manasi-kāra*) and even-mindedness (*tatra-majjhattatā*) (Vism.XIV,133)
- *Jhānupekkhā* - equanimity of jhāna, i.e. producing impartiality to even the highest happiness (*agga-sukha*) [as

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explained in the definition of the third jhāna]: 'he dwells with equanimity' (D.2)

- *Pārisuddhupekkhā* - equanimity of purity, i.e. purified from all opposites, the non-involvement in calming the opposites as explained [thus]: 'the fourth jhāna, which has purity of mindfulness and equanimity' (D.2)

(Vism.IV,156-166)

Equanimity means to maintain a balance of the mind and *cetasikas*. The principal [*cetasika*] in maintaining this balance is *tatramajjhataṭṭā* - equipoise. This means to have no attachment towards people or objects that are dear and maintain an impartial attitude. This is known as the equanimity factor of enlightenment (*upekkhā-sambojjhanga*⁹).

If one wishes to attain the state of an Arahant, Paccekabuddha or Sammāsambuddha one should sincerely make much of (*bahulī-kātabba*) and well develop (*subhāvitabba*) the seven *bojjhanga*s referred to above. The Buddha has explained how this can be achieved.¹⁰ When you do achieve this you become *ādāna-patinissagga*. *Patinissagga* means [complete] relinquishing. *ādāna* here means taking up everything with craving (*tanhā*) and [wrong] view (*ditthi*), but if these seven factors of enlightenment have been developed the taking up with craving and wrong view will be completely given up.

Anupādāya yē ratā. *Anupādā* is a name for nibbāna, but it also means not being caught up in craving and wrong view; As it can not

⁹ Vism.IV,62-63 there are five factors that lead to the arising of *upekkhā-sambojjhāṅga*: equanimity with regards to [all] beings (*satta-majjhataṭṭā*), equanimity with regards to [all] that is conceived (*saikhāra-majjhataṭṭā*), avoiding people who cherish beings and [all] that is conceived (*satta-saikhāra-kelāyana-puggala-parivajjanatā*), associating with people who have equanimity with [all] beings and [all] that is conceived (*satta-saikhāra-majjhataṭṭā-puggala-sevanatā*) and intentness on these [four factors] (*tad-adhimuttatā*).

¹⁰ See S.46:2-3.

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be taken as object when there is craving and wrong view nibbāna is called *anupādā*.

Khīnāsava - by the development of the seven factors of enlightenment all the [mental] effluents (*āsavas*) become eliminated and this is called *khīnāsava*. The different types of *āsava* are:

- *Kāmāsava* - the [mental] effluent of sensuality
- *Bhavāsava* - the [mental] effluent of existence
- *Ditthāsava* - the [mental] effluent of [the sixty-two kinds of erroneous] views¹¹
- *Avijjāsava* - the [mental] effluent of ignorance [in regard to the four noble truths, past & future lives and the law of dependent arising]

(Ps.1:32; 1:55)

Te loke parinibbutā - this is the attainment of Arahantship, Pacceka-buddhahood or Sammāsambuddhahood in this very life. There are two kinds of *parinibbāna*:

- *Kilesa-parinibbāna* - complete ending of [all] the defilements, i.e. the attainment of Arahantship.
- *Khandha-parinibbāna* - complete ending of the [five] aggregates, i.e. the attainment of parinibbāna at the end of an Arahant's life.

(D.28 Comm.; Vibh.16:10 Comm.¹²)

At the age of thirty-five Gotama Buddha, in the early hours of the morning while sitting under the bodhi tree, attained the quenching of [all] the defilements (*kilesa-parinibbāna*) and realized omniscient knowledge (*sabbannuta-nāna*) by practising tranquillity (*samatha*) and insight (*vipassanā*) meditation. Forty-five years later at the

¹¹ See D.1 where these sixty-two views are given.

¹² At both of these references a third '*parinibbāna*' is mentioned, called *dhātu-parinibbāna*; this refers to the time when the relics (*dhātu*) of the Buddha come together at Buddhagaya and then disappear & the Teachings (*sāsana*) are said to have disappeared then, too & 5,000 years after the Buddha's passing away (M.142 Comm.).

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Upavattana sāl grove (*sāla-vana*) near Kusinārā the Buddha attained *khandha-parinibbāna*.

Here if we properly understand the factors of enlightenment we can develop them in all situations. It requires a long discourse to explain this, but briefly it is as follows. Now we have organized this meritorious activity, observed precepts, listened to Dhamma, etc., therefore, at this moment through [contacts occurring at] the six-sense doors *kusala cittas* are continuously, in series after series, arising. Due to the seeing with the eyes, eye door (*cakkhu-dvāra*) wholesome (*kusala*) cognitive processes (*citta-vīthis*) arise. Similarly due to hearing sounds ear door (*sota-dvāra*) wholesome cognitive processes arise, from the smell of the offerings nose door (*ghāna-dvāra*) wholesome cognitive processes arise, from the taste of the food offered tongue door (*jivhā-dvāra*) wholesome cognitive processes arise, from arranging the seating, presenting the offerings and anything else done to facilitate convenience in regard to the body body door (*kāya-dvāra*) wholesome cognitive processes arise and then reflecting on the qualities of the Buddha, Dhamma [and Sangha], reflecting on the benefits that accrue through being generous, etc. mind door (*mano-dvāra*) wholesome cognitive processes arise. Now with each of these cognitive processes arise seven mental impulses (*javanas*), and then with each [set of] seven mental impulses the seven *bojjhangas* develop. When one is engaged in these wholesome activities, at every stage, in the resulting mental impulses mindfulness is fixed on those wholesome activities, there mindfulness is definitely present. As it is a naturally beautiful *cetasika* and if it is accompanied by happiness (*somanassa-sahagata*) and associated with wisdom (*nāna-sampayutta*) there are twenty *sobhana cetasikas*, that is the nineteen universally beautiful (*sobhana-sādhārana*) *cetasikas* along with the [spiritual] dominion of wisdom (*paññindriya*), with the addition of the thirteen ethically variables (*annasamānas*) this becomes thirty-three, and then with the addition of *citta* there are thirty-four. Contained in these thirty-four natural [qualities] is mindfulness (*sati*); this is referred to as the enlightenment factor of mindfulness (*sati-sambojjhanga*).

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For example, if someone, who has been developing the perfections (*pāramīs*) to attain Arahantship, [or Buddhahood] gives a Dhamma talk the mindfulness involved in that wholesome action will help them to realize the four paths & fruits and nibbāna, this is why it is called *sati-sambojjhanga*. At the same time when such a person contemplates the benefits [of the wholesome action] or the noble qualities of the *Arahants* and the Sangha whatever understanding arises is called *pannindriya*. Due to that *pannindriya* they will one day realize the four paths & fruits according to their enlightenment aspirations. Therefore, as an arisen wisdom factor for the realization of the four paths and fruits, i.e. enlightenment (*bodhi*), it is called *dhamma-vicaya-sambojjhanga*.

Similarly, one has put in a lot of effort, even without taking rest, without considering the fatigue involved, in organizing this event. Such energy for that will be of help for the realization of four paths & fruits one day. This energy is referred to as *virīya-sambojjhanga*.

At the same time one participates in this wholesome activity with pleasure (*somanassa-sahagata*), which is free from a greed-rooted mind (*citta*). Having participated in such an event and contemplating the noble qualities of the Buddha, Dhamma and the Sangha, one's own ethical conduct (*sīla*), etc. the wholesome mind generated would cause lasting ecstasy to arise. Such *pīti* within the *kusala citta* develops more and more and becomes the five types of ecstasy. This *pīti* is non-sensual (*nirāmisa*) *pīti*, and as it helps one to realize the four paths & fruits one day it is called *pīti-sambojjhanga*.

Invariably, because of the *pīti-sambojjhanga* mentioned above, during this wholesome activity tranquillity (*passaddhi*) of the *cetasikas* occurs. This *passaddhi* is two-fold:

- *Kāya-passaddhi* - tranquillity of the body, this is of the *cetasikas*, not the physical body, but it affects the physical body.
- *Citta-passaddhi* - tranquillity of the mind.

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This tranquillity achieved will help the attainment of the four paths & fruits one day, and therefore it is called *passaddhi-sambojjhanga*.

At the same time in each of the mental impulses [of the cognitive processes], is present the one-pointedness mental quality (*ekaggatā cetasika*), which is associated with wisdom. Therefore, this *ekaggatā* develops as an *indriya*, develops as a *bala*, develops as a *bojjhanga* and develops as a factor of the path (*magganga*¹³). In the mundane sense this becomes mundane sense-sphere merit. Now this *citta ekaggatā* is *ekaggatā samādhi* that will help one to realize the four paths & fruits one day, and this becomes *samādhi-sambojjhanga*.

Along with this will exist *tatra-majjhataṭṭā, upekkhā*, which is one of nineteen [universal] beautiful *cetasikas*, in one's mind. This views the *citta* and *cetasikas* in a balanced way. Let us, for example, take a schoolteacher with a class of thirty-three students, the teacher expects a certain uniformity among his students, i.e. if they sit in the same manner, stand in the same manner and study in the same manner he would consider it proper. The teacher always tries to achieve uniformity among his students. The nature of *tatra-majjhataṭṭā* is similar, it expects to see the *citta* and *cetasikas* do their respective duties in the same manner and views them impartially just as a teacher would advise and impart knowledge to his students. Like as previously mentioned this *tatra-majjhataṭṭā, upekkhā* is impartial, even the dearest person is viewed with a balanced mind. This is the nature of *tatra-majjhataṭṭā*. Because this helps one to realize the four paths & fruits it is called *upekkhā-sambojjhanga*.

What happens due to the performing of today's activity? The seven *bojjhargas* that help one to attain the states of Arahant, Paccekabuddha, or Sammāsambuddha developed [to some extent] in our minds. All this time millions of millions of cognitive processes and mental impulses may have occurred in our minds, and with each *javana*, with each cognitive process the seven *bojjhargas* develop. It takes at least many millions of aeons for these seven *bojjhargas* to develop and become strong. Although the physical body keeps

¹³ I.e. right concentration (*sammā-samādhi*).

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changing from life to life, the consciousness, from mind moment to mind moment, mental connection continues to exist. This is called dependent origination (*paticca-samuppāda*). Just as a cause has an effect and then that effect becomes the cause for a new effect and so on, the stream of consciousness continues life after life. We relinquish the physical body from life to life, however, the *bodhi-pākkhiya dhammas* and factors of enlightenment (*bojjhanga dhammas*) keep developing until they reach a stage adequate to acquire the knowledge [or the wisdom required] for enlightenment (*bodhi-nāna*¹⁴). It is not a person that reaches the state of *bodhi*, but rather it is a natural consequence [of the practice].¹⁵ [When the *bojjhingas* are developed] the states of Arahant, Paccakabuddha or Sammāsambuddhahood are attained at a suitable time, the paths and fruits, such as *sotāpanna*, develop progressively. According to the fixed laws¹⁶ of the mind (*citta-niyāma*) and nature (*dhamma-niyāma*) the [seven] *bojjanga*

¹⁴ M.Nidd.16 (to Sn.956) & C.Nidd.18 (to Sn.1136) Ý The knowledge (*āñā*), wisdom (*pañā*), [spiritual] dominion of wisdom (*pañindriya*), spiritual capability of wisdom (*pañā-bala*), □ right view (*sammā-diññhi*) in the four [supramundane] paths is called enlightenment (*bodhi*). The Blessed one by that knowledge of enlightenment (*bodhi-āñā*) awakens to the [fact] that all phenomena is impermanent (*sabbe saikhàrà aniccà*) and has the nature to cease (*nirodha-dhamma*), or awakens to that which is to be enlightened to, awakened to, attained, reached and realized.

¹⁵ C.f. M.16; S.22:101.

¹⁶ D.14 Comm. Ý there are five fixed laws (*niyāmas*): the fixed law of actions (*kamma-niyāma*, i.e. wholesome actions give pleasant results and unwholesome actions give unpleasant results), the fixed law of the seasons (*utu-niyāma*, i.e. the time or season that trees fruit, is windy/not windy, sunshine is scorching/not scorching, it rains/not rains, lotus flowers open during the day/close at night), the fixed law of seeds (*bāja-niyāma*, i.e. from rice gains only get rice crops, sweet/bitter fruits only give sweet/bitter taste respectively), the fixed law of the mind (*citta-niyāma*, i.e. the former *citta* and *cetasikas* are the nearest dependent conditions for the [arising of the] later and so [in the cognitive process (*citta-vāthi*)] eye consciousness, etc. [are the nearest dependent conditions] for the receiving [consciousness], which arises immediately afterwards) and the fixed law of nature (*dhamma-niyāma*, i.e. when Bodhisattas enter the womb, etc. in their last life the ten-thousand world system quakes Ð see D.16 for the other events like His birth, en-lightenment, etc.).

8. The Seven Factors Of Enlightenment

dhammas develop, and these help to attain of the paths and fruits. This is what the Buddha taught. It does not happen in a day, a year or a lifetime, but, naturally, may take millions or billions of life times or aeons to develop the seven *bojjhangas*.

So if anyone, from life to life, has developed and practised much these seven *bojjhanga dhammas* such virtuous ones will, having abandoned *tanhā* and *ditthi* and eliminated all the [mental] effluents, see with their [own] wisdom the element of nibbāna (*nibbāna-dhātu*) and realize *kilesa-parinibbāna*, after which there is no more rebirth.



