

(Nīvaraṇa) Saṅgārava Sutta**The Discourse to Saṅgārava****(on the mental hindrances)**

[Calm and clear mind through clearing emotional blocks]

(Saṃyutta Nikāya 46.55/5:121-126)

Translated & annotated by Piya Tan ©2003

Introduction**1 The brahmin youth Saṅgārava**

Saṅgārava was a deeply learned brahmin youth of Caṇḍala, kappa in Kosala. The Aṅguttara Commentary says that he was an overseer of repairs of old buildings in Rājagaha (*Rājagaha, nagare jinnā, - paṭisaṅkharāṇa, kāraṇa āyuttaka, brāhmaṇo*, AA 2:266). The Majjhima Commentary says that Saṅgārava was the youngest of the Bhāradvājas, brothers of Dhānañjānī's husband.¹ It may be this very same Saṅgārava who is mentioned several times in the Aṅguttara Nikāya (A 1:168 f, 3:230 f, 5:232, 252).²

The (Brahma, cārī) Saṅgārava Sutta (M 100) recounts how once the young brahmin student Saṅgārava sees the lady Dhānañjānī trip and hears her exclaiming three times, “Homage to the Buddha, the Arhat, the perfect self-enlightened one” (*namo tassa bhagavato arahato sammā, sambuddhassa*). He chides her for extolling a shaveling monk, but when she tells him of the Buddha's marvellous qualities, he desires to see him.

When the Buddha visits Candakappa and stays in Todeyya's mango grove, Dhānañjānī tells Saṅgārava about it. Saṅgārava visits the Buddha and questions him on his views on brahmins. The Buddha says he has great regard for brahmins who have here and now won the goal, having discovered by their own effort a doctrine unknown before. He himself is one of these. He then proceeds to describe how he came to leave the household life and how, in due course, won awakening.

Saṅgārava then asks whether there are any gods. The Buddha answers that of that there is no doubt that the whole world is in agreement on that point. Saṅgārava is pleased and accepts the Buddha as his teacher (M 2:209 ff).

The Saṅgārava of **the (Suddhika) Saṅgārava Sutta** (S 7.11) is probably distinct from the above. He lives in Sāvathī and is a “bath ritualist,” who believes in purification by water, bathing morning and evening. The Buddha, at Ānanda's request, visits his house and teaches him the Dharma, after which he takes refuge (S 1:182 ff). The Saṃyutta Commentary explains that Ānanda and Saṅgārava have as laymen been friends, and Ānanda is anxious to prevent “this wretch (*varāka*) who, for all our friendship has found wrong views, from becoming a hell filler (*apāya, pūra*); moreover, he has a circle of friends, comprising 500 faithful families, who may follow if he is converted.” (SA 1:266).

In our **(Nīvaraṇa) Saṅgārava Sutta** (S 5:121 f), the brahmin Saṅgārava visits the Buddha and asks him why he can easily remember certain mantras but not others. The Buddha then expounds on the nature of mental hindrances. The penultimate section [10-14] of this sutta, on overcoming the mental hindrances, should be studied with **the Mahā Assa, pura Sutta** (M 39.14/1:275 f) where even more vivid similes are given.

¹ The brahminee Dhānañjānī was married to the eldest of the Bhāradvāja, but whose name is not mentioned. The other Bhāradvāja brothers were Akkosaka Bhāradvāja, Asur'indaka Bhāradvāja, Bīlaṅgika Bhāradvāja, Saṅgārava Bhāradvāja (S 1:160 ff; SA 1:229 f which also say their first-names were given by the Council elders (*saṅgītikārā*); MA 3:452 f); Sundarika Bhāradvāja (DhA 4:163); Piṅgala Bhāradvāja (MA 3:452).

² For details see Saṅgārava Suttas 4-7.

2 The Saṅgārava Suttas

The Dictionary of Pali Proper Names lists a total of seven “Saṅgārava Suttas”. They are here listed with additional notes:

(1) **(Brahma,cārī) Saṅgārava Sutta** (M 100). A discussion between the Buddha and the brahmin youth Saṅgārava of Candala,kappa. (M 100/2:209 ff)

(2) **(Suddhika) Saṅgārava Sutta** (S 7.11). The Buddha and Ānanda visit the brahmin Saṅgārava of Sāvattihī. Saṅgārava tells the Buddha that he washes away his faults by bathing morning and evening. The Buddha declares that the only true purification is through the Dharma. (S 7.11/1:182 f)

(3) **(Pātihāriya) Saṅgārava Sutta** (A 3.60). Saṅgārava visits the Buddha and states that a brahmin brings more benefits than a wanderer (*paribbājaka*) because he not only performs sacrifices himself, but makes others do likewise. The Buddha says that the appearance of a Tathāgata in the world is of benefit to many beings. Ānanda asks Saṅgārava which of the two practices appears to him the simpler and of greater benefit. Saṅgārava evades a straight answer, even though asked three times. The Buddha then tells him of the miracles (*pātihāriya*) of psychic marvels (*iddhi*), of mind-reading (*ādesanā*) and of teaching (*anusāsana*) possessed by monks, and describes them in detail. Saṅgārava admits that “the miracle of teaching” (*ādesanā pātihāriya*) appeals most to him. The Buddha tells him that numerous monks in the Order possess all the three miraculous powers. (A 3.60/1:168 ff)

(4) **(Manta) Saṅgārava Sutta** (A 5.193). Saṅgārava visits the Buddha and questions him on the power of remembering mantras. Same as sutta 3 above but without the last paragraph on the awakening-factors (*bojjhaṅga*). (A 3:230 f)

(5) **(Magga) Saṅgārava Sutta** (A 10.117). In reply to Saṅgārava’s question, the Buddha says that wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge and wrong release, are the “hither shore” and their opposites are the “farther shore.” (A 10.117/5:232 f)

(6) **(Kamma,patha) Saṅgārava Sutta** (A 10.149). The Buddha tells Saṅgārava that harming life, stealing, sexual misconduct, false speech, divisive speech, harsh speech, idle talk, coveting, ill will, and wrong view, are the “hither shore” and abstention from them is the “farther shore.” (A 10.149/5:252 f)

3 (Nīvaraṇa) Saṅgārava Sutta

In the **(Nīvaraṇa) Saṅgārava Sutta** (S 46.55), the Buddha explains to Saṅgārava that mantras learnt at a time when the heart is possessed by sensual lust, ill will, sloth and torpor, restlessness and remorse, doubt, are easily forgotten; as is the case of a man who tries to see his reflection in a bowl of water, either mixed with some dye, or heated over a fire, or overspread with moss, or ruffled by the wind, or muddied and left in the dark. The cultivation of the seven awakening-factors (*bojjhaṅga*) will remove these disadvantages (S 46.55/5:121 ff = sutta 5 which however omits last paragraph on the awakening-factors; cf J 185/2:99-101).

The (Nīvaraṇa) Saṅgārava Sutta passages on overcoming the mental hindrances (*nīvaraṇa*) [10-14] should be studied especially with **the Nīvaraṇa,pahāna Sutta** (A 1.2), which deals with the causes and abandoning of the hindrances.³ The sutta should also be compared with similar passages in **the Sāmañña,phala Sutta** (M 2.67-73/1:71-73) which also parallel those in **the Mahā Assa,pura Sutta** (M 39.14/-1:275 f). The Nīvaraṇa Saṅgārava Sutta only makes a brief mention of the seven awakening factors (*bojjhaṅga*), for which one should study **the Āhāra Sutta** (S 46.51(BD)/5:103-105, 106 f), which also discusses how the hindrances are “fed” (nourished) and how they are “starved”.⁴

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³ A 1.2/1:3-5 = SD 16.3.

⁴ For a discussion on *nīvaraṇā*, see Gethin, 2001:57-9, 83 f, 113 f, 173-178.

The Discourse to Saṅgārava (on the mental hindrances)

(S 46.55/5:121-126)

1 [121] At Sāvattḥī.

2 At one time the brahmin Saṅgārava approached the Blessed One, exchanged greetings and then sat down at one side. Sitting thus at one side, the brahmin Saṅgārava said this to the Blessed One:

3 “Master Gotama, what is the cause, what is the reason, why sometimes even the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited?”

A. WHY ONE CANNOT RECALL THE MANTRAS

1 Sensual lust

4a “Brahmin, when one dwells with a mind seized by **sensual lust** (*kāma,rāga*), overcome by sensual lust, then one understands not, as it really is, the escape (from it),⁵ one neither understands nor sees, as it really is, one’s own benefit, one neither understands nor sees, as it really is, others’ benefit, one neither understands nor sees, as it really is, the benefit of both—so, too, the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited.

4b Brahmin, just as when a person with good sight, looking for the reflection of his own face in a bowl of water,⁶ mixed with lac or turmeric or blue colouring or crimson colouring,⁷ would neither know nor see it, as it really is,⁸—even so, brahmin, when one dwells with a mind seized by sensual lust, overcome by sensual lust, then one understands not, as it really is, the escape (from it), one neither understands nor sees, as it really is, one’s own benefit, [122]...nor others’ benefit,...nor the benefit of both—so, too, the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited.

⁵ Comy applies the threefold escape (*nissaraṇa*)—(1) by suppression (*vikkhambhana nissaraṇa*) on attaining the 1st absorption (*jhāna*), (2) by the substitution with the wholesome opposite state (*tad-aṅga nissaraṇa*) by insight (*vipassanā*), (3) by cutting off (*samuccheda nissaraṇa*) on attaining Arhathood—to each of the hindrances. In this case, *nissaraṇa* (escape), *pahāna* (abandonment), *nirodha* (ending), *viveka* (seclusion), *virāga* (fading away), *vos-sagga* (relinquishing) are all synonymous, in which case (eg the 5 *nirodhā*), two more factors—(4) by tranquillization (*paṭipassaddhi nirodha*) and (5) by escape (*nissaraṇa nirodha*)—are added (Pm 1:27.220 f; Vism 410). As regards the hindrances: (i) **sensual lust** is suppressed by the 1st absorption based on foulness and cut off by the path of Arhathood (*kāma-c, chanda* here includes desire for any object, not only for sensual pleasures); (ii) **ill will** is suppressed by the 1st absorption based on lovingkindness and cut off by the path of Non-return; (iii) **sloth and torpor** are suppressed by the perception of light (visualization of a bright light like the disc of the sun or the full moon) and cut off by the path of Arhathood; (iv) **restlessness and remorse** are suppressed by calm, remorse is cut off by the path of Non-return and restlessness by the path of Arhathood; and (v) **doubt** is suppressed by the defining of physical and mental states (*dhamma,vavatthāna*, Vism 18.3-8/ 587-587) and cut off by the path of Stream-winning. (SA 3:174)

⁶ “A bowl of water,” *uda,patto*, which Comy glosses as *udaka,bharitā pāti*, “a vessel full of water” (SA 3:175).

⁷ These five refer to the artist’s painting media, ie, plant products. **Dye** (*rajana*) comes from various sources: the 6 dyes allowed for monastics are from plant-parts, viz, root-dye (*mūla-*), trunk dye (*khandha-*), bark dye (*taca -*), leaf-dye (*patta-*), flower-dye (*puppha-*), and fruit-dye (*phala-*) (V 1:286; cf Tha 965). **Lac** (*lākha*), ie the *lākṣā* plant, whence a reddish dye (SnA 577; Vism 261). **Turmeric** (*haliddī*), ie the turmeric plant, whence a yellow dye (M 1:127; S 2:101; A 3:230, 233; KhpA 64). **Indigo** (*nīli*, Skt *nīliṇī*), ie the indigo plant (A:230, 233). **Crimson** (*mañjīṭṭha*) is the tree, *Vitex negundo*, *sindhavāra*, source of a colour like that of the *kaṇavīra*-bud (Vv 39.1; VvA 177; DhsA 317). The usu primary-colour pericope is: indigo (or sky grey) (*nīla*), golden yellow (or orange) (*pīṭa*), crimson (*mañjīṭṭhaka*), blood red (*lohitaka*), and white (*odāta*) (M 1:509; J 6:185; Dhs 617). See **Atthi,rāga S** (S 12.64.8/2:102); **Gaddula,baddha S 2** (S 22.100.11/3:152); (**Nīvaraṇa**) **Saṅgārava S** (S 46.55.4b/5:121; (**Manta**) **Saṅgārava S** (A 5.193.3/3:230).

⁸ Cf similes of the mirror (D 2.92/1:80; M 15.8/1:100; A 10.51.3/5:92).

2 Ill will

5a Furthermore, brahmin, when one dwells with a mind seized by **ill will** (*vyāpāda*), overcome by ill will, then one understands not, as it really is, the escape (from it), one neither understands nor sees, as it really is, one's own benefit, ...*nor* others' benefit, ...*nor* the benefit of both—so, too, the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited.

5b Brahmin, just as when a person with good sight, looking for the reflection of his own face in a bowl of water, heated up by a fire, keeps boiling over with hot water, would neither know nor see it, as it really is—even so, brahmin, when one dwells with a mind seized by ill will, overcome by ill will, then one understands not, as it really is, the escape (from it), one neither understands nor sees, as it really is, one's own benefit, ...*nor* others' benefit, ...*nor* the benefit of both—so, too, the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited.

3 Sloth and torpor

6a Furthermore, brahmin, when one dwells with a mind seized by **sloth and torpor** (*thīna, middha*), overcome by sloth and torpor, then one understands not, as it really is, the escape (from it), one neither understands nor sees, as it really is, one's own benefit, ...*nor* others' benefit, ...*nor* the benefit of both—so, too, the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited.

6b Brahmin, just as when a person with good sight, looking for the reflection of his own face **[123]** in a bowl of water, overgrown with moss and water plants,⁹ would neither know nor see it, as it really is,—even so, brahmin, when one dwells with a mind seized by sloth and torpor, overcome by sloth and torpor, then one understands not, as it really is, the escape (from it), one neither understands nor sees, as it really is, one's own benefit, ...*nor* others' benefit, ...*nor* the benefit of both—so, too, the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited.

4 Restlessness and remorse

7a Furthermore, brahmin, when one dwells with a mind seized by **restlessness and remorse** (*ud-dhacca, kukkuccha*), overcome by restlessness and remorse, then one understands not, as it really is, the escape (from it), one neither understands nor sees, as it really is, one's own benefit, ...*nor* others' benefit, ...*nor* the benefit of both—so, too, the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited.

7b Brahmin, just as when a person with good sight, looking for the reflection of his own face in a bowl of water, stirred by the wind, trembling, swirling, rippling, would neither know nor see it, as it really is,—even so, brahmin, when one dwells with a mind seized by restlessness and remorse, overcome by restlessness and remorse, then one understands not, as it really is, the escape (from it), one neither understands nor sees, as it really is, one's own benefit, ...*nor* others' benefit, ...*nor* the benefit of both—so, too, the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited.

5 Doubt

8a “Brahmin, when one dwells with a mind seized by **doubt** (*vicikicchā*), overcome by doubt, then one understands not, as it really is, the escape (from it), one neither understands nor sees, as it really is, one's own benefit, ...*nor* others' benefit, ...*nor* the benefit of both—so, too, the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited.

⁹ “Overgrown with moss and water plants,” *sevāla, paṇaka, pariyaṇaddho*. *Sevāla* is *Blyxa octandra* (variously called *sevar*, *seval*, *sebal*, *sevaru*, *sivalu*, etc. in south Asia), a green slimy waterweed, moss; *paṇaka*, vl *paṇṇaka*, simply means “water plant”. Cf *Vism* 8.128/261 where *sevāla, paṇaka* occurs, and which *Ñāṇamoli* tr as “duckweed and green scum” (*Vism*:Ñ 8.128/280). Duckweed however is *Lemna minor*.

8b Brahmin, just as when a person with good sight, looking for the reflection of his own face in a bowl of water, turbid, agitated, muddy, left in the dark, would neither know [124] nor see it, as it really is, —even so, brahmin, when one dwells with a mind seized by doubt, overcome by doubt, then one understands not, as it really is, the escape (from it), one neither understands nor sees, as it really is, one’s own benefit, one neither understands nor sees, as it really is, others’ benefit, one neither knows nor sees, as it really is, the benefit of both—so, too, the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited.

9 This, monks, is the cause, the reason, why sometimes even the mantras that have been recited over a long time do not come to mind, let alone those that have not been recited

B. WHY ONE CAN RECALL THE MANTRAS

1 Without sensual lust

10a “Brahmin, when one dwells with a mind **not seized by sensual lust**, not overcome by sensual lust, then one understands, as it really is, the escape (from it), one understands and sees, as it really is, one’s own benefit, one understands and sees, as it really is, others’ benefit, one understands and sees, as it really is, the benefit of both—so, too, the mantras that have not been recited over a long time come to mind, let alone those that have been recited.

10b Brahmin, just as when a person with good sight, looking for the reflection of his own face in a bowl of water not mixed with lac or turmeric or blue colouring or crimson colouring,¹⁰ would know and see it, as it really is—even so, brahmin, when one dwells with a mind not seized by sensual lust, not overcome by sensual lust, then one understands, as it really is, the escape (from it), one understands and sees, as it really is, one’s own benefit, ...others’ benefit, ...the benefit of both—so, too, the mantras that have not been recited over a long time come to mind, let alone those that have been recited.

2 Without ill will

11a Furthermore, brahmin, when one dwells with a mind **not seized by ill will**, not overcome by ill will, then one understands, as it really is, the escape (from it), one understands and sees, as it really is, one’s own benefit, ...others’ benefit, ...the benefit of both—so, too, the mantras that have not been recited over a long time come to mind, let alone those that have been recited.

11b Brahmin, just as when a person with good sight, looking for the reflection of his own face in a bowl of water, not heated up by a fire, not boiling over with hot water,¹¹ would know and see¹² [125] it, as it really is—even so, brahmin, when one dwells with a mind not seized by ill will, not overcome by ill will, then one understands, as it really is, the escape (from it), one understands and sees, as it really is, one’s own benefit, ...others’ benefit, ...the benefit of both—so, too, the mantras that have not been recited over a long time come to mind, let alone those that have been recited.

3 Without sloth and torpor

12a Furthermore, brahmin, when one dwells with a mind not seized by **sloth and torpor**, not overcome by sloth and torpor, then one understands, as it really is, the escape (from it), one understands and sees, as it really is, one’s own benefit, ...others’ benefit, ...the benefit of both—so, too, the mantras that have not been recited over a long time come to mind, let alone those that have been recited.

¹⁰ **The Mahā Assa, pura S** (M 39) compares the overcoming of sensual lust to a person whose loan helps him in a successful business, bringing profit with which he could maintain a wife—as a result, he is joyful and happy (M 39.14/1:275).

¹¹ **The Mahā Assa, pura S** (M 39) compares the overcoming of ill will to a sick man who has recovered and whose food now agrees with him and he gains strength—as a result of which he is joyful and happy (M 39.14/1:275).

¹² “Would know and see,” *jāneyya passeyya*. PTS ed has only *passeyya*, “would see”.

12b Brahmin, just as when a person with good sight, looking for the reflection of his own face in a bowl of water, not overgrown with moss or water plants,¹³ would know and see it, as it really is—even so, brahmin, when one dwells with a mind not seized by sloth and torpor, not overcome by sloth and torpor, then one understands, as it really is, the escape (from it), one understands and sees, as it really is, one’s own benefit, ...others’ benefit,...the benefit of both—so, too, the mantras that have not been recited over a long time come to mind, let alone those that have been recited.

4 Without restlessness and remorse

13a Furthermore, brahmin, when one dwells with a mind not seized by **restlessness and remorse**, not overcome by restlessness and remorse, then one understands, as it really is, the escape (from it), one understands and sees, as it really is, one’s own benefit,...others’ benefit,...the benefit of both—so, too, the mantras that have not been recited over a long time come to mind, let alone those that have been recited.

13b Brahmin, just as when a person with good sight, looking for the reflection of his own face in a bowl of water, not stirred by the wind, not trembling, not swirling, not rippling,¹⁴ would know and see it, as it really is—even so, brahmin, when one dwells with a mind not seized by restlessness and remorse, not overcome by restlessness and remorse, then one understands, as it really is, the escape (from it), one understands and sees, as it really is, one’s own benefit,...others’ benefit,...the benefit of both—so, too, the mantras that have not been recited over a long time come to mind, let alone those that have been recited.

5 Without doubt

14a “Brahmin, when one dwells with a mind not seized by **doubt**, not overcome by doubt, then one understands, as it really is, the escape (from it), one understands and sees, as it really is, one’s own benefit,...others’ benefit,...the benefit of both—so, too, the mantras that have not been recited over a long time come to mind, let alone those that have been recited.

14b Brahmin, just as when a person with good sight, looking for the reflection of his own face in a bowl of water, clear, settled, limpid, left in the light,¹⁵ would know and see it, as it really is—even so, brahmin, when one dwells with a mind not seized by doubt, not overcome by doubt, then one understands, as it really is, the escape (from it), one understands and sees, as it really is, one’s own benefit, one understands and sees, as it really is, others’ benefit, one knows and sees, as it really is, the benefit of both—so, too, the mantras that have not been recited over a long time come to mind, let alone those that have been recited. [126]

15 This, monks, is the cause, the reason, why sometimes even the mantras that have not been recited over a long time come to mind, let alone those that have been recited.

The 7 awakening-factors

16 Monks, these seven awakening-factors¹⁶ are not obstructions, not hindrances, not corruptions of the mind. When cultivated and often developed they lead to the realization of the fruit of true knowledge and liberation.¹⁷

¹³ **The Mahā Assa,pura S** (M 39) compares the overcoming of sloth and torpor to a prisoner who has been released, safe and secure, with no loss of property—as a result of which he is joyful and happy (M 39.14/1:275).

¹⁴ **The Mahā Assa,pura S** (M 39) compares the overcoming of restlessness and remorse to a slave who has been freed, now independent of others, free to go where he wants—as a result of which he is joyful and happy (M 39.14/1:276).

¹⁵ **The Mahā Assa,pura S** (M 39) compares the overcoming of doubt to a rich man crossing a desert finds a road that leads him out of it, safe and secure, with no loss of property—as a result of which he is joyful and happy (M 39.14/1:276).

¹⁶ The 7 awakening-factors or factors of awakening (*satta bojjhaṅga*) are the “factors” that can be collectively be called “awakening” (*bodhi*). They are also seen as “limbs” (*aṅga*) of “one who is awakening” (*bodhī*) or “a person waking up” (*bujjhanako puggalo*). See **Mahā Sakul’udāyī S** (M 77.20). See Gethin 2001:146-189 (ch 5).

What are the seven?

The awakening-factor of mindfulness is not an obstruction, not a hindrance, not a corruption of the mind. When cultivated and often developed it leads to the realization of the fruit of true knowledge and liberation.

The awakening-factor of dharma-investigation¹⁸ is not an obstruction, not a hindrance, not a corruption of the mind. When cultivated and often developed it leads to the realization of the fruit of true knowledge and liberation.

The awakening-factor of energy¹⁹ is not an obstruction, not a hindrance, not a corruption of the mind. When cultivated and often developed it leads to the realization of the fruit of true knowledge and liberation.

The awakening-factor of zest²⁰ is not an obstruction, not a hindrance, not a corruption of the mind. When cultivated and often developed it leads to the realization of the fruit of true knowledge and liberation.

The awakening-factor of tranquillity is not an obstruction, not a hindrance, not a corruption of the mind. When cultivated and often developed it leads to the realization of the fruit of true knowledge and liberation.

The awakening-factor of concentration is not an obstruction, not a hindrance, not a corruption of the mind. When cultivated and often developed it leads to the realization of the fruit of true knowledge and liberation.

The awakening-factor of equanimity is not an obstruction, not a hindrance, not a corruption of the mind. When cultivated and often developed it leads to the realization of the fruit of true knowledge and liberation.”

Saṅgārava takes refuge

When this was said, the brahmin Saṅgārava said this to the Blessed One:

“Excellent, master Gotama! Excellent, master Gotama! Just as if one were to place upright what had been overturned, or were to reveal what was hidden, or were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way, in numerous ways, the Dharma has been made clear by the Blessed One.

I go to the Blessed Gotama for refuge, to the Dharma, and to the community of monks. May the Blessed Gotama remember me as a lay follower who has gone to him for refuge from this day forth for life.”

—evam—

¹⁷ “The fruit of true knowledge and liberation,” *vijjā, vimutti, phala, sacchikiriyā*.

¹⁸ *Dhamma, vicaya*. Sometimes this is taken as “investigation of the Doctrine”, but the meaning here actually is “investigation of bodily and mental phenomena” (Walshe 1995n690). This is the key awakening-factor, that is, “awakening” itself, while the others are the “factors” that help this awakening to be realized (Nm 456). **The Milinda, pañha** compares *dhamma, vicaya sambojjhaṅga* to a sword, which in order to cut relies on the use of the hands (representing the other 5 factors) (Miln 83). See Gethin 2001:185.

¹⁹ *Vīriya sambojjhaṅga*. This is identical to the 4 right efforts of the Noble Eightfold Path.

²⁰ *Pīti*. Sometimes translated as “rapture”, but “zest” is closer to evoking the more subtle yet enthusing nature of *pīti*. One experiences zest in two ways: by attaining either the 1st or 2nd *jhāna* in which zest is present, one experiences it in the mode of calm (*samatha*); by emerging from that *jhāna* and reflecting that zest is subject to destruction, one experiences zest in the mode of insight (*vipassanā*). Psychologically, zest is a kind of “joyful interest”, as such may be associated with wholesome, unwholesome or neutral states (BDict: *pīti*). Zest belongs to the Formation Group (*saṅkhāra-k, khandha*) while happiness (*sukha*) belongs to the Feeling Group (*vedanā-k, khandha*). Zest is compared to when a thirsty man lost in the desert finds water; happiness is what he feels when he is drinking the water. See Vism 4.94 ff.

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041125; rev 060311; 080811; 090509; 090710a; 091002a