



The Thirty Seven Factors of Enlightenment *(Pali, sattatiṃsa bodhipakkhiyā dhammā)¹*

A Study Guide

Table of Contents

Introduction	2
The Thirty Seven Factors of Enlightenment	5
Four Establishments of Mindfulness/Recollectedness	5
Four Right Exertions	5
Four Bases of Magical Power/Four Legs of Miraculous Powers	6
The Five Spiritual Faculties	7
The Five Strengths	8
Seven Factors of Enlightenment	8
The Eightfold Path of the Noble Ones (Noble Eightfold Path)	9
Colophon	10

¹ In this Study Guide, all Asian words are in the Pali language unless abbreviated as Skt. for Sanskrit or Tib. for Tibetan.

Introduction

The Thirty Seven Factors of Enlightenment are:

- Four Foundations of Mindfulness (*satipatthana*)
- Four Right Efforts (*sammappadhana*)
- Four Bases of Power (*iddhipada*)
- Five Faculties (*indriya*)
- Five Strengths (*bala*)
- Seven Factors of Enlightenment (*bojjhanga*)
- Eight Fold Path (*ariya-magga*)

In the *Bhāvanānuyutta sutta* (Mental Development Discourse,²), Sakyamuni Buddha states:

“Monks, although a monk who does not apply himself to the meditative development of his mind may wish, "Oh, that my mind might be free from the taints by non-clinging!", yet his mind will not be freed. For what reason? "Because he has not developed his mind," one has to say. Not developed it in what? In the four foundations of mindfulness, the four right kinds of striving, the four bases of success, the five spiritual faculties, the five spiritual powers, the seven factors of enlightenment and the Noble Eightfold Path.”

If we wish to travel a long distance and take a precious load of cargo to a city, we need a truck that has a powerful enough engine to pull the load and get where we aim to go. If the engine is weak, the truck may break down or stall, especially when encountering hills or potholes along the way. So too, if we wish to reach the ‘city’ of awakening and liberation we need strong virtuous qualities and heaps of spiritual capacity (a high horsepower engine). For example, being mindful and calm are only two factors out of many that give us strength and capacity, called merit (*puñña*, Skt., *puṇya*) for the path of liberation and full awakesness. When we encounter steep hills and life turbulence, which we undoubtably will—sometimes frequently, sometimes occasionally—no amount of mindfulness and calm will save us from bouts of anxiety, anger, lust, depression, sickness or painful decisions. Even during the Buddha’s time he encountered practitioners relying too exclusively on one or two factors of liberation, or misunderstanding and holding erroneous views about spiritual factors and qualities. For instance, the Buddha called having an exclusive reliance or misunderstanding of mindfulness as bare attention, *micca-sati* (Pali); a wrong view of mindfulness.³

The individual groupings of Enlightenment factors can be found throughout the Pali cannon. Yet, in only the above quoted passage, the *Mental Development Discourse* ascribed to the Buddha are the list of thirty-seven factors fully stated.⁴ However, it is in the great commentaries, such as

² AN 7.67. *Bhāvanānuyutta sutta* (Mental Development Discourse).

³ AN 10.103. *Micchatta Sutta: Wrongness*. Translated by Thanissaro Bhikkhu. 2004. <https://www.accesstoinsight.org/tipitaka/an/an10/an10.103.than.html>

⁴ in the Sutta Pitaka: 1) DN 27 (*Aggañña Sutta*); 2) SN 48.51 (*Sālā Sutta*); 3) SN 48.55 (*Sāra Sutta*); 4) SN 48.67 (*Rukkha Sutta*); 5) AN 5.56 (*Upajjhāya Sutta*); 6) AN 6.17 (*Kusala Sutta* or *Soppa Sutta*); 7) AN 9.1 (*Sambodhipakkhiya Sutta*); 8) Iti. 82 (*Devasadda Sutta*); 9) Iti. 97 (*Kalyāṇasīla Sutta*): <http://dhamma-stream.blogspot.com/2013/11/the-thirty-seven-factors-of.html>

the *Vimuttimaggā* (Path of Freedom)⁵, the *Vissudhimaggā* (Path of Purification)⁶, and the *The Jewel Ornament of Liberation*⁷ where one finds full expressions of the *Thirty Seven Factors of Enlightenment* as a collection. In *The Path of Freedom* the collection is called *anuloma-ñāna* (*adaptive knowledge*); knowledge required to adapt to Nibbana or freedom. In the sixteen stages of Insight knowledges found in some of these commentaries, it is clearly noted that the Thirty-seven Factors of Enlightenment must come together, however briefly at the 12 stage of Insight for the experience of Nibbana⁸ to emerge. In *The Path of Purification* these factors are called the *bodhipakkhiyā dhammā*, the Enlightenment Factors of Dhamma.⁹

When engaging in the practices of the Thirty-seven Factors of Enlightenment, one can make a distinction between the aims of a sole desire for self liberation (Hinayāna) and those of the Mahayāna, the wish and activity that all sentient beings are fully awakened:

- In the Hinayāna (basic vehicle of self liberation) the focus is on one's own body, feelings, states and phenomena, whereas the practices of the Mahayāna are on *both* the body, feelings, etc. of oneself and all other beings.
- In the Hinayāna, the primary focus is on purifying the impurities of one's body, feelings, etc., whereas in the Mahayāna it is recognizing the empty (Skt., *śūnya*) luminous nature of these phenomena.
- In the former vehicle, the emphasis is on one's own liberation, free of impurity. In the Mahayāna is complete liberation for all sentient beings.¹⁰

In all the lists below, the purpose of contemplation and practice can be shifted to the simultaneous liberation of self and others—emptiness and compassion—a manifestation of *bodhicitta*, a key realization of all the bodhisattva stages. It is stated in the Mahayāna Sūtra called the *The Jewel Cloud* (Skt. *Ratnamegha*):

What are the qualities that accord with the Dharma? They are authentic view, thought, speech, activity, livelihood, effort, mindfulness, and absorption. Since the path is

⁵ Arahant Upatissa. *The Path of Freedom (Vimuttimaggā)*, trans. by N.R.M. Ehara, Soma Thera and Kheminda Thera. Buddhist Publication Society, Kandy, Sri Lanka.

⁶ The Path of Purification (*Visuddhimaggā*) by Bhadantācariya Buddhaghosa, Translated from the Pali by Bhikkhu Ñāóamoli. Buddhist Publication Society, Kandy, 1975.

⁷ Je Gampopa, *The Jewel Ornament of Liberation, the Wish-fulfilling Gem of the Noble Teachings*, Translated by Khenpo Gyaltsen Rinpoche, Snow Lion, Boston, 1998.

⁸ The earlier commentary, the *Vimuttimaggā* (p. 301) refers to the Thirty Seven Factors of Enlightenment as *anuloma-ñāna* (*adaptive knowledge*: "Adaptive knowledge arises from dwelling upon the characteristics of the formations immediately after [Insight into desire for release, free of all action and attain to Nibbana]." "Q. What is adaptive knowledge? "A. The knowledge which conforms to the four foundations of mindfulness, the four right efforts, the four bases of supernormal power, the five faculties, the five powers, the seven enlightenment factors and the factors of the Noble Eightfold Path, is called adaptive knowledge (p. 301)." It corresponds to the 12th stage, *Knowledge which conforms to the Four Noble Truths* of 16th stages of Insight: just before the change of lineage and the experience of cessation or Nibbana (Pali). The most often quoted source for the list of sixteen stages of Insight knowledge is from the *paṭisambhidā, patisambhidamaggā* (Pali, path of discrimination), a text ascribed to Sāriputta. It is found in the Burmese version of the *Khuddaka Nikāya* (Pali Canon) (<https://en.wikipedia.org/wiki/Patisambhidamaggā>), considered by some scholars to be part of the earliest Theravadin Abhidhamma texts.

⁹ Ibid.

¹⁰ Adapted and summarized from p. 192: *The Gathering of Vidyadharas, Text and commentaries on the Rigdzin Dūpa*. Translated by Gyurme Avertin. Snow Lion. Boulder. 2017.

comprehended by means of these, they obtain faculties that are sharp, clear, and aware of the path. With faculties that are sharp, clear, and aware, [F.22.b] they enjoy abundant solitude...

By means of physical and verbal disengagement they gain expertise with respect to the mind. Thus they will examine as follows: 'Is my mind involved in something virtuous, or something unvirtuous, or something neutral? What type of phenomenon does my mind engage with?' If they find that their mind is involved in virtue they will feel joy, appreciation, and inspiration. As for virtuous qualities, these consist of the thirty-seven factors of awakening.¹¹

In the Mahayāna, the Thirty-Seven Factors of Enlightenment are integrated into the bodhisattva stages and called the *Thirty-Seven Dharmas of the Bodhisattvas*.¹² Accordingly, the Thirty Seven Factors of Enlightenment are found in the first four phases of an awakening bodhisattva:¹³

1. Phase of Accumulation:

- the four states of mindfulness (*satipatthana*)
- the four abandonments / the four right efforts (*sammappadana*)
- the four elements of supernatural power / the four roads to power (*iddhipada*)

2. Phase of Integration:

Sub phases: Warming, Summit, Forbearance, the Highest Worldly Point

- the five moral faculties / the five controlling faculties (*indriya*)
- the five moral powers (*bala*)

3. Phase of Insight:

- seven limbs of enlightenment (*bojjhanga*)

4. Phase of Cultivation:

- The Noble Eightfold Path (*atthangika magga*)

5. Phase of Complete Accomplishment

How does one lay the basis for the realizations and qualities of a bodhisattva? By practicing¹⁴ in the manner by which bodhisattvas live their realizations. Again from the *The Jewel Cloud*:

Thus bodhisattvas are masters of using every exhalation and inhalation in virtuous ways for the benefit of sentient beings.¹⁵

¹¹ 1.120, *The Jewel Cloud, Ratnamegha, The Noble Great Vehicle Sūtra "The Jewel Cloud"*. Toh 231 Degé Kangyur, vol. 64 (mdo sde, wa) Folios 1.a–112.b. In Skt.: *Āryaratnameghanāmamahāyānasūtra*. Translated by Dharmachakra Translation Committee under the patronage and supervision of 84000: Translating the Words of the Buddha.

¹² Skt., *saptatrimśa-bodhipakṣa-dharma*. pp. 257-259. Je Gampopa, *The Jewel Ornament of Liberation, the Wish-fulfilling Gem of the Noble Teachings*, Translated by Khenpo Gyaltzen Rinpoche, Snow Lion, Boston, 1998.

¹³ Ibid.

¹⁴ Practicing includes: hearing, studying, discussing, reflecting, contemplating, meditating and the conduct of Dharma.

¹⁵ 1.274. *The Jewel Cloud, Ratnamegha, The Noble Great Vehicle Sūtra "The Jewel Cloud"*. Toh 231 Degé Kangyur, vol. 64 (mdo sde, wa) Folios 1.a–112.b. In Skt.: *Āryaratnameghanāmamahāyānasūtra*. Translated by Dharmachakra Translation Committee under the patronage and supervision of 84000: Translating the Words of the Buddha.

And Kyobpa Jigten Sumgön, founder of the Drikung Kagyu stated,

27. The thirty-seven factors of enlightenment are present in the core of a Sugata.^{16,17}

By providing selected examples of original quotes from the Buddha's teachings and some of the great commentaries of both the Theravada and Mahayāna traditions, one can clearly see how essential this collection of factors are to the path of awakening. And it provides rich inspiration, confidence and nutrient for further study, investigations, contemplation and meditation.

The Thirty Seven Factors of Enlightenment

Four Establishments of Mindfulness/Recollectedness

(*sati*, Skt., *smṛti*, to recollect, remember, bear in mind, awareness of phenomena)

1. Mindfulness/recollectedness of the body (*kāyānupassanā*, Skt. *kayānupasthāna*)
2. Mindfulness/recollectedness of feelings (*vedanānupassanā*, Skt. *vedanānupasthāna*)
3. Mindfulness of mental states/recollectedness (*cittānupassanā*, Skt. *cittanupasthāna*)
4. Mindfulness/recollectedness of mental objects (*dhammānupassanā*, Skt., *dharmanupasthāna*)

Herein (in this teaching) a monk lives contemplating the body in the body,[1] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating feelings in feelings, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating consciousness in consciousness,[2] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating mental objects in mental objects, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief.¹⁸

Four Right Exertions

(*sammappadhāna*, Skt., *samyak-pradhāna* or *samyakprahāṇa*, *Four Proper Exertions*, *Four Right Efforts*, *Four Great Efforts*, *Four Right Endeavors* or *Four Right Strivings*)

1. Exertion, preventing unskillful states to arise
2. Exertion, abandoning of the already arisen unskillful states
3. Exertion, to promote the arising of skillful (*upaya*, Skt., *upāya*) states
4. Exertion, for the sustaining and increasing skillful states that have arisen

And what, monks, is right effort? (i) There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen. (ii) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the

¹⁶ Sugata (Skt.) a term used in Vajrayana. Sugata is another name for the Buddha, meaning 'gone to bliss'. Bliss as used here means the great bliss (Skt., *mahāsukha*), naturally present with the non-conceptual freedom of mind.

¹⁷ p. 14. Kyobpa Jigten Sumgön. *Gongchig the Single Intent, the Sacred Dharma*. With the Commentary: The Lamp Dispelling the Darkness by Rigdzin Chokyi Dragpa. Otter Verlag. 2009.

¹⁸ *The Foundations of Mindfulness Satipatthana Sutta*. MN 10. Translated by Nyanasatta Thera. 1994: <https://accesstoinsight.org/lib/authors/nyanasatta/wheel019.html>

abandonment of evil, unskillful qualities that have arisen. (iii) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen. (iv) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This, monks, is called right effort.¹⁹

And, from the Mahayāna tradition, where even the enlightenment factors are contemplations of emptiness:

The four right efforts (*samyakpradhāna*) and also the four bases of magical power (*ṛddhipāda*) should be analyzed in the same way and considered as empty (*śūnya*) and without basis (*apraṭiṣṭhāna*)^{20,21}

Four Bases of Magical Power/Four Legs of Miraculous Powers²²

(*iddhipāda*, Skt. *caturṛddhipāda*, Skt., *ṛddhipāda*) (*iddhi*, Skt. *ṛddhi*, *siddhi*, *abilities*, *powers*, *potency*, *growth*, *abundance*—*a base which is spiritual power*)

- 1 Will (*chanda*, Skt. *chanda*)
- 2 Energy (*virīya*, Skt. *virya*)
- 3 Consciousness (*citta*, Skt. *citta*)
- 4 Discernment/Examination/consideration (*vīmaṃsa* or *vīmaṃsā*, S. *mimāṃsā*)

These four bases of power, when developed & pursued, are of great fruit & great benefit. And how are the four bases of power developed & pursued so as to be of great fruit & great benefit?

"There is the case where a monk develops the base of power endowed with concentration founded on desire [will, enthusiasm]²³ & the fabrications of exertion [energy], thinking, 'This desire of mine will be neither overly sluggish nor overly active, neither inwardly restricted nor outwardly scattered.' He keeps perceiving what is in front & behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What is below is the same as what is above, what is above is the same as what is below. [He dwells] by night as by day, and by day as by night. By means of an awareness thus open & unhampered, he develops a brightened mind.

"He develops the base of power endowed with concentration founded on persistence...

"He develops the base of power endowed with concentration founded on intent [citta, consciousness]...

"He develops the base of power endowed with concentration founded on discrimination [discernment, *vīmaṃsa*] & the fabrications of exertion, thinking, 'This discrimination of mine will be neither overly sluggish nor overly active, neither inwardly restricted nor outwardly scattered.' He keeps perceiving what is in front & behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What

¹⁹ SN 45.8 Magga-vibhanga Sutta: An Analysis of the Path. Translated by Thanissaro Bhikkhu (1996).

²⁰ *Attributed to Nagarjuna - in the Maha-prajnaparamita-sastra*, quoted on p. 192: *The Gathering of Vidyadharas, Text and commentaries on the Rigdzin Düpa*. Translated by Gyurme Avertin. Snow Lion. Boulder. 2017.

²¹ All Sanskrit words in this quotation.

²² Mahayāna: Tib. Wyl. *rdzu 'phrul gyi rkang pa bzhi*. Bases or literally 'legs' of miraculous powers.

²³ Pali, *chanda*, will is a wholesome mode of desire, perhaps better translated as enthusiasm.

is below is the same as what is above, what is above is the same as what is below. [He dwells] by night as by day, and by day as by night. By means of an awareness thus open & unhampered, he develops a brightened mind.²⁴

From another translation:

“Here, bhikkhus, a monk cultivates the basis of psychic power consisting of samadhi due to enthusiasm...to energy...to mind...to investigation and active striving, thinking: “Thus my enthusiasm will be neither too slack nor too tense, and it will neither be constricted within (due to sloth & torpor) nor be distracted externally (due to sense pleasures).” He abides perceiving before and after: “As before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day.” Thus with heart open and unenveloped, he cultivates a mind imbued with luminosity.²⁵

The Five Spiritual Faculties

(*pañc' indriyāni*) spiritual faculty or controlling principle)

The five spiritual faculties (*pañc' indriyāni*) are called 'controlling' faculties since they control their unwholesome opposites:

1. Faith/Conviction (*saddhā bala*, Skt., *śraddā*) - controls doubt
2. Energy/Effort/Persistence (*virīya bala*, Skt., *virya*) – controls laziness
3. Mindfulness/recollection (*sati bala*, Skt., *smṛti*) - controls heedlessness
4. Concentration (*samādhi bala*, Skt., *samādhi*) - controls distraction
5. Wisdom/Discernment (*paññā bala*, Skt., *prajñā*) – controls ignorance

There are, bhikkhus, these five faculties. Which five? The faculty of conviction, the faculty of exertion, the faculty of mindfulness, the faculty of concentration and the faculty of discernment. These, bhikkhus, are the five faculties...bhikkhus, who has perfected and fulfilled these five faculties is an arahant; if they are weaker, he is a non-returner; if they are weaker, he is a once-returner; if they are weaker, he is a stream-enterer; if they are weaker, he is a Dhamma-follower; if they are weaker, he is a conviction-follower.²⁶

The Buddha gives a clear explanation how the controlling' faculties work to a disheartened Bhikkhu named Sona:

Now what do you think, Sona. Before, when you were a house-dweller, were you skilled at playing the vina?" "Yes, lord." "And what do you think: when the strings of your vina were too taut, was your vina in tune & playable?" "No, lord." "And what do you think: when the strings of your vina were too loose, was your vina in tune & playable?" "No, lord." "And what do you think: when the strings of your vina were neither too taut nor too loose, but tuned [literally, *established*] to be right on pitch, was your vina in tune & playable?" "Yes, lord."

²⁴ SN 51.20 Iddhipada-vibhanga Sutta: Analysis of the Bases of Power. Translated by Thanissaro Bhikkhu (1997).

²⁵ Iddhi,pāda Vibhaṅga Sutta, S 51.20/5:276-278; abridged. Translated by Piya Tan (2006). <https://www.scribd.com/document/148192235/28-14-Iddhipada-Vibhanga-S-s51-20-Piya-Tan>

²⁶ Samyutta Nikaya 48.14 (S v 200) Saṃkhitta Sutta. In Brief. <http://www.buddha-vacana.org/sutta/samyutta/maha/sn48-014.html>

"In the same way, Sona, over-aroused persistence leads to restlessness, overly slack persistence leads to laziness. Thus you should determine the right pitch for your persistence, attune [literally, *penetrate*, *ferret out*] the pitch of the [five] faculties [to that], and there pick up your theme.²⁷

Although the Buddha considered wisdom the principle (chief, Pali, *agga*) controlling factor,²⁸ in other discourses, he describes the benefits of the *pañc' indriyāni* in the following way:

1. Faith/conviction (*saddhā bala*) is faith in the Buddha's awakening
2. Energy/persistence (*virīya bala*) refers to exertion towards the Four Right Efforts
3. Mindfulness/recollection (*sati bala*) refers to focusing on the four satipatthana
4. Concentration/calm abiding (*samādhi bala*) of the mind refers to achieving the meditative absorptions (*jhāna*)
5. Wisdom/Discernment (*paññā bala*) refers to discerning the Four Noble Truths²⁹

The Five Strengths

(Skt., Pali, *pañcabalāni*, *bala*, *power*, *strength*, *force*)

1. Confidence/faith/conviction (*saddhā*, Skt. *śraddā*)
2. Energy (*virīya*, Skt. *virya*)
3. Mindfulness (*sati*, Skt. *smṛti*)
4. Concentration/ Unification/ one-pointedness//*jhāna* (*samādhi*, Skt. *samādhi*)
5. Wisdom (*paññā*, Skt. *prajñā*)

What is the difference between the Five Powers and the Five Strengths? According to the *Sutra of the Ten Bhūmis*:

The Five Strengths are the same as the above [i.e. The Five Powers (Five Spiritual Faculties-*pañc' indriyāni*)] once they have become capable of overcoming their opposing factors.³⁰

Seven Factors of Enlightenment

(*satta bojjhaṅgā* or *satta sambojjhaṅgā*, Skt. *sapta bodhyanga*) **budh-* to awake, become aware, notice, know or understand. *Bujjhati* and *bodhati* or *budhyate* (Skt., *aṅga* - a part of a whole, factor and cause)

1. Recollectiveness/memory/mindfulness (*sati*, Skt. *smṛti*)
2. Investigation (*dhamma vicaya*, Skt., *dharmapraṇīcayā*)
3. Energy (*virīya*, Skt., *virya*)
4. Joy (*pīṭi*, Skt., *prīti*)

²⁷ Anguttara Nikaya 6.55, Sona Sutta: About Sona. Translated by Thanissaro Bhikkhu (1977). <https://www.accesstoinsight.org/tipitaka/an/an06/an06.055.than.html>

²⁸ Samyutta Nikaya 48.52, Malla Sutta, translated by Thanissaro Bhikkhu: https://www.dhammadata.org/suttas/SN/SN48_52.html

²⁹ Samyutta Nikaya 48.10, Indriya-vibhanga Sutta: Analysis of the Mental Faculties, translated by Thanissaro Bhikkhu (1997): <https://www.accesstoinsight.org/tipitaka/sn/sn48/sn48.010.than.html>

³⁰ pp. 194-195. Appendix I. The Thirty Seven Factors of Enlightenment. In, *The Gathering of Vidyadharas, Texts and commentaries on the Rigdzin Dūpa*. Translated by Gyurme Avertin. Snow Lion. Boulder. 2017.

5. Tranquillity (*passaddhi*, Skt., *praśrabdhi*)
6. Unification (*samādhi*, Skt., *samādhi*)
7. Equanimity (*upekkhā*, Skt., *upekṣā*)

It is said in the *Bhikkhu Sutta*:

At Sāvattī. Then a mendicant went up to the Buddha ... and said to him: “Sir, they speak of the ‘awakening factors’. How are the awakening factors defined?” “Mendicant, they’re called awakening factors because they lead to awakening. A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. As they develop the seven awakening factors, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ They’re called awakening factors because they lead to awakening.³¹

And from the *Path of Purification*, quoting the Buddha:

52. And here the development of the investigation-of-states enlightenment factor [*dhamma vicaya*], etc., should be understood as the nutriment for each one respectively, for this is said: “Bhikkhus, there are profitable and unprofitable states, reprehensible and blameless states, inferior and superior states, dark and bright states the counterpart of each other. Wise attention much practiced therein is the nutriment for the arising of the unarisen investigation-of-states enlightenment factor, or leads to the growth, fulfilment, development and perfection of the arisen investigation-of-states enlightenment factor. (S V 104)³²

The Eightfold Path of the Noble Ones (Noble Eightfold Path)

(*ariyo aṭṭhaṅgiko maggo*, Skt., *āryāṣṭāṅgamārga*)

1. Right/perfect/complete³³ Understanding (*sammā diṭṭhi*, Skt., *samyag-dṛṣṭi*)
2. Right/perfect/complete Intention (*sammā saṅkappa*, Skt., *samyak-saṅkalpa*)
3. Right/perfect/complete Speech (*sammā vācā*, Skt., *samyag-vāc*)
4. Right/perfect/complete Action (*sammā kammanta*, Skt., *samyak-karmānta*)
5. Right/perfect/complete Livelihood (*sammā ājīva*, Skt., *samyag-ājīva*)
6. Right/perfect/complete Energy (*sammā vāyāma*, Skt., *samyag-vyāyāma*)
7. Right/perfect/complete Mindfulness (*āsammā sati*, Skt., *samyak-smṛti*)
8. Right/perfect/complete Unification/concentration (*sammā samādhi*, Skt., *samyak-samādhi*)

From the first discourse given by the Buddha called *Setting in Motion the Wheel of Dhamma*:

³¹ Bhikkhu Sutta (SN 46.5). Translated by Bhante Sujato: <https://suttacentral.net/sn46.5/en/sujato>

³² p.126. The Path of Purification (*Visuddhimagga*) by Bhadantācariya Buddhaghosa, Translated from the Pali by Bhikkhu Ñāóamoli. Buddhist Publication Society, Kandy, 1975.

³³ “Sammā (indecl.) [Vedic samyac (=samyak) & samīś "connected, in one"; see under sañ°] thoroughly, properly, rightly; in the right way, as it ought to be, best, perfectly.” p. 770 The Pali Text Society's *Pali-English Dictionary*, edited by Rhys Davids, and William Stede. 1921-1925.

And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision ... which leads to Nibbāna? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.³⁴

The *Micchatta Sutta: Wrongness Sutta*³⁵ says:

From wrongness comes failure, not success. And how is it, monks, that from wrongness comes failure, not success?

"In a person of wrong view, wrong resolve comes into being. In a person of wrong resolve, wrong speech. In a person of wrong speech, wrong action. In a person of wrong action, wrong livelihood. In a person of wrong livelihood, wrong effort. In a person of wrong effort, wrong mindfulness. In a person of wrong mindfulness, wrong concentration. In a person of wrong concentration, wrong knowledge. In a person of wrong knowledge, wrong release.

"This is how from wrongness comes failure, not success.

"From rightness comes success, not failure. And how is it, monks, that from rightness comes success, not failure?

"In a person of right view, right resolve comes into being. In a person of right resolve, right speech. In a person of right speech, right action. In a person of right action, right livelihood. In a person of right livelihood, right effort. In a person of right effort, right mindfulness. In a person of right mindfulness, right concentration. In a person of right concentration, right knowledge. In a person of right knowledge, right release.

Colophon

Arranged with an introduction and minor commentary by Lama Yongdu Gyaltsen, on the auspicious day of November 1, 2018, Toronto, Ontario. It was revised at the Queenstown Dharma Centre on January 6, 2019, the first day of Losar and Chötrul Düchen. Revisions for retreats at Villa Sumaya, Guatemala on December 12, 2018 and again on the auspicious Dakini day of December 31, 2018. May any errors by this author be forgiven by the innate wisdom protection of the Dharma. It is my aspiration and activity that we all practice and perfect these wondrous Dharma factors, imbued with great love for the profound freedom of all beings.

Thirty Seven Factors of Enlightenment-Study Guide-LMW Apr 2-Mar 22-2019-March 3-2019-Feb 20-2019

³⁴ The *Dhammacakkappavattana Sutta* (Setting in Motion the Wheel of Dhamma) is sutta SN 56.11 in *The Connected Discourses of the Buddha*, a translation of the Saṃyutta Nikāya by Bhikkhu Bodhi. Wisdom. Sommerville. 2000.

³⁵ AN 10.103. *Micchatta Sutta: Wrongness*. Translated by Thanissaro Bhikkhu. 2004. <https://www.accesstoinsight.org/tipitaka/an/an10/an10.103.than.html>