

Dhamma Talk The Most Venerable
(Dēsanā) by Mahākmmattanacariya Nauyane
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6. The Five [Spiritual] Dominions

(*Panca Indriya*)

Namo tassa Bhagavato, Arahato Sammāsambuddhassa.

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

Faithful Devotees, the Teaching (*sāsana*) of the Buddha, the Blessed one, the Arahant, and perfectly Self-enlightened one is the only way that leads (*ekāyana*- lit. one goingway) to the four paths & fruits and nibbāna. This way leading to the four paths & fruits and nibbāna contains the thirty-seven dhammas that lead to enlightenment. Knowledge of the four paths & fruits, omniscience (*sabbannutanāna*¹), nibbāna and the all enlightened ones, the Buddha, are all

¹ At Ps.1:72 (Sabba[□]cuta [□]āḍaniddēsa) this is explained as the knowing of everything [□] past, present and future, without exception [□] that is formed/constructed/conceived (*saikhata*) and unformed/unconstructed/unconceived (*asaikhata*). At Miln.4:2 Ven. Nāgasena explains that the Buddha is not knowing everything at all times, but rather whatever He wishes to know He knows on reflection, c.f. D.18 concerning this point. On some occasions, though, it would seem that He would know some things spontaneously, i.e. without reflection, c.f. Pār.4, Pāc.8, Mv.1, 4 & 6, where it is said that Tathāgatas knowing [about something] ask or not ask [a question]; knowing the time they ask or not ask [a question]; connected with the goal [of the spiritual training] Tathāgatas ask, not when it is otherwise,

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referred to as *bodhi*.² The four paths and fruits are called *bodhi* as they [arise on] realization of the four noble truths. Omniscience, the realizing/ understanding of all dhammas, is called *bodhi*. Nibbāna being the goal, which is attained by the realization of the four paths & fruits, is called *bodhi*. The dhammas that lead to the attainment of enlightenment (*bodhi*) and the benefits obtained therein are referred to as the *bodhi-pākkhiya dhammas*, of which there are thirty seven in number, and are as follows:

- *Cattāro satipatthānā* - the four presences of mindfulness
- *Cattāro sammappadhānā* - the four right exertions
- *Cattāro iddhi-pādā* - the four ways to [attain] psychic power
- *Pancindriyāni* - the five [spiritual] dominions
- *Panca balāni* - the five spiritual capabilities
- *Satta bojjhangā* - the seven factors of enlightenment
- *Ariya atthangika magga* - the noble eight-fold path

There is reference above to the five [spiritual] dominions, they are:

- *Saddhindriya* - the [spiritual] dominion of faith
- *Viriyindriya* - the [spiritual] dominion of energy
- *Satindriya* - the [spiritual] dominion of mindfulness
- *Samādhindriya* - the [spiritual] dominion of concentration
- *Pannindriya* - the [spiritual] dominion of wisdom
(S. 48:1Ý21; 48:23Ý24)

Indriya - [lit. belonging to or being a quality of Indra] has the meaning of state of wielding power (*issara-bhāva*), chief (*padhāna*), being pre-eminent, predominant or foremost. The word '*indra*' is used

when it is not connected with goal it is a 'bridge burner' (*setu-ghāto* Ý lit. bridge destroyer) to [the goal that] Tathāgatas [teach]; in two cases Tathāgatas question monks: 'We will teach Dhamma,' or 'We will lay down a training rule for [our] disciples.' On yet other occasions, c.f. M.26 & 85, He would know about some things by his own knowledge and deities would also inform Him.

² C.f. M.1 Comm.; here the tree that the Bodhisatta sat under and became a Sammāsambuddha is also included under the name of 'bodhi.'

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to describe Sakka,³ who is king of the [Tāvātinsa] deities. Likewise, it is also used to describe the Buddha who is the chief (*padhāna*), best (*settha*), supreme (*jettha*), [most] excellent (*agga*), highest (*uttama*), which are names for Inda, of all deities, Brahmas, [Buddhist] monks (*bhikkhus*), [higher ordained] nuns (*bhikkhunīs*), laymen devotees (*upāsakas*) laywomen devotees (*upāsikās*) and all other beings, therefore he is called 'Muninda,' chief of saints/sages. Various things take leadership in different fields, a predominant or leading factor for seeing is the eye (*cakkhu*), and so it is called:

- *Cakkhundriya* - the eye dominion
- *Sotindriya* - the ear dominion, the ear is predominant in the area of hearing
- *Ghānindriya* - the nose dominion, the nose is predominant in smelling odours
- *Jivhindriya* - the tongue dominion, the tongue is predominant in tasting flavours
- *Kayindriya* - the body dominion, the body is predominant experiencing pleasant and unpleasant bodily sensations
- *Manindriya* - the mind dominion, the mind is predominant in taking up [mental] objects and so is called the mind dominion

(M.43:2; S.48:25Ý30)

Feeling, as it is foremost in experiencing the contact with external objects, is called *vedanindriya*.⁴ This can be subdivided into five different types:

- *Sukhindriya* - the dominion of [experiencing] pleasure
- *Dukkhindriya*- the dominion of [experiencing] pain
- *Somanassindriya* - the dominion of [experiencing] happiness

³ In many discourses of the Buddha, e.g. D.21; M.37; S.11:5 etc., Sakka is referred to as 'Lord of the deities' ('Devānam□inda'); at S.11:12 Sakka is called 'Devānam□inda' because he supremely rules or reigns over (*issariyādhipaccaū rajjaū kàreti*) the Tāvatiūsa deities. In the Pāēi language 'Inda' is the usual spelling for 'Indra', which is the form found in Sanskṛit.

⁴ The dominion of feeling (*vedanā*), see AS.III:2 and AS.VII:18.

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- *Domanassindriya* - the dominion of [experiencing] unhappiness
- *Upekkhindriya* - the dominion of [experiencing] equanimity
(S.48:31-40⁵)

The dhamma that helps to clarify the mind is called *saddhindriya*; that which encourages the mind is called *viriyindriya*; the mindfulness involved in the mind taking up wholesome objects is called *satindriya*; one-pointedness (*ekaggatā*), which is foremost in making the mind settled or concentrated, is called *samādhindriya*; and the wisdom that takes leadership in helping the mind to understand things as they really are is called *paññindriya*. This leadership or dominion as meant by *indriya* is two-fold:

- *Padesādhipati* - leadership in a specific area
- *Sabbatādhipati* - leadership in all aspects

We referred to the four *iddhi-pādas* earlier (talk 5), they are:

- *Chanda-iddhi-pāda* - the [concentration achieved by] desire way to [attain] psychic power
- *Viriya-iddhi-pāda* - the [concentration achieved by] energy way to [attain] psychic power
- *Citta-iddhi-pāda* - the [concentration achieved by] [wholesome] consciousness way to [attain] psychic power
- *Vīmansā-iddhi-pāda* - the [concentration achieved by] investigation way to [attain] psychic power

(Vibh.9)

They belong to *sabbatādhipati* type as they are applicable to and take dominion in all wholesome actions. Faith, energy, mindfulness, concentration and wisdom predominate only in certain areas and as such they belong to the *padesādhipati* category. Faith acts in the area

⁵ There are altogether twenty-two dominions mentioned in the texts, the remaining six (see S.48:22-23) are as follows: femininity dominion (*itthindriya*), masculinity dominion (*purisindriya*) and life dominion (*jāvitindriya*); 'I will know the [as yet] unknown' dominion (*anaññātassāmātindriya*), final knowledge dominion (*aññindriya*) and one who has final knowledge dominion (*aññātāvindriya*). See also the introduction (p.X).

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of clarifying the mind. Energy predominates in encouraging the mind. Mindfulness takes leadership in the area of reflecting on wholesome activities. Reaching one-pointedness of mind is lead by concentration. Likewise, wisdom takes leadership in achieving understanding. The Commentaries give further analysis of these.⁶

Indalingatthēna indriya - in the sense of having an attribute of Indra it is a dominion, when we consider the eye dominion (*cakkhundriya*) we know that the eyes are predominant in seeing; it is the eye sensitivity (*cakkhu-pasāda*) of the four great elements (*cattāri mahābhūtāni*) that is the important factor here for seeing, and this has arisen as a result of the kamma accumulated due to the desire to see. We have got eyes as a result of a wholesome kamma. There we see a kammic result. The result of a [good] kamma has lead us to having healthy eyes. Similarly sensitivity of the ear, nose, tongue and body are all results of kamma.⁷

Faith, energy, mindfulness, concentration and wisdom are beautiful (*sobhana*) dhammas. Whatever wholesome actions performed with the aim of realizing the supramundane paths & fruits and nibbāna contained these beautiful dhammas. These beautiful dhammas indicate that there is wise attention (*yoniso-manasikāra*) in the mind. Wise attention is the wisdom that directs [the mind] to the wholesome side in the presence of all [internal and external] objects contacted.⁸ When we think of the Buddha it is wise attention. This wise attention awakens faith. Faith arises due to wise attention. Wise attention generates the energy, mindfulness, concentration and wisdom required for wholesome actions. There are fifteen factors connected with this.

⁶ For example at Vibh.5 Comm. Ý the sense of 'Indra' (*Indaññha*) ruling in regards to the characteristic (*lakkaḍḍha*) of firm resolve (*adhimokkha*) thus the dominion of faith, the dominion of energy has the characteristic of exertion (*paggaḥa*), the dominion of mindfulness has the characteristic of presence/attending (*upaññhāna*), the dominion of concentration has the characteristic of non-distraction (*avikkhepa*) and the dominion of wisdom has the characteristic of seeing (*dassana*).

⁷ This is referring to dependent origination (*pañicca-samuppāda*), see Chapter 10 for more concerning this.

⁸ C.f. p.22

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There are three factors required for the arising and development of each dominion, thus making a total of fifteen. The three factors that cause to arise and develop faith are:

- *Assaddhā-puggala-parivajjanatā* - Non-association with people who do not have faith. Non-association with and not following people who never observe the five precepts, do not pay respects or show respect to the Buddha, are not developing the [noble] qualities of being generous, morally restrained, etc.⁹ and don't listen to Dhamma discourses results in wise attention and the arising of faith.
- *Saddhā-puggala-sevanatā* - Association with people who have faith, i.e. people who have much faith, observe the five precepts continuously, observe the eight precepts periodically,¹⁰ pay homage to the Buddha, listen to the Dhamma, learn Dhamma, meditate, are always heedful and prepared to perform wholesome actions. Association with such people is done with wise attention. Association, discussion with and following them develops faith.
- *Pasādanīya-suttanta-paccavekkhanatā* - wisely reflecting on faith inspiring Dhamma discourses, for example, listening to

⁹ See A.8:54 where the opposite of this, i.e. good friendship (*kalyāṇa-mittatā*), is said to be the meeting, talking and discussing [about what is worthwhile] with anyone who has faith, good conduct, is generous and wise; from that one would train in the same manner to acquire those very qualities.

¹⁰ Here referring to the observance day (*uposatha*) precepts, i.e. abstaining from killing living beings, taking what is not given, sexual activity, speaking falsehoods, taking alcohol and non-medicinal drugs, eating food in the time between noon and the following dawn, watching & listening to dancing, singing and other forms of entertainment, wearing garlands, perfumes, makeup, etc. for beautification and sitting & lying down on high and luxurious beds and couches; for the benefit of keeping this see A.10:41-45. At A.10:42-43 the lifespan of those who appear in the six sensual celestial realms are given, i.e. for the Cātummahārājika deities (after calculation, in terms of the human world) 9,000,000 years, Tāvatiṣṣa deities 36,000,000 years, Yāma deities 144,000,000 years, Tusita deities 576,000,000 years, Nimmānaratā deities 2,304,000,000 years and Paranimitavasavattā deities 9,216,000,000 years.

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the story of King Vessantara (J.547), where the Buddha-to-be (Bodhisatta) [in a previous life] gave away all his possessions, or reading the other stories of the previous lives of the Buddha, would arouse immense faith in our minds. Likewise, there are various discourses (*suttas/suttantas*) taught by the Buddha, e.g. the Mahā-satipathāna sutta, which with constant reading, discussion and listening to develops faith.¹¹

So, the non-association with people who are without faith, association with people who have faith, listening to Dhamma and reading Dhamma books gives rise to wise attention which results in the arising and the development of the dominion of faith.

Next comes the dominion of energy, which also has three factors that help to develop it:

- *Kusīta-puggala-parivajjanatā* - non-association with people lacking in energy. This means those who make no effort to give alms, observe precepts, listen to Dhamma, etc., they would say I have a headache, I am sleepy, I am tired and put forward various excuses, 'predicting' the occurrence of obstructive events, to postpone, be heedless and lethargic to perform wholesome deeds. Avoidance of such people is done with wise attention, association with them will lead to detrimental consequences, so it is better to avoid them.
- *āradhā-viriya-puggala-sevanatā* - Association with people who always arouse energy. There are people who are energetic (*utthāna-viriya*), they engage in their day-to-day

¹¹ These three factors partly correspond to three of the eleven given at Vism.IV,56 for the ecstasy factor of enlightenment (*pāti-sambojjhaṅga*), the relevant ones are as follows: avoidance of coarse people (*lākhā-puggala-parivajjanatā*) ð coarse people bearing some resemblance with those who are without faith, association with refined people (*siniddhā-puggala-sevanatā*) ð refined people being like those who have faith and reflecting on inspiring discourses (*pasādaniya-suttanta-paccavekkhāḍatā*). For the other factors see p. [] (fn.).

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work with great energy. Likewise, they never show indolence towards religious activities. They would not say it is now night time, it is daytime, it is early morning, I am hungry or I am thirsty, they would not let anything stand in the way of their giving alms, observing precepts, meditating or listening to Dhamma, but would be ever ready and always come forward to perform these actions. Such people should be chosen for association; the dominion of energy would then arise and develop.

- *Viriyārambha-vatthu-paccavekkanatā* - Wise reflection on the things that arouse energy. There are eight¹² such factors, they are: that one would not consider it too cold, too hot, too early, too late, I am hungry, I have just eaten [too much], I am tired after a journey or I have to embark on a journey. Without any consideration for the above reasons, one would, considering the harm that would result if there was delay or laziness, make effort and always engage in wholesome activities. Being mindful of the benefits that would ensue by being persevering and thus make effort. There is also the contemplation of the bases [for arousing a sense] of urgency (*sanvēga*); this too will develop energy. These bases [for arousing a sense] of urgency are: suffering of birth, suffering of ageing, suffering of sickness, suffering of death, suffering of birth in hell, suffering experienced in past lives, suffering to be experienced in future lives and the suffering of living today.¹³ When we think of each one of these we will not want to be lazy but strive on diligently. How much suffering

¹² The first six of these are found in D.31; at A.8:80 there is a different set of eight (which includes the last two of the eight mentioned above), these are: there is work to be done, work was done, will go on a journey, went on a journey, didn't receive enough food on alms-round, received enough food but feel heavy after eating, have a slight illness and feel weak after recovering from an illness.

¹³ Vism.IV,63 *Ý* the eight bases [for arousing a sense] of urgency (*aññha saūvega-vatthāni*). The last one of the eight bases is explained as the suffering involved in the search for food (this would, by extension, include everything involved in making a living, etc.).

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have we gone through in the round of births and deaths? How much more will we have to endure in the future? Contemplation of these will encourage us to make effort. When one considers the eight objects that arouse energy and the eight bases [for arousing a sense] of urgency, energy can be developed with wise attention. Then one begins to distance oneself from lazy people and associate with noble friends who are resolute and thus cause the arising of energy as a factor of enlightenment.¹⁴

The development of the dominion of mindfulness is also caused by three factors:

- *Mutthassati-puggala-parivajjanatā* - non-association with people who lack mindfulness. There are people who are often forgetful. They forget to observe precepts, pay homage to the Buddha, listen to Dhamma and engage in other meritorious deeds. They even forget what they do and say. You should realize that the association with such individuals will result in your [moral] decline and therefore should not associate with them.
- *Upatthitassati-puggala-sevanatā* - Association with people who are mindful. There are some people who are very focused on what they do. They never forget to pay homage to the Buddha, observe precepts, listen to Dhamma, meditate and engage in other meritorious deeds all at the correct time. Also retain in the mind the Dhamma they listened to and live mindfully. When associating with such people, who are mindful and occupy themselves with wholesome activities, the wise attention therein will develop the dominion of mindfulness.
- *Satipatthāna-paccavekkhanatā* - wise contemplation of the [four] presences of mindfulness. One should very often listen to discourses on the four presences of mindfulness:

¹⁴ Vism.IV,55 Ý there are eleven dhammas given that lead to the arising of the enlightenment factor of effort (*virīya-sambojjhaīga*), which include the first two of the factors mentioned above, see p.XX(fn.).

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observing the body (*kāyānupassanā*), observing feelings (*vedanānupassanā*), observing the mind (*cittānupassanā*) and observing dhammas (*dhammānupassanā*), contemplate the beneficial results derived therefrom and develop the same. Such a person will develop the dominion of mindfulness.

These are the three factors that contribute towards the development of the dominion of mindfulness.¹⁵

Three factors also help the development of the dominion of concentration:

- *Asamāhita-puggala-parivajjanatā* - Non-association with people who are lacking concentration. There are people whose thoughts are always scattered and lack concentration. They are very unrestrained in body, speech and mind; they never think of doing meditation and their minds are uncollected. When we notice such people we should realize through wise attention that association with them is not beneficial for us and avoid having dealings with them.
- *Samāhita-puggala-sevanatā* - Association with people who have developed concentration. There are people who act in a calm and collected manner in all their activities; they meditate in the morning, daytime, evening and night. They think, speak and attend to all their activities with a collected mind. When we associate with such noble friends our dominion of concentration too develops.
- *Jhāna-vimokkha-paccavekkantā* - wisely reflecting on the *jhānas* and liberations. Listen to and discuss dhamma discourses on tranquillity & insight meditation, learn and be attentive about relevant dhamma matters, discuss them and seek advice on how one should practice tranquillity

¹⁵ At D.16 Comm. there are four factors given that lead to the arising of the enlightenment factor of mindfulness, and two of them are the same as the first two above; the factor of wise contemplation of the [four] presences of mindfulness is not mentioned, but is very relevant because it is part of the enlightenment factors of mindfulness and *dhamma-vicaya* (see S.46:3).

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meditation; learn about the preparatory image (*parikkamma-nimitta*), acquired image (*uggaha-nimitta*), counterpart sign (*patibhāga-nimitta*) and the [seven] jhāna factors (*jhānangas*¹⁶). Subject each one to intelligent comprehension by discussion, listening to talks and seeking advice. Such a person will develop the dominion of concentration.

These are the three factors that help develop the dominion of concentration.¹⁷

The development of the dominion of wisdom is also helped by three factors:¹⁸

- *Duppanna-puggala-parivajjanatā* - Non association with people who lack wisdom. People who are unwise do not know about Dhamma, mentality & corporeality (*nāma-rūpa*), action & result (*kamma & vipāka*), this world & other worlds, wholesome & unwholesome, tranquillity & insight meditation, aggregates (*panc-upādānakkhandha*), bases (*āyatanas*), elements (*dhātus*) and dependent origination (*paticca-samuppāda*). They have never thought about, heard, learnt or realized these. We should intelligently consider that the association with these individuals is not beneficial and avoid them.
- *Pannavanta-puggala-sevanatā* - Association with wise people. There are some people who are wise and will often

¹⁶ At AS.VII:16 these are given as: initial application (*vitakka*), sustained application (*vicāra*), ecstasy (*pāti*), one pointedness (*ekaggatā*), happiness (*somanassa*), unhappiness (*domanassa*), and equanimity (*upekkhā*). Please note that *domanassa* mentioned here is referring to wrong concentration (*micchā-samādhī*) Ý Dhs.1:6 (*dvādasa akusalāni*).

¹⁷ These three factors correspond to three of the eleven given for the concentration factor of enlightenment at Vism.IV,61; see p. (fn.) for the others.

¹⁸ The three factors here correspond with three of the seven factors that lead to the arising of the *dhamma-vicaya-sambojjhāna* given at Vism.IV,54; for the other four factors see p.XX(fn.).

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listen to dhamma and meditate. They are well aware of wholesome deeds, cause (*hetu*) & effect (*phala*), this world & the here-after, what is ethically wholesome & unwholesome, tranquillity & insight meditation, mentality & corporeality, five aggregates of existence, twelve bases, eighteen elements, twelve links of dependent origination and the twenty-four conditions¹⁹ (*paccayas*). Consider with intelligence that the association of such noble friends (*kalyāna-mittas*) who are knowledgeable in all these will give you wisdom.

- *Gambhīra-nāna-cariya-paccavekkhanatā* - wise reflection of the conduct or Dhamma conducive for developing profound wisdom. That means listen to, discuss, read and contemplate the Jātaka stories, such as Senaka-pandita Jātaka (also called Sattubhastha Jātaka (J.402)), Vidhura-pandita Jātaka (J.545) Mahā-ummagga Jātaka (J.546) and ādāsamukha-pandita Jātaka (J.257), where the Bodhisatta developed the

¹⁹ These are found listed at beginning of the first volume (of two Ý P.T.S. ed.) of the last book of the Abhidhamma, 'Paññhāna', these are: cause condition (*hetu-paccaya*), object condition (*ārammaḍa-paccaya*), leading condition (*adhipati-paccaya*), closest condition (*anantara-paccaya*), neighbouring condition (*samanantara-paccaya*), co-arising condition (*saha-jāta-paccaya*), mutual condition (*a□□ama□□a-paccaya*), dependent/supporting condition (*nissaya-paccaya*), nearest dependent/supporting condition (*upanissaya-paccaya*), pre-arisen condition (*pure-jāta-paccaya*), post-arisen condition (*pacchā-jāta-paccaya*), repetition condition (*āsevana-paccaya*), kammic action condition (*kamma-paccaya*), kammic result condition (*vipāka-paccaya*), nutriment condition (*āhāra-paccaya*), dominion condition (*indriya-paccaya*), jhāna condition (*jhāna-paccaya*), path condition (*magga-paccaya*), connected condition (*sampayutta-paccaya*), disconnected condition (*vippayutta-paccaya*), existing condition (*atthi-paccaya*), non-existing condition (*natthi-paccaya*), disappearance condition (*vigata-paccaya*), non-disappearance condition (*avigata-paccaya*); These twenty-four conditions are used, in different combinations according to their applicability in each case, to describe what is mentioned in the first book of the Abhidhamma, 'Dhammasāigaḍā', which divides everything, basically, into four catagories, i.e. consciousness, mental qualities, physical forms and nibbāna. See also AS.VIII:11Ý28.

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perfection of wisdom. Read books & other writings, discuss, study, listen to discourses, contemplate again and again the teachings of the Buddha on subjects such as the five aggregates of existence, twelve bases, eighteen elements, dependent origination and the four noble truths. Then, non-association with the foolish, association with the wise, recollection of the Bodhisatta's previous lives and studying & contemplating the profound Dhamma that the Buddha taught will result in the development of the dominion of wisdom.

We have so far discussed the five dominions. We must consider that these five dominions will arise with each wholesome consciousness. When we arrange an event such as this [meditation retreat] we develop these dominions. In organizing this event there arises in our minds the [as yet undeveloped] perfections, the same as those that were fulfilled by the various Buddhas, Paccekabuddhas and Arahants [in the past]. These actions will bring us beneficial results in the future as well as help us realize the paths and fruits such as stream entry (*sotāpatti*), arahant, Paccekabuddha or Sammāsambuddha. They will also clarify our minds resulting in the arising of the dominion of faith.

Likewise, in organizing this event we made physical and mental effort with great enthusiasm, even breaking rest, travelling whatever distance required to supply everything needed and may even have skipped meals. The application made in these activities will become the dominion of energy.

Similarly you will have planned the activities according to a set pattern with associated wholesome consciousnesses thus developing the dominion of mindfulness.

Likewise when you engage in wholesome activities, cognitive processes (*citta-vīthis*) arise at all six sense bases which have one-pointedness (*ekaggatā*) in each of the resultant mental impulses (*jāvanas*), is free of the [five] hindrances (*nīvaranas*): sensual desire (*kāmacchanda*), ill will (*vyāpāda*), sloth & torpor (*thīna-middha*),

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restlessness & worry (*uddhacca-kukkucca*) and sceptical doubt (*vicikicchā*). The one-pointedness of these wholesome consciousnesses becomes the dominion of concentration.

Similarly when we contemplate the beneficial results of this wholesome action, the benefits of loving-kindness (*mettā*), virtues of the Buddha, His wisdom [for example], Dhamma and Sangha, or when [developing] insight (*vipassanā*), the wisdom therein becomes the dominion of wisdom.

Within one single wholesome action all five dominions, i.e. *saddhā*, *virīya*, *sati*, *samādhi* & *paññā*, arise. Due to the arising of these five dhammas we attain rulership/dominion [over the mind and defilements]. How do the dominions assume leadership? The dominion of faith takes leadership in clarifying the mind and thereby we are not subject to lack of faith. Also due to the dominion of energy in our minds, we will not be overcome by laziness. Because there is the dominion of mindfulness in our minds we are not subject to forgetfulness. The dominion of concentration in the mind will prevent it from being scattered. As there is the dominion of wisdom illuminating our minds we are not subject to delusion or ignorance. Therefore, the dominions take leadership by overcoming lack of faith, laziness, forgetfulness, lack of one-pointedness and ignorance in our minds. Due to this reason the other *bodhi-pākkhiya dhammas* will develop in our consciousness. This wholesome action of ours will develop and perfect all of *bodhi-pākkhiya dhammas* that lead us to the attaining of the four paths & fruits and nibbāna.

Once, Visākhā,²⁰ the Buddha's chief laywoman devotee, asked the Buddha to grant a favour by allowing her to perform eight kinds of meritorious action:

- To give bathing-cloths to the monks for use in the rain (*vassika-sātika*)
- To give alms to visiting monks (*āgantuka-bhatta*)

²⁰ At A.1:259 Visākhā is declared to be one foremost amongst the Buddha's laywomen supporters for generosity. The following story is narrated at Mv.8.

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- To give alms to monks who are embarking on a journey (*gamika-bhatta*)
- To give alms to sick monks (*gilāna-bhatta*)
- To give alms to the monks who are attending the sick (*gilānupathhāka-bhatta*)
- To give medicine to sick monks (*gilāna-bhesajja*)
- To give regular alms of gruel (*dhuva-yāgu*)
- To give bathing-cloths to the Order of higher ordained nuns (*bhikkhunī-sanghassa udaka-sātika*)

The Buddha questioned Visākhā as to why she was seeking permission for these. She replied by saying ,Ven. Sir, many monks visit Sāvatti to see the Buddha, on meeting the Buddha they [sometimes] say that a monk from such and such an area has passed away and ask where was he reborn. The Buddha very often replies that he was not reborn anywhere, he was an arahant, he had realized nibbāna. When meeting those [visiting] monks I ask whether that bhikkhu had ever visited Sāvatti, they usually reply that he had visited several times. Then I think that such a bhikkhu, who has attained arahantship, would [certainly] have partaken of alms offered by me or been subjected to some form of care by me. When I think (*tadanussarantiyā*) of that, it will give me joy (*pāmojja*), ecstasy (*pīti*), tranquillity (*passaddhi*) and concentration (*samādhi*), and thus there will be developing of the dominions (*indriya-bhāvanā*), spiritual strengths (*bala-bhāvanā*) and factors of enlightenment (*bojjhanga-bhāvanā*).²¹ Ven. Sir, that is why I am seeking permission for the

²¹ This particular sequence, with the exception of the first factor (i.e. recollection of wholesome actions previously done), is found in a number of places in the Pāëi Canon; at A.10:1Ý5 & A.11:1Ý5 because of being morally well behaved (*sālavat*) there is no regret (*avippañisāra*) and this leads to joy □ and from *samādhi* there is knowledge and vision of things as they really are (*yathā-bhāta-ñāḍa-dassana*), this is cause for disenchantment (*nibbidā*) □ which leads to knowledge and vision of liberation (*vimutti-ñāḍa-dassana*); at D.2 for the one who sees in himself that the five hindrances (*pañca nāvāraḍā*) have been given up there arises joy □; at S.12:23 □ because of faith (*saddhā*) joy arises □; at S.35:97 for the one dwelling diligently (*appamatta-vihārā*) restraining the sense dominions the mind is undefiled

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above eight requests. On hearing this the Buddha expressed his approval by saying, It is well! (*Sādhu!*) It is well! It is well that you, Visākhā, seeing this benefit request these eight favours from the Tathāgata. I allow for you, Visākhā, [these] eight favours.

In the Buddha's Teaching [it is said that one] needs to perform meritorious actions²² and one needs to give for the beautifying (*cittāṅkāra*) and fulfilment (*citta-parikkhāra*) of the mind.²³ What is this beautifying and fulfilment of the mind? It is the thirty-seven *bodhi-pākkhiya dhammas*, which lead to the [realizing of the] four paths and fruits, that beautify and fulfil the mind. Therefore, the performing of all wholesome activities by all [Buddhist] monks, nuns and lay devotees should help develop the dhammas that lead to enlightenment.

We have so far briefly talked about the five dominions. The activity we are now performing helps to develop these five dominions. Therefore, even if we do not achieve the state of arahantship in this life we will be faithful, energetic, mindful, concentrated and wise until we attain nibbāna. Life after life these five dominions become powerful and we become heedful (*appamāda*); similarly, we will be healthy, wise, generous and moral. These five dominions will help us to continue developing, from life to life, the *bodhi-pākkhiya dhammas*, and then when the [thirty-seven] *bodhi-pākkhiya dhammas* are completely fulfilled we will realize the four paths & fruits and nibbāna respectively. Because of this the current wholesome activities that we are engaged in will help us to realize nibbāna.

and so joy arises □ and when the mind is concentrated [the true nature of] dhammas becomes apparent; at S.55:40 a stream-enterer, who naturally has *avecca-pasāda* in the Buddha, Dhamma & Saṅgha and unblemished moral conduct that is conducive to concentration, but being dissatisfied with just moral purity makes effort, secluded day and night, and living diligently joy arises □ dhammas become apparent; at A.3:96 □ when the community of monks (Saṅgha) lives in harmony they generate merit and dwell in a divine abiding (*brahma-vihāra*) such as sympathetic joy (*muditā*), joy □ *samādhi*.

²² C.f. the second line from Dh.183 and the Ovāda-Pātimokkha (D.14, verse No. 2), i.e. the undertaking of [that which is] wholesome.

²³ C.f. A.7:52; A.8:31 & 33.

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On the very day that the Bodhisatta swam the great ocean with his mother on his back and first aspired to achieve the state of Buddhahood these five dominions arose in his mind.²⁴ In thinking that the attainment of Buddhahood is the highest [goal] faith arose. Thinking that effort must be made to attain Buddhahood the dominion of energy arose; and the same for mindfulness, concentration and wisdom. Life after life for a period of seven `asankheyya' and 100,000 ($7 \times 10^{140} + 1 \times 10^5$) aeons (*kappas*) He, while developing the ten perfections, mentally aspired (*mano-panidhāna*) to attain Buddhahood, meeting 125,000 Buddhas. For a further period of nine `asankheyya' and 100,000 ($9 \times 10^{140} + 1 \times 10^5$) aeons He, while developing the five dominions, verbally expressed his aspiration to attain Buddhahood. During that period he met 387,000 Buddhas. Revitalizing these dominions the Bodhisatta born as pandita Sumedha, at the feet of Dīpankara Buddha, received firm confirmation that he would achieve Buddhahood. Then for a period of four `asankheyya' and 100,000 ($4 \times 10^{140} + 1 \times 10^5$) aeons he kept on developing these dominions and the factors of enlightenment, including [his one before last] life [as a human being when] as prince Vessantara he gave away all his possessions, and thereby caused earthquakes. Finally, born as Siddhattha Gotama and sitting under the Bodhi tree, having conquered Māra the tempter, developed to their ultimate perfection the *bodhi-pākkhiya dhammas* such as the four presences of mindfulness, five dominions, five spiritual strengths and seven factors of enlightenment, and the four noble truths of suffering, cause of suffering, cessation of suffering & the path leading to the cessation of suffering, after acquiring various kinds of knowledge, culminated in the omniscient knowledge (*sabbannuta-nāna*) of a Sammā-sambuddha, some of the other knowledges attained at that moment include the ten [Tathāgatas'] powers knowledge (*dasa-bala-nāna*²⁵), four [self-]confidence knowledges (*cattāri vesārajja-nānāni*), four analytical knowledges (*catu-patisambhidā-nānāni*), six-fold `natural-to-Buddhas' knowledge

²⁴ See chapt. 5, p.XX, for this story.

²⁵ See p.XX for these; the four self-confidence knowledges are given at p.XX; see p.XX for the four analytical knowledges.

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(*cha-vidha-buddha-dhamma-nāna*²⁶), six supernormal knowledges (*chadabhinnā*²⁷), six unshared [with His disciples] knowledges (*cha asādhārana-nānāni*²⁸).

After the attainment of full enlightenment, at the invitation of Brahma Sahampati, the Buddha, two months later, gave a Dhamma discourse that was simultaneously heard as one voice in the ten-thousand-world-system (*dasa-sahassi-loka-dhātu*). Through giving discourses over a period of forty-five years, twenty-four 'asankheyyas' and ninety-six million ($24 \times 10^{140} + 96 \times 10^6$) beings realized the four paths & fruits and nibbāna. They were able to realize these states by merely listening to the dhamma because they had all been developing and perfecting these five dominions in their journey through sansāra. The Buddha entered parinibbāna only after wishing that the 84,000 items of Dhamma he taught during the forty-five years shall exist for a period of 5000 years in the world.

²⁶ These are mentioned at M.Nidd.69 (to Sn.834) C.Nidd.85 (to Sn.1116) & Ps.3:5, and are as follows: the Buddha has unobstructed (*appañihata*) knowledge (*□āḍā*) of all things belonging to the three times, i.e. the past (*atāta*), present (*paccupanna*) and future (*anāgata*), and all His actions of body (*kāya-kamma*), speech (*vacā-kamma*) and mind (*mano-kamma*) are preceded by (*□āḍā-pubbaigama*) and performed with (*□āḍānuparivatta*) wisdom. For the last three '□āḍā,' though usually means knowledge, has the meaning of wisdom here.

²⁷ The six supernormal knowledges are mentioned on p.XX.

²⁸ These are: the knowledge of the developed & undeveloped [spiritual] dominions [of other beings] (*indriya-paropariyatte □āḍāḥ*), knowledge of the inclinations and underlying tendencies of beings (*sattānaḥ āsayānusaḥ □āḍāḥ*), twin-miracle knowledge (*yamaka-paññihāre □āḍāḥ*), great compassion attainment knowledge (*mahā-karuḍā-samāpattiyā □āḍāḥ*), omniscient knowledge (*sabba□ūta-□āḍāḥ*) and unobstructed knowledge (*anāvāraḍā-□āḍāḥ*). At Ps.1:68-73 these knowledges are said to be realized by Buddhas only, and so are said to be 'not shared' with Their disciples; interestingly enough Ven. Anuruddha, the Buddha's disciple foremost in regards to clairvoyance (declared at A.1:192), states at S.52:20 that he possesses the knowledge of *indriya-paropariyatta*, though, as with other mundane knowledges (in the sense they are not supramundane), it would not have been developed to the same degree as the Buddha.

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The Arahants have reached parinibbāna, other bhikkhus have reached higher planes of existence, and all the other people passed away and were reborn according to their kamma. The republics, kingdoms, [cities, villages,] monasteries, parks, [lotus-]ponds and buildings that existed then went into ruin. Similarly all conditioned things, whether having consciousness or not, such as [living beings,] stars, rocks, houses, land, vehicles, garments, money, food, drink and all other consumables are impermanent. They come into being and become extinct. As such it is suffering. As they cannot be maintained according to our desires they are non-self.

All conditioned things are subject to the three characteristics [of existence] (*ti-lakkhana*). This is the truth about suffering. The craving, which causes suffering, is the truth about the cause of suffering. Nibbāna, which is free from suffering or the cause of suffering, is the truth about the cessation of suffering. The noble eight fold path which leads to nibbāna is the truth about the path leading to the cessation of suffering.

Let us pay respects to the innumerable number of Buddhas, Paccēkabuddhas and Arahants who having developed the perfections over long periods of time, in order to realise the four noble truths, have attained nibbāna. May all the wholesome actions we perform become perfections and enable us to realise the four noble truths.

