

Paṃsu,dhovaka Sutta

The Discourse on the Gold Panner

[Refining our meditation practice]

(Aṅguttara Nikāya 3.100a/1:253-256)

Translated & annotated by Piya Tan ©2005, 2007

Introduction: The parable of gold refining

Gold was well known in ancient India, and as such is often mentioned in the early Indian Buddhist texts, both in similes and in the Vinaya prohibiting monastics against owning or using them.¹ Indian historian, **Romila Thapar**, notes that “Sources of commercial wealth consisted of the produce from mines, plants and animals, converted to items through craftsmanship” (2002:299). Gold was *mined* in Mysore² as early as 3000 BCE, and was imported to Harappa in the Indus Valley. In the far north of India, gold was *panned*. Artifacts such as the intricately and beautifully designed and minted Gupta coins, attest that ancient Indian gold had a high quality both of the metal and of their craftsmanship.³

The Paṃsu,dhovaka Sutta contains an extended version of a familiar parable, that of the goldsmith [§2]. A parallel goldsmith parable is found in **the Dhātu,vibhaṅga Sutta** (M 140.20).⁴ A variant of this parable is found in **the Sāmañña,phala Sutta** (D 2.88), **the Subha Sutta** (D 10), and **the Mahā Sakul’udāyī Sutta** (M 77).⁵ In



Fig 2 Gupta gold dinar (335-370) minted by Samudra Gupta for his parents Chandragupta I & Kumaradevi (obverse). Reverse: Ambika (Durga) on a lion. 7.8 gm. Source: <http://www.med.unc.edu/~nupam/ancient1.html>



Fig 1 Gold ore
<http://en.wikipedia.org/wiki/Gold>

the latter two cases, the parable points to the psychically creative nature of the mind on emerging from dhyana. A terse version of the same parable is found in **the Mahā Niddesa** where the gold-purifying simile is applied to various defilements (*mala*) and to the negative opposite qualities of the eightfold path (*micchā,diṭṭhi* etc) (Nm 2:478 f).

The Paṃsu,dhovaka Sutta opens with a unique and extended version of the parable to include “the gold panner or his apprentice” (*paṃsu,dhovako vā paṃsu,dhovak’antevasī vā*), which is nowhere else mentioned in the Suttas.⁶ Midway in the parable, however, there seems to be a break in the flow of

¹ Eg Nissaggiya Pācittiya 18 = V 3:236-238; Rūpiya Saṃvohāra Sikkhāpada (Nis Pāc 19 = V 3:239 f); Rāja Sikkhāpada (Nis Pāc 10 = V 3:219-223); Meṇḍaka Anujānana (Bhesajja Khandhaka, Mv 6.34 = V 1:240-245). See **Money and Monastics** = SD 3:19-23.

² Now Mysuru, 2nd largest city of Karnataka, 140 km (87 mi) SW of Bangalore, the capital of Karnataka, SW coast of India.

³ On early Indian coinage, see **Money and Monastics** = SD 4.19 & also <http://www.med.unc.edu/~nupam/ancient1.html>.

⁴ M 140.20/3:243 = SD 4.17. The variance is only syntactical (grammatical structure).

⁵ (D 2.88/1:78 = SD 8.10) = (D 10.26/1:209) = (M 77.31/1:18) respectively.

⁶ The *paṃsu,dhovaka* is, however, simply mentioned the Khuddaka,pāṭha Comy in the phrase, “or, just as the dirt-washers take away dirt” (*paṃsu,dhovakā vā paṃsum gaṇhantā*) (KhpA 30).

ideas. The parable begins with the gold panner or his apprentice panning the sediment, washing away the debris [§1], so that only gold ore remains [§2]. The ore is then placed into a crucible and “blows at it, blows hard at it, blows down at it” (*dhamati sandhamati niddhamati*).

The word *dhamati* needs some explanation. The Sanskrit form of this Pali verb is *dhāmati*, and it has a broad range of meanings as follows:

to blow (either intransitive as wind, or transitive, as to blow a conch-shell or any wind instrument; to blow into; to breathe out, exhale; to kindle a fire by blowing; to melt or manufacture (metal) by blowing; to blow or cast away. (SED 509c)

Monier Williams’ Sanskrit-English Dictionary (SED) further defines *sam-√dham* (or *dhmā*), that is, *sandhamati*, as “to blow together (into a flame, fuse or melt together)” (SED 1144b); and *nir-√dham* (or *dhmā*), that is, *nirdhamati*, as “to blow away, blow out of) (SED 555b). As such, it is clear that these words are pregnant verbs, some of their senses not easily translatable into a single English expression. The Paṃsu,dhovaka Sutta gold-panning parable, as such, assumes that we would know that fire and burning are also involved in the process of blowing at the crucible.

The Nimitta Sutta (A 3.100b),⁷ which immediately follows the Paṃsu,dhovaka Sutta in the Loṇa-phala Vagga of the Aṅguttara, offers some help here. The former has another gold-smelting imagery illustrating the refining of meditative mental states leading to various attainments, including liberation.⁸



Fig 3 Amateur gold panner⁹

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⁷ A 3.100b.13/1:257 = SD 19.12.

⁸ This gold parable is also found in **Dhātu,vibhaṅga S** (M 140.20/3:243 = SD 4.17), varying mostly only in syntax.

⁹ The Libby Creek Recreational Gold Panning Area is located 23 mi south of Libby, Montana, USA, within the Kootenai National Forest. The public is allowed to pan for gold within this area and any gold you happen to find is yours to keep. Source: <http://libbymt.com/areaattractions/scr-panning2.jpg>.

The Discourse on the Gold Panner

(A 3.100a/1:253-256)

Parable of the gold panner

1 There are, bhikshus, gross impurities in gold, such as dirt and sand, grit and gravel. Now, a **gold panner**¹⁰ or his apprentice, having spread *the sediment*¹¹ in a pan [rocker], he washes it, rinses it, cleans it, removing and getting rid of *the impurities*.¹²

There are middling impurities remaining by way of fine gravel and coarse sand. Now the gold panner or his apprentice, washes *the sediment*, rinses it, cleans it, removing and getting rid of them.

There are fine impurities remaining by way of fine sand and black dirt.¹³ Now the gold panner or his apprentice, washes *the sediment*, rinses it, cleans it, removing them and getting rid of them.

2 Thereafter, only the gold ore remains.

Then, the goldsmith or his apprentice, having placed that gold into a crucible,¹⁴ blows (with bellows) *at the blaze*, blows hard at it, blows down at it.¹⁵ The gold that is blown, blown hard at, blown down at, still has dross, [254] its debris is still not removed, so that it is not pliant, malleable nor bright, and still corrupted,¹⁶ and cannot be properly worked on.¹⁷

Then the time comes when the goldsmith or his apprentice blows (with bellows) *at the blaze*, blows hard at it, blows down at the gold, so that its debris is removed, so that it is pliant, malleable and bright,

¹⁰ “Gold panner,” *pamsu, dhovaka*, lit “dust/dirt washer.” In Malaysian tin mines, we find “dulang washers” who pan for tin on a small scale. “Dulang” here is the Malay word for “pan” (*doniya*). Gold panning is an ancient manual technique of sorting gold. Wide, shallow pans are filled with sand and gravel that may contain gold. Water is added and the pans are shaken, separating the gold from gravel and other debris. As gold is denser than gravel, it quickly settles to the bottom of the pan. The silt is usually removed from streambeds, often at a bend in the stream, where the gold ore, by its own weight, is shown up by the flow of water. This type of gold, found in streams or dry streams, are called *placer deposits*. Although panning is the easiest technique, it is rarely used today as it is not commercially viable. However, it is a good way for identifying placer gold deposits which may be evaluated for commercial viability.

¹¹ “Having spread *the sediment*,” *ākiritva*, from *ākirati*, “to scatter, sprinkle over, strew over, disperse, spread out, fill, heap.” Here *ākiritvā* has a pregnant sense, ie, in Pali, it is understood that “having spread” refers to the sediments or dirt (italicized), but this has to be specifically mentioned in idiomatic English. See foll n.

¹² “Removing and getting rid of *the impurities*,” *tasmim pahīne tasmim vyantikate*, lit “abandoning it (loc), making an end of it (loc).” The vbs have a pregnant sense lacking in English, and the object (italicized) has to be supplied in the tr. See prec n.

¹³ “Fine sand and black dirt,” *sukhuma, vālikā kāḷi, jallikā*. DP says *kāḷi, vālikā* (Ee Se) is prob wr for *kāḷa, jallika* (Be, Ce).

¹⁴ *Mūsā* (not in PED, but in DPL), or “mortar” (Malay “lesong”); a pestle is *musala* (DPL).

¹⁵ I have tr the vbs *dhamati sandhamati niddhamati* here almost literally. See Intro 3. PTS is unsure of the reading and adds [*na*] (within parentheses) before *niddhamati*. Woodward thinks that the *na* “should be read. The process is not final yet” (A:W 1:231 n4). On the other hand, it is clear from the text that the phrase *dhamati sandhamati niddhamati* are intensifiers or refer to different ways in which the blaze is attended to. As such, the *na* is indeed not needed.

¹⁶ “Become pliant...corrupted,” *muḍu ca hoti kammaññañ ca pabhassarañ ca na ca pabhaṅgu*. Gold is so ductile that **an ounce [113.4 gm]** of it may be drawn into a thin thread 219 mi [352.4 km]; and so pliant that it can be beaten into 160 leaves of 9 in sq [58 cm sq], and moved by the slightest breeze. It is so malleable that it can be rendered into any shape (eg as ornaments). It is the densest (heaviest) of all metals, except platinum (which is more precious than gold). Its colour does not change, and it can be polished to shine brightly. It is indestructible by any of the elements (earth, water, fire or air). As such, it is one of the most precious metals and commodities.

¹⁷ I follow Se here: *Taṃ hoti jāta, rūpaṃ dhantaṃ sandhantaṃ niddhantaṃ, anihitaṃ anikkhitta, kasāvaṃ, na c’eva muḍu hoti na ca kammaniyaṃ na ca pabhassaraṃ pabhaṅgu ca, na ca sammā upeti kammāya*. PTS: *Taṃ hoti jāta, rūpaṃ dhantaṃ sandhantaṃ aniddhantaṃ anihitaṃ aninnīta, kāvaṃ, ...*

and uncorrupted, and can be properly worked on.¹⁸ Whatever ornament that he wishes to make, be it a diadem, a gold plate, earrings, a necklace, or a gold chain, that gold can now be used for that purpose.

Three levels of defilements

3 In the same way, bhikshus, for a monk devoted to the higher mind, there are gross defilements, by way of misconduct of the body, misconduct of speech, misconduct of mind. The intent and capable monk abandons, dispels, eliminates, and brings them to an end,¹⁹ abandoning them, making an end of them.²⁰

Bhikshus, for a monk devoted to the higher mind, there are middling defilements, by way of thoughts of sensual pleasure, thoughts of ill will, thoughts of violence.²¹ The intent and capable monk abandons, dispels, eliminates, and brings them to an end, abandoning them, making an end of them.

Bhikshus, for a monk devoted to the higher mind, there are subtle defilements, by way of thoughts of relatives, thoughts of home [his country], and thoughts related to reputation.²² The intent and capable monk abandons, dispels, eliminates, and brings them to an end, abandoning them, making an end of them.

4a Thereafter, only thoughts of the teaching remain.²³ And that concentration [samadhi] is not yet peaceful and sublime. It has neither won full tranquillity nor come to mental unification. It is maintained by suppressing the defilements through strenuous effort.²⁴

The direct knowledges

4b But, bhikshus, there comes a time, when the mind stands steady inwardly, composed, unified, concentrated.²⁵ That concentration is then peaceful and sublime. It has won full tranquillity and come to mental unification. It is maintained by suppressing the defilements without strenuous effort. [255]

²⁶Then when he directs his mind towards the attaining of any mental state attainable through direct knowledge, he gains the ability to witness [to personally experience] any aspect therein, whenever the conditions are right.²⁷

¹⁸ PTS has *sammā upeti kammāya*, which is clearly wr. It should read *na ca sammā upeti kammāya*, as found in (S 46.33/5:92).

¹⁹ *Tam enaṃ sacetaso bhikkhu dabba,jātiko pajahati vinodeti vyantīkaroti anabhāvaṃ gameti. Tasmim pahīne tasmim vyantikate.*

²⁰ *Tasmim pahīne tasmim vyantikate.* See §1 n ad loc. On mental hindrances (*nīvaraṇa*), see SD 16.3 Intro 2.

²¹ These 3 are the opposites of the 3 aspects of right thought (*sammā saṅkappa*), the 2nd factor of the noble eightfold path. See (Magga) Vibhaṅga S (S 45.8/5:8-10) = SD 14.5.

²² “Thoughts of...related to reputation,” *ñāti,vitakko janapada,vitakko anuviññatti,paṭisaññutto vitakko. Ñāti,-vitakko*, vl (prob wr) *jāti,vitakko*, “thought of birth.”

²³ *Athāparam dhamma,vitakkāvasissanti.* A similar explanation is given of *dhamm’uddhacca* (“restlessness regarding mental states”) in (Yuganaddha) Paṭipadā S (A 4.170/2:156 f) = SD 41.5. Comy gives a scholastic gloss of *dhamma,vitakka* as “the 10 defiling thoughts connected with insight” (*dasa vipassan’upakilesa,vitakkā*) (AA 2:362), namely, light or aura (*obhāsa*), knowledge (*ñāṇa*), zest (*pīṭi*), tranquillity (*passaddhi*), happiness (*sukha*), determination (*adhimokkha*), exertion (*paggāha*), mental focus (*upaṭṭhāna*), equanimity (*upekkhā*), and delight (*nikanti*). A meditator with incipient insight (*taruṇa vipassanā*) often mistakes any of these as the fruiting of the path (ie attaining of sainthood). These are listed and detailed at Vism 105-128/633-638. **Bodhi**, however, disagrees with Comy, asserting, “it seems more natural to understand it simply as obsessive reflections about the Dhamma” (*In the Buddha’s Words*, 2005:440 n16).

²⁴ *Sa,saṅkhāra,niggayha,vārita,vato.* Here *sa,saṅkhāra* means “with effort,” as in *sa,saṅkhāra parinibbāyī*, descriptive of a non-returner who “attains nirvana with some effort”: see **Saṅkhāra** = SD 17.6.5 (5).

²⁵ *Hoti so bhikkhave samayo, yaṃ taṃ cittaṃ ajjhatañ-ñeva santiṭṭhati sannisīdati ekodihoti samādhiyati.* The last 3 verbs literally tr “it sits down together, it becomes one, it concentrates.”

²⁶ From hereon throughout, it is the same as **Nimitta S** (A 3.12.14b-20/1:257 f) = SD 19.12.

²⁷ *Yassa yassa ca abhiññā,sacchi,karaṇiyassa dhammassa cittaṃ abhininnāmeti abhiññā,sacchikiriyāya, tatra tatr’eva sakkhi,bhabbatam pāpuṇāti sati sati āyatane.* The latter phrase—*tatra tatra...sati sati āyatane*—is a common stock phrase that introduces the attainment of the direct knowledges (*abhiññā*): **Mahā Vaccha,gotta S** (M 73.19/1:494 = SD 27.4); **Kāya,gata,sati S** (M 119.29 f/3:96 f = SD 12.21); **Paṃsu,dhovaka S** (A 3.100a.4/1:255 = SD 19.11a); **Upakkilesa S** (A 5.23/3:16-19); **Dutiya Iddhi,pāda S** (A 5.68/3:82 f); **Sakkhi,bhabba S** (A 6.71/-

5 If he wishes,²⁸

(1) [PSYCHIC POWERS] ‘May I wield **the manifold supernormal powers**.²⁹ Having been one, may I become many; having been many, may I become one. May I appear, may I vanish. May I move unimpeded through walls, ramparts, and mountains as if through space. May I dive in and out of the earth as if it were water. May I walk on water without sinking as if it were dry land. Sitting cross-legged, may I fly through the air like a winged bird. With my hand may I touch and stroke even the sun and the moon, so mighty and powerful. May I have power over my body up to as far as the Brahmā worlds.’

—He gains the ability to witness [to personally experience] any aspect therein, whenever the conditions are right.

6 If he wishes,

(2) [CLAIRAUDIENCE] ‘May I hear, by means of the **divine-ear element**,³⁰ purified and surpassing the human, both kinds of sounds, divine and human, whether near or far.’

—He gains the ability to witness [to personally experience] any aspect therein, whenever the conditions are right.

7 If he wishes,

(3) [TELEPATHY] ‘May I **know the minds of other beings**, other individuals, having encompassed them with my own mind.³¹

May I know a mind with lust as a mind with lust,
and a mind without lust as a mind without lust.

May I know a mind with aversion as a mind with aversion,
and a mind without aversion as a mind without aversion.

May I know a mind with delusion as a mind with delusion,
and a mind without delusion as a mind without delusion.

May I know a contracted mind [due to sloth and torpor] as a contracted mind,
and a distracted mind [due to restlessness and worry] as a distracted mind.

May I know an exalted mind [through the lower or higher dhyana] as an exalted mind,
and an unexalted mind [not developed by dhyana] as an unexalted mind.

May I know a surpassable mind as a surpassable mind,
and an unsurpassable mind as an unsurpassable mind.³²

May I know a concentrated mind as a concentrated mind,
and an unconcentrated mind as an unconcentrated mind.

May I know a released mind as a released mind,
and an unreleased mind as an unreleased mind.’

—He gains the ability to witness [to personally experience] any aspect therein, whenever the conditions are right.

8 If he wishes,

(4) [RETROCOGNITION]³³ ‘May I **recollect my manifold past lives**, that is, one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand,

3:426 f); **Gāvī Upamā S** (A 9.35/4:421 f). It refers to the preliminary conditions (*āyatana*) for the 6 direct knowledges (*abhiññā*) which follow later. The preliminary condition for the first 5 knowledges (the mundane ones) is the 4th dhyana; for the 5th (the only supramundane one), it is insight. See SD 12.21 Intro (6).

²⁸ *So sace ākaṅkhāti*. This does not mean that he could simply “wish” for such powers [§§5-9] or for liberation [§10], but that, when his mind “has won full tranquillity and come to mental unification,” ie attained to the 4th dhyana, he has to “direct his mind” (*cittam abhininnāmeti*) towards that goal [§4b]. The attainment of the spiritual states is the result of conscious effort.

²⁹ Cf **Kevaḍḍha S** (D 11.5) where the Buddha disapproves of the exhibiting of such powers.

³⁰ “Divine-ear element,” *dibba,sota,dhātu*, clairaudience.

³¹ This list of mental states also appears in **Satipaṭṭhāna Ss** (D 22.12/2:299 = M 10.34/1:59).

³² Unsurpassable (*anuttaram*) mind, probably synonymous with “developed” mind. See D:W 592 n667.

³³ *Pubbe,nivāsanānussati*, lit “recollection of past abodes.”

many aeons of cosmic contractions, many aeons of cosmic expansions, many aeons of cosmic contractions and expansions, [recollecting],

“There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too [256] I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life.”

Thus may I recollect my manifold past lives in their modes and details.³⁴

—He gains the ability to witness [to personally experience] any aspect therein, whenever the conditions are right.

9 If he wishes,

(5) [CLAIRVOYANCE] ‘May I see—by means of **the divine eye** [clairvoyance],³⁵ purified and surpassing the human—beings passing away and re-appearing, and know how they are inferior and superior, beautiful and ugly, fortunate and unfortunate, faring in accordance with their karma:

“These beings—who were endowed with evil conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—after death, when the body has broken up, have re-appeared in a plane of misery, an evil destination, a lower realm, in hell.

But these beings—who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—after death, when the body has broken up, have reappeared in a happy destination, in heaven.”

Thus, by means of the divine eye, may I see beings passing away and re-appearing, and *how they fare according to* their karma.’

—He gains the ability to witness [to personally experience] any aspect therein, whenever the conditions are right.

10 If he wishes,

(6) [GNOSIS] ‘May I, by realizing direct knowledge for myself, right here and now, after attaining, dwell in the liberation of mind and the liberation by wisdom³⁶ that are influx-free with the destruction of the influxes.³⁷

³⁴ This knowledge is detailed at Vism 13.13-71/411-423.

³⁵ *dibba,cakkhu*, clairvoyance, not to be confused with the Dharma-eye (*dhamma,cakkhu*) (see n in §102).

³⁶ “Liberation of mind and liberation through wisdom,” respectively: *ceto,vimutti* (or, liberation by concentration, ie through destruction of the mental hindrances) and *paññā,vimutti* (liberation through insight). One who is *liberated by wisdom* “may not have reached the 8 deliverances (*vimokkha = jhāna*) in his own body, but through seeing with wisdom, his mental influxes are destroyed” (M 70.16/1:478). All arhats are perfectly liberated in the same way from ignorance and suffering, but are distinguished into two types on the basis of their proficiency in concentration. Those who can attain **the 8 deliverances** (*aṭṭha,vimokkha*), which include the 4 formless attainments and the attainment of cessation, are called *liberated both ways*, that is, liberated from the physical body by means of the formless dhyanas, and from all defilements by the path of arhathood. Arhats like Sāriputta and Moggallāna are “liberated both ways” (*ubhato,bhāga,vimutta*). The differences between the 2 types of liberation are given in **Mahā-nidāna S** (D 2:70 f) and **Kīṭāgiri S** (M 1:477 f).

Āṅguttara mentions the two states that partake of spiritual knowledge (*dve vijjā,bhāgiyā*) as, namely, calm (*samatha*) and insight (*vipassanā*). The cultivation of calm leads to the destruction of passion and the cultivation of insight to the destruction of ignorance (A 2.4.10/1:61). The distinction between the two is expressed by “liberation of mind” (*ceto,vimutti*) and “liberation by wisdom” (*paññā,vimutti*) respectively. “However, these two expressions are not simply equivalent in value relative to realization. While ‘freedom by wisdom’ (*paññā,vimutti*) refers to the realization of *Nibbāna*, ‘freedom of the mind’ (*ceto,vimutti*), unless further specified as ‘unshakeable’ (*akuppa*), does not imply the same. ‘Freedom of the mind’ can also connote temporary experiences of mental freedom, such as the attainment of the four absorptions, or the development of the divine abodes (*brahma,vihāra*) [eg M 1:296]. Thus this passage is not presenting two different approaches to realization but two aspects of the meditative path, one of which is not sufficient by itself to bring realization” (Anālayo, *Satipaṭṭhāna: The direct path to realization*, 2003:89 f). See Lily de Silva, “Cetovimutti, paññāvimutti and ubhatobhāgavimutti,” *Pāli Buddhist Review* 3,3 1978:118-145.

—he gains the ability to witness [to personally experience] any aspect therein, whenever the conditions are right.³⁸

— evaṃ —

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For a full list of the 8 deliverances, see **Mahā Nidāna S** (D 15.35/2:70 f). For full list of the 8 deliverances, see **Mahā Nidāna S** (D 15.35/2:70 f) = SD 5.17.35. See also D 3:262, 228; **Vimokkha S**, A 8.66/4:306; also M 120.37/3:103 = SD 3.4.37.

³⁷ *Āsavānaṃ khayā anāsavaṃ ceto, vimuttiṃ paññā, vimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati.* This is stock, found throughout the 4 Nikāyas. *Āsava* (lit “inflow, outflow”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists 4 *āsavā*: the influxes of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence or becoming (*bhav’-āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known as “floods” (*oghā*) and “yokes” (*yogā*). The list of 3 influxes (omitting the influxes of views) is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See BDict: *āsava*.

³⁸ The PTS ed includes the foll Sutta, conflating them as A 3.100. While they share a common theme on mental cultivation, related parables on gold, and an identical conclusion (of the 6 direct knowledges), it clear that they are separate suttas, as found in Be, Ce, Se and AA.