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(Samādhi) Pañc'āṅgika Sutta

The Discourse to Five-factored (Samadhi) | A 5.28/3:25-29

Theme: The characteristic of dhyana

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1 Sutta summary and highlights

1.1 SAMADHI AND DHYANA. The (Samādhi) Pañc'āṅgika Sutta (A 5.28) relates how the four dhyanas lead to the attainment of the six superknowledges (*cha-l-abhiññā*), that is, the five kinds of psychic powers and the attainment of arhathood. The Sutta also introduces a “link” between the four dhyanas and the six superknowledges by way of the passage on the “review sign” (*paccavekkhaṇa nimitta*), which is essentially emerging from dhyana and reviewing. Although the review sign passage appear only once [§10], in practical terms, any informed student or experienced teacher or serious meditator would know that review occurs on emerging from the dhyana as a proper time so that we (as meditators) could progress on to higher dhyanas.

The (Samādhi) Pañc'āṅgika Sutta opens with the Buddha declaring unprompted that he is going to teach on the “cultivation of the noble five-factored right samadhi” (*ariya pañc'āṅgika sammā,samādhi bhāvanā*) [§1; 2], a broader description of right concentration (*sammā samādhi*), the last link of the noble eightfold path.

1.2 PARABLES. Understandably, the teaching continues with the Buddha defining each of the four dhyanas [§§2, 4, 6, 8] along with its parable [§§3, 5, 7, 9]. These are pericopes famously found, *mutatis mutandis* (with minor contextual changes), in the **Sāmañña,phala Sutta** (D 2).¹ What is significantly different is that at the end of the descriptions of the four dhyana, there is the passage on the “review sign” (*paccavekkhaṇa nimitta*) [§10; 3], with its own parable—both of which, as already mentioned, refer to a close examination of the dhyanas.

While the **Sāmañña,phala Sutta** attaches a germane parable to each of the four dhyanas, the (Samādhi) Pañc'āṅgika Sutta follows with three parables [§§12-14], all relating to the four dhyanas as a set. Parables 1 and 2 [§§12-13]—those of the full water-jug and the full water-tank—evoke a sense of fullness and stillness. Parables 2 and 3 [§§13-14]—that of the level ground—evoke the stability, freedom and power of the liberated mind.

At the close of the discourse, the powers of the dhyanic mind are listed in six ways, traditionally call the “six superpowers” (*cha-l-abhiññā*) [§§15-20], a rare canonical term, more common in extracanonical works.²

2 The noble five-factored right samadhi

2.1 THE 4 DHYANAS. The (Samādhi) Pañc'āṅgika Sutta (A 5.28) refers to right samadhi or right concentration (*sammā samādhi*) as “the noble right samadhi” [§3 etc], reflecting that it is the last link of the noble eightfold path. It is also said to be “five-factored” (*pañc'āṅgika*), that is, the noble right samadhi comprises the four dhyanas and the review sign [3].

The first dhyana arises when all the five mental hindrances³ have been abandoned. However, there is still a rudimentary thinking process that directs the mind (*vitakka*) and keeps it on (*vicāra*) the meditation

¹ D 2.77-84/1:73-76 = SD 8.10; DA 1:217 is the same Comy here. See also M 1:276, 2:15, 3:92.

² V 2:161; S 1:191; Th (Ee *cha mēbhīññā*)a 71 (Ke Se *cha mēbhīññā*), 228 (Ee *cha mēbhīññā*), 233 (Ee *cha mēbhīññā*); Ap 1.172/26, 1.194/28, 40.6/91, passim (some 97 refs); B 2.21/21, 2.45/12, 2.203/22, 5.5/32, 9.8/44, 25.-48/95; Miln 141, 310, 342, 343, 359, 369, 376, 413; DA 240, 1064; MA 2:149, 3:209, 5:109; SA 1:213, 282, 2:175, 202, 233, 347, 3:308; AA 1:254, 3:37, 5:99; KhpA 525; ThaA 1:12, 14, 24, 32, 35, 54, 59, 80, 186, 193, 2:35, 42, 76, 139, 162, 199, 200, 3:34, 85, 113, 182, 204, 208, 209; ThiA 7, 75, 76, 141, 149, 152, 197, 198, 214, 274, 295; DhA 4:235; SnA 2:420, 608; UA 183, 244, 314, 360, 430; BA 122, 123, 126, 127, 155, 179, 268, 270; ItA 2:84, 193; CA 314; ApA 31, 32, 234, 295, 322, 390, 391, 502; J 1:28, 29; DhsA 24, 32,430; VbhA 523; PugA 189; Paṭ 107.

object. When in due course, we let go of this remnants of thinking, we attain to the second dhyana, whose special characteristic, as it were, is zest (*pīti*), a powerful, even rapturous, state of joyful interest. When we see this zest as being “gross,” we are able to let it go, so that only its more refined form, joy (*sukha*), remains: this is the third dhyana. In due course, when we are ready to abandon even joy itself, the mind becomes even more still, pervaded with a bliss beyond dualities (such as pain and pleasure), that is the bliss of spiritual equanimity (*upekkhā*): this is the fourth dhyana.⁴

2.2 SOME KEY TERMS. The (Samāhi) Pañc’āṅgika Sutta specifies each of **the four dhyanas** as a “cultivation” (*bhāvanā*) of the noble five-factored right samadhi, that is, its first four cultivations. “**Right samadhi**” (*sammā samādhi*) is the eighth and last link of the noble eightfold path, and is defined by this stock passage from **the Sacca Vibhaṅga Sutta** (M 141), thus:

And what, avuso, is **right concentration** (*sammā samādhi*)?

- (1) Here, avuso, a monk, detached from sensual pleasures, detached from unwholesome mental states, enters and dwells in the first dhyana,⁵ accompanied by initial application and sustained application, accompanied by zest and happiness, born of detachment.
- (2) With the stilling of initial application and sustained application, by gaining inner calm and oneness of mind, he enters and dwells in the second dhyana, free from initial application and sustained application, accompanied by zest and happiness born of concentration.⁶
- (3) With the fading away of zest, he remains equanimous, mindful and clearly comprehending, and experiences happiness with the body, he enters and dwells in the third dhyana, of which the Noble Ones declare, “Happily he dwells in equanimity and mindfulness.”
- (4) With the abandoning of joy and abandoning of pain⁷— and with the earlier disappearance of pleasure and displeasure— attains and dwells in the fourth dhyana that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.⁸

—This, avuso, is called right concentration.

(M 141.31/3:252) = SD 11.11⁹

³ The 5 mental hindrances (*pañca, nīvaraṇā*): sensual desire (*kāma-c, chanda*), ill will (*vyāpāda*), sloth and torpor (*thīna, middha*), restlessness and worry (*uddhacca, kukkucca*), spiritual doubt (*vicikicchā*). See **Tevijja S** (D 1.3.30-1:246 f) = SD 1.8; See also A 3:62; Vbh 378.

⁴ See **Dhyana** = SD 8.4 (7) (What happens when we attain dhyana?)

⁵ For a more details description of the dhyana with similes, see **Sāmaññaphala S** (D 1:73-76=2.75-82).

⁶ The 2nd dhyana is known as “the noble silence” (*ariya, tuṅhī, bhāva*), explains **Kolita S** (S 2:273), because within it initial application and sustained application (*vitakka, vicāra*) cease, and with their ceasing, speech cannot occur. In **Kāmabhū S 2** (S 4:293) *vitakka* and *vicāra* are called verbal formations (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya, pariyesanā S** (M 1:161=26.4), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence.” Comy on the passage says that those who cannot attain *jhāna* are advised to maintain “noble silence” by attending to their basic meditation subject.

⁷ “Joy... pain,” *sukha... dukkha*: this refers to *physical* feelings. The next phrase—“pleasure and displeasure,” *domanassa... somanassa*—refers to *mental* feelings, transcended earlier. Mental feelings must be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended. On the significance of this, see **Sall’atthena S** (S 36.6/4:207-210) = SD 5.5.

⁸ Here, **Vibhaṅga** gives 3 factors of the 4th dhyana—equanimity (*upekkhā*), mindfulness (*sati*) and one-pointedness of mind (*cittassa ek’aggatā*)—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointedness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See also **Sāmañña, phala S** (D 2.83/1:75) = SD 8.10 & **Dhyana** = SD 8.4 (5.4).

Immediately following its description of the four dhyanas, the (Samādhi) Pañc'āṅgika Sutta lists “**review sign**” (*paccavekkhaṇa nimitta*) as “the fifth” and last cultivation of the noble five-factored right samadhi, thus completing the fulfillment of the training in mental cultivation (*samādhi, sikkhā*). The “review sign,” the Commentary says is “review knowledge” (*paccavekkhaṇa ñāṇa*) itself (AA 3:235). This important aspect of dhyana meditation, that is, what we do on emerging from dhyana is explained in **the Anupada Sutta** (M 111) by Sariputta, based on his own experience:

These states [the factors or nature of each dhyana and attainment] were established in him in succession (after they have occurred) (anupada, vavatthitā): it is known to him that those states arise; it is known to him that these states are present; it is known to him that these states disappear.

(M 111.4/3:25) = SD 56.4¹⁰

It is important to note what is *not* said here: it is *not* said that “he *knows* that those states arise; he *knows* that these states are present; he *knows* that these states disappear.” But it is in the present perfect, reflecting after the fact, outside of dhyana, “it is *known* to him...” This is part of what some meditators sometimes call a *mystical experience*: the dhyana-attainer knows only through reviewing (*paccavekkhaṇa*) that these states arise, are present, and pass away. They are profoundly blissful, but they all change, too¹¹ We will examine this in some more detail below [3].

3 Dhyana and the review sign

3.1 THE REVIEW SIGN’S CONTEXT. The rare but important term, *paccavekkhaṇa nimitta* or “review sign,” is mentioned [§10] after the description of the four dhyanas [§§2-9] of **the (Samādhi) Pañc'-āṅgika Sutta** (A 5.28). The term is also listed in **the Das'uttara Sutta** (D 34) as follows:

What are the five states to be cultivated [made to arise]? The right samadhi with five knowledges (*Pañca, ñāṇa sammā, samādhi*).

- (1) The pervasion of zest (*pīti, pharaṇatā*);
- (2) The pervasion of joy (*sukha, pharaṇatā*);
- (3) The pervasion of mind (*ceto, pharaṇatā*);
- (4) The pervasion of light (*āloka, pharaṇatā*);
- (5) The review sign (*paccavekkhaṇa nimitta*).

These are the five states to be cultivated.

(D 33.1.6(2)/3:277 f)

The Vibhaṅga Commentary (Sammoha, vinodanī) explains these five knowledges as follows:

- The pervasion of zest the first two dhyanas;
- The pervasion of joy the first three dhyanas;
- The pervasion of mind mind-reading;
- The pervasion of light the wisdom of “the divine eye,” that is, knowledge of how beings fare according to their karma;
- The review sign review knowledge. (VbhA 2117/420)

⁹ For defs and details of the 8 limbs of the eightfold path, see **Sacca Vibhaṅga S** (M 141.23-31/3:250-252) = SD 11.11; **Mahā Satipaṭṭhāna S** (D 22.21/2:311-313) = SD 13.2; also **Mahā Cattārīsaka S** (M 117/3:71-78) = SD 6.10. For an insightful study, see also R Gethin, *The Buddha Path to Awakening*, Oxford, 2001:190-226 (ch 6). For details on dhyana, see **Dhyana** = SD 8.4.

¹⁰ See also **The Buddha discovers dhyana** = SD 33.1b (6.20 (While in dhyana can we examine our own mind?))

¹¹ See **Dhyana** = SD 8.4 (6.0); **Bhāvanā** = SD 15.1 (8.5). This special ability is known as “mastering review” (*paccavekkhaṇa, vasī*): discerning the dhyana factors after emerging from it: see **Bhāvanā** = SD 15.1 (8.6.2).

The Vibhaṅga Commentary adds that the pervasions of zest and of joy are like our two feet (because they stand on their object and bring about the fourth dhyana).¹² The pervasions of mind and of light are like our two hands (with which we stretch out in compassion for the benefit of others).¹³ The dhyana that is the basis for various superknowledges are like the torso (*majjhima, kāya*). And the review sign is like the head (because after reviewing, the mind is directed to higher states and the superknowledges). The Commentary attributes this simile to the Buddha but does not cite the source. (VbhA 2118/420)

3.2 THE REVIEW SIGN'S FUNCTION. **The (Samādhi) Pañc'aṅgika Sutta** (A 5.28) speaks of the review sign thus:

10 (5) Furthermore, bhikshus, the review-sign is well grasped by the monk, well attended to [well minded], well held up in mind, well penetrated with wisdom.¹⁴

11a PARABLE OF THE REVIEWER. Suppose, bhikshus, one were to review another, one standing were to review another sitting, or one sitting were to review another lying down. [§10-11a]

That the review sign should here be mentioned separately, and immediately after the list of four dhyanas, are very significant. It reminds us of the fact that it is this reviewing that gives us the knowledge (that is, review knowledge) in two ways. The first is noticing what is “coarse or gross” (*oḷarika*) in the dhyana we have just emerged from, and so transcending it, moving on to a higher dhyana or attainment, or to attaining the superknowledges.¹⁵

The Visuddhi, magga explains that a trainee (*sekiha*), upon attaining each of the four noble fruitions, reviews the path, its fruition, the defilements abandoned, the defilements remaining, and nirvana. The arhat, however, does not review any remaining defilements, as he has none. The total tally of reviews, as such, is 19.¹⁶ The Commentaries, however, say that in connection with the saints' knowledge and vision of liberation, the review knowledges are regarded as supramundane, but in themselves, these 19 review knowledges, are merely mundane.¹⁷

Shwe Zan Aung, in the introduction to *Compendium of Philosophy* (his Abhidhamm'attha, saṅgaha translation) explains the technicality of reviewing, thus:

After each initiatory process of thought-transition, repeated several times by way of practice, the beginner has to cultivate two supplementary jhāna-habits, namely, “the habit of reflecting” (*āvajjana, vasitā*), ie, on the jhanic thought just induced, or on one of its constituents factors—and “the habit of reviewing” the same (*paccavekkhaṇa, vasitā*). These two habits occur in a single supplementary process of retrospection (*paccavekkhaṇa, vīthi*)... (Abhs:SR 58)

3.3 THE MEANING OF THE FIVE KNOWLEDGES

While **the (Samādhi) Pañc'aṅgika Sutta** (A 5.28) describes the five dhyana, **the (Pañca,ñāṇa) Samādhi Sutta** (A 5.27) speaks of the five “knowledges” (*ñāṇa*) or characteristics regarding these dhyanas. As this latter Sutta is very short, it is here translated in full:

¹² Parenthesized amplifications are from the Comy's Mahāṭīkā. The Anuṭīkā adds that the pervasion is the suffusing of the body with subtle matter (*rūpa*) created by zest and joy. See VbhA: Ñ 216 n38 (by LS Cousins) & also DAT 3:364 & Moha, vicchedanī (Be 322).

¹³ This parenthesis and the rest here have been added by Piya Tan.

¹⁴ *Puna c'aparam, bhikkhave, bhikkhuno paccavekkhaṇā, nimittaṃ sugghatitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya.*

¹⁵ On the nature of dhyana and emergent reviewing on, see **The Buddha discovers dhyana** = SD 33.1b.

¹⁶ Vism 22.18-21/676, also 1.32/13. It should be noted that although review usually occurs after each of the 4 path attainments, it is not always the rule.

¹⁷ Eg AA 2:258, 3:227, 280; Vism 13.

SD 33.13 (3.3)**(Pañca,ñāṇa) Samādhi Sutta**

The Discourse on Concentration (the five knowledges) | A 5.27/3:24

Traditional: A 5.1.3.7 = Aṅguttara 5, Pañcaka Nipāta 1, Paṭhama Paṇṇāsaka 3, Pañcaṅgika Vagga 7

Theme: The nature of dhyana

Bhikshus, careful and mindful, cultivate boundless samadhi (*appamāṇa samādhi*).¹⁸

Bhikshus, for the boundless mindfulness of the careful and mindful, there arises for oneself [internally] five knowledges. What are the five?¹⁹

(1) The knowledge arises for oneself that “This samadhi is both present joy and also joy fruiting in the future (*paccuppana sukho c’eva āyatiñ ca sukha, vipāko*).”

(2) The knowledge arises for oneself that “This samadhi is noble and free from worldliness [without any sensuality] (*ariya nirāmisa*).”

(3) The knowledge arises for oneself that “This samadhi is not pursued by a false person (*akāpurisa-sevita*).”

(4) The knowledge arises for oneself that “This samadhi is peaceful and sublime, attained to tranquilization (of body and mind), reached one-pointedness. It is *not* maintained by suppressing (the defilements) through strenuous effort (*santo paṇīto paṭippassaddha, laddho ekodi, bhāvādhigato na ca sa, sañkhāra.niggayha.vārita,vato*).”²⁰

(5) The knowledge arises for oneself that “This samadhi, I have myself, being mindful, attained to, and, being mindful, emerged from” (*so...sato’va samāpajjāmi, sato’va vuṭṭhahāmi ti*).

Bhikshus, careful and mindful, cultivate boundless samadhi (*appamāṇa samādhi*).

Bhikshus, for the boundless mindfulness of the careful and mindful, there arises for oneself [internally] these five knowledges.

— evaṃ —

The Commentary on the (Pañca,ñāṇa) Samādhi Sutta (A 5.27) glosses the “five knowledges” (*pañca ñāṇa*) as the “five review knowledges” (*pañca paccavekkha, ñāṇa*), that is, these are our examination of each dhyana on emerging from it. They also reflect the characteristics of dhyana.

(1) The first knowledge, namely, that “**This samadhi is both present joy and also joy fruiting in the future**,” refers to the immediate benefits “dwelling happily here and now.”²¹ This is called “divine dwelling” (*dibba, vihāra*) in the Commentaries and later works; that is, living like a deva.²²

One of the discourse that specially speak of such happiness is **the Hatthaka Āḷavaka Sutta** (A 3.34), where the Buddha tells prince Hatthaka that, despite the cold weather, the hard ground and thin monastic robe, he (he Buddha) is one of those who dwell happily in the world (because he has abandoned the three unwholesome roots).²³ Such a liberation is, of course, the result of having attained dhyana.²⁴ In **the Venā-**

¹⁸ *Samādhiṃ, bhikkhave, bhāvetha appamāṇaṃ nipakā patissatā.*

¹⁹ Called “the right samadhi with five knowledges” (*pañca, ñāṇika sammā, samādhi*) at D 33.1.6(8)/3:278 f & Pm 1:48 (which only lists their key points); Nett 89.

²⁰ *Na sa, sañkhāra.niggayha.vārita,vato.* Here *sa, sañkhāra* means “with effort,” as in *sa, sañkhāra parinibbāyī*, descriptive of a non-returner who “attains nirvana with some effort.” This is said, before all the efforts have been completed earlier. Also at **Sakalika S 1** (S 1.38.11/1:28) = SD 61.4: tr as “not blocked and checked by forceful suppression” (S:B 117 & 371 n88). For *sa, sañkhāra*, ie the phrase without *na*, see **Pamsu, dhovaka S** (A 3.100a.4a/1:255) = SD 19.11; see also **Sañkhāra** = SD 17.6.5 (5). When *asañkhāra* is applied to a mental state, it usu means “automatic, unprompted” (Vism 452,33 f; DhsA 71,4; Abhs 24,28*=29*), as in *asañkhāra, parinibbāyī* (“non-returner without exertion,” D 33.2.1(18)/3:237; S 48.15/5:201; A 3.86/1:233, 7.52.6/4:72, 9.12.6/4:380, 10.64.3/5:120).

²¹ *Diṭṭha, dhamma, sukha, vihārā:* see eg **Samādhi Bhāvanā S** (A 4.41.2/2:45) = SD 24.1.

²² AA 3:309; see also UA 26, 73, 108, 201; ThaA 1:28; ItA 1:143, 2:37; DhA 4:53; DhsA 129.

²³ A 3.34/1:136-138 = SD 4.8.

ga,pura Sutta (A 3.63), when Vaccha,gotta, a brahmin of Venāga,pura, asks him what kind of “luxurious couches” (*uccā,sayana mahā,sayana*) that the Buddha can easily obtain, he answers that his is the “heavenly couches” of the four dhyanas.²⁵

The phrase “and also joyful fruiting in the future” means that dhyanic bliss is never lost: we may forget some of the happiest moments in our mundane life, but dhyanic bliss is so profound that we will never forget it. We may be distracted by the world if we spend much time in it (like working to earn a living) but we are able to recall it easily whenever we want to. In other words, dhyanic bliss is experienced while we are in dhyana, and its effects are still there after we have emerged from it, and whenever we recall it after that.

(2) The knowledge arises for oneself that “**This samadhi is noble and free from worldliness [without any sensuality]**” means that dhyanic bliss is best described as an “otherworldly” happiness. There is nothing in this world that is close to it. Dhyanic bliss is said to be “noble” (*ariya*) because it is free from all defilement, at least for the duration of the experience. It is described as “free from worldliness” (*nir-āmisā*) because it is a pleasure that is beyond our physical senses, It is not sensual pleasure, but can be said to be “divine” bliss, as it is the pervasive bliss of the form worlds (*rūpa loka*).

(3) Then there is the knowledge arises for oneself that “**This samadhi is not pursued by a false person.**” Dhyana cannot arise in a false person (*kāpurisa*), which the Commentary takes as referring to those beings other than such great persons (*mahā,purisa*) as the Buddha and other awakened beings (AA 2:231). A false person is one who is spiritual empty (*mogha,purisa*),²⁶ that is, one who lacks wisdom or goodness, or both, especially one who is prone to wrong views. Such a person is strongly driven and bogged down by physical pleasures, that is, those of sights, sounds, smells, tastes and touches, without realizing their true nature of being impermanence, unsatisfactory and without any essence.

The opposite of the false person is the true individual (*sappurisa*), a term often used of the Buddha, the arhats and the saints, but more broadly, includes those working towards spiritual growth. In meditative terms, a true individual, as a lay person, is one who, even as he enjoys sensual pleasures, understands their true nature, and is able and willing to minimize, even let go of them for the sake of mental cultivation.²⁷ A related discourse here is **the Sappurisa Sutta** (M 113).²⁸

(4) The knowledge arises for oneself that “**This samadhi is peaceful and sublime, attained through having become tranquil, reached one-pointedness. It is not maintained by suppressing (the defilements) through strenuous effort.**”²⁹ The Vibhaṅga Commentary says it is peaceful (*santa*) on account of the peacefulness of the dhyana-factors and meditation-object, and the pacification of all the distress due to defilements. It is sublime (*pañīta*) in the sense of non-tormenting (*atappanīya*).³⁰ It is said to have been “attained through having become tranquil” (*paṭippassaddha,laddha*) because of the tranquillization of the defilements, or because arhathood is a state whose defilements have been tranquillized.

“One-pointedness” (*ekodi,bhāva*) is the stage of oneness of mind. “It is not maintained by suppressing (the defilements) through strenuous effort” (*na sa,sāṅkhāra,niggayha.vārita,vata*). This phrase, as many scholars have admitted, is a difficult one. From the context, however, we can safely say it means that to attain dhyana we do not need to practise self-mortification. We need a high level of moral virtue, and a good deal of mental focus. (VbhA 430 f)

²⁴ See eg **Cūḷa Dukkhā-k,khandha S** (M 14/1:91-95) = SD 4.7.

²⁵ A 3.63.6/1:183 = SD 21.1.

²⁶ See **Alagaddūpama S** (M 22.6n/1:132) = SD 3.13 on “hollow man.”

²⁷ Cf A 5.148/3:172 f; A 8.37+38/4:343-345; Dh 54; Tha 124.

²⁸ M 113/3:37-45 = SD 23.7.

²⁹ *Santo paṇīto paṭippassaddha,laddho ekodi,bhāvādhigato na ca sa,sāṅkhāra,niggayha,vārita,vato*. Comy reads last elements (*vārita,vato*, “having the habit of self-denial,” S:RD 1:39, 320n) as *vārita,gato*, “keeping restraint” (AA 3:232). Nett:Ñ 123: “with prompting determinations” (reading *vārita,vata* with NettA 127). Vbh:T 438: “by instigated suppression and hindering.” VbhA:Ñ 2:168: “by prompted restraining.”

³⁰ This is the nega of *tappanīya*. We should not take it as Skt *trpyate*, caus *tarpayati*, “to be satiated,” but as the neg of Skt *tapyate*, pass of *tapati*, “to burn, to be tormented, to be consumed (be remorse, etc)” (Dh 17, 136).

(5) The knowledge arises for oneself that “**This samadhi, I have myself, being mindful, attained to, and, being mindful, emerged from.**” This means that we has attained the dhyana ourself, not through the effort of another. We have put in a lot of sustained and proper mindfulness. It also means that we have emerged from it in accordance with the time we have determined.

The **Netti-p,pakarāṇa** (an exegetical work) categorizes these five samadhi knowledges in terms of “calm” (*samatha*) and “insight” (*vipassanā*). The first knowledge, regarding present and future joy, is said to be “calm,” while the rest are said to be “insight.” (Nett 521/89). The meaning is that the joy arises through calming the mind in dhyana, while the other knowledges concern how such stillness and wisdom arise.

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The Discourse the Five-factored (Samadhi)

A 5.28/3:25-29

The noble five-factored right samadhi

1 “Bhikshus, I will teach you the cultivation of the noble five-factored right samadhi.³¹

Listen, monks, pay close attention to it, I will speak.”

“Yes, venerable sir!” the monks replied the Blessed One.

The Blessed One said this:

“And what, bhikshus, is the cultivation of the noble five-factored right samadhi?”

THE FOUR DHYANAS³²

The 1st dhyana

2 (1) Here, bhikshus, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, attains and dwells in the **first dhyana**, accompanied by initial application and sustained application, and with zest and joy born of solitude.³³

He permeates and pervades, floods and fills this very body³⁴ with the zest and joy born of solitude.³⁵

3 PARABLE OF THE SKILLED BATHMAN. Bhikshus, just as if a skilled bathman or bathman’s apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder —saturated, moisture-laden, permeated within and without— would not drip;

even so, bhikshus, he permeates and pervades, floods and fills this very body³⁶ with the zest and joy born of solitude.

This, bhikshus, is the first cultivation of the noble five-factored right samadhi.

³¹ *Ariyassa, bhikkhave, pañc’āṅgikassa sammā,samādhissa bhāvanam desessāmi.*

³² This sections on the 4 dhyanas with its parables are, mutatis mutandis, as in **Sāmañña,phala S** (D 2.77-84/1:73-76) = SD 8.10 & DA 1:217 is the same Comy here. See also M 1:276, 2:15, 3:92.

³³ “Born of solitude,” *viveka,ja*; ie it is the result of abandoning the hindrances: on the 3 kinds of solitude, see **The body in Buddhism**, SD 29.6a (1.5). On the omission of “one-pointedness of mind” (*cittassa ek’aggatā*) and “concentration” (*samādhi*) here, see **The layman and dhyana** = SD 8.5.

³⁴ *So imam eva kāyam vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati.* Comy: Here “body” (*kāya*) refers to the “physical body” (*karaja,kāya*, AA 3:232).

³⁵ These are the dhyana-factors, *vitakka vicāra pīti sukhasa ek’aggatā*, respectively.

³⁶ *So imam eva kāyam vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati.* Here “body” (*kāya*) refers to the “mental body” (*nāma,kāya*), ie feeling (*vedanā*), perception (*saññā*), formations (*saṅkhāra*), and consciousness (*viññāṇa*) (Vism 4.175/169).

The 2nd dhyana

4 (2) Furthermore, bhikshus, with the stilling of initial application and sustained application, by gaining inner tranquillity and oneness of mind, he attains and dwells in **the second dhyana**, free from initial application and sustained application, with zest and joy born of concentration.³⁷

He permeates and pervades, floods and fills this very body with the zest and joy born of concentration.

5 PARABLE OF THE LAKE. Bhikshus, just as a lake with spring-water welling up from within, having *no* inflow from the east, *no* inflow from the west, *no* inflow from the north, [26] or *no* inflow from the south, and with the skies *not* bringing heavy rain over and again.³⁸ Yet the cool spring welling up from within the lake would permeate and pervade, flood and fill it with cool waters—there being no part of the lake unpervaded by the cool waters.

Even so, the monk permeates this very body with the zest and joy born of concentration. There is nothing of his entire body unpervaded by zest and joy born of concentration.

This, bhikshus, is the second cultivation of the noble five-factored right samadhi.

The 3rd dhyana

6 (3) Furthermore, bhikshus, with the fading away of zest, he remains equanimous, mindful and clearly knowing, and feels joy with the body.³⁹ He attains and dwells in **the third dhyana**, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness.’

He permeates and pervades, floods and fills this very body with the joy free from zest.

7 PARABLE OF THE LOTUS POND. Bhikshus, just as in a pond of the blue lotuses, red and white lotuses, or red lotuses,⁴⁰ born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, flooded and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water;

even so, the monk permeates this very body with the joy free from zest, so that there is no part of his entire body that is not pervaded with this joy free from zest.

This, bhikshus, is the third cultivation of the noble five-factored right samadhi.

The 4th dhyana

8 (4) Furthermore, bhikshus, with the abandoning of joy [27] and abandoning of pain,⁴¹ and with the earlier disappearance of pleasure and displeasure, attains and dwells in **the fourth dhyana** that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.⁴²

³⁷ The 2nd dhyana is known as “the noble silence” (*ariya, tuṅhī, bhāva*) because within it initial application and sustained application (thinking and discursion, *vitakka, vicāra*) cease, and with their cessation, speech cannot occur. (S 2:273); cf. S 4:293 where *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya Pariyesanā S** (M 1:161), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence” (ie either talk Dharma or meditate). See **Dutiya Jhāna Pañha S** (S 40.2/4:263 f) = SD 24.12.

³⁸ *Ee devo ca na kālena kālaṃ sammā dhāraṃ anupaveccheyya. Be Ce Se devo ca kālena kālaṃ sammā dhāraṃ nānupaveccheyya.* See D 1:74 n6. For preferring the *na* reading, see **Dhyana** = SD 8.4 (8.2).

³⁹ On this point, see **The Buddha discovers dhyana** = SD 33.1b (6.4.1) (On coming out of dhyana).

⁴⁰ *uppala* (Skt *utpala*), *paduma* (*padma*) and *puṇḍarīka* respectively. This simile also found in **Kāya, gatā, sati S** (M 119.20/3:93 f) = SD 12.21. See **Āyācana S** (S 6.1) where the simile of lotuses in a pond is applied to beings of different spiritual dispositions (S 6.1/1:138) = SD 12.2.

⁴¹ “Joy...pain,” *sukha...dukkha*: this refers to *physical* feelings. The next phrase—“pleasure and displeasure,” *domanassa...somanassa*—refers to *mental* feelings, transcended earlier. Mental feelings must be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended. On the significance of this, see **Sall’atthena S** (S 36.6/4:207-210) = SD 5.5.

⁴² Here, **Vibhaṅga** gives 3 factors of the 4th dhyana—equanimity (*upekkhā*), mindfulness (*sati*) and one-pointedness of mind (*cittassa ek’aggatā*)—according to the Sutta analysis (Vbh 261), and 2 factors—equanimity and one-pointed-

He sits, pervading the body with a pure, bright mind,⁴³ so that there is no part of his entire body that is not pervaded by a pure, bright mind.

9 PARABLE OF THE WHITE-CLAD MAN. Bhikshus, just as if a man were sitting covered from head to foot with a white cloth, so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright mind. There is no part of his whole body that is not pervaded by pure, bright mind.

This, bhikshus, is the fourth cultivation of the noble five-factored right samadhi.

The review sign

10 (5) Furthermore, bhikshus, the review-sign⁴⁴ is well grasped by the monk, well attended to [well minded], well held up in mind, well penetrated with wisdom.⁴⁵

11a PARABLE OF THE REVIEWER. Suppose, bhikshus, one were to review another, one standing were to review another sitting, or one sitting were to review another lying down, even so, bhikshus, the review-sign is well grasped by the monk, well attended to [well minded], well kept in mind [well reflected upon], well penetrated with wisdom.

This, bhikshus, is the fifth cultivation of the noble five-factored right samadhi.

11b ATTAINMENTS. When he has cultivated thus, bhikshus, when he has developed the noble five-factored right samadhi, whatever higher knowledge that should be realized that he directs his mind to, he realizes it.⁴⁶

—He gains the ability to witness [to personally experience] any aspect therein, whenever the conditions are right [whenever the occasion arises].⁴⁷

THREE PARABLES⁴⁸

Parable of the full water-jar

12 PARABLE OF THE FULL WATER-JAR. Suppose, bhikshus, there were a water jar that is standing, brimful with water so that a crow could drink from it. If a strong man were to tip it, would the water spill out?⁴⁹

ness of the mind—according to the Abhidhamma analysis (Vbh 164; Vism 4.183/165). See also **Sāmañña,phala S** (D 2.83/1:75) = SD 8.10 & **Dhyana** = SD 8.4 (5.4).

⁴³ See **Accharā Vagga** (A 1.6.1-2): “Monks, this mind is radiant (*pabhassara*), but it is defiled by defilements from outside. The ignorant ordinary person does not understand this as it really is. As such, for him there is no personal development.” (A 1:10). On reaching the 4th dhyana, the practitioner becomes directly aware of the truly and naturally pure nature of the mind. See also A:ÑB 1999 §4.

⁴⁴ *Paccavekkhaṇā, nimitta*: see Intro (3).

⁴⁵ *Puna c'aparam, bhikkhave, bhikkhuno paccavekkhaṇā, nimittam suggahitam hoti sumanasikataṃ sūpadhāritam suppaṭividdhaṃ paññāya*.

⁴⁶ *So appamāṇena samādhinā subhāvitena, yassa yassa abhiññā, sacchikaraṇīyassa, dhammassa cittaṃ abhinināmeti, abhiññā, sacchikiriya*.

⁴⁷ *Tatra tatr'eva sakkhi, bhabbatam pāpuṇāti sati sati āyatane*. This is a common stock phrase that introduces the attainment of the superknowledges (*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 6.71/3:426 f); **Gāvī Upamā S** (A 9.35/4:421 f). It refers to the preliminary conditions (*āyatana*) for the 6 superknowledges (*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).

⁴⁸ These 3 parables are as at **Kāya, gata, sati S** (M 119.29-31/3:96 f) = SD 12.21. See also Intro (1.2) above.

⁴⁹ *Seyyathā pi, bhikkhave, udaka, maṇiko ādhāre ṭhapito pūro udakassa samatittiko kāka, peyyo. Tam enaṃ balavā puriso yato yato āvajjeyya, āgaccheyya udakan ti?* “Were to push it,” *āvajjeyya*, pot 3 sg of *āvajjati* = caus *āvajjeti*, (1) tilts, tips up (to pour out); tips over; (2) adverts to, turns (one’s mind) to, give one’s attention to; ponders over, thinks about. There is a wordplay here. As at **Kāya, gata, sati S** (M 119.29b/3:96) = SD 12.21. Cf V 1:230; D 13.24/1:244; S 2:134; U 90.

“Yes, [28] bhante.”

“Even so, bhikshus, when he has cultivated thus, when he has developed the noble five-factored right samadhi, whatever higher knowledge that should be realized that he directs his mind to, he realizes it.

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

Parable of the full water-tank

13 Suppose, bhikshus, there were a rectangular water tank, built on level ground, bounded by dykes, and it is brimful of water so that a crow could drink from it.⁵⁰ If a strong man were to open up any of the dikes, would water spill out?⁵¹

“Yes, bhante.”

“Even so, bhikshus, when he has cultivated thus, when he has developed the noble five-factored right samadhi, whatever higher knowledge that should be realized that he directs his mind to, he realizes it.

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

Parable of the chariot driven by thoroughbreds

14 Suppose, bhikshus, there were a chariot on good level ground at a crossroads, harnessed to thoroughbreds, with a whip on a slant (in the holder) at the ready, so that a skilled driver, a trainer of tamable horses, might mount and, taking the reins in his left hand and the whip in his right, drive out and back, to whatever place and by whichever road he likes.⁵²

“Yes, bhante.”

“Even so, bhikshus, when he has cultivated thus, when he has developed the noble five-factored right samadhi, whatever higher knowledge that should be realized that he directs his mind to, he realizes it.

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

THE SIX SUPERKNOWLEDGES⁵³

15 (1) PSYCHIC POWERS. If he wishes,⁵⁴ “May I wield **the manifold supernormal powers.**”⁵⁵ [29]

⁵⁰ “So that a crow could drink could drink from it” (*kāka,peyyā*) occurs at V 1:230; D 1:244; S 2:134; U 90.

⁵¹ *Seyyathā’pi, bhikkhave, same bhūmi, bhāge pokkharāṇī catur’amsā āli, baddhā pūrā udakassa samatittikā kāka, peyyā. Tam enaṃ balavā puriso yato yato ālimi muñceyya, āgaccheyya udakan ti?*

⁵² *Seyyathāpi bhikkhave subhūmiyaṃ cātum, mahā, pathē ājañña, ratho yutto assa thito odhastā, patodo, tam enaṃ dakkho yogg’ācariyo assa, damma, sārathi abhiruhitvā vāmena haṭṭhena rasmiyo gahetvā dakkhiṇena haṭṭhena patodaṃ gahetvā yen’icchakaṃ, yad icchakaṃ sāreyya pi paccāsāreyya pi. Paccāsāreyya is opt of paccāsāreti (paṭi + ā + sāreti, caus of √SR, to flow), to make go (or turn) backward (M 1:124 = A 3:28 = Comy: paṭinivatteti): see PED, svv paccāsāreti & paṭinivattati. Parable recurs in **Kakacūpama S** (M 21.7.5/1:124) = SD 38.1; **Kāya, gata, sati S** (M 119.31/3:97) = SD 12.21; **Rathōpama S** (S 35.239/4:176) = SD 55.14; (**Samādhi**) **Pañc’āṅgika S** (A 5.28.14/-3:28) = SD 33.13. Cf a similar parable, that of the earth-mound at the crossroads: **Kimbila S** (S 54.10.22/5:325) = SD 12.22.*

⁵³ These 6 superknowledges are as at **Pabbateyya Gāvī S** (A 9.35.3/4:421 f) = SD 24.3. The first 5 superknowledges (*abhiññā*) are almost identical as those mentioned, without the similes, at **Sāmañña, phala S** (D 2.87-96/1:-77-83) = SD 8.10. All these 6 are known as *abhiññā*; but while the first 5 are called “superknowledges” or “superpowers,” the 6th and last is best called “direct knowledge,” as it is the only supramundane one (it is a liberating power). For details on each of the 6 superknowledges, see **Miracles** = SD 27.5a (5).

⁵⁴ *So sace ākaṅkhāti.* This does not mean that he could simply “wish” for such powers [§§15-19] or for liberation [§20], 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.

⁵⁵ Cf **Kevaḍḍha S** (D 11.5) where the Buddha disapproves of the exhibiting of such powers.

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.

16 (2) CLAIRAUDIENCE. If he wishes, “May I hear, by means of the **divine-ear element**,⁵⁶ 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.

17 (3) TELEPATHY. If he wishes, “May I **know the minds of other beings**, other individuals, having encompassed them with my own mind.⁵⁷

May I know a mind with <u>lust</u> as	a mind with lust,
and a mind without lust as	a mind without lust.
May I know a mind with <u>aversion</u> as	a mind with aversion,
and a mind without aversion as	a mind without aversion.
May I know a mind with <u>delusion</u> as	a mind with delusion,
and a mind without delusion as	a mind without delusion.
May I know <u>a narrowed mind</u> [constricted] as	a narrowed mind, ⁵⁸
and a distracted mind as	a distracted mind. ⁵⁹
May I know <u>a great [exalted] mind</u>	as an exalted mind, ⁶⁰
and a small [unexalted] mind as	an unexalted mind. ⁶¹
May I know <u>a surpassable mind</u> as	a surpassable mind,
and an unsurpassable mind as	an unsurpassable mind. ⁶²
May I know <u>a concentrated mind</u> as	a concentrated mind,
and an unconcentrated mind as	an unconcentrated mind.
May I know <u>a liberated mind</u> as	a liberated mind,
and an unliberated mind as	an unliberated mind.”

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

18 (4) RETROCOGNITION.⁶³ If he wishes, “May I **recollect my manifold past lives**, that is to say, one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contractions, many aeons of cosmic expansions, many aeons of cosmic contractions and expansions, (recollecting),

⁵⁶ “Divine-ear element,” *dibba,sota,dhātu*, clairaudience: the ability to hear beyond the normal distance or range of the human ear, a sort of “inner ear” that is able to hear and understand sounds and voices of even non-humans (such as animals), and even those beyond this world.

⁵⁷ This list of mental states also appears in **Satipaṭṭhāna Ss** (D 22.12/2:299 = M 10.34/1:59) = SD 13.3, where see explanations; also SD 13.3 (9b): “Mental noting,” & R Gethin, *** 2001:46.

⁵⁸ “Narrowed mind,” *saṅkhitta citta*, ie “narrowed” or “compressed” due to sloth and torpor.

⁵⁹ “Distracted mind,” *vikkhitta citta*, ie “distracted” by restlessness and remorse.

⁶⁰ “Great mind,” *mahaggata citta*, ie made great or “exalted” because all the mental hindrances have been overcome, thus attaining a form dhyana or a formless attainment. See **Catuttha Jhāna Pañha S** (S 40.4) @ SD 24.14 Intro (4).

⁶¹ “Small [unexalted] mind” (*amahaggata citta*), ie, a mind not developed or liberated by dhyana.

⁶² Unsurpassable (*anuttara*) mind, probably synonymous with “developed” mind. See D:W 592 n667.

⁶³ *Pubbe,nivāsanānussati*, lit “recollection of past abodes.”

‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of joy and pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of joy and pain, such the end of my life.’

Thus may I recollect my manifold past lives in their modes and details.’⁶⁴

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

19 (5) CLAIRVOYANCE. If he wishes, “May I see—by means of **the divine eye** [clairvoyance],⁶⁵ 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.

20 (6) GNOSIS.⁶⁶ If he wishes, “May I, by realizing direct knowledge⁶⁷ for myself, here and now, enter and dwell in the liberation of mind and liberation by wisdom⁶⁸ that are influx-free with the destruction of the influxes.”⁶⁹

⁶⁴ This knowledge is detailed at Vism 13.13-71/411-423.

⁶⁵ *Dibba, cakkhu*, clairvoyance, not to be confused with the Dharma-eye (*dhamma, cakkhu*) (see n in §102).

⁶⁶ “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 liberations (*vimokkha*) 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 liberations (*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 **Kiṭṭāgiri S** (M 1:477 f). For full list of the 8 liberations, see **Mahā Nidāna S** (D 15.35/2:70 f) = SD 5.17 (10). See also D 3:262, 228; **Vimokkha S**, A 8.66/4:306.

⁶⁷ All the above 6 are known as *abhiññā*; but while the first 5 are called “superknowledges” or “superpowers,” the 6th and last is best called “direct knowledge,” as it is the only supramundane one (it is a liberating power).

⁶⁸ **The Aṅguttara** 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.

⁶⁹ *Āsavānam 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*

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

— evaṃ —

100608; 100612; 101004; 110701; 120127

“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 *āsava*: the influx of (1) sense-desire (*kāma’āsava*), (2) (desire for eternal) existence or becoming (*bhava’āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjā’āsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known as “floods” (*ogha*) and “yokes” (*yoga*). The list of three influxes (omitting the influx 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 *āsava*s is equivalent to arhathood. See BDict: *āsava*.