

(Pañcāla,caṇḍa) Sambādha Sutta

The (Pañcāla,caṇḍa) Discourse on the Confined

A 9.42/4:449-451

Theme: The Buddha is the discoverer of dhyana

Translated by Piya Tan ©2007, 2010

1 The deva's verse and the Buddha's reply

1.1 THE TWO VERSES. The (Pañcāla,caṇḍa) Sambādha Sutta (A 9.42) centres around a verse spoken by the devaputra Pañcāla,caṇḍa, a minor god. A fuller version of the version is found in the (Jhāna) Pañcāla,caṇḍa Sutta (S 2.7), communicated by the devaputra to the Buddha himself, who replies with another verse, thus:

3 *Sambādhe vata okāsaṃ
avindi bhūri,medhaso,
yo jhānam,bujjhi¹ buddho
paṭilīna,nisabho munī ti.*

In the midst of the confined, the opening
the sage of vast wisdom found—
the Buddha who discovered [awakened to] dhyana:
the lone lordly bull of a sage is he.²

[The Buddha:]

4 *Sambādhe vā'pi vindanti³
(pañcāla,caṇḍa ti bhagavā)
dhammam nibbāṇa,pattiyā,
ye satim paccalathamsu⁴
sammā te susamāhitī ti.⁵*

Even in the midst of the confined, they find it,
(O Pañcāla,caṇḍa, said the Blessed One)
The Dharma for the attaining of nirvana—
Those who have gained mindfulness,
Those who are fully well concentrated.

(S 2.7/1:48) = SD 33.1b (2.1)

Pañcāla,caṇḍa's verse is a stuti (Skt *stauti*) or paean, joyfully praising the Buddha who has found a way out of the world, which otherwise holds us captives. The Buddha, however, responds that it is the Dharma that frees us from this world's captivity. The way out begins with mind-training and mindfulness, so that those who are "fully well concentrated" will find an opening to escape from the confined.

Without the verse, the (Pañcāla,caṇḍa) Sambādha Sutta is very similar to the Pañcak'aṅga Sutta (S 36.19),⁶ which is identical to the Bahu Vedanīya Sutta (M 59),⁷ except that the latter focus on various classifications of feelings.

1.2 THE CONFINED. The "confined" (*sambādha*) referred to in the verses are defined in the (Pañcāla,caṇḍa) Sambādha Sutta (A 9.42) as the five cords of sensual pleasure (*pañca kāma,guṇa*). They are so called because if we merely depend on them, without understanding how they work, we will lust after them and become fixated with them. As such, we would become mindless "body" beings: we are bound to the body, confined to its physicality and mental limitations.

¹ So Be WT; Ce *jhanam,budhā* (another MS: *jhānam buddhābuddho*); Ee *jhānam abuddhi*; Se *jhanam abuddhi*.

² *Sambādhe gataṃ okāsaṃ, avudā bhūri.medhaso | yo jhānaṃ abujjhi buddho, paṭilīna,nisabho munī ti.* For *abujjhi* here, S (PTS ed) has vl *abuddhi* (with no change in meaning). S:B tr: "The one of broad wisdom has indeed found | The opening in the midst of confinement, | The Buddha who discovered jhāna | The chief bull, aloof (from the herd), the sage." For vl, see verse [§1b]. See S:B 386 n151.

³ So Be Ce WT; Se *sambādhe'pi ca tiṭṭhanti*.

⁴ So Be Se WT; Ce *pacalathamsu*.

⁵ So Be Ce WT; Se *susamāhitā ti*.

⁶ S 36.19/4:223-228 = SD 30.1.

⁷ M 59/1:396-400 = SD 30.4.

If sensual pleasures arise when we delight in them, then they will subside if we understand them for what they are: impermanent, and as such never fully satisfactory, and lacking in any essence. The (Assāda) Pubbe Sambodha Sutta (A 3.101), records the Buddha as exhorting,

Bhikshus, before my awakening, when I was still a bodhisattva, this thought occurred to me ... “Whatever physical and mental joy (*sukha, somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the disadvantages (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world.” (A 3.101/1:258) = SD 14.6.

1.3 THE OPENING. The “opening” (*okāsa*) that the (Pañcāla, caṇḍa) **Sambādha** Sutta refers to are the dhyanas, or more specifically, the nine progressive abodes (*anupubba, vihāra*).⁸ They are sometimes loosely called “the 9 dhyanas,” that is, the 4 form dhyanas (*rūpa jhāna*) [§§3-6], the 4 formless dhyanas (*arūpa jhāna*) [§§7-10], and the cessation of perception and feeling (*saññā, vedayita, nirodha* or *nirodha, samāpatti*) [§11].⁹

The dhyanas are called “openings” (*okāsa*) because they are the only true way out of physical existence. In meditation, the body becomes so calm and still that we need not bother about it any more. Free from all sensual distraction, we can now full focus on the mind. When the mind is fully and blissfully focussed on itself, result in a profoundly great and still clarity, it is called dhyana (*jhāna*).¹⁰

THE 4 FORM DHYANAS. One dhyana is the basis for another, and it all begins with the first dhyana.¹¹ With just a gentle attention or subtle thought (this is “initial application” or *vitakka*), we keep the mind on the beautiful stillness, and just let it be there (this is “sustained application” or *vicāra*). These are our last thoughts, as it were, because, zest and bliss (*pīti, sukha*) will pervade our mind that is fully focussed in the present moment of the joyful stillness. This is the first dhyana.¹²

The second dhyana arises when the meditator sees initial application and sustained as gross, and lets go of them. In other words, the last vestiges of thought is abandoned, so that the mind is completely focussed on itself on account of full samadhi. Since the mind is free from words and thought, the second dhyana is also known as the “noble silence.” In some cases, only initial application is abandoned first, and sustained application later.¹³

When the grosser form of joy, that is, zest (*pīti*) is abandoned, then the third dhyana arises. At this point, the mind is fully and peacefully happy with a deep sense of equanimity. In this deep and blissful stillness, the mind is fully aware of itself. Although the mind is completely still, it is fully aware of itself.

In the fourth dhyana, even happiness, the subtle joy, is abandoned for an even more subtle joy, the kind that arises from equanimity. There is no more even the idea of pain and pleasure. It is like the beautiful stillness after the storm is over. It is in such a focussed mental state that the mind is able to develop psychic powers.¹⁴

These are the four form dhyanas (*rūpa-jjhāna*), where “form” (*rūpa*) refers to a “fine material” state. Those reborn in the form realms (*rūpāvacara*) are characterized as beings of brilliant light. As meditative states, they are suprasensory, that is, they do not depend on the physical senses at all, but are altered states of consciousness that are profoundly still, clear and blissful.¹⁵ The four dhyana develop progressively by factor-reduction, as shown above, from five dhyana-factors to one main factor in the fourth dhyana, which is the springboard to dive into the formless attainments.

⁸ On the 8 liberations (*vimokkha*) & 9 abodes of beings (*satt’āvāsa*): **Mahā, nidāna S** (D 15) = SD 5.17 Intro (10).

⁹ D 33.3.2(5)/3:265; D 34.2.2(9)/290; A 9.33/4:410-414.

¹⁰ See **Dhyana** = SD 8.4.

¹¹ On the 1st dhyana, see **Vitakka, vicāra** = SD 33.4 (1).

¹² See **Dhyana** = SD 8.4 (5) & **Samadhi** = SD 33.1a (2.1.3).

¹³ See **Vitakka, vicāra** = SD 33.4 (3).

¹⁴ See **Sāmañña, phala S** (D 2.87-98/1:77-85) = SD 8.10.

¹⁵ See def of **dhyana**, see **Dhyana** = SD 8.4 (3+5).

THE 4 FORMLESS ATTAINMENTS. While the first three dhyanas take *different forms of bliss* as their object, and the fourth dhyana takes *a sublime state of pure peace* as its object, each of the formless attainments (*arūpa samāpatti*) takes *a pure mental object*. These objects are known as “mind-bases” (*āyatana*), so called because the mind in these attainments rests on them. These profoundly still mind-bases are progressively more refined and more empty than the form dhyanas.

The formless attainments are so called because in all the four of them, form (*rūpa*) is perceived as being both infinite and empty, immeasurable and undefined. In the *form* dhyanas, our ideas of shape and colour limits space, but in the formless attainments, we transcend any such perception. Hence, they are called “formless” (*arūpa*).

It should be noted that *only* perceptions of the five physical senses are abandoned in the first formless attainment, the base of infinite space. There is still the perception of mind-objects (*dhamma,saññā*), albeit in a very subtle manner. When this perception, along with all perception of form (that is, the form dhyanas), are abandoned, we begin our journey into the formless attainments,¹⁶ which are really progressively refined forms of the fourth dhyana, as they still exhibit the two factors—one-pointedness and neutral feeling—both factors characteristic of the fourth dhyana.¹⁷

In the first formless attainment, we perceive space as infinite. As we persist in doing this, that infinite space soon begins to lose its meaning. Space as we know it (as an external object or reality) thus disappears. Then, from attending to an *external* object, as it were, we turn *inward* to a more refined object, that is, to *consciousness* itself. We go on to attend it as “boundless consciousness,” or simply as “consciousness” (Vbh 262), cultivating the sign again and again, so that it is an absolute one-pointedness of consciousness.¹⁸

Within the base of infinite consciousness, lies the base of nothingness. As we maintain a constant focus on the infinite consciousness, the consciousness begins to disappear. This leaves behind only the *infinity*, that is, of nothingness (*ākiñcañña*). Only in letting go of the perception of infinite consciousness can we proceed to the next level.¹⁹

As our experience of “nothingness” (*ākiñcañña*) steadily deepens, we begin to understand that underlying it is *a perception that goes beyond nothingness*. If our mind is refined enough to see this, then the perception of nothingness disappears and is replaced by that of neither-perception-nor-non-perception. The consciousness here is so refined that *it cannot be said whether there is perceiving or not*. In other words, our consciousness is at its most subtle.²⁰

In all these eight dhyana stages, notice that we have to let go of it when we have fully mastered it. Otherwise, we could remain stuck to that particular state: what is meant to release becomes a noose, holding us back. Dhyana, in short, is about *supreme letting go*—until there is *nothing* more to let go of.²¹ Then we are ready for liberation.²²

2 The cessation of feeling and perception.

2.1 *PARIYĀYA* AND *NIPPARIYĀYA*. The (Pañcāla,caṇḍa) Sambādha Sutta (A 9.42) uses two interesting expressions, *pariyāyena* and *nippariyāyena*. This pair of words are found in the passages on the nine progressive abodes (*nava anupubba, vihāra*) [§§3-11]. The two terms have been rendered respectively as “in a relative manner” and “not in a relative manner.” Or, we can also take them as “relatively speaking” and “strictly speaking”; or even as “in a provisional sense” and “in the absolute sense,” and so on.

The four form dhyanas and four formless attainments are stated as being described *in a relative manner*. That is to say, “the meanings are not necessarily fixed or final, rather they conform to the particular

¹⁶ On the formless attainments, see further **Paṭhama Jhāna Pañha S** (S 40.1) = SD 24.11 (5).

¹⁷ See **Ākāsañāṇic’āyatana Pañha S** (S 40.5/4:266) = SD 24.15.

¹⁸ See **Viññāṇaṇic’āyatana Pañha S** (S 40.6/4:266 f) = SD 24.16.

¹⁹ See **Ākiñcaññ’āyatana Pañha S** (S 40.7/4:267 f) = SD 24.17.

²⁰ See **N’eva,saññā,nāsaññ’āyatana Pañha S** (A 40.8/4:268 f) = SD 24.18.

²¹ See **Laṭukikōpama S** (M 66.26-34/1:455 f).

²² See **Pañcāla,caṇḍa S** (A 9.42/4:449-451) = SD 33.2.

circumstances or reasons (*kāraṇa*) that govern or motivate the particular teaching, the particular context in which they occur.”²³ In other words, the dhyanas are not complete in themselves, but provisional stages towards liberation, so that they we need to progress from one dhyana to another.

Only the last of the nine progressive abodes, that is, the cessation of perception and feeling, is said to be explained *not in a relative manner*, that is, in an absolute sense. The term is used in a fixed sense (with a technical meaning), is “universally valid and not subject to the particular circumstances of their usage” (op cit). In this case, the cessation of perception and feeling *is* the goal, that is, arhathood is closely connected with this state. Only non-returners and arhats can attain this state. [2.2]

2.2 CESSATION. **The (Pañcāla,caṇḍa) Sambādha Sutta** (A 9.42) mentions a series of eight dhyanas identical to that found in **the Animitta Ceto,samādhi Pañha Sutta** (S 40.9),²⁴ but ends with the attainment of “the cessation of perception and feeling” (*saññā,vedayita,nirodha*), also known as “the attainment of cessation” (*nirodha,samāpatti*),²⁵ and which is equated with the attainment of either non-return or arhathood. These nine states are collectively known as the progressive abodes (*anupubba,vihāra*) [1.3].

The absolute necessary preconditions to this attainment are said to be the perfect mastery of all the eight dhyanas as well as the *previous* attainment of non-return or arhathood. The Commentaries say that this state may last for seven days or even longer.²⁶ Immediately at the arising of the state, however, there arises in the non-returner, the fruition of non-return (*anāgāmi,phala*), and in the arhat, the fruition of arhathood (*arahatta,phala*).²⁷ In other words, only an arhat or a non-returner can experience this cessation.²⁸

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²³ Gethin 2001:135.

²⁴ S 40.9/4:268 f = SD 24.19.

²⁵ Eg S 14.11/2:151.

²⁶ MA 1:125, 152; AA 1:152; DhA 1:109; BA 163.

²⁷ PmA 1:41, 321; Vism 708.

²⁸ A 5.166/ 3:193 f; Vism 23.18/702, 23.49/708. See Sappurisa S (M 113) = SD 23.7 Intro (2). On the cessation of perception and feeling, see **Ariya,pariyesanā** S, M 26.42 n = SD1.11 & **Kāma,bhū** S 2 (S 41.6/4:294). See also **Vitakka,vicāra** = SD 33.4 (5.2)

The (Pañcāla,caṇḍa) Discourse on the Confined

A 9.42/4:449-451

Pañcāla,caṇḍa's verse

Thus have I heard.

1a At one time the venerable Ānanda was staying in Ghosita's park near Kosambī. Then the venerable Udāyī²⁹ approached him, and exchanged greetings with him. When this courteous and friendly exchange was concluded, the venerable Udāyī sat down at one side. Sitting thus as one side, the venerable Udāyī said this to the venerable Ānanda:

1b "This, avuso, was spoken by the devaputra Pañcāla,caṇḍa:³⁰

*Sambādhe gatam³¹ okāsam
avindī³² bhūri,medhaso,
yo jhānam abujjhi³³ buddho
paṭilīna,nisabho munī ti.*

In the midst of the confined, the opening
the sage of vast wisdom found—
the Buddha who discovered [awakened to] dhyana:
the lone lordly bull of a sage is he.³⁴ = S 2.7/1:48³⁵

What now, avuso, is the "confined," and what is the 'opening found in the midst of the confined'³⁶ spoken of by the Blessed One?"

Ānanda's explanation

2 THE CONFINED. "These five cords of sensual pleasure, avuso, are called the "confined."

What are the five?³⁷

- (1) Forms seen by *the eye*
that are desirable, agreeable, pleasurable, lovable, connected with sensual desire, arousing lust;
- (2) Sounds heard by *the ear*
that are desirable, agreeable, pleasurable, lovable, connected with sensual desire, arousing lust;
- (3) Smells smelt by *the nose*
that are desirable, agreeable, pleasurable, lovable, connected with sensual desire, arousing lust;

²⁹ Comy: Kāl'udāyī (AA 4:205), said to be a "courtier's son" (*āmacca,putta*, ThaA 3:7), the Bodhisattva's conatal and childhood playmate in his last birth (J 1:54, 86), and as a monk, one of the 80 great disciples (ThaA 3:-205). For his namesakes, see (**Anussati-ṭ,thāna**) **Udāyī S** (A 6.29) = SD 24.8 (1). See A 1.14.4/1:25 (AA 1:301), 9.42/4:449 (AA 4:205); Tha 527-536 (ThaA 2:221); J 1:54, 86 f; Ap 543/1-29/500-502 (ApA 532).

³⁰ "Devaputra" (*deva,putta*) In **Āṭānāṭiya S** (D 32), he is called a yaksha (*yakkha*), whose help may be invoked (D 32.10/3:205). The name Pañcāla,caṇḍa is common in the Jātakas: **Kuṇāla J** (J 536) a handsome brahmin youth (J 536/5:425, 430), who is later a purohita (J 536/5:437, 440); **Maha Ummagga J** (J 546), son of king Cūḷāni (J 546/6:434, 445, 453 f).

³¹ So Ee Se WT; Ce *vata*.

³² So Be Se; Ce *avindī*; Ee *avidā*.

³³ So Be Se WT; Ce *jhanam abudhā*; Ee *jhānam abujjhi*.

³⁴ *Sambādhe gatam okāsam, avudā bhūri.medhaso / yo jhānam abujjhi buddho, paṭilīna,nisabho munī ti*. For *abujjhi* here, S (PTS ed) has vl *abuddhi* (with no change in meaning). S:B tr: "The one of broad wisdom has indeed found | The opening in the midst of confinement, | The Buddha who discovered jhāna | The chief bull, aloof (from the herd), the sage." See S:B 386 n151.

³⁵ At (**Gāthā**) **Pañcāla,caṇḍa S** (S 2.7/1:48) = SD 33.1b (2.1).

³⁶ *Okāsādhigamo*. On account of this word, we can surmise the best reading for line a.

³⁷ As eg at **Te,vijja S** (D 13.27/1:245: called "shackles, *andu*; bonds, *bandhana*"); **Saṅgīti S** (D 33.2.1(3)/3:-234); **Mahā Dukkha-k,khandha S** (M 13.7/1:85); **Bahu Vedaniya S** (M 59.6/1:398); **Sunakkhatta S** (M 105.7/-2:253); **Miga,jāla S 1+2** (S 35.63+64/4:35-38); **Uttiya S** (S 45.30/5:22); **Nibbedhika S** (A 6.63.3/3:411); **Nibbāna,sukha S** (A 9.34.3/4:415); **Kukkula Kathā** (Kvu 2.8.3/210); cf V 1:184.

- (4) Tastes tasted by *the tongue*
that are desirable, agreeable, pleasurable, lovable, connected with sensual desire, arousing lust;
- (5) Touches felt by *the body*
that are desirable, agreeable, pleasurable, lovable, connected with sensual desire, arousing lust.
- These, avuso, are five cords of sensual pleasure that are called the “confined.”

THE OPENING: THE NINE PROGRESSIVE ABODES³⁸

The 4 dhyanas

3 (1) THE 1ST DHYANA. Here, avuso, 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 happiness born of solitude.³⁹

To that extent, avuso, is the ‘opening found in the midst of the confined’ spoken of by the Blessed One *in a provisional manner*.⁴⁰ For, therein, avuso, there is still a confinement [restriction].

And therein what is the confinement? [450]

It is this very *initial application and sustained application* have not ceased therein, this is the confinement here.

4 (2) THE 2ND DHYANA. And, furthermore, avuso, 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,⁴¹ with zest and happiness born of concentration.⁴²

To that extent, avuso, is the ‘opening found in the midst of the confined’ spoken of by the Blessed One *in a relative manner*. For, therein, avuso, there is still a confinement [restriction].

And therein what is the confinement?

It is this very *zest* has not ceased therein, this is the confinement here.

5 (3) THE 3RD DHYANA. And furthermore, avuso, with the fading away of zest, he dwells equanimous, mindful and clearly knowing, and experiences happiness with the body. 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 happiness free from zest.

To that extent, avuso, is the ‘opening found in the midst of the confined’ spoken of by the Blessed One *in a relative manner*. For, therein, avuso, there is still a confinement [restriction].

And therein what is the confinement?

It is this very *happiness of equanimity (upekkhā, sukha)* has not ceased therein, this is the confinement here.

6 (4) THE 4TH DHYANA. And furthermore, avuso, with the abandoning of joy and pain—and with the earlier disappearance of pleasure and displeasure—he attains and dwells in the fourth dhyana, that is neither painful nor pleasant, and with mindfulness fully purified by equanimity.

To that extent, avuso, is the ‘opening found in the midst of the confined’ spoken of by the Blessed One *in a relative manner*. For, therein, avuso, there is still a confinement [restriction].

³⁸ *Anupubba, vihāra*, see Intro (1.3).

³⁹ “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.

⁴⁰ “In terms of,” *pariyāyena*, ie in a restricted sense; cf *nippariyāyena*. See §11 below & also *Pariyāya nippariyāya* = SD 68.2.

⁴¹ On the repetition of this quality, see also *Pariyāyena Nippariyāyena* = SD 68.2.

⁴² The 2nd dhyana is known as “the noble silence” (*ariya, tuṃhī, 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, saikhāra*), 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.

And therein what is the confinement?

It is this very *perception of form* has not ceased therein, this is the confinement here.

The 4 attainments

7 (5) THE BASE OF INFINITE SPACE. And furthermore, avuso, a monk, having completely transcended perceptions of form, with the disappearance of perceptions of resistance, through non-attention to perceptions of diversity, contemplating, “Infinite space,” attains and dwells in the base of infinite space.⁴³

To that extent, avuso, is the ‘opening found in the midst of the confined’ spoken of by the Blessed One *in a relative manner*. For, therein, avuso, there is still a confinement [restriction].

And therein what is the confinement?

It is this very *perception of the base of infinite space* has not ceased therein, this is the confinement here.

8 (6) THE BASE OF CONSCIOUSNESS. And furthermore, avuso, a monk, having completely transcended the base of infinite space, contemplating, “Infinite consciousness,” attains and dwells in the base of infinite consciousness.⁴⁴

To that extent, avuso, is the ‘opening found in the midst of the confined’ spoken of by the Blessed One *in a relative manner*. For, therein, avuso, there is still a confinement [restriction].

And therein what is the confinement?

It is this very *perception of the base of infinite consciousness* has not ceased therein, this is the confinement here.

9 (7) THE BASE OF NOTHINGNESS. And furthermore, avuso, a monk, having completely transcended the base of infinite consciousness, contemplating, “There is nothing,” attains and [451] dwells in the base of nothingness.⁴⁵

To that extent, avuso, is the ‘opening found in the midst of the confined’ spoken of by the Blessed One *in a relative manner*. For, therein, avuso, there is still a confinement [restriction].

And therein what is the confinement?

It is this very *perception of the base of nothingness* has not ceased therein, this is the confinement here.

10 (8) THE BASE OF NEITHER-PERCEPTION-NOR-NON-PERCEPTION. And furthermore, avuso, a monk, having completely transcended the base of nothingness, contemplating, “This is peaceful; this is sublime,” attains to the base of neither perception nor non-perception.⁴⁶

To that extent, too, avuso, is the ‘opening found in the midst of the confined’ spoken of by the Blessed One *in a relative manner*. For, therein, avuso, there is still a confinement.

For, therein, there is still a confinement [restriction]. And, what is that confinement therein?

It is this very *perception of the base of neither-perception-nor-non-perception* that has not ceased there, that is the confinement.

The cessation of perception and feeling

11 (9) Furthermore, avuso, a monk, having completely transcended the base of neither-perception-nor-non-perception, attains and dwells in the cessation of perception and feeling.

But to this extent, indeed, avuso, it has been spoken by the Blessed One, *not in a relative manner*,⁴⁷ of finding an opening.

— evaṃ — 070729; 100517; 100614

⁴³ *Sabbaso rūpa,saññānaṃ samatikkamā paṭigha,saññānaṃ atthaṅgamā nānatta,saññānaṃ amanasikārā ananto ākāso ti ākāsaṇaṅcāyatanam upasampajja viharati.*

⁴⁴ *Sabbaso ākāsaṇaṅcāyatanam samatikkama anantam viññāṇan ti viññāṇaṅcāyatanam upasampajja viharati.*

⁴⁵ *Sabbaso viññāṇaṅcāyatanam samatikkamma n’atthi kiñcī ti ākiñcaññ’āyatanam upasampajja viharati.*

⁴⁶ *Sabbaso ākiñcaññāyatanam samatikkama santam etam paṇītam etan ti n’eva,saññā,nāsaññ’āyatanam upasampajja viharati.*

⁴⁷ “Not in terms of,” *nippariyāyena*, ie in a final or absolute sense. See §3 & n; see also (Pañcāla,caṇḍa) Sambādha S (A 9.42/4:449-451) = SD 33.2 Intro 2.1.