

AN 5.28: Pañcaṅgika Sutta

Five Aspects

Translated by Bhante Suddhāso

“Monks, I will teach the development of noble right samādhi with five aspects. Listen to this and carefully pay attention; I will speak.” “Yes, Bhante,” those monks replied to the Fortunate One. The Fortunate One said this:

“Monks, what is the development of right samādhi with five aspects?”

“Here, monks, isolated from sensuality and from unwholesome things, a monk attains and dwells in the first Jhāna, which is accompanied by thought, mental transience, and the euphoria and pleasure that arise from isolation. He infuses, suffuses, fills, and saturates this very body with the euphoria and pleasure that arise from isolation; there is nowhere in this body that is not saturated with the euphoria and pleasure that arise from isolation. Monks, just as a skilled bath-attendant or apprentice bath-attendant would put soap-powder in a metal bowl, sprinkle it with water, and knead it, such that the lump of soap would become moist, completely moist, saturated inside and out with moisture, but not dripping; in the same way, monks, a monk infuses, suffuses, fills, and saturates this very body with the euphoria and pleasure that arise from isolation; there is nowhere in this body that is not saturated with the euphoria and pleasure that arise from isolation. Monks, this is the first development of noble right samādhi with five aspects.

“Next, monks, when there is pacification of thought and mental transience, accompanied by internal clarity and unification of mind, a monk attains and dwells in the second Jhāna, which is accompanied by neither thought nor mental transience, and has the euphoria and pleasure that arise from samādhi. He infuses, suffuses, fills, and saturates this very body with the euphoria and pleasure that arise from samādhi; there is nowhere in this body that is not saturated with the euphoria and pleasure that arise from samādhi. Monks, it is like a deep lake that is filled by a spring. It does not have water flowing in from the east, west, north, or south, and there is not enough rain to maintain it. The cool water flowing up from the spring in that lake infuses, suffuses, fills, and saturates the lake with cool water; there is nowhere in the lake that is not saturated with the cool water. In the same way, monks, a monk infuses, suffuses, fills, and saturates this very body with the euphoria and pleasure that arise from samādhi; there is nowhere in this body that is not saturated with the euphoria and pleasure that arise from samādhi. Monks, this is the second development of noble right samādhi with five aspects.

“Next, monks, when there is dispassion towards euphoria while one remains mindful and fully aware and experiences pleasure with the body - what the noble call 'one who dwells equanimously, mindfully, and pleasantly' - a monk attains and dwells in the third Jhāna. He infuses, suffuses, fills, and saturates this very body with non-euphoric pleasure; there is nowhere in this body that is not saturated with non-euphoric pleasure. Monks, it is like a lotus pond, where some lotuses sprout in the water and grow within the water, completely immersed in and nourished by the water. The lotuses are infused, suffused, filled, and saturated with cool water from their tips to their roots, and there is nowhere in those lotuses that is not saturated with cool water. In the same way, monks, a monk infuses,

suffuses, fills, and saturates this very body with non-euphoric pleasure; there is nowhere in this body that is not saturated with non-euphoric pleasure. Monks, this is the third development of noble right samādhi with five aspects.

"Next, monks, when a monk abandons both pleasure and pain, elation and depression have previously disappeared, he attains and dwells in the fourth Jhāna, which has neither pain nor pleasure, and in which mindfulness and equanimity are completely pure. He sits having saturated this very body with a completely pure and clean mind; there is nowhere in this body that is not saturated by that completely pure and clean mind. Monks, it is like a person who sits completely covered with a white cloth, including their head; there is nowhere on their body that is not covered by the white cloth. In the same way, monks, he sits having saturated this very body with a completely pure and clean mind; there is nowhere in this body that is not saturated by that completely pure and clean mind. Monks, this is the fourth development of noble right samādhi with five aspects.

"Next, monks, a monk has an object of examination which has been taken up well, paid attention to well, held well, and penetrated well with wisdom. Monks, it is like a person who examines another, or a standing person examines a sitting person, or a sitting person examines a reclining person. In the same way, monks, a monk has an object of examination which has been taken up well, paid attention to well, held well, and penetrated well with wisdom. Monks, this is the fifth development of noble right samādhi with five aspects.

"Monks, when a monk has developed and advanced noble right samādhi with five aspects in this way, if he inclines his mind towards anything which is to be realized through higher knowledge, it is possible that he will attain it when the circumstances are right.

"Monks, it is like a water-jar that is full to the brim with water and set on a stand. If a strong person tips it in any direction, will water come out?" "Yes, Bhante." "In the same way, monks, when a monk has developed and advanced noble right samādhi with five aspects in this way, if he inclines his mind towards anything which is to be realized through higher knowledge, it is possible that he will attain it when the circumstances are right.

"Monks, it is like a raised pond on level ground with embankments on four sides, that is full to the brim with water. If a strong person releases any of the embankments, will water come out?" "Yes, Bhante." "In the same way, monks, when a monk has developed and advanced noble right samādhi with five aspects in this way, if he inclines his mind towards anything which is to be realized through higher knowledge, it is possible that he will attain it when the circumstances are right.

"Monks, it is like a chariot on good terrain at a crossroads, with a high-quality horse yoked to it and a whip at the ready. If a skilled and capable charioteer gets in the chariot, takes the reins in his left hand and the whip in his right hand, he could set off in any direction that he wishes. In the same way, monks, when a monk has developed and advanced noble right samādhi with five aspects in this way, if he inclines his mind towards anything which is to be realized through higher knowledge, it is possible that he will attain it when the circumstances are right.

“If he wishes, ‘May I manifest many kinds of psychic powers: having been one may I be many, having been many may I be one; may I appear and vanish; may I pass through walls, fences, and mountains as though they were space; may I dive in and out of the earth as if it was water; may I walk across water without sinking, as if it was earth; may I move cross-legged through the sky like a winged bird; with my hand may I touch and hold the moon and sun, so mighty and powerful; may I wield power with my body as far as the Brahma-world,’ it is possible that he will attain it when the circumstances are right.

“If he wishes, ‘With the divine ear-element which is pure and superhuman, may I hear both kinds of sounds - celestial and human, far and near,’ it is possible that he will attain it when the circumstances are right.

“If he wishes, ‘May I know the minds of other beings and other people using my own mind - may I know a lustful mind as lustful, a lust-free mind as lust-free, an aversive mind as aversive, an aversion-free mind as aversion-free, a delusional mind as delusional, a delusion-free mind as delusion-free, a contracted mind as contracted, a scattered mind as scattered, a magnified mind as magnified, a non-magnified mind as non-magnified, a surpassed mind as surpassed, an unsurpassed mind as unsurpassed, a unified mind as unified, a non-unified mind as non-unified, a liberated mind as liberated, an unliberated mind as unliberated,’ it is possible that he will attain it when the circumstances are right.

“If he wishes, ‘May I remember many past lives - one life, two lives, three lives, four lives, five lives, ten lives, twenty lives, thirty lives, forty lives, fifty lives, one hundred lives, one thousand lives, one hundred thousand lives, many eons of contraction, many eons of expansion, many eons of contraction and expansion - “There I had that name, that family, that appearance, that food, that experience of pleasure and pain, that death; falling from there, I appeared there, where I had that name, that family, that appearance, that food, that experience of pleasure and pain, that death; falling from there, I appeared here,” in this way may I remember many past lives in detail,’ it is possible that he will attain it when the circumstances are right.

“If he wishes, ‘With divine vision which is pure and superhuman, may I see beings a falling and reappearing - inferior and superior, beautiful and ugly, in good places and bad places; may I know how beings fare based on their karma: “Those honorable beings engaged in physical misconduct, verbal misconduct, and mental misconduct, spoke ill of noble beings, held wrong view, and undertook actions based on wrong view; when they were separated from their bodies after death, they reappeared in a state of deprivation, a bad destination, downfall, hell; however, these honorable beings engaged in good physical conduct, good verbal conduct, and good mental conduct, they did not speak ill of noble beings, they held right view, and they undertook actions based on right view; when they were separated from their bodies after death, they reappeared in a good destination, a heaven-world,” in this way, with divine vision which is pure and superhuman, may I see beings a falling and reappearing - inferior and superior, beautiful and ugly, in good places and bad places; may I know how beings fare based on their karma,’ it is possible that he will attain it when the circumstances are right.

“If he wishes, ‘With the elimination of my corruptions, may I attain and dwell in the corruption-free, wisdom-based mental liberation, having realized it with my own higher knowledge,’ it is possible that he will attain it when the circumstances are right.”