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Saṅkhitta Dhamma Sutta

The Discourse on the Dharma in Brief
 Be Saṅkhitta Desita Sutta The Discourse on the Briefly Taught | A 8.63
 Theme: The disciple's training (in brief)
 Translated & annotated by Piya Tan ©2014

1 Sutta summary and highlights

1.1 Sutta summary. [§1] The Sutta opens with a certain unnamed monk requesting the Buddha for a brief teaching before he leaves for a solitary retreat. The Buddha warns him not to take the instruction lightly. [§2] When the monk expresses his enthusiasm, the Buddha begins his instruction on samadhi.

[§§3-10] Practical instructions in the cultivation of the 4 divine abodes (*brahma, vihāra*) up to the point of dhyana then follow. [§§11-19] Clearly, from the instructions and sequence, this forms the basis for a practice of the focuses of mindfulness (*satipaṭṭhāna*) to the attaining of dhyana.

[§20] The monk then goes into solitary retreat to practise what he has been taught by the Buddha, and in due course attains arhathood.

1.2 Sutta highlights

1.2.1 The Sutta interlocutor is a “certain monk” (*ekacce bhikkhu*), as in **the (Anubaddha) Bhikkhu Sutta** (S 47.3), who receives a similar teaching (on the satipatthanas) from the Buddha.¹ The sentiment behind the Buddha's rebuke of the monk is also found in Dh 64 f,² and famously elaborated in **the (Ga-drabha) Samaṇa Sutta** (A 3.81).³

1.2.2 The Saṅkhitta Dhamma Sutta is a short and simple text on how a certain monk, after a brief instruction and following it, attains **arhathood**. Although we may not be able to attain arhathood in this life, or may not aspire to do so, we can still learn these useful techniques for the attaining of dhyana, or at least some level of mental stillness.

The Sutta's treatment of **the 4 form dhyanas** is very interesting. The Sutta diverges from the usual model of the 4 dhyanas, and lists them according to their dhyana-factors [Table 2.1]. On account of this listing, the Abhidhamma tradition later introduced, over and above the 4-dhyana method of the suttas, a 5-dhyana method [2].

1.2.3 The **method** of the Sutta is straightforward. First, we must overcome the mental hindrances [§2]. With our mind “internally well settled,” we go on to cultivate each of the 4 divine abodes (*brahma, vihāra*)⁴ up to the fourth form dhyana [§§3-10]. Upon attaining the fourth dhyana (with any of the divine abodes), we go on to cultivate the 4 focuses of mindfulness (*satipaṭṭhāna*), again up to the fourth dhyana [§§11-19]. In the case of the monk in the Sutta, through this practice, he attains arhathood [§20].

An interesting point is to note the transition between the divine abode and the satipatthana (focus of mindfulness) dhyana. Presumably, during this transition, there is some cultivation of insight, such as the reflection on impermanence, etc, which in due course, with the satipatthanas, brings about the monk's attaining of arhathood.

According to the Sutta, after attain the fourth dhyana, we go on to cultivate the first focus of mindfulness, that of the contemplation of the body [§11]. Clearly here, this is a dhyana-based practice of the focuses of mindfulness⁵—which is how the monk easily attains arhathood.

A useful point to note here is that in practical terms, we can attain merely the first dhyana, and then switch to satipatthana practice, if we wish to. However, it is good to master all the 4 dhyanas first if we want to attain arhathood in this life itself. Other, with proper practice, we could at least one of the lower noble paths (non-return, once-return or streamwinning).

¹ S 47.3 @ SD 24.6a.

² See SD 24.6a (1.2): the story of the elder Udāyī.

³ A 3.81/1:229 @ SD 24/10b.

⁴ On the 4 divine abodes, see *Brahma, vihāra*, SD 38.5.

⁵ On dhyana-based satipatthana, see SD 13.1 (4.3); also *Samatha and Vipassana*, SD 41.1 (6.3.2). On dhyana-based insight, see SD 5.38 (2.3).

It should also be noted that **streamwinning** can be attained without any dhyana.⁶ If we truly understand the purpose of the Dharma, then we should at least aspire to attain streamwinning in this life. Failure to do so would only jeopardize our chance to be reborn in a place or situation that is conducive to practising the Dharma and attaining liberation, that is, if we do not fall into one of the 4 lower unfortunate planes,⁷ which would prevent us from ever cultivating our mind for awakening for a really long time.

1.3 Related sutta. The (Anubaddha) Bhikkhu Sutta (S 47.3) has parallel in part to the Saṅkhitta Dhamma Sutta. Both suttas centred around a “certain monk” (*ekacca bhikkhu*) who is reprimanded by the Buddha the identical way [§1.4] with almost identical note in their respective commentaries.⁸ And both suttas deal with the 4 satipatthanas [§11-19].⁹

The main differences are that the Saṅkhitta Dhamma Sutta precedes the satipatthana practice with the cultivation of the 4 divine abodes (*brahma, vihāra*), which is omitted in the (Anubaddha) Bhikkhu Sutta. The Saṅkhitta Dhamma Sutta presents both the 4 divine abodes and the 4 satipatthanas in the framework of the 4 dhyanas. No dhyana is mentioned in the (Anubaddha) Bhikkhu Sutta.

2 The 5 form dhyanas

2.1 THE SUTTA METHOD. In the suttas, the first dhyana has amongst its 5 dhyana-factors, initial application (*vitakka*) and sustained application (*vicāra*) appearing together. With the simultaneous overcoming of both these factors, we attain the second dhyana. However, there are other texts, such as the Saṅkhitta Dhamma Sutta, that take samadhi as being threefold, that is, as

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|---|-------------------------------|
| (1) with initial application, with sustained application; | <i>sa, vitakka sa, vicāra</i> |
| (2) without initial application, with sustained application; and | <i>avitakka vicāra, matta</i> |
| (3) without initial application, without sustained application. ¹⁰ | <i>avitakka avicāra</i> |

With the split between initial application and sustained application, we now have, as it were, not one, but two dhyanas. Based on this “split” in the Saṅkhitta Dhamma Sutta, the Abhidhamma introduced the **5-dhyana scheme**, in which, the second dhyana is given as being without initial application but with sustained application. The subsequent 3 dhyanas are renumbered as the third, the fourth and the fifth dhyana respectively [2.2]. For an easier understanding of how the Abhidhamma 5-dhyana method evolved, it helps to have an overview of the scheme of how the dhyana-factors are distributed, as represented in this table:

	The samadhi with:		Dhyanas: 1st 2nd 3rd 4th			
1st dhyana:	initial application + sustained application	<i>sa, vitakka sa, vicāra</i>	√			
	only sustained application	<i>avitakka vicāra, matta</i>		√		
2nd dhyana:	neither initial nor sustained applications	<i>avitakka avicāra</i>		√	[√] ¹¹	[√]
	the samadhi with zest ¹²	<i>sa-p, pītika</i>		[√]	√	
	the samadhi without zest	<i>ni-p, pītika</i>		√	√	[√]
3rd dhyana	the samadhi with comfort	<i>sāta, sahagata</i>			√	
4th dhyana	the samadhi with equanimity	<i>upekkhā, sahagata</i>				√

Table 2.1 The dhyana-factors in the 4-dhyana sutta method

⁶ On streamwinning not needing dhyana, see SD 8.5 (2).

⁷ The 4 lower unfortunate planes of “deprivation, a suffering state, the downfall, hell” (*apāya duggati vinipāta niraya*), see SD 2.22 (1.7).

⁸ See **Anubaddha Bhikkhu S** (S 47.3.3.1), SD 24.6a & SA 3:199.

⁹ S 47.3/5:142-144 @ SD 24.6a.

¹⁰ D 33,1.10/3:219; M 128,31/3:162; S 43.3/4:360. For details, see Vism 3.11/86. On the other factors, see Vism 3.12/86.

¹¹ The parenthesized ticks refer to those factors not mentioned in the Sutta, but are implicitly present.

¹² This factor (*sa-p, pītika*) and the next (*ni-p, pītika*) are said to be the states of ease (*sukha*), of which the latter is the foremost (A 2.7.8/1:81). The following text speaks of 2 more states of ease, ie, the joy of comfort (*sāta, sukha*) and the joy of equanimity (*upekkhā, sukha*), of which the latter is the foremost (A 2.7.9/1:81). For details on the prec factors, see Vism 3.11/86. On the factors that follow, see Vism 3.12/86.

2.2 THE ABHIDHAMMA METHOD

2.2.1 This fivefold division is based on such discourses as **the Saṅkhitta Dhamma Sutta** (A 8.63/-4:299-302) [2.1]. The Abhidhamma generally gives a *fivefold division* of the form dhyanas instead of the fourfold division found in the suttas. According to Buddhaghosa, in the Abhi-dhamma system, the 2nd dhyana still has the dhyana-factor of “initial application” (but without “sustained application”), while the 3rd, 4th and 5th correspond to the 2nd, 3rd and 4th, respectively, of the fourfold division.¹³ [4].

2.2.2 **The Vibhaṅga**, the second book of the Abhidhamma, in its sutta analysis of the second dhyana, list as having 4 dhyana-factors, which are: inner tranquillity (*sampasāda*),¹⁴ zest (*pīti*), joy (*sukha*) and one-pointedness of mind (*cittassa ek’aggatā*) (Vbh 258, 263). In its Abhidhamma analysis, however, the Vibhaṅga gives only 3 dhyana-factors: zest, joy, one-pointedness of mind (Vbh 263).¹⁵ As such, it appears as if we have here *two different kinds of second dhyana*.

The Visuddhi,magga tries to clarify this confusion, using the factors of the first dhyana as an example:

When these 5 factors (of the first dhyana) have arisen, it is said that dhyana has arisen. Hence these are called its 5 constituent factors. Therefore, it should not be considered that there is another thing called “dhyana” which made up of them. (Vism 4.107/146)

2.2.3 The Saṅkhitta Dhamma Sutta commentary, in connection with the dhyana-factor listing [eg §4], explains: “This is the meaning: ‘When, bhikshu, you have cultivated the root samadhi of lovingkindness in this way, you should not be satisfied just this much, but should attain 4 or 5 dhyanas relating to the other meditation objects. Thus, you should cultivate it according to the method “with initial application, with sustained application” and so on.’” (AA 4:142).

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The Discourse on the Dharma in Brief

A 8.63

¹⁶ Originating in Sāvathī.

A certain request a brief teaching

1.2 Now a certain monk approached the Blessed One, saluted him, and sat down at one side.

Sitting thus at one side, the monks said this to the Blessed One:

1.3 “It would be good, bhante, is the Blessed One teach me Dharma in brief.

Having heard the Dharma from the Blessed One, I would dwell alone, aloof, diligent, exertive and resolute.”¹⁷

¹³ In **Visuddhi,magga**, he says, “What is second in the fourfold method, by splitting them into two, becomes second and third in the fivefold method. The third and fourth here (in the fourfold method) become fourth and fifth there (in the fivefold method). The first is the same in both methods” (Vism 4.202/169).

¹⁴ *Sampasādāna* here has 2 connotations: “faith” in the sense of trust or conviction, and “tranquillity” in the sense of inner peace. See Vbh 168 & Vism 4.144 f/156 f; also Gunaratana 1985:83.

¹⁵ How the 4 dhyanas become 5 is explained in **Visuddhi,magga**: “What is second in the fourfold method, by splitting them into two, becomes second and third in the fivefold method. The third and fourth here (in the fourfold method) become fourth and fifth there (in the fivefold method). The first is the same in both methods” (Vism 4.202/-169). See **Saṅkhitta Dhamma S** (A 8.63), SD 46.5; also W Rahula, *Zen and the Taming of the Bull*, 1978:102.

¹⁶ Beginning with §5, the internally number does not follow PTS.

¹⁷ *Yam ahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpi pahitatto vihareyyan’ti.*

1.4 “It is just in this way that some hollow person beseech me, but when the Dharma has been spoken, they think they should still follow me around.”¹⁸

1.5 “May the Blessed One, bhante, teach me Dharma in brief. May the welcome one [sugata] teach me Dharma in brief.

Perhaps I would know the meaning of the Blessed One’s word! Perhaps I would be an heir to the Blessed One’s word!”¹⁹

Overcoming negative mental states

2 “In that case, bhikshu, you should train yourself thus:

‘My mind will indeed remain well settled internally.’²⁰ No bad unwholesome states that have arisen will remain, overwhelming my mind.²¹

Thus we will train ourselves.’”

Liberation of mind through the divine abodes

3 (1) CULTIVATION OF LOVINGKINDNESS. “When, bhikshu, your mind remains internally well settled, so that no bad unwholesome states that have arisen will remain, overwhelming your mind—

then, bhikshu, you should train yourself thus: **[300]**

3.2 ‘Through the cultivation of **lovingkindness**, the liberation of mind will be cultivated, grown, made a vehicle, made a basis, practised, consolidated, well engaged.’²²

Thus, bhikshus, you should train yourself.

4 When you, bhikshu, have cultivated and grown this samadhi thus, then, you, bhikshu,²³

THE 1ST DHYANA:

should cultivate this samadhi

with initial application,

with sustained application;²⁴

should cultivate this samadhi

without initial application,

with only sustained application;²⁵

THE 2ND DHYANA:

should cultivate this samadhi

without initial application,

without sustained application;²⁶

should cultivate this samadhi

with zest;²⁷

THE 3RD DHYANA:

should cultivate this samadhi

zest-free;²⁸

should cultivate this samadhi

attended by comfort;²⁹

¹⁸ *Evam eva pan’idh’ekacce mogha, purisā mamañ,ñeva ajjhesanti, dhamme ca bhāsīte mamañ,ñeva anubandhitabbam maññanti.* Comy says that the monk, even after receiving the Buddha’s instruction, he still loitered about in the monastery, not wishing to fulfill the duties of a recluse. The Buddha however notices that he has the inclination or basis (*upanissaya*) for attaining arhathood (AA 4 :141). See **Anubaddha Bhikkhu S** (S 47.3,3.2), SD 24.6a for an almost identical passage. See above (1.3).

¹⁹ *App’eva, nāmāham bhagavato bhāsītassa attham ājāneyyam, app’eva, nāmāham bhagavato bhāsītassa dāyādo assan’tī.*

²⁰ *Ajjhattam eva [Be ajjhattam me] cittam thitam bhavissati susaṅghitam.*

²¹ Comy calls this “root samadhi” (*mūla, samādhi*, AA 4:142) [2.2.3]. This clearly refers to the overcoming of the 5 mental hindrances. Cf a similar method taught by the Buddha to Mahānāma in **Cūḷa Dukkha-k, khandha S** (M 14,4/1:91), SD 4.7; also the liberation of mind through lovingkindness as a basis for streamwinning in **Mettā Bhāvanā S** (It 27,2/1.3.7/19) + SD 30.7 (1.1.3).

²² *Mettā me ceto, vimutti bhāvitā bhavissati bahulī, katā yānī, katā vatthu, katā anuṭṭhitā paricitā susamāraddhā’ti.* This is stock: **D 16,3.3/2:102**; **M 119,32/3:97**; **S 4.20/1:116**; **U 6.1/62**. Cf (**Aṭṭha**) **Mettānisaṃsa S** (A 8.1,2+3.2), SD 30.6. All the terms are defined at Pm 1:172.

²³ On this sequence of meditative states, see (2.1) for explanation and nn.

²⁴ *Imam samādhim sa, vitakkam pi sa, vicāram]Be sa, vitakka, sa, vicāram pi] bhāveyyāsi.*

²⁵ *Avitakkam pi vicāra, mattam]Be avitakka, vicāra, mattam pi] bhāveyyāsi.*

²⁶ *Avitakkam pi avicāram]Be avitakka, avicāram pi] bhāveyyāsi.*

²⁷ *Sa-p, pītīkam pi bhāveyyāsi.*

²⁸ *Nippītīkam pi bhāveyyāsi.*

THE 4TH DHYANA:

should cultivate this samadhi attended by equanimity.³⁰

5 (2) CULTIVATION OF COMPASSION. When, bhikshu, your mind is cultivated, well cultivated, then, bhikshu, you should train yourself thus:

‘Through the cultivation of **compassion**, the liberation of mind will be cultivated, grown, made a vehicle, made a basis, practised, consolidated, well engaged.³¹

Thus, bhikshus, you should train yourself.

6 ³²When you, bhikshu, have cultivated and grown this samadhi thus, then, you, bhikshu,

THE 1ST DHYANA:

should cultivate this samadhi

with initial application,

with sustained application;

should cultivate this samadhi

without initial application,

with only sustained application;

THE 2ND DHYANA:

should cultivate this samadhi

without initial application,

without sustained application,³³

should cultivate this samadhi

with zest;

THE 3RD DHYANA:

should cultivate this samadhi

zest-free;

should cultivate this samadhi

attended by comfort;

THE 4TH DHYANA:

should cultivate this samadhi

attended by equanimity.

7 (3) CULTIVATION OF GLADNESS. When, bhikshu, this samadhi has been cultivated, well cultivated by you, then you should train yourself thus:

‘Through the cultivation of **gladness**, the liberation of mind will be cultivated, grown, made a vehicle, made a basis, practised, consolidated, well engaged.³⁴

Thus, bhikshus, you should train yourself.

8 ³⁵When you, bhikshu, have cultivated and grown this samadhi thus, then, you, bhikshu,³⁶

THE 1ST DHYANA:

should cultivate this samadhi

with initial application,

with sustained application;

should cultivate this samadhi

without initial application,

with only sustained application;

THE 2ND DHYANA:

should cultivate this samadhi

without initial application,

without sustained application,³⁷

should cultivate this samadhi

with zest;

THE 3RD DHYANA:

should cultivate this samadhi

zest-free;

should cultivate this samadhi

attended by comfort;

THE 4TH DHYANA:

should cultivate this samadhi

attended by equanimity.

²⁹ *Sāta, sahatam pi bhāveyyāsi.*

³⁰ *Upekkhā, sahatam pi bhāveyyāsi.*

³¹ *Karuṇā me ceto, vimutti bhāvitā bhavissati bahulī, katā yānī, katā vatthu, katā anuṭṭhitā paricīṭā susamāradhā ’ti.* This is stock: see §3.2 n (for lovingkindness, *mettā*).

³² This whole section is an expansion of the *peyyāla* (abridgement), supplied by §6 below (found in the Pali). See SD 36.12 (6.1.1).

³³ *Avitakkam pi avicāram [Be avitakka, avicāram pi] bhāveyyāsi.*

³⁴ *Karuṇā me ceto, vimutti bhāvitā bhavissati bahulī, katā yānī, katā vatthu, katā anuṭṭhitā paricīṭā susamāradhā ’ti.* This is stock: see §3.2 n (for lovingkindness, *mettā*).

³⁵ This whole section is an expansion of the *peyyāla* (abridgement), supplied by §6 below (found in the Pali) See SD 36.12 (6.1.1).

³⁶ For mn on this section, see those at §4.

³⁷ *Avitakkam pi avicāram [Be avitakka, avicāram pi] bhāveyyāsi.*

9 (4) CULTIVATION OF EQUANIMITY. When, bhikshu, this samadhi has been cultivated, well cultivated by you, then you should train yourself thus:

‘Through the cultivation of **equanimity**, the liberation of mind will be cultivated, grown, made a vehicle, made a basis, practised, consolidated, well engaged.’³⁸

Thus, bhikshu, you should train yourself.

10 ³⁹When you, bhikshu, have cultivated, grown [well cultivated]⁴⁰ this samadhi thus, then, you, bhikshu,⁴¹

THE 1ST DHYANA:

should cultivate this samadhi

with initial application,

with sustained application;

should cultivate this samadhi

without initial application,

with only sustained application;

THE 2ND DHYANA:

should cultivate this samadhi

without initial application,

without sustained application;⁴²

should cultivate this samadhi

with zest;

THE 3RD DHYANA:

should cultivate this samadhi

zest-free;

should cultivate this samadhi

attended by comfort;

THE 4TH DHYANA:

should cultivate this samadhi

attended by equanimity.

The 4 focuses of mindfulness

11 (1) When, bhikshu, this samadhi has been cultivated, well cultivated by you, then you should train yourself thus:

‘I will dwell ⁴³exertive, clearly aware, mindful,

observing [contemplating] the in the body,⁴⁴

removing⁴⁵ covetousness and displeasure [discontent]⁴⁶ in regard to the world.’⁴⁷

Thus, bhikshu, you should train yourself.

12 When, bhikshu, this samadhi has been cultivated, well cultivated by you, then, you, bhikshu,⁴⁸

THE 1ST DHYANA:

should cultivate this samadhi

with initial application,

with sustained application;

should cultivate this samadhi [301]

without initial application,

with only sustained application;

THE 2ND DHYANA:

should cultivate this samadhi

without initial application,

without sustained application;

should cultivate this samadhi

with zest;

³⁸ *Upekkhā me ceto, vimutti bhāvitā bhavissati bahulī, katā yānī, katā vatthu, katā anuṭṭhitā paricitā susamāradhā’-ti.* This is stock: see §3.2 n (for lovingkindness, *mettā*).

³⁹ This whole section, found in the Pali, is omitted in the passages on compassion [§5] and on gladness [§7]. I take this as a *peyyāla*, as, clearly, this passage should appear in those sections, too, and have, as such, been supplied there.

⁴⁰ Ce Ee *bahulī, kato*; Be Ce *subhāvito*, “well cultivated.”

⁴¹ For nn on this section, see those at §4.

⁴² *Avitakkam pi avicāram* [Be *avitakka, avicāram pi*] *bhāveyyāsi*.

⁴³ *Ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassam*. Here we find 4 of the 5 spiritual faculties (*pañc’-indriya*) in action: see SD 13.1 (4.2).

⁴⁴ “Observing the body in the body” (*kāye kāyānupassī*). See SD 13.1 (3.4).

⁴⁵ *Vineyya* can mean “should remove” (as pot, like *vineyya*, Sn 590) or as “having removed” (as ger, like *vinayi-tvā*, Pm 1:244), and both senses apply in Satipaṭṭhāna S. U Silananda similarly ends the sentence with “removing covetousness and grief in the world” (1990:177); also 1990:22-25. See SD 13.1 (4.2c) above.

⁴⁶ “Covetousness and displeasure,” *abhijjhā, domanassam*, alt trs: “desire and discontent,” “desiring and disliking,” or “longing and loathing.” Walshe (1995:335 & n632) renders it as “hankering and fretting [in regard to the world].” See SD 13.1 (4.2) above.

⁴⁷ “World” (*loka*). See SD 13.1 (4.2.4).

⁴⁸ For nn on this section, see those at §4.

THE 3RD DHYANA:

should cultivate this samadhi zest-free;
 should cultivate this samadhi attended by comfort;

THE 4TH DHYANA:

should cultivate this samadhi attended by equanimity.

13 (2) When, bhikshu, this samadhi has been cultivated, well cultivated by you, then you should train yourself thus:

‘I will dwell exertive, clearly aware, mindful,
observing [contemplating] feeling the in the feeling,
 removing covetousness and displeasure [discontent] in regard to the world.’

Thus, bhikshu, you should train yourself.

14 When, bhikshu, this samadhi has been cultivated, well cultivated by you, then, you, bhikshu,⁴⁹

THE 1ST DHYANA:

should cultivate this samadhi with initial application, with sustained application;
 should cultivate this samadhi without initial application, with only sustained application;

THE 2ND DHYANA:

should cultivate this samadhi without initial application, without sustained application;
 should cultivate this samadhi with zest;

THE 3RD DHYANA:

should cultivate this samadhi zest-free;
 should cultivate this samadhi attended by comfort;

THE 4TH DHYANA:

should cultivate this samadhi attended by equanimity.

15 (3) When, bhikshu, this samadhi has been cultivated, well cultivated by you, then you should train yourself thus:

‘I will dwell exertive, clearly aware, mindful,
observing [contemplating] the mind the in the mind,
 removing covetousness and displeasure [discontent] in regard to the world.’

Thus, bhikshu, you should train yourself.

16 When, bhikshu, this samadhi has been cultivated, well cultivated by you, then, you, bhikshu,⁵⁰

THE 1ST DHYANA:

should cultivate this samadhi with initial application, with sustained application;
 should cultivate this samadhi without initial application, with only sustained application;

THE 2ND DHYANA:

should cultivate this samadhi without initial application, without sustained application;
 should cultivate this samadhi with zest;

THE 3RD DHYANA:

should cultivate this samadhi zest-free;
 should cultivate this samadhi attended by comfort;

THE 4TH DHYANA:

should cultivate this samadhi attended by equanimity.

17 (4) When, bhikshu, this samadhi has been cultivated, well cultivated by you, then you should train yourself thus:

‘I will dwell exertive, clearly aware, mindful,
observing [contemplating] a dharma [reality] the in the dharma,
 removing covetousness and displeasure [discontent] in regard to the world.’

Thus, bhikshu, you should train yourself.

18 When, bhikshu, this samadhi has been cultivated, well cultivated by you, then, you, bhikshu,⁵¹

⁴⁹ For nn on this section, see those at §4.

⁵⁰ For nn on this section, see those at §4.

THE 1ST DHYANA:

should cultivate this samadhi	with initial application,	with sustained application;
should cultivate this samadhi	without initial application,	with only sustained application;

THE 2ND DHYANA:

should cultivate this samadhi	without initial application,	without sustained application;
should cultivate this samadhi	with zest;	

THE 3RD DHYANA:

should cultivate this samadhi	zest-free;
should cultivate this samadhi	attended by comfort;

THE 4TH DHYANA:

should cultivate this samadhi	attended by equanimity.
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19 When you, bhikshu, have thus cultivated, well cultivated this samadhi, then, you, bhikshu, wherever you walk, you will walk with ease;⁵²
 wherever you stand, you will stand with ease;
 wherever you sit, you will sit with ease;
 wherever you lie down, you will lie down with ease.⁵³

Arhathood

20 When the Blessed One had given him this advice, the monk rose from his seat, saluted the Blessed One, and, keeping rightwise, departed.⁵⁴

21 Then, dwelling alone, aloof, diligent, exertive, and resolute, that monk, by realizing it for himself through direct knowledge, in no long time at all, in this very life, entered and dwelled in that unsurpassed goal of the holy life for the sake of which sons of family rightly go forth from the household life into homelessness. He directly knew: “Birth is destroyed, **[302]** the holy life has been lived, done what had to be done, there is no more for this state of being.”⁵⁵
 And that monk became one of the arhats.

— evaṃ —

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⁵¹ This whole section, found in the Pali, is omitted in the passages on the contemplation of feeling [§13] and on the contemplation of the mind [§15]. I take this as a *peyyāla*, as, clearly, this passage should appear in those sections, too, and have, as such, been supplied there. See SD 36.12 (6.1.1).

⁵² In **Samādhi Bhāvanā S** (A 4.41), the Buddha declares that his dhyana experience is that of “pleasant dwellings in this very life” (*diṭṭha, dhamma, sukha, vihāra*) (A 4.41/2:45,1-6), SD 24.1. Comys call this the “divine dwelling” (*dibba, vihāra*), ie, living like a deva (AA 3:309; see also UA 26, 73, 108, 201; ThaA 1:28; ItA 1:143, 2:37; DhA 4:53; DhsA 129). On the Buddha’s “great high heavenly couch” (*dibba uccā, sayana mahā, sayana*), ie the dhyanas: see **Venāga, pura S** (A 3.63,5/1:182 f), SD 21.1.

⁵³ In the above 4 sentences, “ease” (*phāsu*) refers to arhathood (AA 4:142).

⁵⁴ Be Ee Se: *Atha kho so bhikkhu bhagavatā iminā ovādena ovadito uṭṭhāy’āsanā bhagavantam abhivādetvā padak, khinam katvā pakkāmi*. This paragraph is not in Ce, prob inadvertently omitted.

⁵⁵ On this para and the next (the attainment of arhathood), see **Poṭṭhapāda S** (D 9,56.3/1:203) n, SD 7.14.