

AN 5.28
Pañcaṅgika Sutta
“Discourse on the Five Factored”
Translated by Bhikkhu Candana

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“Bhikkhus, I will teach you how to develop the five factored Right Collectedness of Mind as practiced by the Noble Ones. Now, listen and pay close attention.”

“Yes, Bhante,” the Bhikkhus replied.

“And what, Bhikkhus, is the five factored Right Collectedness of Mind as practiced by the Noble Ones?

1. Here, while secluding himself from all sensual desires and unwholesome thoughts, the Bhikkhu enters upon and abides in the first *jhāna*, which is accompanied by thinking and pondering, with joy and bliss that arise from such seclusion. He then drenches and saturates his entire body with this joy and bliss that are aided by seclusion, allowing them to pervade the physical body from top to bottom and everywhere, *without* leaving any spot that is untouched by this experience of joy and bliss. It is just like a skilled bath man or his apprentice who, by putting some soap powder in a bronze bowl and while sprinkling water on it, would mix it, until it is a smooth ball of moist, oily foam, pervading it throughout, without the ball of soap dripping or oozing out. In the same manner, the Bhikkhu drenches and saturates his entire body with this joy and bliss that are aided by seclusion, allowing them to pervade the physical body everywhere, *without* leaving any spot that is untouched by this experience of joy and bliss. Bhikkhus, this is the first of the five factored Right Collectedness of Mind as practiced by the Noble Ones.

2. Again, through the disappearance of both thinking and pondering, the Bhikkhu enters upon and abides in the second *jhāna*, which has clarity, self-confidence, and the stillness of mind that is absent of thinking and pondering, with joy and bliss that arise from collectedness of mind. Here too, he drenches and saturates his entire body with this joy and bliss that are the results of his collectedness of mind, allowing them to pervade the physical body from top to bottom and everywhere, *without* leaving any spot that is untouched by this experience of joy and bliss. It is just like a deep lake that is fed by the natural spring underneath it where, although there being no inflow of streams from the east, west, north, and south, nor receiving any sporadic showers of rain to replenish it, yet the lake is still kept cool as it continues to be fed by the natural spring flowing underneath. In the same manner, the Bhikkhu drenches and saturates his entire body with this joy and bliss that are the results of his collectedness of mind, allowing them to pervade the physical body everywhere, *without* leaving any spot that is untouched by this experience of joy and bliss. Bhikkhus, this is the second of the five factored Right Collectedness of Mind as practiced by the Noble Ones.

3. Again, with the fading of joy the Bhikkhu abides in equanimity, remaining mindful and fully aware, experiencing pleasure and happiness within the body as he enters the third *jhāna*, for

which the Noble Ones state: “Such a person mindfully abides in happiness, with an ever-present state of equanimity.” Here, the Bhikkhu drenches and fills his entire body with soothing happiness where joy has faded away, as he saturates and pervades his physical body with it from top to bottom and everywhere, *without* leaving any spot that is untouched by this experience of soothing happiness, with its joy having faded away. It is just like a pond where some blue, white or red lotuses are born, grow, and bloom while being immersed within the water, with their tops and roots remaining submerged thriving in the cold water, without rising above its surface, as the cool water drenches, fills, saturates, and pervades the entire length of each of these lotuses, from their tips to their roots. In the same manner, the Bhikkhu drenches and fills his entire body with soothing happiness where joy has faded away, as he saturates and pervades his physical body with it from top to bottom and everywhere, *without* leaving any spot that is untouched by this experience of soothing happiness, with its joy having faded away. Bhikkhus, this is the third of the five factored Right Collectedness of Mind as practiced by the Noble Ones.

4. Again, Bhikkhus, by giving up both pleasure and pain, and having already gone beyond joy and disappointment, experiencing neither pleasure nor pain, the Bhikkhu abides in the purifying state of mindfulness with equanimity throughout, attaining the fourth *jhāna*. Here, the Bhikkhu sits while his entire body is being pervaded with a pure, bright mind, without having any part of his body not be touched by the pure, bright mind. It is just like someone sitting while being draped from head to toe with a soft white fabric, without having any part of his body not be covered by the soft white fabric. In the same manner, the Bhikkhu sits while his entire body is being pervaded with a pure, bright mind, without having any part of his body not be touched by the pure, bright mind. Bhikkhus, this is the fourth of the five factored Right Collectedness of Mind as practiced by the Noble Ones.

5. Again, Bhikkhus, the meditation object being used by the Bhikkhu is properly grasped, protected, mindfully attended to, and thoroughly penetrated with wisdom. Bhikkhus, it is just like when a person looks at another person who sitting or lying down, and he knows and is fully aware that they are sitting or lying down. In the same way, while staying with his object of meditation, the Bhikkhu properly grasps, protects, and mindfully attends to it, while thoroughly penetrating it with wisdom. Bhikkhus, this is the fifth of the five factored Right Collectedness of Mind as practiced by the Noble Ones.

Bhikkhus, when the noble five factored Right Collectedness of Mind is cultivated and developed in this manner, the Bhikkhu is then capable of knowing through the clarity of understanding that is the wisdom of the heart, and whatever he directs the mind’s attention to, he realizes its true nature, wherever and whatever it might be.

“Bhikkhus, suppose there was a water vessel placed on a stand, full to the brim where crows are able to drink from it. Now, if a strong man were to tip it over, would water spill out from it?”

“Yes, certainly, Bhante, it would,” replied the Bhikkhus.

“In the same manner, Bhikkhus, when the five factored Right Collectedness of Mind is cultivated and developed in this manner, the Bhikkhu is then capable of knowing through the clarity of

understanding that is the wisdom of the heart, and whatever he directs the mind's attention to, he realizes its true nature, wherever and whatever it might be.

“Bhikkhus, suppose there was a square-shaped lotus pool built on a leveled ground, contained within a four-sided embankment, full to the brim with water so that crows are able to drink from it. Now, if a strong man were to remove one of the embankments, would water spill out from it?”

“Yes, certainly, Bhante, it would,” replied the Bhikkhus.

“In the same manner, Bhikkhus, when the five factored Right Collectedness of Mind is cultivated and developed in this manner, the Bhikkhu is then capable of knowing through the clarity of understanding that is the wisdom of the heart, and whatever he directs the mind's attention to, he realizes its true nature, wherever and whatever it might be.

“Bhikkhus, suppose there was a chariot well-harnessed to thoroughbred horses standing ready on a leveled ground, with the reins and whip ready at hand. Then, a skilled charioteer comes and, by mounting the chariot, he steadily takes the reins in his left hand and the whip in his right hand, driving it forwards and backwards and in any direction, as he wishes.”

“In the same manner, Bhikkhus, when the five factored Right Collectedness of Mind is cultivated and developed in this manner, the Bhikkhu is then capable of knowing through the clarity of understanding that is the wisdom of the heart, and whatever he directs the mind's attention to, he realizes its true nature, wherever and whatever it might be.

And if he wishes to exercise the various kinds of psychic powers, such as: “While being one, may I become many, and then revert back from being many to becoming one again; May I move without any obstructions through rocks and walls or other fortifications as if walking through space; May I dive into the earth and come out of it as though it were water; May I walk on water without disturbing it, as though walking on solid ground; May I sit comfortably and fly through the air like birds of all sizes do, without any difficulty; May I reach and touch the moon and sun, so powerful as they are.” In this way, one wields the power that extends as far as the Brahma world. Then, in this manner, whatever the Bhikkhu directs the mind's attention to, he realizes its true nature, wherever and whatever it might be.

And if he so wishes: “While possessing the Divine Ear, far surpassing that of the human in its strength and purity, may I hear the sounds of both heavenly and human beings, whether far or near.” Then, in this manner, whatever the Bhikkhu directs the mind's attention to, he realizes its true nature, wherever and whatever it might be.

And if he so wishes: “May I encompass the minds of others with my mind, and know the mind that is obsessed with lust, and those that are without lust; knowing the mind that is infested with anger and hatred, and the mind that is free from anger and hatred; knowing the deluded mind, and the mind that is without delusion; knowing the mind that is contracted, and the scattered mind as scattered; knowing the expansively great mind as expansively great, and the one that is limited, as limited; knowing the mind that is transcendent as transcendent, and the one that is not transcendent as not transcendent; knowing the collected mind that is stable as collected and

stable, and the one that is uncollected, as uncollected; knowing the released mind as released, and the unreleased mind as unreleased.” Then, in this manner, whatever the Bhikkhu directs the mind’s attention to, he realizes its true nature, wherever and whatever it might be.

And if he so wishes: “May I recollect my manifold past lives and where I lived, be it one lifetime ago, or two or three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths, through innumerable world contractions, innumerable world expansions, innumerable world contractions and expansions. Thus, may I recall instantly: ‘There, at such and such a time and place, I was such a being, with such a name, from such a family and with such an appearance, and such was pleasure and pain for me, enjoying such a life span; and afterwards, once that life ended, I died from that state and I was reborn into another form, in another place and time. I recall how disappearing from there, I was reborn here.’” In this way, one recollects their manifold previous births, with all of their details. Then, in this manner, whatever the Bhikkhu directs the mind’s attention to, he realizes its true nature, wherever and whatever it might be.

And if he so wishes: “While possessing the Divine Eye, far surpassing that of the human in its strength and purity, may I see beings that are dying and being reborn into their various new realms of becoming, be it into the miserable planes of existence or celestial planes, whether they reappear into the unexalted and exalted states, the beautiful or ugly, all these various forms of good and evil rebirths, may I know and see them for myself, as to how these beings reappear into such realms according to their actions thus: ‘These beings who engaged in non-virtuous behavior, whether through bodily, verbal and mental actions, rebuking and disrespecting the Noble Ones and who, through their wrong views, kept accumulating evil Kammic results due to their wrong actions, after the death of the body are reborn into the lower planes of existence, the bad destinations where there is unimaginable suffering and pain, the hell realms; as for these other beings who engaged in virtuous behavior, whether through bodily, verbal and mental actions, venerating and supporting the Noble Ones and who, through Right View, kept accumulating good Kammic results due to their right actions, after the death of the body are reborn into the higher and celestial planes of existence, the good destinations where there is unimaginable pleasure and ease, the heavenly Deva realms.’” In this way, with the Divine Eye one sees beings that are dying and being reborn into their various new realms of becoming, be it into the miserable planes of existence or celestial planes, whether they reappear into the unexalted and exalted states, the beautiful or ugly, all these various forms of good and evil rebirths, one knows and sees them oneself, as to how these beings reappear into such realms according to their actions. Then, in this manner, whatever the Bhikkhu directs the mind’s attention to, he realizes its true nature, wherever and whatever it might be.

And if he so wishes: “With the complete release of the Citta from the contaminants, may I, in this very life realize the heart’s perfect release through wisdom, and to this end, live while abiding in this supramundane realization with direct insight.” Then, in this manner, whatever the Bhikkhu directs the mind’s attention to, he realizes its true nature, wherever and whatever it might be.

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