

From the Samaññaphala Sutta

I. The Sutta (Digha Nikaya No. 2)

Being endowed with noble mindfulness and clear comprehension, and endowed with noble contentedness, the monk resorts to a lonely place: to a forest, the foot of a tree, a mountain, a cleft, a rock cave, a cemetery, a jungle, an open space, a heap of straw. After the meal, having returned from the alms-round, he sits down, crosslegged, keeping his body erect and his mindfulness alert. Having given up covetousness (= sensual desire) with regard to the world, he dwells with a heart free of covetousness, he cleanses his mind from covetousness. Having given up the blemish of ill-will, he dwells without ill-will; friendly and compassionate towards all living beings, he cleanses his mind from the blemish of ill-will. Having given up sloth and torpor, he dwells free from sloth and torpor, in the perception of light; mindful and clearly comprehending, he cleanses his mind from sloth and torpor. Having given up restlessness and remorse, he dwells without restlessness; his mind being calmed within, he cleanses it from restlessness and remorse. Having given up sceptical doubt, he dwells as one who has passed beyond doubt; being free from uncertainty about salutary things, he cleanses his mind from sceptical doubt.

Just as when a man taking a loan, engages in a trade, and his trade succeeds, he now not only disposes of his old debt but he has also, beyond that, a surplus for maintaining a wife. And at that he rejoices, is glad at heart...

Just as when a man is sick and in pain, suffering from a grave disease, his food does not agree with him, and he has no strength left in his body. But some time later he recovers from that sickness; he can again digest his food, and he regains his strength. And at that he rejoices, is glad at heart...

Just as when a man has been thrown into prison, but some time later he is released from prison; he is safe and without fears, and he did not suffer any loss of property. And at that he rejoices, is glad at heart...

Just as when a man is a slave, not independent, but dependent on others, unable to go where he likes, but some time later he is set free from slavery, is now independent, no longer dependent on others, a freeman who can go where he wants. And at that he rejoices, is glad at heart...

Just as when a man, rich and prosperous, travels through a wilderness where there is no food and much danger, but some time later he has crossed the desert, and gradually reaches safely the vicinity of a village, a place of safety, free from danger. And at that he rejoices, is glad at heart.:

Similarly, so long as these five hindrances are not abandoned in him, a monk considers himself as indebted, as ailing, as imprisoned, as enslaved, as traveling in a wilderness.

But when these five hindrances are abandoned, he considers himself as free from debt, rid of illness, emancipated from the prison's bondage, as a free man, and as one arrived at a place of safety.

And when he sees himself free of these five hindrances, joy arises; in him who is joyful, rapture arises; in him whose mind is enraptured, the body is stilled; the body being stilled, he feels happiness; and a happy mind finds concentration.

Then detached from sensual desires, detached from unwholesome states, he enters into and dwells in the first absorption which is accompanied by applied thought and reflection, born of detachment, and filled with joy and rapture. He enters into and dwells in the second... third... fourth absorption.