CETOVIMUTTI PANNAVIMUTTI AND UBHATOBHGAVIMUTTI

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An attempt is made in this paper** to study the concepts of cetovimutti, paññāvimutti and ubhatabhagavimutti as represented in early Buddhism. Cetovimutti is generally translated as freedom of the mind or heart, paññāvimutti is translated as freedom by understanding or through intuitive wisdom, while ubhatabhagavimutti is translated as freedom in both ways. In this paper synonyms such as freedom, liberation, release and emancipation are used with hardly any discrimination in translating the word vimutti. For the purpose of studying these concepts it seems desirable to start with a brief account of the nature of the untrained worldly mind as explained in early Buddhist texts.

Puthujjana—The Untutored Wordly Man

The untutored worldly man is always described as working under the influence of lobha ‘greed’,* dosa ‘ill-will’, and moha ‘delusion’. The Mahāsanghikasāṅkhyasutta (M I 266) explains that reactions by way of attachment or hatred are caused by pleasant and unpleasant sense data respectively (piyarāpe rāpe sāḷājati appiyarāpe rāpe hyāpatī). A person reacting thus, does so because he is not mindful of his own physical activities. As a result, his mind gets circumscribed or limited in scope (parittaseaso). Possessed of attachment and hatred towards sense data he experiences feelings, he revels in these feelings, entertains them and gets overwhelmed by them. As a result of this process, passionate delight (nandī) arises in him which itself becomes the basis or fuel (upādāna) for his continued existence through birth, decay, death and all accompanying misery.

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** All Pali works referred to in this paper are editions of the Pali Text Society, London. All Roman figures denote volume numbers and the Arabic figures denote page numbers. The following abbreviations are used:

A. Aṅguttarānikāya
AA Aṅguttarānikāya Aṭṭhakathā (Manorathapūrana)
D Dīghanikāya
DA Dīghanikāya Aṭṭhakathā (Sumanagalaṅkāsūkha)
Php Dhammapada
M Majjhimanikāya
S Suttaṭhakotta
Sm Suttaṭampīya
Vim Vinnaya Piṭaka
1. Sometimes given as abhipajja ‘covetousness’, or rāga ‘lust’.
2. Sometimes given as sīvāpida ‘malevolence’, or pātigha ‘aggressiveness’.

It is relevant to emphasise that the mind of one who is thus wallowing in a world of his own sense experience gets necessarily circumscribed and limited in scope. When the mind is constantly bombarded by sense data and it ceaselessly reacts by way of attachment towards the pleasant, by way of repugnance towards the unpleasant and by way of ignorance towards the neutral sense data, the mind gets pegged on to sense objects so tenaciously that it calls for the greatest sustained human effort to free it from the entanglements of this cramped world. This tenacious binding aspect of sense data is variously emphasised in the Pali Canon by way of similes, metaphors and psychological terminology. Mental phenomena generated by the interplay of sense organs and sense objects show surprising variations. The Dhammasaṅgīti (214-5) enumerates a lengthy list of emotions which spring from the root causes of lobha, dosa and moha.

A discourse in the Aṅguttarānikāya (A I 268) analyses the state of the worldling from another point of view. According to this he is beset by silavipatti, cittavipatti and dīṭṭhivipatti, ‘moral, emotional and intellectual perversions’. The Buddha teaches a course of training whereby the mind is emancipated from these perversions and the limitations imposed by sense experience, a course whereby it could be developed into infinite glory and absolute freedom.

Salient Features of the Course of Training

This course of training is gradual and systematic, and it has to be ceaselessly applied. Just as a carpenter’s adze gets gradually worn out through constant use, even though the rate of its wearing off itself cannot be measured, the adept progresses gradually, eliminating defilements step by step but the rate of progress itself cannot be strictly determined (S III 154-5; A IV 127). At the culmination of this course of training which consists of adhisthānāsikkhā, adhiṭṭhasikkhā and adhipaññasikkhā, training in higher morality, concentration and understanding respectively, the adept is able to acquire, by an act of deliberation, wisdom and insight (dānasatta cittam abhināharati abhinīnāma iti ‘he directs and inclines his mind to gain wisdom and insight’, D I 76, 147, etc., etc.). When understanding is complete the mind gets liberated from the obsessions (evam jānato evam passato āsaheti cittaṃ vinuccati—A I 165; M III 30-2,

5. mohavāda—the fast growing volāva creeper.
6. cetokhila—pegs or stumps of the mind.
7. sannyasana—yoke or fetter; bandhanu—bond.
etc.), as an automatic result of the course of training. The adept has no power to determine when his mind should attain emancipation. A farmer may plough the field, sow the seeds, and supply water in a great hurry, but he cannot accelerate growth and maturity of the crop. It is the natural result of a conditioned process, and so is vimutti ‘emancipation’, the natural result of a controlled process (A I 239-40).

Favourable Conditions
Having observed the nature of the untrained mind and the important features of the process leading to emancipation, it is appropriate to inquire into the preliminary conditions conducive to the attainment of emancipation. While the Pali Canon abounds in information regarding this question, it would suffice if a typical relevant passage is cited. The Aṅguttaraniṇīkāya (A IV 357) enumerates the following as favourable conditions conducive to maturity of cetovimutti: (a) virtuous companionship, (b) moral behaviour, (c) serious conversation pertaining to austere living, which opens up the mind (yāyaṃ kathā abhisallekhikā cetovivaraṇasappādā), (d) sustained application, and (e) intelligence. These conditions reveal the social impact on an individual’s spiritual progress as well as personal responsibility and enthusiasm.

Types of Vimutti
Vimutti ‘emancipation’ is looked upon in Buddhism as the supreme goal of the higher life (ariyā paramā vimutti—D I 174). The Sāmaññaphala-sutta which enumerates the advantages of reclusship in ascending order maintains that there is no higher or better reward than vimutti (D I 84-5). It is the very essence of all endeavour (vimuttisātā sabbe dhamma—A IV 339). It is the ultimate purpose, the essence and culmination of the noble life (yā ca kho ayaṃ bhikkhave akuppa cetovimutti, etad attahāṃ idān bhikkhave brahmāsārāyaṃ etayā sārāṃ etayā pariyoṣanā—M I 197).

Nevertheless the word vimutti is sometimes used, especially in compounds, without the connotation of final emancipation. In the controlled process of mental culture the mind is successively purged of its impurities and contents, and the notable achievements made during this exercise are designated cetovimutti. Broadly speaking Pali literature makes reference to two types of cetovimutti, (a) temporary and pleasant (sāmaññākapp kamma—A I 64; M III 110), (b) inviolable or permanent (akuppā cetovimutti—D III 273; S III 27; A I 259 etc.). When cetovimutti is used in conjunction with paññāvimutti (A I 108) emancipation is final and inviolable, and akuppā cetovimutti is also used in the same sense. Though paññāvimutti alone also refers to final emancipation (S II 121; A IV 452) cetovimutti alone is hardly used in that sense. Ubbatobhāga-vimutta is another expression meaning final emancipation (D II 71; M I 477; A IV 453).

The vimutti types that emerge from the texts can be tabulated as follows:

- i cetovimutti
- ii akuppā cetovimutti
- iii paññāvimutti
- iv paññāvimutti and cetovimutti
- v ubbatobhāgavimutti

Cetovimutti is repeatedly said to be derived from samatha ‘calm, tranquility’, while paññāvimutti is said to be the result of vipassanā ‘introspection’ (A I 61). It is also emphasised that samatha and vipassanā should be developed for the purpose of fully comprehending the nature of rāga, dosa and moha and their total destruction (A I 100). By the elimination of raga ‘sensuality’ cetovimutti is gained, by the elimination of avijjā ‘ignorance’ paññāvimutti is gained (rāgavīrāgā cetovimutti avijjāvīrāgā paññāvimutti—A I 61).

Cetovimutti—Temporary
The texts contain many references to temporary cetovimutti of different degrees and types. According to the Aṅguttaraniṇīkāya (A V 139) even an immoral person (dusālo) might experience temporary release (sāmaññikāṃ pi vimuttim) if he has studied the Dhamma. According to the Mahāvīra-sutta (M III 110), a life of seclusion away from the crowds conduces to cetovimutti which is pleasant but temporary (sāmaññikāṃ vā kantāṃ cetovimuttim). The Aṅguttaraniṇīkāya (A I 64) maintains that a monk with moral behaviour, who lives restrained according to monastic rules, endowed with suitable conduct in suitable habitat, seeing danger even in the slightest fault, training himself according to monastic discipline, may live having attained a certain pleasant state of cetovimutti (so ahaṭṭahanām sāntaṃ cetovimuttim upasampāja viharati). If no further spiritual progress is made, at the dissolution of the body, he may be born in a celestial sphere, departing whence he may not return (tato cuto onāgārī hoti). It could be summarised that solitude, moral behaviour, scrupulousness and monastic discipline promote temporary freedom of the mind which is a pleasant experience. According to the Nīvāpasutta (M I 156) physical weakness causes deterioration of moral strength and the consequent loss of cetovimutti which has already been won. The Sāmyuttanikāya (S I 20) records that Godhika could not retain the cetovimutti which he won six times, and when he attained it on the seventh
attempt, he committed suicide. In the *Aṭṭhakāṇāgarasutta* (M I 351) Ananda reasons out that cetovimutti is subject to conditions and therefore to change as well. Seeing the impermanent, unsatisfactory and substanceless nature of this cetovimutti one must develop intuition and eradicate obsessions (āsavānaṃ khayam) in order to gain final emancipation.

**Types of Cetovimutti**

The *Mahāvīradasutta* (M I 296-7; also S IV 296) records eight types of cetovimutti namely adukkhamasukkha āya cetovimutti, four appamāṇa cetovimutti, ākāśagāthā cetovimutti, suññata cetovimutti, and animitta cetovimutti, and goes on to explain the factors which constitute them. It can be summarised that these different types of cetovimutti comprise the following meditational levels: the catutthahijjāna ‘the fourth level of concentration’, the four brahmavihāras ‘sublime states’, the ākāśagarbhīyatana ‘the sphere of nothingness’, reflection on emptiness, and animitta cetosamādi ‘signless concentration of the mind’ respectively. The *Sutta* goes on to explain that these cetovimutti can be considered different in meaning and different in terminology (nānattā c’ eva nānābyājanā ca insofar as the mental phenomena involved in the various cetovimutti types are concerned, but they can be considered identical in meaning only different in terminology (ekatthā, byājanam eva nānān ti) in so far as they share the common characteristic of the eradication of rūpa, dōsa and moha at their highest level.

The different types shall be taken up for discussion one by one in collaboration with other relevant textual data.

**Adukhamasukkha āya Cetovimutti**

The fourth jhāna which comprises the adukkhamasukkha āya cetovimutti has the positive characteristics of upekkhā-sati-pārisuddhi ‘perfect equanimity and mindfulness’. During this state of meditation the mind is inwardly settled, calmed, focussed and concentrated (ajjhātām eva cittam saññhati samādāti ekodikaroti samādahati—M III 111). When it is thus concentrated it is described as pure, excellent, blemishless, free from defilements, supple, efficient, steadfast and firm (evam samāditte cittā pariyojātā anāgane vīgatupākakte mudabhāte kāmānāye jhīte anājāpratte—D I 76). It is compared to burnished gold which is pliable and ready to be fashioned into any intricate design (M III 243). Its efficiency and pliability are such that it could be diverted with ease for the realisation of higher forms of knowledge (abhiñāna) through extrasensory faculties (D I 77, etc.). The *Jhānasamāyutta* (S V 308) maintains that a monk who has developed the four jhānas is prone towards nibbāna, is inclined and bent towards nibbāna just as the river Ganges is prone towards the east. The *Pahīkatayatasutta* (M II 237) points out that it is even possible for the adept to be mistaken at this stage to have attained nibbāna.

The fourth is the lowest of the jhānas to be designated a cetovimutti, and none of the first three is so described anywhere. At this level of meditation respiration is also said to stop, and that means the cessation of all physical activity (catutthahijjānasamāpamassasassāpasassā niruddhā honti—D III 266; asāsapassasa kayassanakaro—M I 201). Another noteworthy observation is that it is the adukkhamasukha aspect of the fourth jhāna which has been termed cetovimutti. Adukkha-m-asukha means the absence of pain and pleasure, and this state has been achieved by emptying the mind of its affective contents of pleasure, pain, elation and dejection (sukhassa ca pahānā dukkhasca pahānā punviva somanassasamanassam aṭṭhangamā…D I 75). Unencumbered by physical activity, having transcended the dichotomy of pleasure and pain, the mind has arrived at complete hedonistic neutrality. This is quite a significant achievement in the process of mental culture, for, it is reactions by way of pleasure and pain which distort the realistic perception of sense data (.phassa paccayā vedanā, yam vedetī tan saññādīti. M I 111). This freedom of the mind from the affective principle, which generates translucent clarity of vision leading to realisation of truth and consequent emancipation is designated adukkhamasukka cetovimutti ‘liberation of the mind through hedonistic neutrality’.

Further it should be noted that, by the time of the fourth jhāna, in addition to vacassākhāra ‘verbal activity’ and kāyassākhāra ‘physical activity’ which have ceased to operate, the mind is emptied of some of the cittasākhāra ‘mental activity’, as well. It is said that saññā ‘ideation’ and vedanā ‘feeling’ form part of cittasākhāra (M I 301). As the sukha and dukkha vedanā elements of the cittasākhāra are eliminated, this is the first jhāna experience at which some of the mental activity is arrested, and the stage is therefore meaningfully called adukkhamasukka cetovimutti—the first level of mental freedom.

**Appamāṇa Cetovimutti**

The four appamāṇa cetovimutti ‘infinite liberation of the mind’ comprise the four brahmavihāras ‘sublime states’. They are mettā cetovimutti, karunā cetovimutti, muditā cetovimutti and upekkhā cetovimutti, ‘liberation
of the mind through benevolence, compassion, sympathetic joy and equanimity' respectively. Aṅguttaranikāya (V 299) gives the following lucid description of a monk engaged in metta-brahmajīvāra 'the sublime state of benevolence': A noble disciple who has given up covetousness and ill-will remains unconfused, alert and mindful, suffusing with his benevolent mind first one quarter, then the second, third and fourth, then upwards, downwards and across, in every way, everywhere, the entire world. Radiating thoughts of benevolence in great abundance, with great intensity, without any reservations he dwells in peace and amiability. He knows thus: 'Formerly my mind was limited and undeveloped, now it is limitless and well-developed. No activity imposing limitations is left behind in it, and no such activity lingers there.'

Such is the description of a mind liberated through benevolence (mettā cetovimutti) and the adept similarly develops karunā, muditā andupekkhā cetovimutti as well.

The state of this limitless well developed mind is further clarified with a simile in the Suttaṅga (M II 208—S IV 322—D I 251). It is just like a strong conch-shell-blower who makes himself heard far and wide without difficulty, and petty actions which impose limitations find no place in a mind so liberated. Perhaps what is meant by this simile is that, just as petty small noises get drowned by the all-pervading sound of a conch-shell, petty emotions such as attachment and aversion with sense data find no foothold in a well developed mind suffused with infinite benevolence (S IV 120). Further rāga, dosa and moha are said to be traits which impose limitations (rāga pamānakarana, dosa pamānakarana, moho pamānakarana—M I 298), for they keep the mind confined to a small world circumscribed by sense data (parittacetaso—M I 267). The mind radiating mettā, karunā, etc. is liberated from the crumbling confines of sense objects (appamāna cetaso viharti—M I 270; S IV 120; A V 299 etc).

The Bojjhanga-mahāyutta (S V 118-121) records an important discourse on the nature of brahmajīvāras from the Buddhist point of view, in reply to a question asked by the heretics on the difference between Buddhist and non-Buddhist practice of brahmajīvāras. The Buddha elucidates (a) the method of developing brahmajīvāra, (b) the attitudes to be entertained during the course of meditation, (c) the highest achievements associated with them, and (d) the final results, and fearlessly proclaims that no human or divine being outside the pale of Buddhism is capable of understanding the sublime states in this manner. The discourse on mettā-brahmajīvāra is as follows:- "A monk, accompanied by benevolence develops the seven factors leading to Enlightenment (sammābuddhipha), dwelling in seclusion, free from passion, bent on the cessation of suffering, and having relinquishment as its culmination (vassaṅgaratā). During the course of this meditation it is possible for the adept to entertain the following attitudes at will: (i) to be conscious of the loathsomeness of what is not loathsome, (ii) to be conscious of the agreeable nature of what is loathsome, (iii) to be conscious of the loathsomeness of what is loathsome and what is agreeable, (iv) to be conscious of the agreeable nature of both the loathsome and the agreeable, or (v) regard everything with equanimity being mindful and alert. He could also abide having attained the subhāvāmkha 'deliverance called the beautiful': Mettā-cetovimutta has the subhāvāmkha as the highest achievement (subha-paramā). If the adept has not realised a higher state of liberation, he has gained only mundane wisdom."

Similarly karunācetovimutta, muditācetovimutta and uppekkhācetovimutta could be developed in conjunction with the seven bojjhāngas, entertaining the same attitudes towards agreeable and loathsome sense data. They have akāśānathājñātana 'sphere of infinite space', viññānañātājñātana 'sphere of infinite consciousness' and atilokañātājñātana 'sphere of nothingness' respectively as their highest achievement. In the absence of further spiritual progress the knowledge they have gained still remains within the mundane sphere.

An important observation regarding this method of developing the four appamāna cetovimuttis is that these are strictly considered as means to an end and not the end itself. Once the psychological maturity desired through these exercises is attained, the exercises themselves have to be relinquished (vassaggarpaparamitā), for however advanced, they still remain world-bound. The non-Buddhist attitude was evidently to regard these sublime states as final salvation. The concurrent development of the factors of Enlightenment is extremely important and functional. A monk whose mind is freed from the circumscribed world of sense data, is now expected to develop great presence of mind (sati), a spirit of investigation into the truth (dhammavīhāra), energetic application (viriya), joy (piti, i.e. interest in his spiritual exercise), tranquillity (passaddhi, physical and mental relaxation), concentration of mental energies (samādhi) and philosophical neutrality (upekkhā). Thus a monk is expected to work for Enlightenment inspired by the love of truth, propelled by unswerving determination, but cautioned by philosophical impartiality.

11. SA III 172. Idha-pannañātā... lokiyapabbasatā attino.
12. Here uppekkhā cannot mean emotional neutrality, as uppekkhāsambojjhaṅga is to be developed concurrently with uppekkhābrahmajīvāra.
The Anuruddhasutta (M III 146) refers to mahaggata cetovimutti in addition to appamana cetovimutti. Mahaggata cetovimutti literally means ‘liberation of the mind grown great’. Differentiating the two types of cetovimutti, the Sutta explains that appamana cetovimutti is the limitless development of metta, karuna, etc., while mahaggata cetovimutti is the intense development of these qualities enveloping a limited area big or small.

By the development of appamana cetovimutti the mind is purged of evil emotions. It no longer harbours emotions of attachment and aversion towards sense data (paññāvi pañña na saññajjati, appaññāvi pañña na hāpañjati—M I 270). Freedom from emotions is gained by the sublimation of emotions, vyāpāda ‘malevolence’ is replaced by metta, viheśa ‘violent dispositions’ by karunā, arati ‘envy’ by muditā and rāga ‘sensuality’ by upekkhā (D III 247-9; M I 424; A III 290-292, etc.). The Kakacūpamāsutta (M I 129) illustrates the ideal of the replacement of vyāpāda by metta. Even if the limbs are sawn into pieces, the monk with self-control and emotional maturity entertains no evil thoughts towards the tormentors.

The experience of Nandamā in recorded in Aṅguttaranikāya (IV 65-67) is another example of the nature of this emotional freedom. She has developed meditation up to the fourth jhāna and destroyed the five orambhāgiya sanyojanas ‘letters of degradation’. She explains that she watched her one and only son being tormented, without experiencing any change in her emotions. Again the apparition of her dead husband who was very near and dear to her earlier, made no change whatsoever in her heart. Though the word cetovimutti is not used in this context, it is quite likely that she has gained emotional liberation through the fourth jhāna which replaced rāga by upekkhā, and by the elimination of vyāpāda resulting from the destruction of orambhāgiya sanyojanas.

As emotions are intimately connected with sexuality it would be appropriate to inquire into the Buddhist ideas regarding the emotional attraction between the sexes. The Aṅguttaranikāya (IV 57-8) gives the following explanation: “A woman ponders over the femininity in herself, ponders over her feminine behaviour, attire, ways, impulses, voice and charm. She gets impassioned (with femininity) and finds delight therein. Thus impassioned and delighted she ponders over masculinity outside, and ponders over masculine behaviour, attire, ways, impulses, voice and charm. She gets impassioned and delighted therein. Thus impassioned and delighted she wishes for external union and longs for the pleasure and joy resulting from such union. Being in love with her own sex (femininity) she goes into union with men. Thus she has not gone beyond her own femininity.’’ The case is the same with the male. With this explanation it becomes quite clear that self-love plays a basic role in sensuality. The same is emphasised by the words of Mallikā that none is dearer than one’s own self. When equanimity is developed to perfection all forms of self-conceit disappear and one is able to rise above sexuality, and rāga ‘sensuality’ loses its very foundations. Metta is often described in terms of mother-love. It is admonished that infinite metta should be cultivated towards all beings without exception, like a mother who protects her one and only son even at the cost of her life. Such metta replaces dosa/ vyāpāda/patigha, aggressiveness in general which in a broad sense is considered a masculine trait. It can be maintained that an adept with emotional freedom is a human being who has transcended sexual differences and replaced emotions usually associated with sexuality by sublime human emotions. When compared with the puhūjana, an adept with appamana cetovimutti is a noble human being who has gained liberation from raga/lobha and dosa which are two of the three root causes of all dukkha.

Åkiñcaññā Cetovimutti

The åkiñcaññā cetovimutti ‘liberation of the mind through meditation on nothingness’ comprises åkiñcaññāyatanā ‘the sphere of nothingness’ which is the seventh stage of meditation (M I 297). This is realised by the purified mental faculty, unencumbered by the five sense faculties, when it is directed towards nothingness (Nissattatena pātihi indriyena parisuddhena mānovoññam n’atthi kühilī åkiñcaññāyatanam-neyyan i—M I 293). According to the Ānāgatasappaya-sutta (M II 263-4) it is possible for the adept who has developed the åkiñcaññāyatanā to entertain the following three attitudes: (a) the cessation of all ideations is peaceful and pleasant, (b) this (personality) is devoid of a soul or anything in the nature of a soul, (c) I am not anywhere, of anyone, in any place, nor is there anything of mine anywhere, nor attachment in anything (Nāhām kavacca, kassacca, kāraññatāna, na ca ma na kavacca, kāsīmihi kārānaṃ n’atthit). Despite this advance, at the dissolution of the body, if nothing further has been attained, his evolving consciousness (sāvattānīkām viññānaṃ) is said to be reborn in the sphere of nothingness. A question arises as to why, after developing åkiñcaññā cetovimutti, the adept cannot realise akappā cetovimutti ‘inviolable or permanent emancipation of the mind.’ Though this is not directly answered, an inference could be made

14. Mātā yathā nyānputtaṃ dyasā ekapattam amuṇakkhe evam pi sabbhāhite su mūnasā bhāvaye aparimāṇaṃ mettā ca sa sabbāhāsānaṃ mūnasā bhāvaye aparimāṇaṃ.
from what follows in the *Sutta*. Ānanda inquires from the Buddha whether a monk who has developed nevassāñāñāsahāyatana ‘the sphere of neither-ideation-nor-non-ideation’ would attain parinibbāna if he develops upākkha ‘equanimity’ after reflecting that: ‘(this state) would not (continue to) be, it would not (continue to) be mine, it will not become (stable?) and it will not become mine. I give up whatever there is and whatever there has been.’ (no c’assa, no c’ me siyā, na bhavissati, na me bhavissati, vad atti yam bhātaṃ taṃ pajahāmi—M II 264). The Buddha replies that the possibility is there that he may or may not attain parinibbāna. The reason is that if he takes delight, if he welcomes and stands overwhelmed by the equanimity so developed, his consciousness would find support there, and that means there is fuel for existence. When there is fuel for existence one does not attain parinibbāna (…tāṃ nissitam hoi vīhāram tad upādānaṃ saupādāna na parinibbāyati). Though clinging to nevassāñāñāsahāyatana is said to be the noblest form of clinging (upādānaseṭṭham) that too has to be got rid of for final emancipation. Perhaps akīheṇāhī cetovimutti is not transformed into akuppā cetovimutti for the same reason.

Ākīheṇāhī is the meditational level at which the mind is emptied of its thought content by concentrating on nothingness. This is an important achievement in the psychological investigation into the nature and function of the mind. The nature of the river-bed of the mind cannot be understood in the presence of the ceaselessly rushing stream of thought activity. As the mind is functioning concentrating on the absence or vacuity of thought contents, this level of meditation is designated ākīheṇāhī cetovimutti ‘liberation of the mind through nothingness’. A series of similes in the Bojjhanga-saṃyutta (S V 121-124) illustrate the nature of the mind, the inability to view it realistically when it is incessantly reacting to sense data, and the necessity of bailing out the contents to understand its true nature. Just as water that is coloured, boiling, moss-covered, turbulent or turbid, cannot reflect shadows accurately, so a mind overwhelmed with sensuality, aggressiveness, lethargy, agitation or scepticism respectively cannot function with realistic comprehension. The water must be purified of its foreign matter and it should be rendered calm for it to be a good reflector. Similarly the mind too should be purged of its contaminants for efficient functioning. The ākīheṇāhī cetovimutti is so called because the mind is liberated from its thought contents.

Suññatā Cetovimutti

Suññatā cetovimutti ‘liberation of the mind through meditation on emptiness’ is described in terms of the reflection that ‘this (personality)

is devoid of a soul or anything in the nature of a soul’ (suññam idam attena vā attaniyena vā).

Animitta Cetovimutti

The last of the cetovimuttis enumerated in the Mahāvedallasutta is animitta cetovimutti which comprises the animittā cetosamādhi ‘signless mental concentration’. The *Sutta* itself states that akuppā cetovimutti is the highest as far as these animitta cetovimuttis are concerned. The Cūḷasāhuṭṭasutta (M III 108) maintains that animittā cetosamādhi is conditioned by causes and characterised by thought activity. What is conditioned by causes and characterised by thought activity is impermanent and is liable to cease. The Mogallāṇa Sānāyutta (S IV 269) warns that great vigilance should be exercised to maintain the signless state of meditation as the danger is ever present of consciousness having recourse to a sign (nimittā-nusāri vīhāram hoi). Though animittā meditation is regarded as the means of warding off unskilful evil thoughts (A I 82), it is also possible for one who has developed this meditation to come under the grip of rāga again (A III 397). If a king’s army camps in a forest, the sound of crickets may cease in that area during that period, but this does not mean that the sound of crickets is banished from the forest for good. Similarly lust can well up again even if a monk has advanced so far as the signless meditation, as in the case of Citta Haṭṭhisārapputta. Despite this impermanent nature, it is described in the Asākhatasānyutta as the path to nibbāna (S IV 360). When animittā cetovimutti is fully mastered it is said to be impossible for consciousness to have recourse to a sign again (A III 292). A monk who has developed this samādhi can win the purpose of recluseship if he dwells in suitable lodgings, associating with noble companions, controlling his sense faculties (A IV 78). The most important step which transforms animittā cetovimutti into akuppā cetovimutti seems to be the eradication of the ego-notion (A III 292).

Animittā cetovimutti seems to be the liberation of the mind from objects of thought. In the ākīheṇāhīya-saṃyutta concentration was fixed on nothingness, and nothingness was the nimitta, the object of concentration. In the animittā cetovimutti the mind is liberated even from this object of concentration. It seems to be a state of pure objectless consciousness with great insight and intellectual clarity.16

When all eight types of cetovimutti mentioned in the Mahāvedallasutta are taken into consideration, suññatā cetovimutti stands out conspicuous among the others as it is the only cetovimutti type of which akuppā cetovimutti is not specified as the highest. Suññatā cetovimutti is said to con-

16. MA IV 153 explains animittasamādhi as vipassanāceitta-samādhi.
prise reflection on the non-existence of an ego or anything in the nature of an ego in the human personality, and it is relevant to recall that this is the most crucial and indispensable intellectual realisation for final emancipation. Therefore it is possible to theorise that suññatā cetovimutti might also be akuppā cetovimutti. However, it remains a puzzle as to why the Mahāvedallasutta and also the Cittasamāyutta (S IV 296) which appear to enumerate the various cetovimutti types in their ascending order, assigns the penultimate position to suññatā cetovimutti while animitta cetovimutti is placed last. The Culasūkhātāsutta (M III 109), on the other hand, lists pakkhetthā pārami uttaranam suññatam ‘the absolutely pure and unique state of emptiness’ as the highest attainment. According to Mahāsūkhātāsutta (M III 111) the Buddha attains to a state of internal emptiness by not paying attention to all signs (sabbanimitthāna ananāsikāra ajjhatṭāna suññatam upasampajja viharim). It should be recalled that animittā cetovimutti too is developed by paying no attention to all signs (sabbanimitthāna ananāsikāra—M I 296). Therefore both suññatā cetovimutti and animittā cetovimutti share the common characteristic of not paying attention to signs. However, suññatā cetovimutti seems to be the superior of the two because (a) it comprises the most subtle realisation of soullessness (suññham idam attena va attoniyena va—M I 297), (b) it is never said to be conditioned as a product of thought activity (ibid; S IV 296), and (c) it is not a state or a type of which akuppā cetovimutti is said to be the highest (ibid). On the other hand animittā cetovimutti is specifically said to be conditioned and a product of thought activity, therefore impermanent and liable to change (M III 108). Therefore it seems plausible to surmise that suññatā cetovimutti belongs to the order of akuppā cetovimutti while all other forms of cetovimutti mentioned in the Mahāvedallasutta are only stages in the process leading to liberation and they have to be stabilised by means of intellectual introspection (vipassanā).

Vipassanā

Having considered the significance of cetovimutti it is now appropriate to take paññāvīmutta into consideration. Just as cetovimutti is derived from samatha ‘tranquillity’ produced by the concentration of mental energies, paññāvīmutta is said to be the result of vipassanā. Therefore it would be most helpful if an attempt is made to learn what comprises vipassanā. The word vipassanā comes from vi- + paś to see, and it means seeing through and beyond superficial appearance. It is usually translated as insight or introspection.

The pure spotless eye of truth which is said to dawn on a disciple when he is first introduced into the real nature of things, is described in terms of the deep awareness that whatever has the nature of arising also has the inherent nature of passing away (vīrajan vītanalaṃ dharmacakkhuṃ upadāti, yaṃ kīcch samudayaḥdhammaṃ sabāṃ tāṃ nirodhaḥdhammaṃ—Vin I 11, 16, etc.). It is this insight into the never-ceasing rise and fall of phenomena, the coming into being and the passing away of all phenomena which go to form the life unit called man, which paves the way to emancipation (pārāsa upāthākākkhandhaṃ udayabhāvīnapi viharā, iti rāpaṃ, iti rūpassa samudayo, iti rūpassa atthāgamo, iti vedanā iti sahā. iti sankhārā iti viññāgan. atthāgamo tī—A IV 153, D III 223, etc.). An untutored worldly man too might see the growth, decay and disintegration of the physical body and be disenchanted with it. But he can never adopt the same attitude towards what is called the mind (citta, mano or viññāna), because, he is so used to cherishing and grasping it as his own self. In reality, the mind changes with far greater velocity than the body, and it may have been more sensible, the Buddha says, if the body were clung to as the self as it appears to remain the same even for a couple of years, rather than the mind which changes from moment to moment. The well-informed noble disciple regards the entire psychophysical unit called man and all his sense experiences in terms of causality. All pleasant, unpleasant and neutral sense experiences are causally produced, when causes are removed they cease to exist. It is the insight into the causal origination and cessation of all phenomena which paves the way to emancipation (vipassanāmaggam bodhāya yad idam nāmarūpaṇirodha viññāpaniruddha...D II 34; also S II 95-7). He who sees causality sees the truth, he who sees the truth sees causality (yo patticcasamuppādān passati yo dharmam passati, yo dharmam passati yo patticcasamuppādān passati—M I 190-1). Because of the nature of coming into being and passing away of all things in the world (lokassa hatvā udayabbayaḥ ca—S 146), the human being as well as the entire world of his sense experience is impermanent (anicca), what is impermanent is necessarily unsatisfactory (dukkha) and what is impermanent and unsatisfactory should not be identified as one’s self (anatta). Insight into this anicca, dukkha and anatta nature of things leads one to emancipation (S III 1, 21, etc., etc.). If one dwells reflecting on the pleasures of life (uṣadānappanaḥ) one gets more and more steeped in lust and all accompanying misery and anxiety. It is like adding fuel to an already blazing bonfire (S II 85). But if one dwells reflecting on the evil consequences of sense pleasures (ādīnavānappatti), tanhā ‘thirst/ craving’ ceases and paves the way to the end of suffering. Therefore the adept is constantly urged to train himself to reflect on impermanence, passionlessness, cessation and relinquishment (M I 425).

These are the perspectives and attitudes which comprise vipassanā. The basic truth which has to be intuitively discovered and seen with the
inner eye, is the rising-and-falling-nature of all phenomena in accordance with causal laws. The average man sees permanency in continuity and divides things into the three tenses of past, present and future, and regards them as existing always through the course of time. But vipassanā—the new perspective of constant change—shows that what is credited with permanency and clung to with ego-centric possessiveness, is, in reality, nothing but a mere phantom. Viewed through this mirror of truth, the psycho-physical unit of man shows itself to be utterly empty, and devoid of any soul or anything in the nature of a soul (suññam idam attena vā attabhājena vā—M II 265).

This newly-found deep insight into the real nature of things has a profound effect on the adept and brings about a radical change in his attitude and outlook. On the one hand, a great revulsion, a deep sense of disgust (nibbīda) towards all sense experience arises in him. Just as it is natural for one who partakes of food to answer the calls of nature, it is equally natural for one who sees the loathsome nature of the impermanent and the rising-and-falling-nature of the sense objects, sensory experience and the five aggregates of clinging respectively, to experience a deep sense of disgust towards all of them (A III 32). Being disgusted, he detaches himself from all clippings and his mind gets liberated (Evam passam ariyasaṅvako rūpasmi pi nibbindati...nibbindati virajjati, virāgā vimuccati...S III 21, etc., etc.).

On the other hand, great joy, a deep sense of satisfaction arises in him that he has at long last seen the real nature of things which was so abstruse and difficult to see, and which remained illusive for so long a time.

Suññagāraṃ piviṭṭhassa santacittassa bhikkhuno amanasi ratī hoti sammā dhamman vipassato
Yato yato sammasati khandhān udavabbaṃ labhati pitāmājojam atamo tām vijñātam—Dhp. vv. 373-4.

'Superhuman joy arises in a monk who has entered a lonely hut with a tranquil mind, when he sees with insight the real nature of things. The more he reflects on the rise and fall of the aggregates and understands that state of deathlessness, the more joy and delight arise in him.'

Paññāñgikena turiyena na ratī hoti tādassī yathā ekaggacittassa sammā dhammaṃ vipassato—
—Theragāthā, verse 398.

17. Dhammapaddana paṇātivāṇā hāpadassanapariyāvā
paccavekkhitaṃ imāṃ kāyam tuccham samārābhāram—Theragāthā, verse 395.
18. ...Paññāsu upādānakhandhasu udavabbaṃnappasīni viharato upādāne paṭikkālyatā sanghāti, eso tassa nissendo h—A III 32.
These seven types are taken up for discussion in their reverse order for convenience of elucidation. The last two classes comprise only disciples who have not made any special spiritual progress and are not of any interest for the present topic. The preceding three types, kāyasakkhi, diṭṭhipatā and saddhāvimutta, according to Anguttara Nikāya (A I 120), may comprise noble disciples belonging to the sotāpatti, sakadāgāmi or anāgāmi levels, as well as those who have embarked on the attainment of arahantship. Therefore it is not possible to state categorically which of them is superior. But it is observed that kāyasakkhi have the controlling faculty of concentration (sammādiṭṭhi) best developed, the diṭṭhipatā have the controlling faculty of wisdom (paññādiṭṭhi) best developed, while saddhāvimutta have the controlling faculty of faith (saddhādiṭṭhi) best developed (A I 118-9). According to the Indriya-saniyata (S V 203) the complete and balanced development of the five controlling faculties results in cetovimutti and paññāvimutti, while partial development results in the attainment of sotapatti, sakadāgāmi or anāgāmi levels in accordance with the degree of development (S V 201). Differences in the development of controlling faculties (indriyavemattatā) give rise to differences in results (phalavemattatā), which in turn differentiates personality types (phalavemattatā puggalavemattatā—S V 201). The Laṅkāyavatā too seems to classify personality types on the same criteria (M I 453). It is interesting to note that in the Mahānāma vimukti (M I 437) the Buddha is asked why some monks are cetovimutti and some are paññāvimutti, and the answer is that this is due to indriyavemattatā.

Indriyavemattatā

It seems appropriate here to focus some attention on a few discourses on the controlling faculties. While the complete and balanced development of all faculties is repeatedly said to result in the attainment of final emancipation, paññā is looked upon as the single faculty the sole development of which leads to the same supreme goal. It is explained that, with the maturity of paññā, other faculties follow suit, even if no special attempt is made to develop them (S V 222). Again, the parallel development of paññā and arīva vinutti (explained in the Sutta itself as sammādiṭṭhi—S V 223), the combined development of sati, samādhi and paññā (S V 224), as well as the combined development of viriya, sati, samādhi and paññā are also said to culminate in arahantship. As paññā remains the constant common denominator in all combinations, it is unquestionably the most important of all the faculties (paññādiṭṭhiyam aggam akkhāyati yad idam bodhāya—S V 237-9). Except paññā, the one-sided development of no other single faculty is regarded as fruitful. Over-enthusiastic Sona Koviṣa was advised to tone down his faculty of viriya (Vin I 184) while Vakkali was rebuked for excessive saddhā (kin te iminā pāṭikkayena diṭṭhena—S III 120), as both had their respective over-developed virtues blocking their spiritual progress. The discreet development of samādhi without a specific goal in view is considered fruitless, as far as final emancipation is concerned. Such exercise is even compared to the aimless wandering of a foolish mountain cow who ventures into strange pastures out of curiosity without any common sense or bearing (A IV 418). The realistic understanding of the various levels of meditation, together with their limitations, bliss and cessation is a necessary condition for emancipation (A III 417-8). Jhānas have great instrumental value (ānissapassa), but they can be a hindrance for emancipation (ādānava) if considered as possessing intrinsic value (A IV 438-48). Therefore each jhānic accomplishment is considered an obstacle (sambādha) to be got rid of, in favour of the attainment of successive levels and the final goal of emancipation (A IV 449-51). All this evidence displays the fact that sammādiṭṭhiyati alone is inadequate without the direction of paññā. The simile of the untrained horse and the thoroughbred seems to illustrate the non-Buddhist and Buddhist attitudes towards meditation (A V 325-6). The untrained horse thinks of the fodder itself while feeding, whereas the thoroughbred ponders on his service to the master. Similarly the untutored ascetic bases his thoughts on the jhāna he has developed (nava sādānānaññādhāyataṁ nissaya jhāyati). But the noble disciple, on the other hand, observes and objectively understands the subtle mental processes involved in the meditational levels (bhaddassa purisaññāyassa...nava sādānānaññādhāyataṁ nissaya vihārā hadi—lit. the navasādānānaññādhāyata- perception (involved) in the sphere of neither-ionation-nor-non-ionation becomes clear to the noble high-born man. A V 326). According to the Mahānāma vimukti (M I 435) the adept has to intuitively see (samanupassati) all phenomena belonging to the psycho-physical unit of the five aggregates, associated with the various meditational levels in terms of their true nature, namely that they are impermanent, unsatisfactory, unhealthy, alien, subject to disintegration, empty and soulless.19 Having understood the true nature he withdraws his mind from those phenomena and inclines towards the deathless state; he then tries to establish emotional freedom (tapaćokkhaso virago) and the cessation of this on-going process of life (nīrodha). Thus it becomes quite clear that sammādiṭṭhiyati alone is quite insufficient for emancipation, it has to be geared and steered towards the goal by the

19. ...paññāmano jhāmoni upasamopajjha viharati. So yad eva sattho hoti ripasamuttho vedanāyataṁ samādhiyataṁ saṁsattvāya vihāranaṁ, te dhamme antasakko dukkho rogo pado paṭirasaHELLIP
direction-giving paññāḍhiya. In short it is paññā which gives stability and co-ordination to all other controlling faculties (S V 228).

The role of saddhā as a controlling faculty has been clearly explained by Sāriputta in the Indriyasanyutta (S V 225-6). Genuine faith in the Buddha and his teachings would lead a disciple on and on with ceaseless application for the acquisition of proficiency in mindfulness, concentration and wisdom. The compelling power of faith brings him ultimately to a position where he can physically experience and intuitively see everything which he originally only believed in (kāyena phusitvā viharati, paññāya ca ativijjha passatti). In the Kitāgirisutta (M I 480-1) the Buddha explains that for a disciple with faith, the teaching is a source of nourishment and strength (rumhaniyaṃ satthu sāsanam hoti ojāvamanti). Such a disciple strives with undaunted courage to attain that which has to be won with human strength and valour. Such a one would either attain profound knowledge here and now, or become a non-returner.

Sati ‘mindfulness’ as a controlling faculty too has to be properly channeled by paññā, for the danger of coming to wrong conclusions by the untutored development of sati is ever present. For example, all erroneous views regarding eternalism and annihilationism, according to the Brahmajālasutta (D I 177, II 32), are the results of misinterpreting retrocognition (pubbenivāsānussatiñīṇa) which is a highly developed form of sati.

From this discussion on the five indriyas it becomes quite clear that paññā on account of its supremacy, and saddhā on account of its compelling emotional force, could lead an adept to vimutti. Thus indriya vennattā or the differences in the development of controlling faculties have given rise to different classifications such as paññāvimutti and saddhāvimutti, wisdom-based and faith-based arahants respectively. It was already shown in the earlier part of this essay that cetovimutti is based on satiṁādi, i.e. satiṁādiyā.

Ubhatobhāgavimutti and Paññāvimutti

Of the seven types of adepts described in the Kitāgirisutta the first two, namely the ubhatobhāgavimutti and paññāvimutti are undoubtedly arahants. In addition to the definitions provided in the Sutta itself, Ānguttarānikāya (A IV 452-3) sheds considerable light on these two types. According to this discourse, the arahant with ubhatobhāgavimutti is capable of attaining and abiding by any or all the jhānas from the first to the saññāvedayatanirodha ‘the cessation of ideation and all that is felt’, physically experiencing them to their full capacity, and understanding them with wisdom (…pamānaṁ jhānaṁ upasampajjā viharati, yathā yathā ca tad ayantam, tathā tathā naṁ kāyena phusitvā viharati, paññāya ca naṁ paññāhari). He has also seen the obsessions with wisdom and eradicated them. The arahant who is paññāvimutta, on the other hand, is incapable of the physical experience of the jhānas to their full capacity, but is able to attain and abide by any or all of them from the first to saññāvedayatanirodha; he understands their nature with wisdom and has seen and eradicated the obsessions with wisdom.

Now the feature which distinguishes the two types of arahants, according to this passage, is the physical experience of the jhānas to their full capacity. It is therefore appropriate to inquire into what is meant by this statement: Yathā yathā ca tad ayantam tathā tathā naṁ kāyena phusitvā viharati. Literally it means whatever be the nature of that faculty/sphere, in accordance with that nature he experiences with the body. It is relevant to recall that Ānguttarānikāya (A II 183) also maintains that the eight vimokkhas should be realised or experienced by the body (attha vimokkhā bhikkhave kāyena sacchikaraṇaṁ). The involvement of the corporeal body in the process of meditation is quite obvious as one of the aims of meditation is also to bring about kāyapassaddhi, complete physical relaxation. The Saṁaññadhammasutta (D I 74-6) amply illustrates the physical experience of the first four jhānas with four beautiful similes. During the first three jhānas the body is filled, saturated and suffused with viveka jāpatisukho ‘joy and happiness born of seclusion from sense pleasures’, saññādhipatisukha ‘joy and happiness born of concentration’, and nippatipasukha ‘joy-less happiness’, like water in a well-kneaded lump of wet bathing powder, a pond filled to the brim with cool spring water and a lotus fully immersed in water respectively. No part of the body remains unaffected by these experiences, as by water the objects of the three similes. During the fourth jhāna the entire body is pervaded by the absolutely pure and bright mind, and just like a man who has covered himself from head to foot with a white cloth, no part of the body remains unaffected by the jhānic experience. Though the extent to which physical experience involved in the araṇā ‘non-material jhānas is not obvious, the last of the jhānas, saññāvedayatanirodha implies that there is some extremely subtle degree of physical experience left even during the penultimate stage of neither-ideation-nor-non-ideation. Thus the expression kāyena phusitvā viharati seems to mean full physical experience of the various meditational levels.

The Mahānidānasutta (D II 71) seems to furnish evidence regarding the mastery of these attainments. According to this, a monk who is ubhatobhāgavimutta can attain the eight deliverances (attha vimokkhe) in
the progressive order, regressive order, and in both progressive and regressive orders. He can attain wherever he wishes, whatever he wishes, for any length of time he wishes. Similarly he can rise from them also at will. He has destroyed the obsessions, and having won cetovimutti and paññāvumutti he abides in that obsession-free state. The full command of the mediatal levels irrespective of place, time, duration and order is the speciality of the arahant with ubhañabhāvavimutti. In fact this is no exclusive speciality of such arahants, as kayasakkhi too have the same proficiency, and pre-Buddhist sages too may have had such skills. The paññāvumutta arahant, on the other hand, can attain all mediatal levels but does not command such proficiency and mastery (A IV 452-3). However, according to the Mahāniddanasutta (D II 70) he realistically understands the seven stations of consciousness and the two spheres of unconscious beings and neither-ideaion-nor-non-ideaion, in terms of their arising, passing away, pleasures, perils and escape, without clinging to any of them is he liberated (yato bhikkhu imassah ca sattanam viññānaṁ icchadu ca dvimanaṁ ayatarah ca samudayaṁ ca atthāgamah ca assaddō ca adinavaṁ ca nissaraṁ ca yathābhidhānā viññānam anupādā vimutto hoti, ayaṁ vuccati bhikkhu paññāvumutto—D II 70). While proficiency in the attainment of jhānas thus remains an optional skill as far as the realisation of āsavakkhayā is concerned, the realistic and intelligent understanding of each mediatal level is considered indispensable (paññāya ca nam paññātaṁ). All phenomena belonging to the five khandhas associated with the various mediatal levels, have to be understood according to their true nature, i.e. as impermanent (anicca), unsatisfactory (dukkhato), unhealthy (rovato, gaññato, etc.), alien (parato), subject to decay (palatto), empty (saññato), and substanceless (anattato) (M I 435; A IV 422f, A V 34; also A III 417, etc.). According to the Mahāniddanasutta and several other texts cited so far a monk is able to attain arahantship from the samatha basis of any of the jhānas from the first to the ninth saññāvedayatīnaṁroha state, provided he understands, in short, the impermanent, changeable, and substanceless nature of all or whatever jhāna he has already developed (M I 350-2). Once this is intuitively understood the mind gets emancipated from all emotional and cognitive obsessions.

The Nidāna Samputta (S I 121-128) sheds more light on the question of paññāvumutti. Susima puts a series of questions to a group of monks who had just declared their attainment of supreme knowledge (ajñā) in the presence of the Buddha. The new arahants reply that they have no miraculous powers, no divine ear, no ability to read others' minds, no knowledge of previous lives, no divine eye, no physical experience of the bliss of non-material state of deliverance (ye te sanātā vimokkhā attikammarūpe dānapāte kāyaṁ phussāva viharathāt? Nā āyutthāte). But they maintain that they are freed through knowledge (paññāvumutta) whether Susima can understand it or not.

Baffled by this reply Susima requested the Buddha to clarify the position. The Buddha replied that the knowledge of causality (dhammanipphataṁ, lit. knowledge regarding the existence of things) arises first and then the knowledge of nibbāna. On request the Buddha explained further that the realisation of anicca, dukkha and anatta nature of the five khandhas makes one completely detach oneself from the khandhas. This detachment, this passionlessness brings about emancipation, and knowledge regarding his emancipation arises in him who is thus emancipated. Then the Buddha went on to show that for one who has understood the true nature of the khandhas and realised causality, superhuman faculties such as miraculous powers, divine ear, thought-reading, re-remembering, clairvoyance and the physical experience vimokkhā hardly have any value or attraction. Thus by way of explaining paññāvumutti to Susima, the Buddha has delivered a discourse leading to emancipation without any reference to the five higher faculties (paññābhibhāna) or non-material states of deliverance (ārya vimokkhā).

But according to the Nidāna Samaññutta (S I 117-8), Nārada has gained correct knowledge of paricassanapadda without depending on saddhā 'faith', ruvi 'partiality', amasaya 'traditional authority', akāramaviyakka 'deductive reasoning', or diṭṭhīnijjānakkhaṇi 'congruency with already accepted views'. Though he has correctly seen the causal process with right understanding as it really is, he still does not claim to have attained arahantship (bhavanirodho nibbānam ti khe auvuso yathābhidhānā samānaṁ paññāya suttihāmon, na c' amhi arahantā khādāsavo). He likens himself to a thirsty man who has found water in a deep well in a desert, but without means of cooling himself. It appears that he has mastered theoretical knowledge without cultivating mental tranquillity which should normally accompany such knowledge.

This passage reminds one of a discourse in the Anugutaranīkaya (A V 99) according to which it is possible to gain adhipaññā dhammaśīvapassāna 'insight into the nature of things with superior wisdom' without ajñāthā cetosāsamaṁ śāsānaṁ 'internal mental tranquillity'. Such a one is advised to establish himself on the supreme wisdom he has acquired and strive for mental tranquillity. Thus samatha—the actual cultivation of tranquillity—

20. When ajñā is declared the Buddha knows whether the declaration is factual or not—A V 156. If the declaration is the result of over-estimation, the Buddha preaches the doctrine—M II 105. Here in Susima's episode the Buddha has accepted the declaration of ajñā as factual.
But this view which seems to be superficially plausible cannot be accepted as quite accurate for several reasons. *Cetovimutti* and *pahāvanimutti* are mentioned together in numerous places in the Pali Canon without any reference to *ubhatobhāgavimutti* or the eight *vimokkhas* which is the speciality of arahants with this two-fold emancipation. But of course it should not be forgotten that the definition of *ubhatobhāgavimutti* contained in the *Mahādīnavasutta* (D II 71), whilst emphasising the physical experience of the eight *vimokkhas*, does mention the attainment of both *pahāvanimutti* and *cetovimutti*, while in the definition of *pahāvanimutti* in the same *Sutta* no reference is made to *cetovimutti*. *Anguttarani-kāya* (A I 84), on the other hand, which gives a number of epithets applicable to a monk who has attained both *cetovimutti* and *pahāvanimutti*, does not cite *ubhatobhāgavimutta* which could have found a fitting place there had such usage been acceptable. The epithets which appear there are only descriptive of the eradication of ignorance, rebirth, craving, five fetters of degradation and egoism, and there is no mention of any special distinction because of the realisation of both *cetovimutti* and *pahāvanimutti*. Moreover, *Anguttarani-kāya* (A II 87) contains definitions of two types of arahants called *samaṇapuṇḍarīka* ‘white-lotus-like-ascetic’, and *samaṇapadumā* ‘red-lotus-like-ascetic’, and the feature which differentiates them is the absence and the presence of the physical experience of the eight *vimokkhas* respectively. Now, it is this same factor which distinguishes the *pahāvanimutta* arahants from *ubhatobhāgavimutta* arahants, and *samaṇapuṇḍarīka* and *samaṇapadumā* could very well be new terms to designate the same dyad. The important information furnished by this passage is that both types of arahants are credited with *cetovimutti* and *pahāvanimutti*. If the identification of *samaṇapuṇḍarīka* with *pahāvanimutta* and *samaṇapadumā* with *ubhatobhāgavimutta* is accepted as correct, *cetovimutti* and *pahāvanimutti* cannot be recognised as the two-fold *vimutti* types which comprise *ubhatobhāgavimutti*.

The different types of *cetovimutti* discussed earlier in this essay showed that the mind was successively relieved of its contents through a systematic process of meditation, and the notable achievements were designated *cetovimutti*. In the *Mahāvedallasutta* (M I 298) it was stated that all these *cetovimutti* types had *akuppa* *cetovimutti* as the highest achievement. This meant that none of the *cetovimutti* levels (possibly except *subhātā* *cetovimutti*) was stable and permanent. They could be stabilised only by the intellectual understanding of the working of the mind even during these meditational levels. When this is clear, the causal and soulless nature of the mind is driven home with such clarity and force that the mind gets detached from its anchors and attains supreme inviolable freedom. This seems to be what is meant by the statement *pahitatto*
samāno kāyena c'eva parāmaḥ saccaṁ sacchikaroṭi paññāya ca narratīviṁjha passati (M I 480). Though temporary bliss of a very high order is realised with full physical experience, so much so that the state is called cetovimutti, its nature has to be understood with intellectual penetration for final inviolate emancipation.

The Mahāvīraḷasūtra (M I 298) further clarifies that, at the highest level, all cetovimutti types are equal in the sense that they are all devoid of sensual, ill-will and ignorance (sūñā rāgena suñā dosena suñā mohena). This has to be necessarily so because all āsavī ‘obsessions’ are also eradicated. In some of the stock phrases which express the attainment of arahantship the word cetovimutti is not used, instead its implications are spelled out in greater detail—kāmāsavā pi cittaṁ vimuccati bhavāsavā pi cittaṁ vimuccati avijjāsavā pi cittaṁ vimuccati (D I 84; A I 165, etc.). This freedom from emotional (kāmāsavā, bhavāsavā) and cognitive (avijjāsavā, sometimes dīttāsavā is also given) obsessions is certainly superior to the cetovimutti realised through meditational levels. It is this emancipation from emotional and cognitive obsessions which is expressed by statements such as rūgavīśa cetovimutto, avijjāvīśa paññāvimutti (A I 161). This type of cetovimutti is common to all arahants and it is called akuppā cetovimutti. Therefore the factor which distinguishes an arahant with ubhatobhāgavimutto from one with paññāvimutti is proficiency in the eight vimokkhas or the non-material meditational levels. Therefore it is wrong to assume that the two-fold vimutti types which comprise ubhatobhāgavimutto are cetovimutti and paññāvimutti.

Though the compound ubhatobhāgavimutta is generally translated as ‘freed in both ways’ it does not seem to be an accurate rendering. The word bhāga means ‘part/portion/share’, but the Pali-English Dictionary published by the Pali Text Society takes bhāga in this compound to mean ‘way’ or ‘respect’ figuratively. This figurative usage however is not attested in any other compound listed in the Dictionary. The accurate literal translation would be ‘freed in both parts’. When proficiency in the eight vimokkhas or the arūpakānas is accepted as the criterion which differentiates ubhatobhāgavimutto from paññāvimutto, and these vimokkhas are expressly stated to be realised by the body—attha vimokkhā kāyena sacchikaranyā (A II 183), one of the two bhāgas contained in ubhatobhāgavimutto seems to be the rūpokāya—the physical part, the other bhāga being of course citta (kāmāsavā pi cittaṁ vimuccati etc.) i.e. nāmakāya—the psychological part.23 Thus ubhatobhāgavimutto means freedom from both parts, i.e. body and mind. This conclusion is further substantiated by the fact that the brahma worlds which correspond to the arūpakānas are arūpakānas, non-material sublime modes of existences where the physical aspect of the being is regarded as non-existent. The arahant with ubhatobhāgavimutto is one who could lead an existence characteristic of any of the arūpa brahma worlds wherever he wishes, whenever he wishes, for any length of time he wishes, while his corporeal body still continues to exist. This is exactly the traditional commentarial explanation as well—ubhatobhāgavimutto ti dvikī bhāgā vimutto, arūpasamāpattiya rūpakāyato vimutto, maggana nāmakāyato vimutto ti—DA II 514; also AA IV 207). Therefore ubhatobhāgavimutto means freedom from the entire psychophysical unit—through the attainment of non-material meditational levels freedom from the material body is secured; through the development of the Noble Path freedom from the psychical body is established.

Types of Arahants
The Vinaya Cullavagga (Vin II 161) contains the following enumeration of saints in their ascending order: sotāpanna ‘stream-enterer’, sakadāgāmi ‘once-returner’, anāgāmi ‘non-returner’, arahā ‘worthy one’, teviṭṭa ‘worthy one with three-fold higher knowledge’, and chaḷabhīṇā ‘worthy one with six-fold higher knowledge’. Of these, the last three types have attained final emancipation while the anāgāmi is said to attain parinibbāna in a brahma world without returning to this world.24

The Vangaṇa Sambutta (S I 191) subdivides the arahā group into ubhatobhāgavimutto and paññāvimutto. Thus there are four types of arahants and their important attainments can be summarised as follows:

Chalabhiṁna

— Four jhānas or more as samatha basis. Six-fold higher knowledge, namely iddhiyā ‘psychic powers’, dibbasota ‘divine ear’, paracittavijñānabodha ‘thought-reading’, pucchāsavāsaṭṭhiputtā ‘retro-recognition or re-collection of former births’, dibbacakkha ‘divine eye’, āsavakkhayabhūta ‘knowledge of the destruction of obsessions’ (M I 34; D III 281; A I 255, 258; III 17, 280, IV 421, etc.).

Tevijja

— Four jhānas or more as samatha basis. Three-fold higher knowledge, namely retro-recognition, divine eye and knowledge of the destruction of obsessions (M I 22, 497, etc.).

23. evaṁ muni nāmakāya vimutto—Sn. verse 1074.

24. A II 160—An adept who has developed mesaṅgaṅkārahāvattana does not return if he has eliminated the five fetters of degradation (araṁbhāgīvīṇa saṅyojana).
Ubbatobhāgavimutta — Physical experience and full mastery of eight vimokkhas or nine jhānas. Knowledge of the destruction of obsessions (M I 160, 174, 204, 209, etc.).

Paññāvimutta — Any or all of the first four jhānas as samatha basis. Knowledge of the destruction of obsessions (M III 36).

While the positive attainments of an arahant are summarised above, the Pāsādikasutta of the Dīghanikāya (D III 133) enumerates nine deeds which an arahant is incapable of committing. It is just impossible that an arahant would kill, steal, indulge in sex, utter falsehood, enjoy household life or fall into error on account of partiality, ill-will, ignorance or fear. As the bases of unwholesome physical, verbal and mental activities (akusalamata—loha, dosa, maha) and all emotional and cognitive obsessions (kāmasava bhavasava ditthasava avijjasava) which are the mainsprings of worldly activity have been eradicated without remainder, it is logically impossible that an arahant would commit any of these deeds.

Moreover, by the submission of emotions an arahant loses all psychological characteristics associated with sexes. Sexual attraction becomes meaningless and impossible for him because not only self-love which is recognised as the foundation of sex attraction (A IV 57-8) but also the very idea of self—asmimana—has been uprooted. It is categorically stated that even physiological sexual functions become extinct with the attainment of arahantship appamāna attha samayā samahata samahata samāpappana maccayati—Vin I 295). To be born human means to find oneself identified with one or the other of the sexes. To realise freedom from birth seems to be the attainment of freedom from the limitations imposed by sexuality as well. The words of Somā Therī recorded in the Bhikkhuni Samyutta provide further testimony to establish that arahantis transcends sexuality (S I 129).

Regarding sense perception of an arahant it is said that many sense objects may come within the range of an arahant’s sense faculties, but they do not obsess his mind. He stands unconfused with perfect clarity of vision and his mind remains unmoved like a firmly-planted monolith (Vin I 184-5, A IV 404). Feelings (vedanā), ideations (saṅkha) and thoughts (vitakka) arise in him with his full awareness, they exist and pass away also with his full awareness (saddhīgatassa viditā vedanā uppanjanī viditā 25).

Yassa nīna sīya evam itthāham puriso ti vā
kihe ti pana asakto tam Māro vattum arahātīti.

25. Itthāham kīm kāyāra cittānhi suvamānīte
kāmaṁ hi vattāmānāṁ samma dhammāṁ viṁsati

upasamahanti ... M III 124). His mind knows no restrictions or limitations (vinārūpiyādākatena cetāsa viharati—S II 173, III 30, A V 151f.), as it has gained infinite freedom (appamāṇacinno—M I 270). The nature of this emancipated mind stands in strong contrast to the worldly mind which quivers and flutters like a fish thrown on dry land (Dhp. verse 34). An arahant is described as diamond-minded (vajirāpamacitto, A I 124).