

(3) **Pāmojja** (Sanskrit prāmodya) or satisfaction and delight.

Negatively this is the feeling experienced on becoming aware that one has nothing with which to reproach oneself as to morals. As such it is equivalent to the possession of an easy conscience. Positively it is the feeling of cheerfulness and content that arises [out of one's] awareness that one is following the path of virtue. In Buddhism great importance is attached to this state. A mind that is disturbed by the recollection of a breach of moral precepts is incapable of concentration, so that the way to further progress is barred...

pāmojja represents a blending (modanā) of the various elements in the emotive aspects of concentration, because the absence or resolution of the conflicts which arise whenever a [one's] behaviour fails to accord with one's own ethical ideals inevitably promotes a sense of unity, harmony, and integration.

(4) **Pīti** (Sanskrit prīti) or interest, enthusiasm, joy, rapture, ecstasy.”

This nidāna... marks the transition from the kāmāloka to the rūpaloka...

as in the case of the previous nidāna the absence of any conflict between one's ethical ideals and one's actions produces a feeling of satisfaction and delight, so pīti represents the much greater sense of relief which comes about as the result of the liberation of the emotional energies which had been locked up in the deep-seated conflicts of the unconscious mind. Guenther therefore quite rightly speaks of it as ‘a driving and even overwhelming emotion’

(5) **Passaddhi** (Sanskrit praśrabdhi) or calmness, repose, tranquillity, serenity.”

It would be a mistake... to regard passaddhi as a merely passive state. Not only does it tranquillize consciousness and the mental factors but also, by easing strain and tension, bring about in them a condition of functional lightness, plasticity, adaptability, readiness, and directness. Passaddhi is thus a state of extreme refinement and delicacy of feeling, in causal association with which therefore arises

(6) **Sukha** (Pāli and Sanskrit) or bliss.”

... the apparently causeless feeling of intense happiness that wells up from the depths of his being when, the physical innervations associated with pīti having subsided, the meditator is no longer aware of the physical body... sukha in this context is not something which comes and goes in a moment, or which touches one superficially. ...

neither the Buddha nor his followers have ever tended to underestimate the role of happiness in the spiritual life. In a passage of striking force and beauty Lama Anagarika Govinda writes: Out of the 121 classes of consciousness which are discussed in [Theravādin] Buddhist psychology, sixty-three are accompanied by joy and only three are painful, while the remaining fifty-five classes are indifferent. A stronger refutation of pessimism than this statement is hardly possible. How deluded is man, that he mainly dwells in those three painful states...

What the Buddhist tradition in all its branches is concerned to emphasize is that however natural, healthy, and intense the experience of meditative bliss may be, the meditator must be careful not to allow it to overpower his mindfulness in such a way that the path to further progress is barred. The immediate nature of that progress is indicated by a number of scriptural aphorisms, such as ‘The mind of the happy one becomes concentrated’