

<b>SAMĀDHI</b>			
Parallel: Commonalities only			
<b>The developments of Meditation</b>		<b>The Cultivations of Meditation</b>	
<b>AN 4.41</b>	<b>Pali</b>	<b>Arv 12</b>	<b>Sanskrit</b>
There is a development of concentration that leads to dwelling happily in this very life.	Atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati;	The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to a pleasant abiding here and now.	Asti bhikṣavaḥ samādhībhāvanā āsevītā bhāvitā bahulīkṛtā   dṛṣṭi-dharma-sukha-vihārāya saṃvartate
There is a development of concentration that leads to obtaining knowledge and vision.	atthi, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā ñānadassanappaṭilābhāya saṃvattati;	The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to the acquisition of knowledge and insight.	Asti bhikṣavaḥ samādhībhāvanā āsevītā bhāvitā bahulīkṛtā   jñāna-darśana-pratilambhāya saṃvartate
<b>I</b>			
<p>“And what, bhikkhus, is the development of concentration that leads to dwelling happily in this very life?</p> <p>Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which consists of rapture and pleasure born of seclusion, accompanied by thought and examination.</p> <p>With the subsiding of thought and examination, he enters and dwells in the second jhāna, which has internal placidity and unification of mind and consists of rapture and pleasure born of concentration, without thought</p>	<p>Katamā ca, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati?</p> <p>Idha, bhikkhave, bhikkhu vivicceva kāmehi ... pe ... catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ, bhikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati.</p>	<p>Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of, leads to a pleasant abiding here and now?</p> <p>Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place, has a body that is suffused internally with the happiness and joy born of seclusion and concentration, and is fulfilled, satisfied and manifesting it.</p> <p>For him there is no part of the whole body that is not pervaded, not manifesting it, that is to say, the internal happiness and joy born of seclusion and concentration.</p>	<p>Tatra bhikṣavaḥ katamā samādhībhāvanā āsevītā bhāvitā bahulīkṛtā dṛṣṭa-dharma-sukha-vihārāya saṃvartate?</p> <p>Iha bhikṣavo bhikṣur-aranya-gato vā, vṛkṣa-mūla-gato vā, śūnyāgāra-gato vā   imam-eva kāyam-adhyātmaṃ vivekajena samādhijena prīti-sukhena abhiṣyandati   paripūrayati, pariprīṇayati, parisphūratī   </p> <p>Tasya nāsti sarvataḥ kāyād-asphuṭaṃ bhavaty-asphūraṇīyaṃ   yad-uta, adhyātmaṃ vivekajena samādhijena prīti-sukhena   </p> <p>Tad-yathāpi nāma bhikṣavaḥ   utpalāni vā padmāni vā kumudāni vā puṇḍarikāni vā uḍake jātāni   uḍake vṛddhāni, uḍake magnāni, sarvāni tāni śītalena   vāriṇā 'bhiṣyanditāni pariṣyanditāni paripūritāni pariprīṇitāni parisphūritāni   evam-eva bhikṣavo bhikṣur-araṇyagato vā</p>

and examination.

With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences pleasure with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.'

With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhāna, neither painful nor pleasant, which has purification of mindfulness by equanimity. This is called the development of concentration that leads to dwelling happily in this very life.

Just as though, monastics, water-lilies or red lotuses or white lotuses which are born in water, growing in water, immersed in water, they are all cool, flowing, streaming, fulfilled, satisfied and manifesting in water, so, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place, has a body that is suffused internally with the happiness and joy born of seclusion and concentration, and is fulfilled, satisfied and manifesting it.

For him there is no part of the whole body that is not pervaded, not manifesting it, that is to say, the internal happiness and joy born of seclusion and concentration.

This is the cultivation of meditation which, when practised, developed, made much of, leads to a pleasant abiding here and now.

vṛkṣa-mūla-gato vā  
śūnyāgāra-gato vā | imam-  
eva kāyam-adhyātmaṃ  
vivekajena samādhijena  
prīti-sukhena abhiṣyandati  
| paripūrayati,  
pariprīṇayati, parisphūrati  
||

Tasya nāsti sarvataḥ  
kāyād-asphuṭaṃ bhavaty-  
asphūraṇīyaṃ yad-uta  
adhyātmaṃ vivekajena  
prīti-sukhena ||

Iyaṃ samādhi-bhāvanā  
āsevītā bhāvitā bahulīkṛtā  
dṛṣṭa-dharma-sukha-  
vihārāya samvartate ||

## II

"And what is the development of concentration that leads to obtaining knowledge and vision?"

Here, a bhikkhu attends to the perception of light; he focuses on the perception of day thus: 'As by day, so at night; as at night, so by day.' Thus, with a mind that is open and uncovered, he

Katamā ca, bhikkhave,  
samādhibhāvanā bhāvitā  
bahulīkatā  
ñāṇadassanappaṭilābhāya  
saṃvattati?

Idha, bhikkhave, bhikkhu  
ālokasaññaṃ manasi karoti,  
divāsaññaṃ adhiṭṭhāti—  
yathā divā tathā rattiṃ,  
yathā rattiṃ tathā divā. Iti  
vivaṭena cetasā  
apariyonaddhena  
sappabhāsaṃ cittaṃ  
bhāveti. Ayaṃ, bhikkhave,  
samādhibhāvanā bhāvitā  
bahulīkatā  
ñāṇadassanappaṭi lābhāya

Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of, leads to the acquisition of knowledge and insight?

Here, monastics, a monastic grasps well and truly the perception of light, applies his mind well, sees it well, penetrates it well,

Tatra bhikṣavaḥ katamā  
samādhi-bhāvanā āsevītā |  
bhāvitā bahulīkṛtā jñāna-  
darśana-pratilambhāya  
saṃvartate?

Iha bhikṣavo bhikṣuṇā  
ālokasaṃjñā sādhu ca  
suṣṭhu ca sugṛhītā bhavati  
| sumanasikṛtā sudṛṣṭā  
supratividdhā | divasa-  
saṃjñādhiṣṭhitā  
samaprabhāsaṃ cittaṃ  
bhāvayati; yathā divā  
tathā rātrau, yathā rātrau  
tathā divā; yathā pūrvam  
tathā paścāt, yathā  
paścāt-tathā;

develops a mind imbued with luminosity. This is the development of concentration that leads to obtaining knowledge and vision.

saṃvattati.

daily he cultivates his illumined mind, determined on the perception, as by day, so by night, as by night, so by day; as before, so later, as later, so before; as below, so above, as above, so below.

Thus with an open mind, which is receptive, by day he cultivates his illumined mind, determined on the perception, in every corner of the world.

Just as though, monastics, in the first month of the summer the days are cloudless, without thunder or rain, or mists, and in the middle of the day, as far as there is light, it is pure, fulfilled, luminous, and there is no darkness found, so, monastics, a monastic grasps well and truly the perception of light, applies his mind well, sees it well, penetrates it well, by day he cultivates his illumined mind, determined on the perception, as by day, so by night, as by night, so by day; as before, so later, as later, so before; as below, so above, as above, so below.

Thus with an open mind, which is receptive, daily he cultivates his illumined mind, determined on the perception.

This is the cultivation of meditation which, when practised, developed, made much of, leads to

yathādhastat tathaivordhvaṃ,  
yathaivordhvaṃ tathādhaḥ ||

Iti vivṛtena cetasā  
'paryavanaddhena |  
divasa-saṃjñādhiṣṭhitam  
samaprabhāsam cittam  
bhāvayati | sarvāvanta-  
iti lokam ||

Tad-yathāpi nāma  
bhikṣavo grīṣmāṇam  
paścime māse vyabhre  
dīne vigatabalāhake  
nabhasi |  
madhyāhna-kālasamaye  
yāvad-āloka-pariśuddho  
bhavati | paryavadātaḥ  
prabhāsvaraḥ, na  
cāsyāndhakārārpitavm  
bhavati | evam-eva  
bhikṣavo bhikṣuṇā  
āloka-saṃjñā sādhu ca  
suṣṭhu ca sugrīto bhavati  
| sumanasikṛtā sudṛṣṭā  
supratividdhā | divasa-  
saṃjñādhiṣṭhitā  
samaprabhāsam cittam  
bhāvayati | yathā divā  
tathā rātrau, yathā rātrau  
tathā divā; yathā pūrvam  
tathā paścāt, yathā  
paścāt-tathā;  
yathādhastathaivordhvaṃ,  
yathaivordhvaṃ  
tathādhaḥ ||

Iti vivṛtena cetasā  
'paryavanaddhena |  
divasa-saṃjñādhiṣṭhitena  
samaprabhāsam cittam  
bhāvayati ||

Iyam samādhi-bhāvanā  
āsevitā bhāvitā bahulikṛtā  
jñāna-darśana-  
pratilambhāya saṃvartate  
||

### Note

"And how does a monk dwell perceiving what is in front & behind so that what is in front is the same as what is behind, and what is behind is the same as what is in front? There is the case where a monk's perception of what is in front & behind is well in hand, well-attended to, well-considered, well-tuned by means of discernment. This is how a monk keeps perceiving what is in front and behind so that what is in front is the same as what is behind, and what is behind is the same as what is in front.

*"kathañca, bhikkhave, bhikkhu pacchāpuresaññī ca viharati — yathā pure tathā pacchā, yathā pacchā tathā pure? idha, bhikkhave, bhikkhuno pacchāpuresaññā suggahitā hoti sumanasikatā sūpadhāritā suppaṭividdhā paññāya. evaṃ kho, bhikkhave, bhikkhu pacchāpuresaññī ca viharati — yathā pure tathā pacchā, yathā pacchā tathā pure.*

"And how does a monk dwell so that what is below is the same as what is above, and what is above is the same as what is below? There is the case where a monk reflects on this very body, from the soles of the feet on up, from the crown of the head on down, surrounded by skin, & full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' This is how a monk dwells so that what is below is the same as what is above, and what is above is the same as what is below.

*"kathañca, bhikkhave, bhikkhu yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho viharati? idha, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantam pūraṃ nānappakārassa asucino paccavekkhati — 'atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiṃjaṃ vakkam hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan'ti. evaṃ kho, bhikkhave, bhikkhu yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho viharati.*

"And how does a monk dwell by night as by day, and by day as by night? There is the case where a monk at night develops the base of power endowed with concentration founded on desire & the fabrications of exertion (striving) by means of the same qualities (properties) & characteristics (features) & attributes, that he uses by day, and by day he develops the base of power endowed with concentration founded on desire & the fabrications of exertion by means of the same qualities (properties) & characteristics (features) & attributes that he uses by night. This is how a monk dwells by night as by day, and by day as by night.

*"kathañca, bhikkhave, bhikkhu yathā divā tathā rattiṃ, yathā rattiṃ tathā divā viharati? idha, bhikkhave, bhikkhu yehi ākārehi (a+karoti) yehi liṅgehi yehi nimittehi divā chandasamādhippadhānasañkhārasamannāgataṃ iddhipādaṃ bhāveti, so tehi ākārehi tehi liṅgehi tehi nimittehi rattiṃ chandasamādhippadhānasañkhārasamannāgataṃ iddhipādaṃ bhāveti; yehi vā pana ākārehi yehi liṅgehi yehi nimittehi rattiṃ chandasamādhippadhānasañkhārasamannāgataṃ iddhipādaṃ bhāveti, so tehi ākārehi tehi liṅgehi tehi nimittehi divā chandasamādhippadhānasañkhārasamannāgataṃ iddhipādaṃ bhāveti. evaṃ kho, bhikkhave, bhikkhu yathā divā tathā rattiṃ, yathā rattiṃ tathā divā viharati.*

"And how does a monk — by means of an awareness open & unhampered — develop a brightened mind? There is the case where a monk has the perception of light, the perception of daytime [at any hour of the day] well in hand & well-established. This is how a monk — by means of an awareness open & unhampered — develops a brightened mind.

*"kathañca, bhikkhave, bhikkhu vivaṭena cetasā aperiyaṇaddhena sappabhāsaṃ cittaṃ bhāveti? idha, bhikkhave, bhikkhuno ālokasaññā suggahitā hoti divāsāññā svādhiṭṭhitā. evaṃ kho, bhikkhave, bhikkhu vivaṭena cetasā aperiyaṇaddhena sappabhāsaṃ cittaṃ bhāveti.*

---

See [here](#)

\*