

**SAMĀDHI**

Parallel: Commonnalities only

The developments of Meditation		The Cultivations of Meditation	
AN 4.41	Pali	Arv 12	Sanskrit
There is a development of concentration that leads to dwelling happily in this very life.	Atthi, bhikkhave, samādhī-bhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati;	The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to a pleasant abiding here and now.	Asti bhikṣavaḥ samādhī-bhāvanā āsevitā bhāvitā bahulīkṛtā drṣṭi-dharma-sukha-vihārāya saṁvartate
There is a development of concentration that leads to obtaining knowledge and vision.	atthi, bhikkhave, samādhī-bhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṁvattati;	The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to the acquisition of knowledge and insight.	Asti bhikṣavaḥ samādhī-bhāvanā āsevitā bhāvitā bahulīkṛtā jñāna-darśana-pratīlambhāya saṁvartate

“And what, bhikkhus, is the development of concentration that leads to dwelling happily in this very life? 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. 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 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:

Katamā ca, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati? Idha, bhikkhave, bhikkhu vivicceva kāmehi ... pe ... catuttham jhānam upasampajja viharati. Ayam, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati.

Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of, leads to a pleasant abiding here and now? 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. 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. Just as though, monastics, water-lilies or red lotuses or white lotuses which are born in water, growing in

Tatra bhikṣavaḥ katamā samādhi-bhāvanā āsevītā bhāvitā bahulīkṛtā drṣṭa-dharma-sukha-vihārāya saṁvartate? Iha bhikṣavo bhikṣur-anya-gato vā, vṛkṣa-mūla-gato vā, śūnyāgāra-gato vā | imam-eva kāyam-adhyātmam vivekajena samādhijena prīti-sukhena abhiṣyandati | paripūrayati, pariprīṇayati, parisphūṛati || Tasya nāsti sarvataḥ kāyād-asphuṭam bhavaty-asphūraṇīyam | yad-uta, adhyātmam vivekajena samādhijena prīti-sukhena || Tad-yathāpi nāma bhikṣavaḥ | utpalāni vā padmāni vā kumudāni vā puṇḍarikāni vā uḍake jātāni | uḍake vṛddhāni, uḍake magnāni, sarvāṇi tāni śītalena | vāriṇā 'bhiṣyanditāni pariṣyanditāni paripūritāni pariprīṇitāni parisphūritāni | evam-eva bhikṣavo bhikṣur-anya-gato vā vṛkṣa-mūla-gato vā śūnyāgāra-gato vā | imam-eva kāyam-adhyātmam vivekajena samādhijena prīti-sukhena abhiṣyandati | paripūrayati, pariprīṇayati, parisphūṛati || Tasya nāsti sarvataḥ kāyād-asphuṭam bhavaty-asphūraṇīyam yad-uta adhyātmam vivekajena prīti-sukhena || Iyam samādhi-bhāvanā āsevītā bhāvitā bahulīkṛtā drṣṭa-dharma-sukha-vihārāya saṁvartate ||

'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.

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.

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

Katamā ca, bhikkhave, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanappaṭilābhāya saṁvattati? 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 saṁvattati.

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, 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

Tatra bhikṣavaḥ katamā samādhi-bhāvanā āsevita | bhāvitā bahulīkṛtā jñāna-darśana-pratilambhāya saṁvartate? Iha bhikṣavo bhikṣuṇā ālokaśamjñā sādhu ca suṣṭhu ca sugrhitā bhavati | sumanasikṛtā sudṛṣṭā supratividdhā | divasa-samjñādhiṣṭhitā samaprabhāsaṃ cittaṃ bhāvayati; yathā divā tathā rātrau, yathā rātrau tathā divā; yathā pūrvam tathā paścāt, yathā paścāt-tathā; yathādhastat tathaivordhvaṃ, yathaivordhvaṃ tathādhaḥ || Iti vivṛtena cetasā ‘paryavanaddhena | divasa-samjñādhiṣṭhitam samaprabhāsaṃ cittaṃ bhāvayati | sarvāvantam-iti lokam || Tad-yathāpi nāma bhikṣavo grīṣmāṇāṃ paścime māse vyabhre dine vigatabalāhake nabhasi | madhyāhna-kālasamaye yāvad-āloka-pariśuddho bhavati | paryavadātaḥ prabhāsvaraḥ, na cāsyāndhakārārpitavm bhavati | evam-eva bhikṣavo bhikṣuṇā ālokaśamjñā sādhu ca suṣṭhu ca sugrhitā bhavati | sumanasikṛtā sudṛṣṭā supratividdhā | divasa-samjñādhiṣṭhitā samaprabhāsaṃ cittaṃ bhāvayati | yathā divā tathā rātrau, yathā rātrau tathā divā; yathā pūrvam tathā paścāt, yathā paścāt-tathā; yathādhastat tathaivordhvaṃ, yathaivordhvaṃ tathādhaḥ || Iti vivṛtena cetasā ‘paryavanaddhena |

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

divasa-saṁjñādhiṣṭhitena
samaprabhāsaṁ cittam
bhāvayati ||
Iyaṁ samādhī-bhāvanā
āsevītā bhāvitā bahulīkṛtā
jñāna-darśana-
pratilambhāya saṁvartate
||

				meditation which, when practised, developed, made much of, leads to the acquisition of knowledge and insight.		
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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 uddham, yathā uddham tathā adho viharati? idha, bhikkhave, bhikkhu imameva kāyaṃ uddham pādatalā adho kesamatthakā tacapariyantam pūram nānappakārassa asucino paccavekkhati — 'atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaṇaṃ udariyaṃ karisaṃ pittaṃ semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttan'ti. evaṃ kho, bhikkhave, bhikkhu yathā adho tathā uddham, yathā uddham 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 chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, so tehi ākārehi tehi liṅgehi tehi nimittehi rattiṃ chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti; yehi vā pana ākārehi yehi liṅgehi yehi nimittehi rattiṃ chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, so tehi ākārehi tehi liṅgehi tehi nimittehi divā chandasamādhippadhānasaṅkhārasamannāgataṃ 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 apariyonaddhena sappabhāsaṃ cittaṃ bhāveti? idha, bhikkhave, bhikkhuno ālokasaññā suggahitā hoti divāsaññā svādhiṭṭhitā. evaṃ kho, bhikkhave, bhikkhu vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

SN 51.20

See [here](#)

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