

Samādhī Bhāvanā Sutta

“Developing the Collectedness of Mind”

Translated by Bhikkhu Candana

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Bhikkhus, these are the four ways of developing the collectedness of mind. What four?

Here, Bhikkhus, there is the way of developing the collectedness of mind that leads to a pleasant and happy state, to be experienced here and now.

Also, there is the way of developing the collectedness of mind, which leads to the gaining of Knowledge and Vision.

Also, there is the way of developing the collectedness of mind that leads to mindfulness and full awareness.

And there is the way of developing the collectedness of mind that brings about the complete destruction of the heart’s contaminants.

1. And how, Bhikkhus, is the development of the collectedness of mind that leads to a pleasant and happy state, to be experienced here and now?

Here Bhikkhus, by secluding himself from sensual pleasures and distractions, while pulling himself inwards, and staying aloof from all kinds of evil and unwholesome states, the Bhikkhu enters upon and abides in the first *jhāna*, which is accompanied by thinking and pondering, along with joy and happiness that arise from such seclusion.

Later, through the disappearance of both thinking and pondering, he enters upon and abides in the second *jhāna*, which has self-confidence and unification of mind without any more thinking and pondering, but while experiencing joy and pleasure that are the results of the deepening of his collectedness of mind.

Next, as he rests Mindfully and fully aware, the Noble Disciple continues feeling pleasure and happiness within the body, but with the disappearance of joy, he remains experiencing equanimity within the body, while he enters and remains in the third *jhāna*, for which the Noble Ones state: “Such a person mindfully abides in happiness, with an all-pervading equanimity that is ever-present.”

Furthermore, by giving up both pleasure and pain altogether, and by already having gone beyond both delight and dislike, the Bhikkhu no longer experiences pleasure or pain, and instead remains

dwelling in the ever-present state of purifying mindfulness, with the overwhelming presence of equanimity, and thus he attains to the fourth *jhāna*.

This, Bhikkhus, is how the development of the collectedness of mind leads to a pleasant and happy state, to be experienced here and now.

2. And how, Bhikkhus, is the way of developing the collectedness of mind, in order to gain Knowledge and Vision?

Here, Bhikkhus, the Bhikkhu attends to the perception of light as he focuses his attention on the perception of daylight. As it is during daytime, so at night he continues to focus his attention on the perception of daylight. And with an uncovered and open mind, he dwells with an illuminated mind.

This, Bhikkhus, is the way of developing the collectedness of mind, in order to gain Knowledge and Vision.

3. And how, Bhikkhus, is the way of developing the collectedness of mind that leads to mindfulness and clear comprehension?

Here Bhikkhus, the Bhikkhu knows feelings as they arise, he knows them while they are present, and he knows them when they fade away. The Bhikkhu also knows perceptions as they arise, he knows them when they are present, and he knows them when they fade away. The Bhikkhu also knows thoughts when they arise, he knows them when they are present, and he knows them when they fade away.

This, Bhikkhus, is the way of developing the collectedness of mind that leads to mindfulness and clear comprehension.

4. And how Bhikkhus, is the way of developing the collectedness of mind that brings about the destruction of all the contaminants?

Here Bhikkhus, the Bhikkhu abides reflecting on the arising and fading away of the five aggregates that one grabs onto.

He reflects on these, *as they occur*, while closely observing:

- a. This is matter: this is its arising and this, its fading away.
- b. This is feeling: this is its arising and this, its fading away.
- c. These are memories, perceptions, or mental associations: this is their arising and this, their fading away.
- d. These are the habitual tendencies and generative causes: this is their arising and this, their fading away.
- e. These are the various sense awarenesses or consciousnesses. This is their arising and this, their fading away."

Bhikkhus, this is the way of developing the collectedness of mind that brings about the destruction of all the contaminants.

Bhikkhus, these are the four ways in developing the collectedness of mind.

It was in reference to this that I made the following statement in the Pārāyana Vagga, as I addressed Puṇṇaka's questions:

*‘Seeing the world’s vicissitudes, tranquil beyond its highs and lows,
He stands unperturbed by its troubles, unperplexed, desireless.
And with no hidden embers of passions or hopes left in him,
It is he, whom I declare, the one who remains untouched,
For he indeed has broken free, and fully crossed over birth and death.’”*

Sādhū Sādhū Sādhū