AN 4.94 — AN 4:94 Concentration (Tranquility & Insight) | Samādhi Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/AN/AN4_94.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. "Commercial" shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. "Commercial" shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

Concentration (Tranquility & Insight)

Samādhi Sutta (AN 4:94)

"Monks, these four types of individuals are to be found existing in world. Which four?

"There is the case of the individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment. Then there is the case of the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness. Then there is the case of the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment. And then there is the case of the individual who has attained

both internal tranquility of awareness & insight into phenomena through heightened discernment.

“The individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment, should approach an individual who has attained insight into phenomena through heightened discernment and ask him: ‘How should fabrications be regarded? How should they be investigated? How should they be seen with insight?’ The other will answer in line with what he has seen & experienced: ‘Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.’ Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

“As for the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness, he should approach an individual who has attained internal tranquility of awareness… and ask him: ‘How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated?’ The other will answer in line with what he has seen & experienced: ‘The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way.’ Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

“As for the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment, he should approach an individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment… and ask him: ‘How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated? How should fabrications be regarded? How should they be investigated? How should they be seen with insight?’ The other will answer in line with what he has seen & experienced: ‘The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way. Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.’ Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

“As for the individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment, his duty is to make an effort in establishing [‘tuning’] those very same skillful qualities to a higher degree for the ending of the effluents.

“These are four types of individuals to be found existing in world.”

Publisher references (not part of the sutta)

See also: MN 149; SN 22:57; SN 35:204; AN 2:29—30; AN 4:170; AN 10:54; AN 10:71