

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

3. The Book of the Aggregates (3. Khandhavaggo)

13. Connected Discourses on Meditative Absorption
(13. Jhānasāṃyuttaṃ)

[SN 34.1-55, PTS 3.264-3.279]



PaliVerse

3. The Collection of the Connected Discourses

3. The Book of the Aggregates

13. Connected Discourses on Meditative Absorption

1. Discourse on Attainment Rooted in Concentration

662. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in concentration regarding concentration, but not skilled in attainment regarding concentration. Here again, monks, a certain meditator is skilled in attainment regarding concentration, but not skilled in concentration regarding concentration. Here again, monks, a certain meditator is neither skilled in concentration regarding concentration, nor skilled in attainment regarding concentration. Here again, monks, a certain meditator is both skilled in concentration regarding concentration and skilled in attainment regarding concentration. Therein, monks, the meditator who is both skilled in concentration regarding concentration and skilled in attainment regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee, and therein the cream of ghee is declared the foremost; just so, monks, the meditator who is both skilled in concentration regarding concentration and skilled in attainment regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators." The first.

2. Discourse on Duration Rooted in Concentration

663. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in concentration regarding concentration, but not skilled in duration regarding concentration. Here again, monks, a certain meditator is skilled in duration regarding concentration, but not skilled in concentration regarding concentration. Here again, monks, a certain meditator is neither skilled in concentration regarding concentration, nor skilled in duration regarding concentration. Here again, monks, a certain meditator is both skilled in concentration regarding concentration and skilled in duration regarding concentration. Therein, monks, the meditator who is both skilled in concentration regarding concentration and skilled in duration regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee, and therein the cream of ghee is declared the foremost; just so, monks, the meditator who is both skilled in concentration regarding concentration and skilled in duration regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators." The second.

3. Discourse on Emergence Rooted in Concentration

664. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in concentration regarding concentration, but not skilled in emergence regarding concentration. Here again, monks, a certain meditator is skilled in emergence regarding concentration, but not skilled in concentration regarding concentration. Here again, monks, a certain meditator is neither skilled in concentration regarding concentration, nor skilled in emergence regarding concentration. Here again, monks, a certain meditator is both skilled in concentration regarding concentration and skilled in emergence regarding concentration. Therein, monks, the meditator who is both skilled in concentration regarding concentration and skilled in emergence regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, etc. and the most excellent." The third.

4. The Discourse on Concentration as Root and Readiness

665. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in concentration regarding concentration, but not skilled in readiness regarding concentration. Here again, monks, a certain meditator is skilled in readiness regarding concentration, but not skilled in concentration regarding concentration. Here again, monks, a certain meditator is neither skilled in concentration regarding concentration, nor skilled in readiness regarding concentration. Here again, monks, a certain meditator is both skilled in concentration regarding concentration and skilled in readiness regarding concentration. Therein, monks, the meditator who is both skilled in concentration regarding concentration and skilled in readiness regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, etc. and the most excellent." The fourth.

5. The Discourse on Concentration as Root and Object

666. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in concentration regarding concentration, but not skilled in the object regarding concentration. Here again, monks, a certain meditator is skilled in the object regarding concentration, but not skilled in concentration regarding concentration. Here again, monks, a certain meditator is neither skilled in concentration regarding concentration, nor skilled in the object regarding concentration. Here again, monks, a certain meditator is both skilled in concentration regarding concentration and skilled in the object regarding concentration. Therein, monks, the meditator who is both skilled in concentration regarding concentration and skilled in the object regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, etc. and the most excellent." The fifth.

6. The Discourse on Concentration as Root and Resort

667. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in concentration regarding concentration, but not skilled in the resort regarding concentration. Here again, monks, a certain meditator is skilled in the resort regarding concentration, but not skilled in concentration regarding concentration. Here again, monks, a certain meditator is neither skilled in concentration regarding concentration, nor skilled in the resort regarding

concentration. Here again, monks, a certain meditator is both skilled in concentration regarding concentration and skilled in the resort regarding concentration. Therein, monks, the meditator who is both skilled in concentration regarding concentration and skilled in the resort regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, etc. and the most excellent." The sixth.

7. The Discourse on Concentration as Root and Resolution

668. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in concentration regarding concentration, but not skilled in resolution regarding concentration. Here again, monks, a certain meditator is skilled in resolution regarding concentration, but not skilled in concentration regarding concentration. Here again, monks, a certain meditator is neither skilled in concentration regarding concentration, nor skilled in resolution regarding concentration. Here again, monks, a certain meditator is both skilled in concentration regarding concentration and skilled in resolution regarding concentration. Therein, monks, the meditator who is both skilled in concentration regarding concentration and skilled in resolution regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, etc. and the most excellent." The seventh.

8. The Discourse on Concentration as Root and Acting Carefully

669. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in concentration regarding concentration, but not one who acts carefully regarding concentration. Here again, monks, a certain meditator is one who acts carefully regarding concentration, but not skilled in concentration regarding concentration. Here again, monks, a certain meditator is neither skilled in concentration regarding concentration, nor one who acts carefully regarding concentration. Here again, monks, a certain meditator is both skilled in concentration regarding concentration and one who acts carefully regarding concentration. Therein, monks, the meditator who is both skilled in concentration regarding concentration and one who acts carefully regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, etc. and the most excellent." The eighth.

9. The Discourse on Concentration as Root and Acting with Perseverance

670. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in concentration regarding concentration, but not one who acts with perseverance regarding concentration. Here again, monks, a certain meditator is one who acts with perseverance regarding concentration, but not skilled in concentration regarding concentration. Here again, monks, a certain meditator is neither skilled in concentration regarding concentration, nor one who acts with perseverance regarding concentration. Here again, monks, a certain meditator is both skilled in concentration regarding concentration and one who acts with perseverance regarding concentration. Therein, monks, the meditator who is both skilled in concentration regarding concentration and one who acts with perseverance regarding

concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, etc. and the most excellent." The ninth.

10. The Discourse on Concentration as Root and Acting Suitably

671. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in concentration regarding concentration, but not one who does what is suitable regarding concentration. Here again, monks, a certain meditator is one who does what is suitable regarding concentration, but not skilled in concentration regarding concentration. Here again, monks, a certain meditator is neither skilled in concentration regarding concentration, nor one who does what is suitable regarding concentration. Here again, monks, a certain meditator is both skilled in concentration regarding concentration and one who does what is suitable regarding concentration. Therein, monks, the meditator who is both skilled in concentration regarding concentration and one who does what is suitable regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, etc. and the most excellent." The tenth.

11. The Discourse on Attainment as Root and Duration

672. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in attainment regarding concentration, but not skilled in duration regarding concentration. Here again, monks, a certain meditator is skilled in duration regarding concentration, but not skilled in attainment regarding concentration. Here again, monks, a certain meditator is neither skilled in attainment regarding concentration, nor skilled in duration regarding concentration. Here again, monks, a certain meditator is both skilled in attainment regarding concentration and skilled in duration regarding concentration. Therein, monks, the meditator who is both skilled in attainment regarding concentration and skilled in duration regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, etc. and the most excellent." The eleventh.

12. The Discourse on Attainment as Root and Emergence

673. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in attainment regarding concentration, but not skilled in emergence regarding concentration. Here again, monks, a certain meditator is skilled in emergence regarding concentration, but not skilled in attainment regarding concentration. Here again, monks, a certain meditator is neither skilled in attainment regarding concentration, nor skilled in emergence regarding concentration. Here again, monks, a certain meditator is both skilled in attainment regarding concentration and skilled in emergence regarding concentration. Therein, monks, the meditator who etc. and the most excellent." The twelfth.

13. The Discourse on Attainment as Root and Readiness

674. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in attainment regarding concentration, but not skilled in readiness regarding concentration. Here again, monks, a certain meditator is skilled

in readiness regarding concentration, but not skilled in attainment regarding concentration. Here again, monks, a certain meditator is neither skilled in attainment regarding concentration, nor skilled in readiness regarding concentration. Here again, monks, a certain meditator is both skilled in attainment regarding concentration and skilled in readiness regarding concentration. There, etc. and the most excellent." The thirteenth.

14. The Discourse on Attainment as Root and Object

675. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in attainment regarding concentration, but not skilled in the object regarding concentration. Here again, monks, a certain meditator is skilled in the object regarding concentration, but not skilled in attainment regarding concentration. Here again, monks, a certain meditator is neither skilled in attainment regarding concentration, nor skilled in the object regarding concentration. Here again, monks, a certain meditator is both skilled in attainment regarding concentration and skilled in the object regarding concentration. There, etc. and the most excellent." The fourteenth.

15. The Discourse on Attainment as Root and Resort

676. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in attainment regarding concentration, but not skilled in the resort regarding concentration. Here again, monks, a certain meditator is skilled in the resort regarding concentration, but not skilled in attainment regarding concentration. Here again, monks, a certain meditator is neither skilled in attainment regarding concentration, nor skilled in the resort regarding concentration. Here again, monks, a certain meditator is both skilled in attainment regarding concentration and skilled in the resort regarding concentration. There, etc. and the most excellent." The fifteenth.

16. The Discourse on Attainment as Root and Resolution

677. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in attainment regarding concentration, but not skilled in resolution regarding concentration. Here again, monks, a certain meditator is skilled in resolution regarding concentration, but not skilled in attainment regarding concentration. Here again, monks, a certain meditator is neither skilled in attainment regarding concentration, nor skilled in resolution regarding concentration. Here again, monks, a certain meditator is both skilled in attainment regarding concentration and skilled in resolution regarding concentration. There, etc. and the most excellent." The sixteenth.

17. The Discourse on Attainment as Root and Attentiveness

678. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in attainment regarding concentration, but not one who acts carefully regarding concentration. Here again, monks, a certain meditator is one who acts carefully regarding concentration, but not skilled in attainment regarding concentration. Here again, monks, a certain meditator is neither skilled in attainment regarding concentration, nor one who acts carefully regarding concentration. Here

again, monks, a certain meditator is both skilled in attainment regarding concentration and one who acts carefully regarding concentration. There, etc. and the most excellent." The seventeenth.

18. The Discourse on Attainment as Root and Perseverance

679. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in attainment regarding concentration, but not one who acts with perseverance regarding concentration. Here again, monks, a certain meditator is one who acts with perseverance regarding concentration, but not skilled in attainment regarding concentration. Here again, monks, a certain meditator is neither skilled in attainment regarding concentration, nor one who acts with perseverance regarding concentration. Here again, monks, a certain meditator is both skilled in attainment regarding concentration and one who acts with perseverance regarding concentration. There, etc. and the most excellent." The eighteenth.

19. The Discourse on Attainment as Root with Suitable Practice

680. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in attainment regarding concentration, but not one who does what is suitable regarding concentration. Here again, monks, a certain meditator is one who does what is suitable regarding concentration, but not skilled in attainment regarding concentration. Here again, monks, a certain meditator is neither skilled in attainment regarding concentration, nor one who does what is suitable regarding concentration. Here again, monks, a certain meditator is both skilled in attainment regarding concentration and one who does what is suitable regarding concentration. Therein, monks, the meditator who is both skilled in attainment regarding concentration and one who does what is suitable regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee, and therein the cream of ghee is declared the foremost; just so, monks, the meditator who is both skilled in attainment regarding concentration and one who does what is suitable regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators." The nineteenth.

20-27. The Eight Discourses Beginning with Duration as Root with Emergence

681-688. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in duration regarding concentration, but not skilled in emergence regarding concentration. Here again, monks, a certain meditator is skilled in emergence regarding concentration, but not skilled in duration regarding concentration. Here again, monks, a certain meditator is neither skilled in duration regarding concentration, nor skilled in emergence regarding concentration. Here again, monks, a certain meditator is both skilled in duration regarding concentration and skilled in emergence regarding concentration. Therein, monks, the meditator who etc. the highest and the most excellent." The twentieth.

28-34. The Seven Discourses Beginning with Emergence as Root with Readiness

689-695. At Sāvatthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is skilled in emergence regarding concentration, but not skilled in readiness regarding concentration. One is skilled in readiness regarding concentration, but not skilled in emergence regarding concentration. One is neither skilled in emergence regarding concentration, nor skilled in readiness regarding concentration. One is both skilled in emergence regarding concentration and skilled in readiness regarding concentration. Therein, monks, the meditator who etc. the highest and the most excellent." The twenty-eighth.

35-40. The Six Discourses Beginning with Readiness as Root with Object

696-701. At Sāvatthī. "One is skilled in readiness regarding concentration, but not skilled in the object regarding concentration. One is skilled in the object regarding concentration, but not skilled in readiness regarding concentration. One is neither skilled in readiness regarding concentration, nor skilled in the object regarding concentration. One is both skilled in readiness regarding concentration and skilled in the object regarding concentration. Therein, monks, the meditator who etc. the highest and the most excellent." The thirty-fifth.

41-45. The Five Discourses Beginning with Object as Root with Resort

702-706. At Sāvatthī. "One is skilled in the object regarding concentration, but not skilled in the resort regarding concentration. One is skilled in the resort regarding concentration, but not skilled in the object regarding concentration. One is neither skilled in the object regarding concentration, nor skilled in the resort regarding concentration. One is both skilled in the object regarding concentration and skilled in the resort regarding concentration. Therein, monks, the meditator who etc. the highest and the most excellent." The forty-first.

46-49. The Four Discourses Beginning with Resort as Root with Resolution

707. At Sāvatthī. "One is skilled in the resort regarding concentration, but not skilled in resolution regarding concentration. One is skilled in resolution regarding concentration, but not skilled in the resort regarding concentration. One is neither skilled in the resort regarding concentration, nor skilled in resolution regarding concentration. One is both skilled in the resort regarding concentration and skilled in resolution regarding concentration. Just as, monks, from a cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee, and therein the cream of ghee is declared the foremost; just so, monks, the meditator who is both skilled in the resort regarding concentration and skilled in resolution regarding concentration is among these four meditators, etc. the highest and the most excellent." The forty-sixth.

708. One is skilled in the resort regarding concentration, but not one who acts carefully regarding concentration, etc. This should be expanded. The forty-seventh.

709. One is skilled in the resort regarding concentration, but not one who acts with perseverance regarding concentration, etc. The forty-eighth.

710. He is skilled in the resort regarding concentration, but not one who does what is suitable regarding concentration, etc. Forty-nine.

50-52. The Three Discourses Beginning with Resolution as Root with Attentiveness

711. At Sāvattthī. "He is skilled in resolution regarding concentration, but not one who acts carefully regarding concentration. He is one who acts carefully regarding concentration, but not skilled in resolution regarding concentration. He is neither skilled in resolution regarding concentration, nor one who acts carefully regarding concentration. He is both skilled in resolution regarding concentration and one who acts carefully regarding concentration. Therein, monks, the meditator who etc. the highest and the most excellent." The fiftieth.

712. One is skilled in resolution regarding concentration, but not one who acts with perseverance regarding concentration, etc. Fifty-one.

713. He is skilled in resolution regarding concentration, but not one who does what is suitable regarding concentration, etc. The fifty-second.

53-54. The Two Discourses Beginning with Attentiveness as Root with Perseverance

714. At Sāvattthī. "One who acts carefully regarding concentration, but not one who acts with perseverance regarding concentration. One who acts with perseverance regarding concentration, but not one who acts carefully regarding concentration. Neither one who acts carefully regarding concentration, nor one who acts with perseverance regarding concentration. Both one who acts carefully regarding concentration and one who acts with perseverance regarding concentration. Therein, monks, the one who... etc. the highest and the most excellent." The fifty-third.

715. He is one who acts carefully regarding concentration, but not one who does what is suitable regarding concentration, etc. The fifty-fourth.

55. The Discourse on Perseverance as Root with Suitable Practice

716. At Sāvattthī. "Monks, there are these four meditators. Which four? Here, monks, a certain meditator is one who acts with perseverance regarding concentration, but not one who does what is suitable regarding concentration. Here again, monks, a certain meditator is one who does what is suitable regarding concentration, but not one who acts with perseverance regarding concentration. Here again, monks, a certain meditator is neither one who acts with perseverance regarding concentration, nor one who does what is suitable regarding concentration. Here again, monks, a certain meditator is both one who acts with perseverance regarding concentration and one who does what is suitable regarding concentration. Therein, monks, the meditator who is both one who acts with perseverance regarding concentration and one who does what is suitable regarding concentration is the foremost and the best and the chief and the highest and the most excellent among these four meditators. Just as, monks, from a cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee, and therein the cream of ghee is declared the foremost; just so, monks, the meditator who is both one who acts with perseverance regarding concentration and one who does what is suitable regarding concentration is the foremost and the best and the chief and the

highest and the most excellent among these four meditators." This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said. The fifty-fifth.

The Connected Discourses on Meditative Absorption is complete.

Its summary:

Concentration, attainment, and presence, emergence, and by fitness of object;
Resort, resolution, attentively, perseverance, and also suitable.

The Aggregate Chapter is the third.

Its summary:

Aggregates and Rādhā Connected, Views, Entering, Arising;
Defilements, Sāriputta, and Serpents, Supaṇṇas, Gandhabbas;
Valāha, Vaccha, Absorption - thirteen in the Aggregates Chapter.

The Pāṭi of the Connected Discourses on the Aggregate Chapter is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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