

## Samādhisuttaṃ (SN 56.1)

1071. *saccasaṃyuttassa paṭhame samādhim, bhikkhave* te kira bhikkhū cित्तेkaggatāya *parihāyanti, atha nesam satthā* — “*evamete cित्तेkaggataṃ labhitvā, kammaṭṭhānaṃ vadḍhetvā, viśesaṃ pāpuṇissantī*”*ti imaṃ desanaṃ ārabhi.*

*Tasmātiha, bhikkhave, “idaṃ dukkhan”ti yogo karaṇīyoti ettha yathābhūtādivasena kāraṇacchedo veditabbo. Idañhi vuttaṃ hoti — bhikkhave, yasmā samāhito bhikkhu cattāri saccāni yathābhūtaṃ pajānāti, tasmā tumhehi ca samāhitehi catunnaṃ saccānaṃ yathābhūtaṃ pajānanatthāya “idaṃ dukkhan”ti yogo karaṇīyo. Tathā yasmā cattāri saccāni tathāgatasseva pātubhāvā pākaṭāni honti, yasmā ca tathāgatenā suvibhattāni, yasmā ca tesu aparimāṇā vaṇṇā aparimāṇāni padabyañjanāni, yasmā ca tesam appaṭividdhattā vaṭṭaṃ vadḍhati, tesam paṭividdhakālato paṭṭhāya na vadḍhati, tasmā “evaṃ no vaṭṭaṃ na vadḍhissatī”ti tumhehi “idaṃ dukkhan”ti yogo karaṇīyo.*

In the first sutta of saccasaṃyutta *samādhim, bhikkhave* means it’s said that those monks fall away from the oneness of mind then the Teacher delivered this discourse for them [thinking]– “by teaching this dhamma (*evaṃ*), having obtained concentration, having developed the meditation practice, they will reach the extraordinary state”.

*Tasmātiha, bhikkhave, “idaṃ dukkhan”ti yogo karaṇīyo* means: in this phrase, the analysis of the cause (*kāraṇacchedo*) should be understood as they really are and so on. For further elaboration, it is said Monks! Since a concentrated bhikkhu understands the Four Noble Truths as they really are, therefore, being concentrated, effort is worthy of doing by you for the sake of realizing the four noble truths as they really are (*pajānanatthāya*) as “this is suffering”. [Motive: to explain why effort is worthy of doing] Here **since** the four noble truths are revealed by the Tathāgatha and **since** the four noble truths are analyzed by the Tathāgat and **since** in those four noble truths there are unlimited attributes, unlimited words and **since** the round (3 rounds)<sup>1</sup> prolongs because of not realizing them [in other word] it does not prolong from the time they are realized **for these reasons** (*tasmā*) the observation “this is suffering” should be done by you [thinking] “in this way (*evaṃ*) our round will not prolong (*na vadḍhissatī*)”.

Negative and positive explanation: *yasmā ca tesam appaṭividdhattā vaṭṭaṃ vadḍhati, tesam paṭividdhakālato paṭṭhāya na vadḍhati* - the round prolongs because of not realizing (*appaṭividdhattā*) them (tesam, 6<sup>th</sup> form *kamma* connected to *paṭividdha*) [in other word] it does not prolong from the time they are realized (*paṭividdhakālato*).

There are 2 quotes: the first quote is “*evaṃ no vaṭṭaṃ na vadḍhissatī*”*ti tumhehi karaṇīyo* and the second quote is “*idaṃ dukkhan”ti yogo*. To connect both quotes we translate like this: for these reasons (*tasmā*) the observation (*yogo*) “this is suffering” should be done (*karaṇīyo*) by you [thinking] “in this way (*evaṃ*) our round will not prolong (*na vadḍhissatī*)”.

<sup>1</sup> 1. *Kilesa-vaṭṭa*, defilement round: *avijjā, taṇhā, upādāna* 2. *Kamma-vaṭṭa*, round of Kamma: *saṅkhāra, kamma-bhava* 3. *Vipāka-vaṭṭa*: *viññāna, nāma-rūpa, aalāyatana, phassa, vedanā, upapatti-bhava, jāti, Jarā-maraṇa*.