

## Samādhisuttaṃ (SN 56.1)

## [Audio](#)

1071. sāvattḥinidānaṃ . “Samādhiṃ, bhikkhave, bhāvētha. Samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

At Sāvattḥī. “Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.<sup>1</sup>

*Kiñca yathābhūtaṃ pajānāti? ‘idaṃ dukkhan’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ ti yathābhūtaṃ pajānāti.*

“And what does he understand as it really is? He understands as it really is: ‘This is suffering.’ He understands as it really is: ‘This is the origin of suffering.’ He understands as it really is: ‘This is the cessation of suffering.’ He understands as it really is: ‘This is the way leading to the cessation of suffering.’

*“Samādhiṃ, bhikkhave, bhāvētha. Samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti”.*  
*“Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ ti yogo karaṇīyo, ‘ayaṃ dukkhasamudayo’ ti yogo karaṇīyo, ‘ayaṃ dukkhanirodho’ ti yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ ti yogo karaṇīyo” ti.*

“Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things as they really are.

“Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering.’<sup>2</sup> An exertion should be made to understand: ‘This is the origin of suffering.’ An exertion should be made to understand: ‘This is the cessation of suffering.’ An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’”

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<sup>1</sup> As at 22:5; the next sutta as at 22:6.

<sup>2</sup> *Tasmātiha bhikkhave idaṃ dukkhan ti yogo karaṇīyo. Spk:* Since a **concentrated bhikkhu** understands the Four Noble Truths as they really are, therefore **you** should make an exertion to become concentrated in order to understand the four truths as they really are. And since the round of existence increases for those who do not penetrate them, but stops increasing from the time they are penetrated, therefore you should make an exertion to understand them, thinking, “Let the round not increase for us.”