AN 9.14 — AN 9:14 About Samiddhi | Samiddhi Sutta

English translation by Ṭhānissaro Bhikkhu.

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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

About Samiddhi

Samiddhi Sutta (AN 9:14)

Then Ven. Samiddhi went to Ven. Sāriputta and, on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Sāriputta said to him, “Based on what, Samiddhi, do thoughts & resolves arise in a person?”

“Based on name & form, sir.”1

“And how do they go to multiplicity?”

“Through the properties, sir.”2

“And what do they have as their origination?”

“They have contact as their origination, sir.”

“And what do they have as their meeting place?”

“They have feeling as their meeting place, sir.”

“And what do they have as their presiding state?”

“They have concentration as their presiding state, sir.”

“And what do they have as their governing principle?”

“They have mindfulness as their governing principle, sir.”3

“And what do they have as their surpassing state?”

“They have discernment as their surpassing state, sir.”

“And what do they have as their heartwood?”

“They have release as their heartwood, sir.”4

“And where do they gain their footing?”5

“They gain their footing in the deathless, sir.”

“Samiddhi, on being asked, ‘Based on what do thoughts & resolves arise in a person?’ you have answered, ‘Based on name & form.’

“When asked, ‘And how do they go to multiplicity?’ you have answered, ‘Through the properties.’

“When asked, ‘And what do they have as their origination?’ you have answered, ‘They have contact as their origination.’

“When asked, ‘And what do they have as their meeting place?’ you have answered, ‘They have feeling as their meeting place.’

“When asked, ‘And what do they have as their presiding state?’ you have answered, ‘They have concentration as their presiding state.’

“When asked, ‘And what do they have as their governing principle?’ you have answered, ‘They have mindfulness as their governing principle.’

“When asked, ‘And what do they have as their surpassing state?’ you have answered, ‘They have discernment as their surpassing state.’

“When asked, ‘And what do they have as their heartwood?’ you have answered, ‘They have release as their heartwood.’

“When asked, ‘And where do they gain their footing?’ you have answered, ‘They gain their footing in the deathless.’

“Very good, Samiddhi, very good. It’s good, the way you have answered when questioned, but don’t get conceited about that.”

Notes

1. See SN 22:53–54.

2. SN 14:1–5 identifies the multiplicity of properties [dhātu] with the six internal sense-media. SN 14:6–10 identifies it with the six external sense media. SN 14:12, however, identifies six properties that directly have an impact on thoughts and resolves: three unskillful (the properties of sensuality, ill will, and harmfulness) and three skillful (the properties of renunciation, non-ill will, and harmlessness). All of these lists are pertinent here.

3. See AN 4:245.

4. See MN 29 and MN 30.

5. The image here derives from a standard analogy comparing the practice to the act of crossing a river. According to AN 7:15, the point where the meditator gains footing on the river bottom, but before getting up on the bank, corresponds to the attainment of non-return. To become an arahant is to go beyond the river and stand on firm ground.

Publisher references (not part of the sutta)

See also: AN 10:58