SN 22.5 — SN 22:5 Concentration | Samādhi Sutta

English translation by Ṭhānissaro Bhikkhu.

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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

Samādhi Sutta (SN 22:5)

I have heard that on one occasion the Blessed One was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There he addressed the monks: “Monks!”

“Yes, lord,” the monks responded to him.

The Blessed One said: “Develop concentration, monks. A concentrated monk discerns in line with what has come into being. And what does he discern in line with what has come into being? The origination1 & disappearance of form. The origination & disappearance of feeling… perception… fabrications. The origination & disappearance of consciousness.

“And what is the origination of form… feeling… perception… fabrications? What is the origination of consciousness?

“There is the case where one enjoys, welcomes, & remains fastened. And what does one enjoy & welcome, to what does one remain fastened? One enjoys, welcomes, & remains fastened to form. As one enjoys, welcomes, & remains fastened to form, there arises delight. Any delight in form is clinging. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

“One enjoys, welcomes, & remains fastened to feeling… perception… fabrications…

“One enjoys, welcomes, & remains fastened to consciousness. As one enjoys, welcomes, & remains fastened to consciousness, there arises delight. Any delight in consciousness is clinging. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

“This, monks, is the origination of form. This, the origination of feeling… perception… fabrications. This, the origination of consciousness.”

“And what is the disappearance of form… feeling… perception… fabrications? What is the disappearance of consciousness?

“There is the case where one doesn’t enjoy, welcome, or remain fastened. And what does one not enjoy or welcome, to what does one not remain fastened? One doesn’t enjoy, welcome, or remain fastened to form. As one doesn’t enjoy, welcome, or remain fastened to form, any delight in form ceases. From the cessation of delight comes the cessation of clinging. From the cessation of clinging/sustenance, the cessation of becoming. From the cessation of becoming, the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

“One doesn’t enjoy, welcome, or remain fastened to feeling… perception… fabrications…

“One doesn’t enjoy, welcome, or remain fastened to consciousness. As one doesn’t enjoy, welcome, or remain fastened to consciousness, any delight in consciousness ceases. From the cessation of delight comes the cessation of clinging. From the cessation of clinging/sustenance, the cessation of becoming. From the cessation of becoming, the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.

“This, monks, is the disappearance of form. This, the disappearance of feeling… perception… fabrications. This, the disappearance of consciousness.”

Note

1. As the following discussion shows, “origination” means, not the simple arising of phenomena, but the cause of their arising. This point has important implications for the establishing of mindfulness. See DN 22. For an alternative description of the origination of the aggregates, see SN 22:56–57.

Publisher references (not part of the sutta)

See also: MN 14; MN 28; SN 12:2; SN 12:15; SN 12:61; SN 22:131; SN 22:132; SN 35:99; SN 47:42