

Samādhi Sutta

SN IV 35.99 Cultivate Samādhi

Translated by Bhante Ānanda

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"*M*onks,

Cultivate Samādhi.

*With a composed and harmonious mind,
A monk understands things as they truly are.*

What does one understand as it truly is?

[Eye]

One understands as it is:

- (1) The eye is constantly changing,¹*
- (2) Shapes are constantly changing,*
- (3) Visual cognition is constantly changing.*
- (4) Visual contact is constantly changing.²*

Therefore, sensations that emerge

Based on visual contact,³

Whether pleasant, unpleasant or neutral

One knows them to be constantly changing.⁴

[Ear]

One understands as it is:

- (1) The ear is constantly changing*
- (2) Sounds are constantly changing,*
- (3) Auditive cognition is constantly changing.*
- (4) Auditive contact is constantly changing.*

Therefore, sensations that emerge

¹ *Anicca: Inconstant, transitory, unsteady, impermanent, unstable.*

² *'cakkhu-samphasso anicco'ti yathābhūtaṃ pajānāti.*

³ *'Yampidaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ*

⁴ *tampi aniccan'ti yathābhūtaṃ pajānāti.*

*Based upon auditive contact,
Whether pleasant, unpleasant or neutral
One knows them to be constantly changing.*

[Nose]

One understands as it is:

- (1) The nose is constantly changing,*
- (2) Odors are constantly changing,*
- (3) Olfactive cognition is constantly changing.*
- (4) Olfactive contact is constantly changing.*

*Therefore, sensations that emerge
Based upon Olfactive contact,
Whether it is pleasant, unpleasant or neutral
One knows them to be constantly changing.*

[Tongue]

One understands as it is:

- (1) The tongue is constantly changing*
- (2) Tastes are constantly changing,*
- (3) Gustative cognition is constantly changing.*
- (4) Gustative contact is constantly changing.*

*Therefore, sensations that emerge
Based upon Gustative contact,
Whether pleasant, unpleasant or neutral
One knows them to be constantly changing.*

[Body]

One understands as it is:

- (1) The body is constantly changing,*
- (2) Tangibles are constantly changing,*
- (3) Bodily cognition is constantly changing.*
- (4) Bodily contact is constantly changing.*

*Therefore, sensations that emerge
Based on bodily contact,
Whether pleasant, unpleasant or neutral
One knows them to be constantly changing.*

[Mind]

One understands as it is:

- (1) The mind is constantly changing*
- (2) Concepts are constantly changing,*
- (3) Mental cognition is constantly changing.*
- (4) Mental contact is constantly changing.*

*Therefore, sensations that emerge
Based upon mental contact,
Whether pleasant, unpleasant or neutral,
One knows them to be constantly changing.*

*“Cultivate Samādhi monks.
With a composed mind,
A monk understands things as they truly are.”*



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