

NAMOBUDDAYA!

Namo Tassa Bhagavato Arahato Samma Sambuddhassa!

Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

The Connected Discourses of the Buddha (SN 35: 99.6)

Samadhi Sutta – Concentration

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

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

Therefore, bhikkhus, an effort should be made to understand, ‘This is suffering.’ An effort should be made to understand, ‘This is the origin of suffering.’ An effort should be made to understand, ‘This is the cessation of suffering.’ An effort should be made to understand: ‘This is the way leading to the cessation of suffering.’

Sādhu ! Sādhu !! Sādhu !!!

Namo Buddhaya!

You may access this discourse at the Connected Discourses of the Buddha (*Samyutta Nikaya*; SN 35: 99.6), translated from the Pali Cannon by Bhikkhu Bodhi.

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The Connected Discourses of the Buddha (SN 56: 32.2)

Khadirapatta sutta - Acacia

Bhikkhus, if anyone should speak thus, ‘without realizing the noble truth of suffering as it really is; without realizing the noble truth of the origin of suffering as it really is; without realizing the noble truth of the cessation of suffering as it really is; without realizing the noble truth of the way leading to the cessation of suffering as it really is’, I will completely make an end to suffering’—this is impossible. Just as, bhikkhus, if someone should speak thus, ‘Having made a basket of acacia leaves or of pine needles or of myrobalan leaves, I will bring water or a palm fruit,’ this would be impossible; so too, if anyone should speak thus, ‘Without realizing the noble truth of suffering as it really is... I will completely make an end to suffering’—this is impossible.

But, bhikkhus, if anyone should speak thus, ‘by realizing the noble truth of suffering as it really is; by realizing the noble truth of the origin of suffering as it really is; by realizing the noble truth of the cessation of suffering as it really is; by realizing the noble truth of the way leading to the cessation of suffering as it really is, I will completely make an end to suffering’—this is possible. Just as, bhikkhus, if someone should speak thus, ‘Having made a basket of lotus leaves or of kino leaves or of maluva leaves, I will bring water or a palm fruit,’ this would be possible; so too, if anyone should speak thus, ‘by realizing the noble truth of suffering as it really is... I will completely make an end to suffering’—this is possible. Therefore, bhikkhus, an effort should be made to understand, ‘This is suffering.’ ... An effort should be made to understand, ‘This is the way leading to the cessation of suffering.’”

Sādhu ! Sādhu !! Sādhu !!!

Namo Buddhaya!

You may access this discourse at the Connected Discourses of the Buddha (*Samyutta Nikaya*; SN 56: 32.2), translated from the Pali Cannon by Bhikkhu Bodhi.

The Four Noble Truths are,

1. Suffering (suffering should be understood): Birth is suffering, Ageing..., sickness..., Death..., Association with disagreeable people and unpleasant things is..., separation from loved ones and pleasant things is.., not receiving what one desires is..., five aggregates of clinging are suffering.
2. Origin of suffering (should be eradicated) – Craving; craving for sense pleasures; craving for existence; craving for non-existence.
3. Cessation of suffering (should be attained) – complete cessation of the craving
4. Path leading to the Cessation of suffering (should be developed) – the Noble Eightfold Path.