SN 47.4 — SN 47:4 At Sālā | Sālā Sutta

English translation by Ṭhānissaro Bhikkhu.

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Text

At Sālā

Sālā Sutta (SN 47:4)

On one occasion the Blessed One was staying among the Kosalans near the brahman village called Sālā. There he addressed the monks, “Monks!”

“Yes, lord,” the monks responded to the Blessed One.

The Blessed One said, “Monks, the new monks—those who have not long gone forth, who are newcomers in this Dhamma & Vinaya—should be encouraged, exhorted, & established by you in the four establishings of mindfulness.

“Which four? ‘Come, friends. Remain focused on the body in & of itself—being ardent, alert, unified, clear-minded, concentrated, & single-minded1 for knowledge of the body as it has come to be.

“‘Remain focused on feelings in & of themselves—being ardent, alert, unified, clear-minded, concentrated, & single-minded for knowledge of feelings as they have come to be.

“‘Remain focused on the mind in & of itself—being ardent, alert, unified, clear-minded, concentrated, & single-minded for knowledge of the mind as it has come to be.

“‘Remain focused on mental qualities in & of themselves—being ardent, alert, unified, clear-minded, concentrated, & single-minded for knowledge of mental qualities as they have come to be.’

“Monks, even those who are in training,2—who have not attained the heart’s goal but remain intent on the unsurpassed safety from bondage—even they remain focused on the body in & of itself—being ardent, alert, unified, clear-minded, concentrated, & single-minded for comprehension of the body. They remain focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—being ardent, alert, unified, clear-minded, concentrated, & single-minded for comprehension of mental qualities.

“Monks, even those who are arahants—whose effluents are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis—even they remain focused on the body in & of itself—being ardent, alert, unified, clear-minded, concentrated, & single-minded, disjoined from the body. They remain focused on feelings in & of themselves… the mind in & of itself… mental qualities in & of themselves—being ardent, alert, unified, clear-minded, concentrated, & single-minded, disjoined from mental qualities.”

“Monks, the new monks, too—those who have not long gone forth, who are newcomers in this Dhamma & Vinaya—should be encouraged, exhorted, and established by you in these four establishings of mindfulness.”

Notes

1. Ekagga-citta. For the meaning of this term, see AN 5:151, note 1. Notice that this sutta does not make a sharp distinction between mindfulness practice and concentration practice. See also MN 44 and AN 8:70.

2. A person in training (sekha) is one who has attained at least the first level of awakening, but not yet the final level.

Publisher references (not part of the sutta)

See also: SN 22:122; SN 46:4; SN 52:9; SN 52:10; SN 54:11; AN 5:114