

SN 52.1

Mahāvagga Saṃyutta (On the Great Section)

Connected Discourses on Anuruddha

Anuruddha Saṃyutta

Rahogata Vagga

The Section on Seclusion

Paṭhamarahogata Sutta (In Seclusion – Part 1)

Translated by Bhikkhu Candana

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I have heard this myself. At one time the Venerable Anuruddha was staying in Sāvatti's Jeta's Grove, at Anāthapiṇḍika's monastery. Then, while the Venerable Anuruddha was in seclusion, he began reflecting on the following thought:

“All those who have neglected the practice of the Four Foundations of Mindfulness have neglected the Noble Path that leads to the complete ending of all suffering. All those who have undertaken the practice of the Four Foundations of Mindfulness have undertaken the Noble Path that leads to the complete ending of all suffering.”

Meanwhile, the Venerable Mahāmoggallāna, knowing in his mind what the Venerable Anuruddha was thinking, just like a strong and agile person would quickly extend or flex his arm, so too he instantaneously appeared in front of the Ven. Anuruddha, and said these words to him:

“And how, Friend Anuruddha, do you define the undertaking of the Four Foundations of Mindfulness to be practiced by a Bhikkhu?”

“Friend, it is when a Bhikkhu meditates while observing whatever experiences that arise or take place within the body; he meditates while observing the disappearance of whatever experiences that were taking place within the body; he meditates while observing both the appearance and disappearance of whatever experiences that occur within the body. The Bhikkhu thus meditates, while observing the body with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the experience, nor desiring to change the truth of whatever is taking place.

The Bhikkhu meditates while observing whatever experiences that arise or take place external to the body; he meditates while observing the disappearance of whatever

experiences that were taking place external to the body; he meditates while observing both the appearance and disappearance of whatever experiences that occur external to the body. The Bhikkhu meditates thus, while observing the body with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the experience, nor desiring to change the truth of whatever is taking place.

Further, the Bhikkhu meditates while observing whatever experiences that arise or take place both within the body and outside the body; he meditates while observing the disappearance of whatever experiences that were taking place both within and outside the body; he meditates while observing both the appearance and disappearance of whatever experiences that occur both within and outside the body. The Bhikkhu thus meditates, while observing the body with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the experience, nor desiring to change the truth of whatever is taking place.

And if he so wishes: ‘While I meditate thus, may I be able to perceive the repulsive in what is attractive,’ he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is un-repulsive in what is disgusting and repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is repulsive in both what is attractive *and* repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is un-repulsive in both what is attractive *and* repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I remain equanimous, mindfully present, and clearly comprehending the experience, whether I am observing what is attractive *or* repulsive,’ he is able to do so, as he remains equanimous, mindfully present, and clearly comprehending the experience.

Further friend, the Bhikkhu meditates while observing whatever feelings that arise or take place within; he meditates while observing the disappearance of whatever feelings that were taking place within; he meditates while observing both the appearance and disappearance of whatever feelings that occur within. The Bhikkhu thus meditates, while observing the feelings with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the feelings, nor desiring to change the truth of whatever is taking place.

The Bhikkhu meditates while observing whatever feelings arising due to outside causes; he meditates while observing the disappearance of whatever feelings arising due to outside causes; he meditates while observing both the appearance and

disappearance of whatever feelings arising due to outside causes. The Bhikkhu meditates thus, while observing the feelings with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the feelings, nor desiring to change the truth of whatever is taking place.

Also, the Bhikkhu meditates while observing whatever feelings that arise or take place within and those arising due to outside causes; he meditates while observing the disappearance of whatever feelings that were taking place within and those arising due to outside causes; he meditates while observing both the appearance and disappearance of whatever feelings that occur within, and those arising due to outside causes. The Bhikkhu thus meditates, while observing the feelings with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the feelings, nor desiring to change the truth of whatever is taking place.

And if he so wishes: ‘While I meditate thus, may I be able to perceive the repulsive in what is attractive,’ he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is un-repulsive in what is disgusting and repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is repulsive in both what is attractive *and* repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is un-repulsive in both what is attractive *and* repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I remain equanimous, mindfully present, and clearly comprehending the experience, whether I am observing what is attractive *or* repulsive,’ he is able to do so, as he remains equanimous, mindfully present, and clearly comprehending the experience.

Further friend, the Bhikkhu meditates while observing whatever mental states that arise or take place within; he meditates while observing the disappearance of whatever mental states that were taking place within; he meditates while observing both the appearance and disappearance of whatever mental states that occur within. The Bhikkhu thus meditates, while observing the mental states with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the mental states, nor desiring to change the truth of whatever is taking place.

The Bhikkhu meditates while observing whatever mental states arising due to outside causes; he meditates while observing the disappearance of whatever mental states arising due to outside causes; he meditates while observing both the appearance and disappearance of whatever mental states arising due to outside causes. The Bhikkhu

meditates thus, while observing the mental states with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the mental states, nor desiring to change the truth of whatever is taking place.

Also, the Bhikkhu meditates while observing the mental states that arises or take place within and those arising due to outside causes; he meditates while observing the disappearance of whatever mental states that were taking place within and those arising due to outside causes; he meditates while observing both the appearance and disappearance of whatever mental states that occur within, and those arising due to outside causes. The Bhikkhu thus meditates, while observing the mental states with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the mental states, nor desiring to change the truth of whatever is taking place.

And if he so wishes: ‘While I meditate thus, may I be able to perceive the repulsive in what is attractive,’ he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is un-repulsive in what is disgusting and repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is repulsive in both what is attractive *and* repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is un-repulsive in both what is attractive *and* repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I remain equanimous, mindfully present, and clearly comprehending the experience, whether I am observing what is attractive *or* repulsive,’ he is able to do so, as he remains equanimous, mindfully present, and clearly comprehending the experience.

Further friend, the Bhikkhu meditates while observing the relationships of whatever phenomena that arise or take place within; he meditates while observing the disappearance of relationships of whatever phenomena that were taking place within; he meditates while observing both the appearance and disappearance of the relationships of whatever phenomena that occur within. The Bhikkhu thus meditates, while observing the relationships of phenomena with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the relationships of phenomena, nor desiring to change the truth of whatever is taking place.

The Bhikkhu meditates while observing the relationships of whatever phenomena arising due to outside causes; he meditates while observing the disappearance of the relationships of whatever phenomena arising due to outside causes; he meditates

while observing both the appearance and disappearance of the relationships of whatever phenomena arising due to outside causes. The Bhikkhu thus meditates, while observing the relationships of phenomena with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the relationships of phenomena, nor desiring to change the truth of whatever is taking place.

Also, the Bhikkhu meditates while observing the relationships of whatever phenomena that arise or take place within and those arising due to outside causes; he meditates while observing the disappearance of the relationships of whatever phenomena that were taking place within and those arising due to outside causes; he meditates while observing both the appearance and disappearance of the relationships of whatever phenomena that occur within, and those arising due to outside causes. The Bhikkhu thus meditates, while observing the relationships of phenomena with keen interest, careful attention, and mindfully, without having any desire to avoid nor lean into the relationships of phenomena, nor desiring to change the truth of whatever is taking place.

And if he so wishes: ‘While I meditate thus, may I be able to perceive the repulsive in what is attractive,’ he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is un-repulsive in what is disgusting and repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is repulsive in both what is attractive *and* repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I be able to perceive what is un-repulsive in both what is attractive *and* repulsive,’ and he is able to do so.

If he so wishes: ‘While I meditate thus, may I remain equanimous, mindfully present, and clearly comprehending the experience, whether I am observing what is attractive *or* repulsive,’ he is able to do so, as he remains equanimous, mindfully present, and clearly comprehending the experience.

It is in this manner, Friend, that I define the undertaking of the Four Foundations of Mindfulness to be practiced by a Bhikkhu.”

Sadhu

Sadhu

Sadhu