

SN 52.8

Saṃyutta Nikāya

Mahāvagga Saṃyutta (On the Great Section)

Anuruddha Saṃyutta

Connected Discourses on Anuruddha

Rahogata Vagga

The Section on Seclusion

Salaḷāgāra Sutta

“The Frankincense-tree Hut”

Translated by Bhikkhu Candana

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At one time the Venerable Anuruddha was staying in the vicinity of Sāvattṭhī, living at the frankincense-tree hut. It was during that time when the Venerable Anuruddha addressed the Bhikkhus and said:

“Friends, imagine how even though the River Ganges meanders, slants, and makes its way towards the east, a large crowd of determined people would gather with their shovels and buckets, declaring:

‘We have decided to make this River Ganges meander, slant, and make its way towards the west, instead!’

“Now, what do you think, friends? Would they have a chance at succeeding in their attempt?”

“No, friend. And why do we say this? It is because the River Ganges river meanders, slants, and makes its way towards the east. It would be difficult, if not impossible for them to make it change course and start meandering, slanting, and make its way towards the west, instead. Because, that large crowd will certainly get exhausted and frustrated, and soon give up in their futile efforts.”

“In just the same manner, friends, when a Bhikkhu dedicatedly cultivates and develops the Four Establishments of Mindfulness meditation, and with strong earnestness, even if rulers, their kings and ministers, friends or associates, relatives or family members were to offer him wealth, while trying to persuade him, by saying:

‘Please, sir, why let these ocher robes frustrate or stymie you? Why keep shaving your head and carrying an alms bowl around to get your food? Come now, return to what the bald-headed ones

call the 'lower lifestyle,' and freely enjoy wealth and pleasures, while also making merits at the same time!'

“Now, friends, it would simply be impossible for a Bhikkhu who is dedicatedly cultivating and developing the Four Establishments of Mindfulness meditation, and with strong earnestness, to give up the training and return to the lower lifestyle of a householder.

“And why do I say this?

“It is because for a long time that Bhikkhu’s heart has enjoyed meandering, slanting, and making its way towards seclusion. Therefore, it is simply impossible for such a Bhikkhu to return back to the lower lifestyle of a householder.

“And how, friends, does a Bhikkhu dedicatedly cultivate and develop the Four Establishments of Mindfulness meditation, and with strong earnestness?

1. “Friends, he meditates while observing whatever experiences that arise or take place internally, within the body; he meditates while observing the disappearance of whatever experiences that were taking place internally, within the body; he meditates while observing both the appearance and disappearance of whatever experiences that occur internally, within the body. In this manner, he continues meditating while mindfully observing and staying with the body with keen interest and careful attention, without having any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

“Further, he meditates while observing whatever experiences that arise or take place externally, on the body; he meditates while observing the disappearance of whatever experiences that were taking place externally, on the body; he meditates while observing both the appearance and disappearance of whatever experiences that occur externally, on the body. In this manner, he continues meditating while mindfully observing and staying with the body with keen interest and careful attention, without having any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

“Further, he meditates while observing whatever experiences that arise or take place both, internally within *and* externally, on the body; he meditates while observing the disappearance of whatever experiences that were taking place both, internally within *and* externally, on the body; he meditates while observing both the appearance and disappearance of whatever experiences that occur both, internally within *and* externally, on the body. In this manner, he continues meditating while mindfully observing and staying with the body with keen interest and careful attention, without having any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

2. “Similarly, friends, the Bhikkhu meditates while observing whatever feelings that arise or take place internally, within; he meditates while observing the disappearance of whatever experiences that were taking place internally, within; he meditates while observing both the appearance and disappearance of whatever experiences that occur internally, within. In this manner, he continues meditating while mindfully observing feelings with keen interest and careful attention, without having any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

“Further, he meditates while observing whatever feelings that arise or take place due to external causes; he meditates while observing the disappearance of whatever experiences that were taking place due to external causes; he meditates while observing both the appearance and disappearance of whatever experiences that occur due to external causes. In this manner, he continues meditating while mindfully observing feelings with keen interest, careful attention, without having any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

“Further, he meditates while observing whatever experiences that arise or take place both internally, within *and* due to external causes; he meditates while observing the disappearance of whatever experiences that were taking place both internally, within *and* due to external causes; he meditates while observing both the appearance and disappearance of whatever experiences that occur both internally, within *and* due to external causes. In this manner, he continues meditating while mindfully observing feelings with keen interest, careful attention, without having any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

3. “Similarly friends, the Bhikkhu meditates while observing whatever mental states that arise or take place internally, within; he meditates while observing the disappearance of whatever mental states that were taking place internally, within; he meditates while observing both the appearance and disappearance of whatever mental states that occur internally, within. In this manner, he continues meditating while mindfully observing mental states with keen interest, careful attention, without having any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

“Further, he 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. In this manner, he continues meditating while mindfully observing mental states with keen interest, careful attention, without having any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

“Further, he meditates while observing the mental states that arises or take place both internally, within *and* those arising due to outside causes; he meditates while observing the disappearance of whatever mental states that were taking place both internally, within *and* those arising due to outside causes; he meditates while observing both the appearance and disappearance of whatever mental states that occur both internally, within *and* those arising due to outside causes. In this manner, he continues meditating while mindfully observing mental states with keen interest, careful attention, without having any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

4. “Similarly friends, the Bhikkhu meditates while observing the relationships of whatever phenomena that arise or take place internally within; he meditates while observing the disappearance of relationships of whatever phenomena that were taking place internally within; he meditates while observing both the appearance and disappearance of the relationships of whatever phenomena that occur internally within. In this manner, he continues meditating while observing the relationships of phenomena with keen interest, careful attention, without having

any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

“Further, he 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. In this manner, he continues meditating while observing the relationships of phenomena with keen interest, careful attention, without having any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

“Also, he meditates while observing the relationships of whatever phenomena that arise or take place both internally within *and* those arising due to outside causes; he meditates while observing the disappearance of the relationships of whatever phenomena that were taking place both internally 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 both internally, within, *and* those arising due to outside causes. In this manner, he continues meditating while observing the relationships of phenomena with keen interest, careful attention, without having any desire to avoid nor lean into the experience, nor desiring to change or fight the truth of whatever is taking place.

“Therefore, friends, it is in this manner that a Bhikkhu dedicatedly cultivates and develops the Four Establishments of Mindfulness meditation, with strong earnestness.”

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