

SN 52.17

Saṃyutta Nikāya The Connected Discourses

Mahāvagga Saṃyutta *The Great Section of the Connected Discourses* ***Anuruddha Saṃyutta*** *Connected Discourses on the Venerable Anuruddha* ***Dutiya (Sahassa) Vagga*** *The Second Section*

Sabbattha Gāmini Sutta “Where All the Different Paths of Practice Lead”

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At one time, the Venerable Anuruddha was staying in Sāvattihī’s Jeta’s Park, at Anāthapiṇḍika’s monastery. Then, a group of Bhikkhus went and approached the Venerable Anuruddha, and after exchanging friendly and appreciative greetings with him, they sat to one side and asked him the following question:

“By practicing what, with strong earnestness, and what meditation object has our Friend, the Venerable Anuruddha, dedicatedly cultivated, with which he was able to attain the Great Direct and Intuitive Knowledge?”

“Friends, I attained the Great Direct and Intuitive Knowledge by dedicatedly cultivating the Practice of the Four Establishments of Mindfulness, and with strong earnestness.

“And what are these four?”

1a. “Friends, I meditate while observing whatever experiences that arise or take place internally, within the body; I meditate while observing the disappearance of whatever experiences that are taking place internally, within the body; I meditate while observing both the appearance and disappearance of whatever experiences that occur internally, within the body.

“In this manner, I continue 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 to change or fight the truth of whatever is taking place.

1b. “I meditate while observing whatever experiences that arise or take place externally, on the body; I meditate while observing the disappearance of whatever experiences that are taking place

externally, on the body; I meditate while observing both the appearance and disappearance of whatever experiences that occur externally, on the body.

“In this manner, I continue 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 to change or fight the truth of whatever is taking place.

1c. “Further, I meditate while observing whatever experiences that arise or take place both internally *and* externally, on the body; I meditate while observing the disappearance of whatever experiences that are taking place both, internally *and* externally, on the body; I meditate while observing both the appearance and disappearance of whatever experiences that occur both, internally *and* externally, on the body.

“In this manner, I continue 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.

2a. “Similarly, friends, I meditate while observing whatever feelings that arise or take place internally; I meditate while observing the disappearance of whatever feelings that arise or take place internally; I meditate while observing both the appearance and disappearance of whatever feelings that arise or take place internally.

“In this manner, I continue meditating while mindfully observing feelings with keen interest and careful attention, without having any desire to avoid nor lean into the experience, nor to change or fight the truth of whatever is taking place.

2b. “I meditate while observing whatever feelings that arise or take place due to external causes; I meditate while observing the disappearance of whatever feelings that arise or take place due to external causes; I meditate while observing both the appearance and disappearance of whatever feelings that arise or take place due to external causes.

“In this manner, I continue meditating while mindfully observing feelings with keen interest and careful attention, without having any desire to avoid nor lean into the experience, nor to change or fight the truth of whatever is taking place.

2c. “Further, I meditate while observing whatever feelings that arise or take place both internally *and* due to external causes; I meditate while observing the disappearance of whatever feelings that arise or take place both internally *and* due to external causes; I meditate while observing both the appearance and disappearance of whatever feelings that arise or take place both internally *and* due to external causes.

“In this manner, I continue meditating while mindfully observing feelings with keen interest careful attention, without having any desire to avoid nor lean into the experience, nor to change or fight the truth of whatever is taking place.

3a. “Similarly, friends, I meditate while observing whatever mental states that arise or take place internally; I meditate while observing the disappearance of whatever mental states that are taking place internally; I meditate while observing both the appearance and disappearance of whatever mental states that occur internally.

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

3b. “I meditate while observing whatever mental states that are arising due to outside causes; I meditate while observing the disappearance of whatever mental states that are arising due to outside causes; I meditate while observing both the appearance and disappearance of whatever mental states that are arising due to outside causes.

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

3c. “I meditate while observing the mental states that arise or take place both internally *and* those arising due to outside causes; I meditate while observing the disappearance of whatever mental states that arise or take place both internally *and* those arising due to outside causes; I meditate while observing both the appearance and disappearance of whatever mental states that arise or take place both internally *and* those arising due to outside causes.

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

4a. “Similarly, friends, I meditate while observing the various phenomena and their relationships that arise or take place internally; I meditate while observing the disappearance of relationships of whatever phenomena that are taking place internally; I meditate while observing both the appearance and disappearance of the relationships of whatever phenomena that arise or take place internally.

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

4b. “I meditate while observing the various phenomena and their relationships that are arising due to outside causes; I meditate while observing the disappearance of the various phenomena and their relationships that are arising due to outside causes; I meditate while observing both the appearance and disappearance of the various phenomena and their relationships that are arising due to outside causes.

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

4c. “Also, I meditate while observing the various phenomena and their relationships that arise or take place both internally *and* those arising due to outside causes; I meditate while observing the disappearance of the various phenomena and their relationships that are taking place both internally *and* those arising due to outside causes; I meditate while observing both the appearance and disappearance of the various phenomena and their relationships that occur internally *and* those arising due to outside causes.

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

“As a result of this training, friends, I attained the Great Direct and Intuitive Knowledge by dedicatedly cultivating these Four Establishments of Mindfulness Practice and doing so with strong earnestness.

“And it is due to dedicating all my time and energy to cultivating these Four Establishments of Mindfulness Practice, and with unprecedented and strong earnestness, that I can now truly understand and see where exactly all the different paths of practice lead to.”

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