

samyutta nikāya 52

Linked Discourses 52

1. rahogatavagga

1. In Private

1. pathamarahogatasutta

1. In Private (1st)

evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ āyasmā anuruddho sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

At one time Venerable Sāriputta was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

atha kho āyasmato anuruddhassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

Then as Anuruddha was in private retreat this thought came to his mind:

“yesaṃ kesañci cattāro satipaṭṭhānā viraddhā, viraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmi.

“Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering.

yesaṃ kesañci cattāro satipaṭṭhānā āraddhā, āraddho tesaṃ ariyo maggo sammā dukkhakkhayagāmi”ti.

Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

atha kho āyasmā mahāmoggallāno āyasmato anuruddhassa cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—āyasmato anuruddhassa sammukhe pāturahosi.

Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha,

atha kho āyasmā mahāmoggallāno āyasmantaṃ anuruddhaṃ etadavoca:

and said to him:

“kittāvatā nu kho, āvuso anuruddha, bhikkhuno cattāro satipaṭṭhānā āraddhā hontī”ti?

“Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”

“idhāvuso, bhikkhu ajjhataṃ kāye samudayadhammānupassī viharati, ajjhataṃ kāye vayadhammānupassī viharati, ajjhataṃ kāye samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

“Reverend, it's when a mendicant meditates observing the body internally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

bahiddhā kāye samudayadhammānupassī viharati, bahiddhā kāye vayadhammānupassī viharati, bahiddhā kāye samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing the body externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

ajjhatabahiddhā kāye samudayadhammānupassī viharati, ajjhatabahiddhā kāye vayadhammānupassī viharati, ajjhatabahiddhā kāye samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing the body internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

so sace ākaṅkhati: ‘appaṭikūle paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati;

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

sace ākaṅkhati: ‘paṭikūle appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati;

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do.

sace ākaṅkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati;

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati;

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

sace ākaṅkhati: ‘appaṭikūlaṇca paṭikūlaṇca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

ajjhataṃ vedanāsu samudayadhammānupassī viharati, ajjhataṃ vedanāsu vayadhammānupassī viharati, ajjhataṃ vedanāsu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing feelings internally ...

bahiddhā vedanāsu samudayadhammānupassī viharati, bahiddhā vedanāsu vayadhammānupassī viharati, bahiddhā vedanāsu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

externally ...

ajjhatabhiddhā vedanāsu samudayadhammānupassī viharati, ajjhatabhiddhā vedanāsu vayadhammānupassī viharati, ajjhatabhiddhā vedanāsu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish ...

so sace ākaṅkhati: ‘appaṭikūle paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati;

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sace ākaṅkhati: ‘paṭikūle appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati;

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sace ākaṅkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha viharati;

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sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaṇṇī vihareyyan’ti, appaṭikūlasaṇṇī tattha viharati;

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sace ākaṅkhati: ‘appaṭikūlaṇca paṭikūlaṇca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

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ajjhataṃ citte ... pe ...

They meditate observing the mind internally ...

bahiddhā citte ... pe ...

externally ...

ajjhatabhiddhā citte samudayadhammānupassī viharati ... ajjhatabhiddhā citte
vayadhammānupassī viharati ... ajjhatabhiddhā citte
samudayavayadhammānupassī viharati ātāpī ... pe ... abhijjhādomanassam.
*internally and externally as liable to originate, as liable to vanish, and as liable to originate
and vanish ...*

so sace ākaṅkhati: ‘appaṭikūle paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha
viharati ... pe ...

upekkhako tattha viharati sato sampajāno.

ajjhataṃ dhammesu ... pe ...
They meditate observing principles internally ...

bahiddhā dhammesu ... pe ...
externally ...

ajjhatabhiddhā dhammesu samudayadhammānupassī viharati ... ajjhatabhiddhā
dhammesu vayadhammānupassī viharati ... ajjhatabhiddhā dhammesu
samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassam.
*internally and externally as liable to originate, as liable to vanish, and as liable to originate
and vanish ...*

so sace ākaṅkhati: ‘appaṭikūle paṭikūlasaṇṇī vihareyyan’ti, paṭikūlasaṇṇī tattha
viharati ... pe ...
*If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.
...*

upekkhako tattha viharati sato sampajāno.
*If they wish: ‘May I meditate staying equanimous, mindful and aware, ignoring both the
repulsive and the unrepulsive,’ that’s what they do.*

ettāvatā kho, āvuso, bhikkhuno cattāro satipaṭṭhānā āraddhā hontī’ti.
*That’s how to define the undertaking of the four kinds of mindfulness meditation by a
mendicant.”*

paṭhamam.

samyutta nikāya 52
Linked Discourses 52

1. rahogatavagga
1. In Private

2. dutiyarahogatasutta
2. In Private (2nd)

sāvatthinidānam.
At Sāvatthī.

atha kho āyasmato anuruddhassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko
udapādi:
Then as Anuruddha was in private retreat this thought came to his mind:

“yesaṃ kesaṇci cattāro satipaṭṭhānā viraddhā, viraddho tesaṃ ariyo maggo sammā
dukkhakkhayagāmī;
*“Whoever has missed out on these four kinds of mindfulness meditation has missed out on the
noble path to the complete ending of suffering.*

yesaṃ kesaṇci cattāro satipaṭṭhānā āraddhā, āraddho tesaṃ ariyo maggo sammā
dukkhakkhayagāmī’ti.
*Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble
path to the complete ending of suffering.”*

atha kho āyasmā mahāmoggallāno āyasmato anuruddhassa cetasā
cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ
pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—āyasmato anuruddhassa
sammukhe pāturaḥosi. atha kho āyasmā mahāmoggallāno āyasmantaṃ anuruddhaṃ
etadavoca:

*Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as
a strong person would extend or contract their arm, he reappeared in front of Anuruddha and
said to him:*

“kittāvatā nu kho, āvuso anuruddha, bhikkhuno cattāro satipaṭṭhānā āradhā
honti”ti?

*“Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness
meditation by a mendicant?”*

“idhāvuso, bhikkhu ajjhattaṃ kāye kāyānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhiññādomanassaṃ.

*“Reverend, it’s when a mendicant meditates by observing an aspect of the body
internally—keen, aware, and mindful, rid of desire and aversion for the world.*

bahiddhā kāye kāyānupassī viharati ... pe ...

They meditate observing an aspect of the body externally ...

ajjhatabhiddhā kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke
abhiññādomanassaṃ.

internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

ajjhattaṃ vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke
abhiññādomanassaṃ.

They meditate observing an aspect of feelings internally ...

bahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke
abhiññādomanassaṃ.

externally ...

ajjhatabhiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya
loke abhiññādomanassaṃ.

internally and externally ...

ajjhattaṃ citte ... pe ...

They meditate observing an aspect of the mind internally ...

bahiddhā citte ... pe ...

externally ...

ajjhatabhiddhā citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke
abhiññādomanassaṃ.

internally and externally ...

ajjhattaṃ dhammesu ... pe ...

They meditate observing an aspect of principles internally ...

bahiddhā dhammesu ... pe ...

externally ...

ajjhatabhiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhiññādomanassaṃ.

internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

ettāvatā kho, āvuso, bhikkhuno cattāro satipaṭṭhānā āradhā honti”ti.

*That’s how to define the undertaking of the four kinds of mindfulness meditation by a
mendicant.”*

duṭṭiyaṃ.

samyutta nikāya 52

Linked Discourses 52

1. rahogatavagga

1. In Private

3. sutanusutta

3. On the Bank of the Sutanu

ekaṃ samayaṃ āyasmā anuruddho sāvattthiyaṃ viharati sutanutiṛe.

At one time Venerable Anuruddha was staying near Sāvattthī on the bank of the Sutanu.

atha kho sambahulā bhikkhū yenāyasmā anuruddho tenupasaṅkamimṣu;
upasaṅkamitvā āyasmataṃ anuruddhena saddhiṃ sammodiṃsu.

Then several mendicants went up to Venerable Anuruddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimṣu. ekamantaṃ
nisinnā kho te bhikkhū āyasmantaṃ anuruddhaṃ etadavocuṃ:

When the greetings and polite conversation were over, they sat down to one side, and said to him:

“katamesaṃ āyasmā anuruddho dhammānaṃ bhāvitattā bahulīkatattā
mahābhiññataṃ patto”ti?

“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”

“catunnaṃ khvāhaṃ, āvuso, satipaṭṭhānānaṃ bhāvitattā bahulīkatattā
mahābhiññataṃ patto.

“Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

katamesaṃ catunnaṃ?

What four?

idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke
abhiññādomanassaṃ;

I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ... pe ...

I meditate observing an aspect of feelings ...

citte ... pe ...

mind ...

dhamesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke
abhiññādomanassaṃ—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesaṃ khvāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā
mahābhiññataṃ patto.

I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

imesaṃ panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā
hīnaṃ dhammaṃ hīnato abbhaññāsim, majjhimaṃ dhammaṃ majjhimato
abbhaññāsim, paṇītaṃ dhammaṃ paṇītato abbhaññāsim”ti.

And it was by developing and cultivating these four kinds of mindfulness meditation that I directly knew the lower realm as lower, the middle realm as middle, and the higher realm as higher.”

tatiyaṃ.

samyutta nikāya 52

Linked Discourses 52

1. rahogatavagga

1. In Private

4. paṭhamakaṇḍakīsutta

4. At Thorny Wood (1st)

ekam samayaṃ āyasmā ca anuruddho āyasmā ca sāriputto āyasmā ca mahāmoggallāno sākete viharanti kaṇḍakīvane.

At one time the venerables Anuruddha, Sāriputta, and Mahāmoggallāna were staying near Sāketa, in the Thorny Wood.

atha kho āyasmā ca sāriputto āyasmā ca mahāmoggallāno sāyanhasamayaṃ paṭisallānā vuṭṭhitā yenāyasmā anuruddho tenupasaṅkamim̐su; upasaṅkamitvā āyasmatā anuruddhena saddhiṃ sammodim̐su.

Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ anuruddhaṃ etadavoca:

When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha:

“sekhenāvuso anuruddha, bhikkhunā katame dhammā upasampajja vihātabbā”ti?

“Reverend Anuruddha, what things should a trainee mendicant enter and remain in?”

“sekhenāvuso sāriputta, bhikkhunā cattāro satipaṭṭhānā upasampajja vihātabbā.

“Reverend Sāriputta, a trainee mendicant should enter and remain in the four kinds of mindfulness meditation.

katame cattāro?

What four?

idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ... pe ...

They meditate observing an aspect of feelings ...

citte ... pe ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassam—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

sekhenāvuso sāriputta, bhikkhunā ime cattāro satipaṭṭhānā upasampajja vihātabbā”ti.

A trainee mendicant should enter and remain in these four kinds of mindfulness meditation.”

catuttham.

samyutta nikāya 52

Linked Discourses 52

1. rahogatavagga

1. In Private

5. dutiyakaṇḍakīsutta

5. At Thorny Wood (2nd)

sāketanidānam.

At Sāketa.

ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ anuruddhaṃ etadavoca:

Sāriputta said to Anuruddha:

“asekhenāvuso anuruddha, bhikkhunā katame dhammā upasampajja vihātabbā”ti?

“Reverend Anuruddha, what things should a mendicant who is an adept enter and remain in?”

“asekhenāvuso sārīputta, bhikkhunā cattāro satipaṭṭhānā upasampajja vihātabbā.
“Reverend Sārīputta, a mendicant who is an adept should enter and remain in the four kinds of mindfulness meditation.

katame cattāro?
What four?

idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ... pe ...
They meditate observing an aspect of feelings ...

citte ... pe ...
mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam—
principles—keen, aware, and mindful, rid of desire and aversion for the world.

asekhenāvuso sārīputta, bhikkhunā ime cattāro satipaṭṭhānā upasampajja vihātabbā”ti.
A mendicant who is an adept should enter and remain in these four kinds of mindfulness meditation.”

pañcamam.

saṃyutta nikāya 52
Linked Discourses 52

1. rahogatavagga
1. In Private

6. tatiyaṇḍakīsutta
6. At Thorny Wood (3rd)

sāketanidānam.
At Sāketa.

ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ anuruddhaṃ etadavoca:
Sārīputta said to Anuruddha:

“katamesaṃ āyasmā anuruddho dhammānaṃ bhāvitattā bahulīkatattā mahābhīṇṇataṃ patto”ti?
“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”

“catunnaṃ khvāhaṃ, āvuso, satipaṭṭhānaṃ bhāvitattā bahulīkatattā mahābhīṇṇataṃ patto.
“Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

katamesaṃ catunnaṃ?
What four?

idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam;
I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu ... pe ...
I meditate observing an aspect of feelings ...

citte ... pe ...
mind ...

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesaṃ khvāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā mahābhīṇātaṃ patto.

I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

imesaṇa panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā sahaṃsaṃ lokaṃ abhijānāmi”ti.

And it's because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy.”

chaṭṭhaṃ.

samyutta nikāya 52

Linked Discourses 52

1. rahogatavagga

1. In Private

7. taṇhākkhayasutta

7. The Ending of Craving

sāvatthinidānaṃ.

At Sāvatthī.

tatra kho āyasmā anuruddho bhikkhū āmantesi:

There Venerable Anuruddha addressed the mendicants:

“āvuso bhikkhavo”ti.

“Reverends, mendicants!”

“āvuso”ti kho te bhikkhū āyasmato anuruddhassa paccassosum.

“Reverend,” they replied.

āyasmā anuruddho etadavoca:

Anuruddha said this:

“cattārome, āvuso, satipaṭṭhānā bhāvitā bahulīkatā taṇhākkhayāya samvattanti.

“Reverends, when these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving.

katame cattāro?

What four?

idhāvuso, bhikkhu kāye kāyānupassī viharati ... pe ...

It's when a mendicant meditates by observing an aspect of the body ...

vedanāsu ... pe ...

feelings ...

citte ... pe ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

ime kho, āvuso, cattāro satipaṭṭhānā bhāvitā bahulīkatā taṇhākkhayāya samvattanti”ti.

When these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving.”

sattamaṃ.

saṃyutta nikāya 52

Linked Discourses 52

1. rahogatavagga

1. In Private

8. salaḷāgārasutta

8. The Frankincense-Tree Hut

ekaṃ samayaṃ āyasmā anuruddho sāvatthiyaṃ viharati salaḷāgāre.

At one time Venerable Anuruddha was staying near Sāvattthī in the frankincense-tree hut.

tatra kho āyasmā anuruddho bhikkhū āmantesi ... pe ... etadavoca:

There Venerable Anuruddha addressed the mendicants:

“seyyathāpi, āvuso, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā.

“Reverends, suppose that, although the Ganges river slants, slopes, and inclines to the east,

atha mahājanakāyo āgaccheyya kudālapitaṃ ādāya:

a large crowd were to come along with a spade and basket, saying:

‘mayam imaṃ gaṅgānadiṃ pacchāninnaṃ karissāma pacchāpoṇaṃ pacchāpabbhāraṇ’ti.

‘We’ll make this Ganges river slant, slope, and incline to the west!’

taṃ kiṃ maññāthāvuso, api nu so mahājanakāyo gaṅgānadiṃ pacchāninnaṃ kareyya pacchāpoṇaṃ pacchāpabbhāraṇ’ti?

What do you think, reverends? Would they succeed?’

“no hetam, āvuso”.

“No, reverend.

“taṃ kissa hetu”?

Why is that?

“gaṅgā, āvuso, nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā.

The Ganges river slants, slopes, and inclines to the east.

sā na sukarā pacchāninnaṃ kātuṃ pacchāpoṇaṃ pacchāpabbhāraṇ.

It’s not easy to make it slant, slope, and incline to the west.

yāvadeva ca pana so mahājanakāyo kilamathassa vighātassa bhāgī assā”ti.

That large crowd will eventually get weary and frustrated.”

“evameva kho, āvuso, bhikkhuṃ cattāro satipatthāne bhāventam cattāro satipatthāne bahulīkarontaṃ rājāno vā rājamahāmatṭā vā mittā vā amaccā vā ñātī vā sālohitā vā bhogehi abhihaṭṭhaṃ pavāreyyūṃ:

“In the same way, while a mendicant develops and cultivates the four kinds of mindfulness meditation, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying:

‘ehambho purisa, kiṃ te ime kāsāvā anudahanti?

‘Please, mister, why let these ocher robes torment you?

kiṃ muṇḍo kapālamanañcarasi?

Why follow the practice of shaving your head and carrying an alms bowl?

ehi hīnāyāvattitvā bhoge ca bhuñjassu puññāni ca karohī”ti.

Come, return to a lesser life, enjoy wealth, and make merit!’

so vata, āvuso, bhikkhu cattāro satipatthāne bhāvento cattāro satipatthāne bahulīkaronto sikkhaṃ paccakkhāya hīnāyāvattissatīti—netam thānaṃ vijjati.

It’s simply impossible for a mendicant who is developing and cultivating the four kinds of mindfulness meditation to reject the training and return to a lesser life.

taṃ kissa hetu?

Why is that?

yañhi taṃ, āvuso, cittaṃ dīgharattaṃ vivekaninnaṃ vivekaṇaṃ vivekapabbhāraṃ taṃ vata hīnāyāvattissatīti—netam thānaṃ vijjati.

Because for a long time that mendicant's mind has slanted, sloped, and inclined to seclusion. So it's impossible for them to return to a lesser life.

kathañcāvuso, bhikkhu cattāro satipaṭṭhāne bhāveti, cattāro satipaṭṭhāne bahulīkarotīti?

And how does a mendicant develop the four kinds of mindfulness meditation?

idhāvuso, bhikkhu kāye kāyānupassī viharati ... pe ...

It's when a mendicant meditates by observing an aspect of the body ...

vedanāsu ... pe ...

feelings ...

citte ... pe ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

evaṃ kho, āvuso, bhikkhu cattāro satipaṭṭhāne bhāveti, cattāro satipaṭṭhāne bahulīkarotīti.

That's how a mendicant develops and cultivates the four kinds of mindfulness meditation."

aṭṭhamam.

samyutta nikāya 52

Linked Discourses 52

1. rahogatavagga

1. In Private

9. ambapālivanasutta

9. In Ambapālī's Wood

ekaṃ samayaṃ āyasmā ca anuruddho āyasmā ca sārīputto vesāliyaṃ viharanti ambapālīvane.

At one time the venerables Anuruddha and Sārīputta were staying near Vesālī, in Ambapālī's Wood.

atha kho āyasmā sārīputto sāyanhasamayaṃ paṭisallānā vuṭṭhito ... pe ...

ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ anuruddhaṃ etadavoca:

Then in the late afternoon, Sārīputta came out of retreat, went to Anuruddha, and said to him:

“vip̐pasannāni kho te, āvuso anuruddha, indriyāni, parisuddho mukhavaṇṇo pariyodāto.

“Reverend Anuruddha, your faculties are so very clear, and your complexion is pure and bright.

katamenāyasmā anuruddho vihārena etarahi bahulaṃ viharatīti”ti?

What kind of meditation are you usually practicing these days?”

“catūsu khvāhaṃ, āvuso, satipaṭṭhānesu suppatitthitacitto etarahi bahulaṃ viharāmi.

“These days, reverend, I usually meditate with my mind firmly established in the four kinds of mindfulness meditation.

katamesu catūsu?

What four?

idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

I meditate observing an aspect of the body ...

vedanāsu ... pe ...

feelings ...

citte ... pe ...
mind ...

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassam—
principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesu khvāhaṃ, āvuso, catūsu satipaṭṭhānesu suppatitṭhitacitto etarahi bahulaṃ
viharāmi.
*These days I usually meditate with my mind firmly established in these four kinds of
mindfulness meditation.*

yo so, āvuso, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro
anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, so imesu
catūsu satipaṭṭhānesu suppatitṭhitacitto bahulaṃ viharatī”ti.

*A mendicant who is perfected—with defilements ended, who has completed the spiritual
journey, done what had to be done, laid down the burden, achieved their own true goal, utterly
ended the fetters of rebirth, and is rightly freed through enlightenment—usually meditates with
their mind firmly established in these four kinds of mindfulness meditation.”*

“lābhā vata no, āvuso, suladdhaṃ vata no, āvuso.
“We’re so fortunate, reverend, so very fortunate,

ye mayaṃ āyasmato anuruddhassa sammukhāva assumha āsabhiṃ vācaṃ
bhāsamānassā”ti.
to have heard such a dramatic statement in the presence of Venerable Anuruddha.”

navamaṃ.

samyutta nikāya 52
Linked Discourses 52

1. rahogataavagga
1. In Private

10. bālhagilānasutta
10. Gravely Ill

ekaṃ samayaṃ āyasmā anuruddho sāvatthiyaṃ viharati andhavanasmim ābādhiko
dukkhito bālhagilāno.
*At one time Venerable Anuruddha was staying near Sāvattṭhi in the Dark Forest. And he was
sick, suffering, gravely ill.*

atha kho sambahulā bhikkhū yenāyasmā anuruddho tenupasaṅkamimsu;
upasaṅkamitvā āyasmantaṃ anuruddhaṃ etadavocaṃ:
Then several mendicants went up to Venerable Anuruddha, and said to him:

“katamenāyasmato anuruddhassa viharena viharato uppannā sārīrikā dukkhā vedanā
cittaṃ na pariyādāya tiṭṭhantī”ti?
*“What meditation does Venerable Anuruddha practice so that physical pain doesn’t occupy his
mind?”*

“catūsu kho me, āvuso, satipaṭṭhānesu suppatitṭhitacittassa viharato uppannā
sārīrikā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhanti.
*“Reverends, I meditate with my mind firmly established in the four kinds of mindfulness
meditation so that physical pain doesn’t occupy my mind.*

katamesu catūsu?
What four?

idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ... pe ...
I meditate observing an aspect of the body ...

vedanāsu ... pe ...
feelings ...

citte ... pe ...
mind ...

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke
abhiññhādomanassam—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesu kho me, āvuso, catūsu satipaṭṭhānesu suppatitthitacittassa viharato uppannā
sārīrikā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhanī”ti.

*I meditate with my mind firmly established in these four kinds of mindfulness meditation so that
physical pain doesn’t occupy my mind.”*

dasamaṃ.

rahogatavaggo paṭhamo.

rahogatena dve vuttā,

sutanu kaṇḍakī tayo;

taṇhākkhayasalaḷāgāraṃ,

ambapāli ca gilānanti.

saṃyutta nikāya 52

Linked Discourses 52

2. dutiyavagga

2. A Thousand

11. kappasahassasutta

11. A Thousand Eons

ekaṃ samayaṃ āyasmā anuruddho sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa
ārāme.

*At one time Venerable Anuruddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s
monastery.*

atha kho sambahulā bhikkhū yenāyasmā anuruddho tenupasaṅkamimṣu;
upasaṅkamitvā āyasmatā anuruddhena saddhiṃ ... pe ... ekamantaṃ nisinnā kho te
bhikkhū āyasmantaṃ anuruddhaṃ etadavocuṃ:

*Then several mendicants went up to Venerable Anuruddha, exchanged greetings with him ...
and said:*

“katamesaṃ āyasmā anuruddho dhammānaṃ bhāvitattā bahulīkatattā
mahābhīṇīnataṃ patto”ti?

*“What things has Venerable Anuruddha developed and cultivated to attain great direct
knowledge?”*

“catunnaṃ khvāhaṃ, āvuso, satipaṭṭhānānaṃ bhāvitattā bahulīkatattā
mahābhīṇīnataṃ patto.

*“Reverends, I attained great direct knowledge by developing and cultivating the four kinds of
mindfulness meditation.*

katamesaṃ catunnaṃ?

What four?

idhāhaṃ, āvuso, kāye kāyānupassī viharāmi ... pe ...

I meditate observing an aspect of the body ...

vedanāsu ... pe ...

feelings ...

citte ... pe ...

mind ...

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesaṃ khvāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā mahābhīṇataṃ patto.

I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

imesaṃ panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā kappasahassaṃ anussarāmi”ti.

And it's because of developing and cultivating these four kinds of mindfulness meditation that I recollect a thousand eons.”

paṭhamam.

samyutta nikāya 52

Linked Discourses 52

2. dutiyavagga

2. A Thousand

12. iddhividhasutta

12. Psychic Powers

“imesaṃ panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā aneka vihitam iddhividham paccanubhomi—ekopi hutvā bahudhā homi ... pe ... yāva brahmalokāpi kāyena vasaṃ vattemi”ti.

“... And it's because of developing and cultivating these four kinds of mindfulness meditation that I wield the many kinds of psychic power: multiplying myself and becoming one again ... controlling the body as far as the Brahmā realm.”

dutiyam.

samyutta nikāya 52

Linked Discourses 52

2. dutiyavagga

2. A Thousand

13. dibbasotasutta

13. Clairaudience

“imesaṃ panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā dibbāya sotadhātuyā visuddhāya atikkantamānusi kāya ubho sadde suṇāmi dibbe ca mānuse ca ye dūre santike cā”ti.

“... And it's because of developing and cultivating these four kinds of mindfulness meditation that, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and divine, whether near or far.”

tatiyam.

samyutta nikāya 52

Linked Discourses 52

2. dutiyavagga

2. A Thousand

14. cetopariyasutta

14. Comprehending the Mind

“imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulikatattā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāmi—sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāmi ... pe ... avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānāmi”ti.

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I understand the minds of other beings and individuals, having comprehended them with my mind. I understand mind with greed as ‘mind with greed’ ... I understand unfreed mind as ‘unfreed mind’.”

catutthaṃ.

saṃyutta nikāya 52

Linked Discourses 52

2. dutiyavagga

2. A Thousand

15. thānasutta

15. Possible

“imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulikatattā thānañca thānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāmi”ti.

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the possible as possible and the impossible as impossible.”

pañcamaṃ.

saṃyutta nikāya 52

Linked Discourses 52

2. dutiyavagga

2. A Thousand

16. kammamādānasutta

16. The Results of Deeds Undertaken

“imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulikatattā aṭṭhānāgatapaccuppannānaṃ kammamādānānaṃ thānaso hetuso vipākaṃ yathābhūtaṃ pajānāmi”ti.

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the result of deeds undertaken in the past, future, and present in terms of causes and reasons.”

chaṭṭhaṃ.

saṃyutta nikāya 52

Linked Discourses 52

2. dutiyavagga

2. A Thousand

17. sabbatthagāminisutta

17. Where All Paths of Practice Lead

“imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulikatattā sabbatthagāminippaṭipadaṃ yathābhūtaṃ pajānāmi”ti.

“... And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand where all paths of practice lead.”

sattamaṃ.

saṃyutta nikāya 52

Linked Discourses 52

2. dutiyavagga

2. A Thousand

18. nānādhātusutta

18. Diverse Elements

“imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāmi”ti.

“... And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the world with its many and diverse elements.”

aṭṭhamam.

saṃyutta nikāya 52

Linked Discourses 52

2. dutiyavagga

2. A Thousand

19. nānādhimuttisutta

19. Diverse Beliefs

“imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāmi”ti.

“... And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the diverse beliefs of sentient beings.”

navamam.

saṃyutta nikāya 52

Linked Discourses 52

2. dutiyavagga

2. A Thousand

20. indriyaparopariyattasutta

20. Comprehending the Faculties of Others

“imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāmi”ti.

“... And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the faculties of other sentient beings and other individuals after comprehending them with my mind.”

dasamam.

saṃyutta nikāya 52

Linked Discourses 52

2. dutiyavagga

2. A Thousand

21. jhānādisutta

21. Absorptions, Etc.

“imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā jhānavimokkhasamādhisamāpattinaṃ saṃkilēsaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāmi”ti.

“... And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments.”

ekādasamam.

saṃyutta nikāya 52

Linked Discourses 52

2. dutiyavagga
2. The Second Chapter

22. pubbenivāsasutta
22. Past Lives

“imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā
anekavihiṭaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo
... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi”ti.
“... And it's because of developing and cultivating these four kinds of mindfulness meditation
that I recollect my many kinds of past lives, with features and details.”

dvādasamaṃ.

saṃyutta nikāya 52
Linked Discourses 52

2. dutiyavagga
2. A Thousand

23. dibbacakkhusutta
23. Clairvoyance

“imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā
dibbena cakkhunā visuddhena atikkantamānūsakena satte passāmi cavamāne
upapajjamāne ... pe ... iti dibbena cakkhunā visuddhena atikkantamānūsakena
yathākammūpage satte pajānāmi”ti.
“... And it's because of developing and cultivating these four kinds of mindfulness meditation
that, with clairvoyance that is purified and superhuman, I understand how sentient beings are
reborn according to their deeds.”

terasamaṃ.

saṃyutta nikāya 52
Linked Discourses 52

2. dutiyavagga
2. A Thousand

24. āsavakkhayasutta
24. The Ending of Defilements

“imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā
āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ
abhiññā sacchikatvā upasampajja viharāmi”ti.
“... And it's because of developing and cultivating these four kinds of mindfulness meditation
that I realized the undefiled freedom of heart and freedom by wisdom in this very life. And I
live having realized it with my own insight due to the ending of defilements.”

cuddasamaṃ.

dutiyo vaggo.

mahābhinnāṃ iddhi dibbaṃ,

cetopariyaṃ ṭhānaṃ kammaṃ;

sabbatthadhātudhimutti,

indriyaṃ jhānaṃ tisso vijjāti.

anuruddhasamyuttaṃ aṭṭhamam.

The Linked Discourses with Anuruddha are the eighth section.