

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

5. The Great Book (5. Mahāvaggo)

8. Connected Discourses with Anuruddha
(8. Anuruddhasaṃyuttaṃ)

[SN 52.1-24, PTS 5.294-5.306]



PaliVerse

3. The Collection of the Connected Discourses

5. The Great Book

8. Connected Discourses with Anuruddha

1. The Chapter on Being Alone

1. The First Discourse on Being Alone

899. Thus have I heard - On one occasion the Venerable Anuruddha was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then, when the Venerable Anuruddha had gone to a private place and was in seclusion, this reflection arose in his mind: "For whomsoever the four establishments of mindfulness have been missed, missed for them is the noble path rightly leading to the destruction of suffering. For whomsoever the four establishments of mindfulness have been undertaken, undertaken for them is the noble path rightly leading to the destruction of suffering."

Then the Venerable Mahāmoggallāna, having known with his mind the reflection in the mind of the Venerable Anuruddha - just as a strong man might extend his bent arm or bend his extended arm, even so - appeared before the Venerable Anuruddha. Then the Venerable Mahāmoggallāna said this to the Venerable Anuruddha - "In what respect, friend Anuruddha, are the four establishments of mindfulness undertaken by a monk?"

"Here, friend, a monk dwells internally observing the nature of arising in the body, dwells internally observing the nature of falling in the body, dwells internally observing the nature of arising and falling in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells externally observing the nature of arising in the body, dwells externally observing the nature of falling in the body, dwells externally observing the nature of arising and falling in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells internally and externally observing the nature of arising in the body, dwells internally and externally observing the nature of falling in the body, dwells internally and externally observing the nature of arising and falling in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"If he wishes - 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive; if he wishes - 'May I dwell perceiving the non-repulsive in the repulsive', he dwells there perceiving the non-repulsive; if he wishes - 'May I dwell perceiving the repulsive in both the non-repulsive and the repulsive', he dwells there perceiving the repulsive; if he wishes - 'May I dwell perceiving the non-repulsive in both the repulsive and the non-repulsive', he dwells there perceiving the non-repulsive; if he wishes - 'May I, having avoided both the non-repulsive and the repulsive, dwell equanimous, mindful and fully aware', he dwells there equanimous, mindful and fully aware.

"He dwells internally observing the nature of arising in feelings, dwells internally observing the nature of falling in feelings, dwells internally observing the nature of arising and falling in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells externally observing the nature of arising in feelings, dwells externally observing the nature of falling in feelings, dwells externally observing the nature of arising and falling in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells internally and externally observing the nature of arising in feelings, dwells internally and externally observing the nature of falling in feelings, dwells internally and externally observing the nature of arising and falling in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"If he wishes - 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive; if he wishes - 'May I dwell perceiving the non-repulsive in the repulsive', he dwells there perceiving the non-repulsive; if he wishes - 'May I dwell perceiving the repulsive in both the non-repulsive and the repulsive', he dwells there perceiving the repulsive; if he wishes - 'May I dwell perceiving the non-repulsive in both the repulsive and the non-repulsive', he dwells there perceiving the non-repulsive; if he wishes - 'May I, having avoided both the non-repulsive and the repulsive, dwell equanimous, mindful and fully aware', he dwells there equanimous, mindful and fully aware.

Internally in mind, etc. externally in mind, etc. he dwells observing the nature of arising internally and externally in mind... he dwells observing the nature of falling internally and externally in mind... he dwells observing the nature of arising and falling internally and externally in mind, ardent, etc. covetousness and displeasure.

"If he wishes - 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive, etc. he dwells there equanimous, mindful and fully aware.

Internally in mental phenomena, etc. externally in mental phenomena, etc. he dwells observing the nature of arising internally and externally in mental phenomena... he dwells observing the nature of falling internally and externally in mental phenomena... he dwells observing the nature of arising and falling internally and externally in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"If he wishes - 'May I dwell perceiving the repulsive in the non-repulsive', he dwells there perceiving the repulsive, etc. he dwells there equanimous, mindful and fully aware. To this extent, friend, a monk's four establishments of mindfulness have been undertaken. The first.

2. The Second Discourse on Being Alone

900. At Sāvattṭhī. Then, when the Venerable Anuruddha had gone to a private place and was in seclusion, this reflection arose in his mind: "For whomsoever the four establishments of mindfulness have been missed, missed for them is the noble path

rightly leading to the destruction of suffering; for whomsoever the four establishments of mindfulness have been undertaken, undertaken for them is the noble path rightly leading to the destruction of suffering."

Then the Venerable Mahāmoggallāna, having known with his mind the reflection in the mind of the Venerable Anuruddha - just as a strong man might extend his bent arm or bend his extended arm, even so - appeared before the Venerable Anuruddha.

Then the Venerable Mahāmoggallāna said this to the Venerable Anuruddha - "In what respect, friend Anuruddha, are the four establishments of mindfulness undertaken by a monk?"

"Here, friend, a monk dwells internally observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells externally observing the body in the body, etc. He dwells internally and externally observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"He dwells internally observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells externally observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He dwells internally and externally observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

Internally in mind, etc. externally in mind, etc. He dwells internally and externally observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

Internally in mental phenomena, etc. externally in mental phenomena, etc. He dwells internally and externally observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. To this extent, friend, a monk's four establishments of mindfulness have been undertaken. The second.

3. The Discourse on Sutanu

901. On one occasion the Venerable Anuruddha was dwelling at Sāvattthī on the bank of the Sutanu. Then several monks approached the Venerable Anuruddha; having approached, they exchanged friendly greetings with the Venerable Anuruddha. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those monks said this to the Venerable Anuruddha - "Because of having developed and cultivated which qualities has the Venerable Anuruddha attained great direct knowledge?"

"Because of having developed and cultivated the four establishments of mindfulness, friends, I have attained great direct knowledge. Which four? Here I, friend, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - because of having developed and cultivated these four establishments of mindfulness, friends,

I have attained great direct knowledge. And moreover, friends, because of having developed and cultivated these four establishments of mindfulness, I directly knew the inferior state as inferior, I directly knew the middling state as middling, I directly knew the superior state as superior." The third.

4. The First Discourse at Kaṇḍakī

902. On one occasion the Venerable Anuruddha and the Venerable Sāriputta and the Venerable Mahāmoggallāna were dwelling at Sāketa in the Kaṇḍakī Grove. Then the Venerable Sāriputta and the Venerable Mahāmoggallāna, in the evening, having emerged from seclusion, approached the Venerable Anuruddha; having approached, they exchanged friendly greetings with the Venerable Anuruddha. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, the Venerable Sāriputta said this to the Venerable Anuruddha - "Friend Anuruddha, what mental states should be attained and dwelt in by a trainee monk?"

"Friend Sāriputta, the four establishments of mindfulness should be attained and dwelt in by a trainee monk. Which four? Here, friend, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - Friend Sāriputta, these four establishments of mindfulness should be attained and dwelt in by a trainee monk." The fourth.

5. The Second Discourse at Kaṇḍakī

903. The origin at Sāketa. Seated to one side, the Venerable Sāriputta said this to the Venerable Anuruddha - "Friend Anuruddha, what mental states should be attained and dwelt in by a monk who is one beyond training?" "Friend Sāriputta, the four establishments of mindfulness should be attained and dwelt in by a monk who is one beyond training. Which four? Here, friend, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - Friend Sāriputta, these four establishments of mindfulness should be attained and dwelt in by a monk who is one beyond training." The fifth.

6. The Third Discourse at Kaṇḍakī

904. The origin at Sāketa. Seated to one side, the Venerable Sāriputta said this to the Venerable Anuruddha - "Because of having developed and cultivated which qualities has the Venerable Anuruddha attained great direct knowledge?" "Because of having developed and cultivated the four establishments of mindfulness, friends, I have attained great direct knowledge. Which four? Here I, friend, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - because of having developed and cultivated these four establishments of mindfulness, friends, I have

attained great direct knowledge. And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I directly know a thousandfold world." The sixth.

7. The Discourse on the Elimination of Craving

905. At Sāvattthī. There the Venerable Anuruddha addressed the monks - "Friends, monks." "Friend," those monks assented to the Venerable Anuruddha. The Venerable Anuruddha said this -

"These four establishments of mindfulness, friends, when developed and cultivated, lead to the elimination of craving. Which four? Here, friends, a monk dwells observing the body in the body... etc. in feelings... etc. In mind... etc. he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - these, friends, are the four establishments of mindfulness which, when developed and cultivated, lead to the elimination of craving." The seventh.

8. The Discourse at the Salaḷa Tree House

906. On one occasion the Venerable Anuruddha was dwelling at Sāvattthī in the Salaḷa Tree House. There the Venerable Anuruddha addressed the monks... etc. said this - "Just as, friends, the river Ganges slants towards the east, slopes towards the east, inclines towards the east. Then a great multitude of people might come, having taken spades and baskets - 'We shall make this river Ganges slant towards the west, slope towards the west, incline towards the west.' What do you think, friends, would that great multitude of people make the river Ganges slant towards the west, slope towards the west, incline towards the west?" "No indeed, friend." "What is the reason for this?" "The river Ganges, friend, slants towards the east, slopes towards the east, inclines towards the east. It is not easy to make it slant towards the west, slope towards the west, incline towards the west. That great multitude of people would only become partakers of weariness and vexation."

"Just so, friends, a monk developing the four establishments of mindfulness, cultivating the four establishments of mindfulness - kings or royal ministers or friends or colleagues or relatives or blood-relations might invite him, bringing wealth - 'Come, good man, why do these orange robes burn you? Why do you wander about shaven-headed with a bowl? Come, having returned to the lower life, enjoy wealth and make merit.'

"That indeed, friends, that monk developing the four establishments of mindfulness, cultivating the four establishments of mindfulness, having rejected the training, will return to the lower life - this is impossible. What is the reason for this? For that mind, friends, which for a long time has slanted towards seclusion, sloped towards seclusion, inclined towards seclusion, that it will return to the lower life - this is impossible. And how, friends, does a monk develop the four establishments of mindfulness, cultivate the four establishments of mindfulness? Here, friends, a monk dwells observing the body in the body... etc. in feelings... etc. In mind... etc. He dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful,

having removed covetousness and displeasure regarding the world. Thus, friends, a monk develops the four establishments of mindfulness, cultivates the four establishments of mindfulness." The eighth.

9. The Discourse at Ambapālī's Grove

907. On one occasion the Venerable Anuruddha and the Venerable Sāriputta were dwelling at Vesālī in Ambapālī's grove. Then the Venerable Sāriputta, in the evening, having emerged from seclusion, etc. Seated to one side, the Venerable Sāriputta said this to the Venerable Anuruddha -

"Your faculties are indeed very clear, friend Anuruddha, your complexion is pure and bright. With which abiding does the Venerable Anuruddha now frequently dwell?" "I, friend, dwell now frequently with mind well established in the four establishments of mindfulness. In which four? Here I, friend, dwell observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - I, friend, dwell now frequently with mind well established in these four establishments of mindfulness. Friends, a monk who is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what was to be done, one who has laid down the burden, one who has attained his own welfare, one who has completely destroyed the fetter of becoming, one completely liberated through final knowledge, he dwells frequently with mind well established in these four establishments of mindfulness."

"It is a gain for us indeed, friend, it is well gained for us indeed, friend! That we have heard the bold speech of the Venerable Anuruddha face to face while he was speaking." The ninth.

10. The Discourse on Being Gravely Ill

908. On one occasion the Venerable Anuruddha was dwelling at Sāvattthī in the Blind Men's Grove, sick, afflicted, severely ill. Then several monks approached the Venerable Anuruddha; having approached, they said this to the Venerable Anuruddha -

"By dwelling with which abiding do arisen bodily unpleasant feelings not remain obsessing the Venerable Anuruddha's mind?" "For me, friend, dwelling with mind well established in the four establishments of mindfulness, arisen bodily unpleasant feelings do not remain obsessing the mind. In which four? Here I, friend, dwell observing the body in the body... etc. in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - for me, friend, dwelling with mind well established in these four establishments of mindfulness, arisen bodily unpleasant feelings do not remain obsessing the mind." The tenth.

The Gone to Seclusion Chapter is the first.

Its summary:

Two spoken with Gone to a Private Place, Sutanu, three with Kaṇḍakī;

2. The Second Chapter

1. The Discourse on a Thousand Cosmic Cycles

909. On one occasion the Venerable Anuruddha was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then several monks approached the Venerable Anuruddha; having approached, together with the Venerable Anuruddha... etc. Seated to one side, those monks said this to the Venerable Anuruddha -

"Because of having developed and cultivated which qualities has the Venerable Anuruddha attained great direct knowledge?" "Because of having developed and cultivated the four establishments of mindfulness, friends, I have attained great direct knowledge. Which four? Here I, friend, dwell observing the body in the body... etc. in feelings... etc. In mind... etc. I dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world - because of having developed and cultivated these four establishments of mindfulness, friends, I have attained great direct knowledge. And moreover, friends, because of having developed and cultivated these four establishments of mindfulness, I recollect a thousand cosmic cycles." The first.

2. The Discourse on the Kinds of Supernormal Power

910. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I experience the various kinds of supernormal power - having been one, I become many, etc. I exercise mastery with my body even as far as the Brahma world." The second.

3. The Discourse on the Divine Ear

911. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, with the divine ear element, purified and surpassing the human, I hear both sounds - divine and human, whether far or near." The third.

4. The Discourse on Mind-Reading

912. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand the minds of other beings, of other persons, having encompassed them with my own mind - I understand a mind with lust as 'a mind with lust'. Etc. I understand an unliberated mind as 'an unliberated mind'." The fourth.

5. The Discourse on State

913. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the possible as possible and the impossible as impossible." The fifth.

6. The Discourse on Undertaking of Action

914. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the result of undertakings of action past, future, and present, with reason and cause." The sixth.

7. The Discourse on the Way Leading Everywhere

915. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the practice leading everywhere." The seventh.

8. The Discourse on Different Elements

916. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the world with its many elements and various elements." The eighth.

9. The Discourse on Different Dispositions

917. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the various dispositions of beings." The ninth.

10. The Discourse on the Faculties of Others

918. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the superiority and inferiority of the faculties of other beings, of other persons." The tenth.

11. The Discourse on Meditative Absorption and So On

919. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I understand as it really is the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments." The eleventh.

12. The Discourse on Past Lives

920. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, I recollect manifold past lives, as follows - one birth, two births, etc. Thus with aspects and terms I recollect manifold past lives." The twelfth.

13. The Discourse on the Divine Eye

921. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, with the divine eye, which is pure and surpasses the human, I see beings passing away and arising... etc. Thus with the divine eye, which is pure and surpasses the human, I understand beings according to their actions." The thirteenth.

14. The Discourse on the Elimination of Mental Corruptions

922. "And moreover, friend, because of having developed and cultivated these four establishments of mindfulness, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, I dwell in the liberation of mind and liberation by wisdom that are without mental corruptions." The fourteenth.

The second chapter.

Its summary:

Great direct knowledge, supernormal power, divine, mind-reading, possibility, action;

Everywhere, element, disposition, faculty, meditative absorption, the three true knowledges.

The Connected Discourses on Anuruddha is the eighth.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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