Rahogata Sutta 2

Dutiya Rahogata Sutta

The Second Discourse on Being Alone

[Vipassana through satipatthana]

(Saṁyutta Nikāya 52.2/5:296 f)

Translated by Piya Tan ©2004

Introduction

The Anuruddha Saṁyutta[1] presents Anuruddha as an exponent of satipatthana, which features in every sutta of the collection. It is possible that this collection originally belonged to the Satipaṭṭhāna Saṁyutta, but was given independent status. The Rahogata Sutta 2 is the second sutta of the Anuruddha Saṁyutta.

In his *History of Mindfulness,* **Sujato** summarizes the growth of the Satipaṭṭhāna Suttas,[2] showing where the Rahogata Sutta 2 fits in, as follows:

> At first, satipatthana was primarily samatha, the way of getting jhana. Then, vipassana was seen to emerge through understanding the process of samadhi in contemplation of dhammas only. Then, for one already well established in all four satipatthanas, vipassana was introduced as an advanced mode of contemplating them.[3] Next, vipassana was introduced following each of the four sections.[4]
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> In the Theravāda **Satipaṭṭhāna Sutta** it became affixed at the end of each exercise within the four sections. Finally in **the Paṭisambhidāmagga**, each item in each section ("earth," "water," etc) is contemplated from the start in terms of impermanence, suffering, not-self, repulsion, fading away, cessation, and relinquishment.
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> The ultimate outcome of this process would be to marginalize or discard the original four objects of satipatthana altogether, abstract the vipassana aspect of satipatthana as constituting the real essence of the practice, and therefore treat satipatthana purely as contemplation of impermanence, etc, on any miscellaneous phenomena. We shall see that this step was in fact taken in the next strata of abhidhamma/commentarial literature. (Sujato 2004b:196; diacritics normalized)

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How to use a sutta

This sutta, like many others in the Sutta Discovery series, has been translated with the repetition cycles (*peyyāla*) given in full. In this way, the sutta teaching is given in full, without the mind filling in too much of its own details in the perceived gaps. One should study a sutta not merely to *know* it, but to learn to "let go" of the self (or more correctly, the notion of a self). To this effect, the sutta should be mindfully read, or listened to, and reflected upon, again and again, like taking a regular dose of medicine. The roots of realization are growing even as you do so, and before you know it, it flowers and bears fruit!

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[1] See Bhikkhu Bodhi's useful introd in S:B 1515 f.

[2] SD 13.1, see esp §1c.

[3] **(Satipaṭṭhāna) Vihaṅga S** (S 47.40/5:183).

[4] **Rahogata S 1** (S 52.2/5:296 f).

The Second Discourse on Being Alone

(S 52.2/5:296 f)

1 Originating at Sāvatthī.

2 Then, while the venerable Anuruddha was alone in seclusion, a reflection arose in his mind:

"Those who have neglected the four focusses of mindfulness have neglected the noble path leading to the complete destruction of suffering.

Those who have undertaken the four focusses of mindfulness have undertaken the noble path leading to the complete destruction of suffering."

3 Then the venerable Moggallāna, having known with his own mind the reflection in the venerable Anuruddha, just as **[297]** a strong man would stretch his bent arm or would bend his stretched arm, appeared before the venerable Anuruddha.

4 Then the venerable Moggallāna said this to the venerable Anuruddha:

"To what extent, friend Anuruddha, have the four focusses of mindfulness been undertaken by a monk?"

5 "Here, friend, a monk dwells exertive, clearly knowing, mindful,[5] **contemplating the body in the body**[6] internally, putting away[7] covetousness and displeasure[8] in the world.[9]

He dwells exertive, clearly knowing, mindful, contemplating the body in the body externally, putting away covetousness and displeasure in the world.

He dwells exertive, clearly knowing, mindful, contemplating the body in the body internally and externally, putting away covetousness and displeasure in the world.

6 He dwells exertive, clearly knowing, mindful, **contemplating feelings in the feelings** internally, putting away covetousness and displeasure in the world.

He dwells exertive, clearly knowing, mindful, contemplating feelings in the feelings, externally, putting away covetousness and displeasure in the world.

He dwells exertive, clearly knowing, mindful, contemplating feelings in the feelings internally and externally, putting away covetousness and displeasure in the world.

7 He dwells exertive, clearly knowing, mindful, **contemplating the mind in the mind**, putting away covetousness and displeasure in the world.

He dwells exertive, clearly knowing, mindful, contemplating the mind in the mind, externally, putting away covetousness and displeasure in the world.

He dwells exertive, clearly knowing, mindful, contemplating the mind in the mind, internally and externally, putting away covetousness and displeasure in the world.

8 He dwells exertive, clearly knowing, mindful, **contemplating dharmas in the dharmas**, putting away covetousness and displeasure in the world.

He dwells exertive, clearly knowing, mindful, contemplating dharmas in the dharmas, externally, putting away covetousness and displeasure in the world.

He dwells exertive, clearly knowing, mindful, contemplating dharmas in the dharmas, internally and externally, putting away covetousness and displeasure in the world.

9 To that extent, friend, the four focusses of mindfulness has been undertaken by a monk."

—evaṁ—

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[5] *Ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassaṁ.* See Introd (4.2) above.

[6] "Contemplating the body in the body" (*kāye kāyânupassī*). See Introd (3.4).

[7] *Vineyya,* see Introd (4.2c) above.

[8] "Covetousness and displeasure," *abhijjhā,domanassaṃ,* which Walshe (1995:335 & n632) renders as "hankering and fretting for the world"; alt tr "longing and displeasure" or "longing and loathing." See Introd (4.2) above.

[9] "World" (*loka*). See Introd (4.2b) above.