

## 2

## Mahā Sati'paṭṭhāna Sutta

The Great Discourse on the Focuses of Mindfulness<sup>1</sup> | D 22

Theme: Present-moment awareness and the truths

Translated with notes by Piya Tan ©2003

Prologue**[290] 1** Thus have I heard.

1.2 At one time, the Blessed One was staying among the Kurus. There was a market-town<sup>2</sup> of the Kurus called Kammāsa,damma.<sup>3</sup> There the Blessed One addressed the monks,

“Bhikshus.”

“Bhante,” the monks answered the Blessed One in assent.

Synopsis

1.3 The Blessed One said this:

<sup>4</sup>“Bhikshus, this is the one-going path [the path of going for the one],<sup>5</sup>

for the purification of beings, for overcoming sorrow and lamentation, for the disappearance of pain and displeasure,<sup>6</sup> for gaining the right way,<sup>7</sup> for realizing nirvana,

that is to say, the 4 focuses of mindfulness.<sup>8</sup>

The basic satipatthana formula

1.4 What are the four?

Here, bhikshus,

**(A)** a monk<sup>9</sup> dwells exertive, clearly aware, mindful,<sup>10</sup>

**contemplating body in the body,**<sup>11</sup>

removing<sup>12</sup> covetousness and displeasure<sup>13</sup> in regard to the world;<sup>14</sup>

<sup>1</sup> For more detailed and up-to-date notes, see SD 13.1 (Intro) and SD 13.3 (Satipaṭṭhāna S, M 10).

<sup>2</sup> “Market-town,” *nigama*, here generally refers to a trading village or town, whose main activity was the bartering or sales of commodities. A “village” (*gāma*), however, ranged from a single household of an extended family to several hundred households of many families, whose main occupations were agriculture, arts and crafts for manufacturing tools. (Gokhale 1994:51 f; Chakravarti 1987:19, 22 f)

<sup>3</sup> Comy to **Mahā Nidāna S** (D 15) says: “It is said that the Blessed One was unable to find any dwelling-place at (ie near) the market-town. So leaving the market-town, the Blessed One went into the great forest, where he found a certain suitable and pleasant spot with water, and there he dwelt, making the market-town his alms-resort” (*Bhagavato kira tasmim̄ nigame vasan’okāso koci vihāro nāma nāhosī. Nigamato pana apakkamma aññā-tarasmim̄ udaka,sampanne ramanīye bhūmi,bhāge mahā,vana,soṇḍo ahoṣi tattha bhagavā vihāsi, taṃ nigamaṃ gocara,gāmaṃ katvā*) (DA 2:483). See SD 13.1 (1.3).

<sup>4</sup> Qu at Kvu 158.

<sup>5</sup> *Ekāyano maggo*, lit “one-going path,” ie “the direct one-way path to samadhi.” See 13.1 (3.2).

<sup>6</sup> *Dukkha,domanassa*, sometimes tr as “pain and sadness.” See Walshe 1996 (D:W 589 n627). For a broader sense of *domanassa* see §1c n & 1c(A) n.

<sup>7</sup> “For gaining the right way,” *ñāyassa adhiḡamāya*. See SD 13.1 (3.3).

<sup>8</sup> *Satipaṭṭhāna* is best resolved as *sati + upaṭṭhāna* (lit “placed near”), following the old Skt name *Smṛty-upa-sthāna Sūtra*. See SD 13.1 (3.1).

<sup>9</sup> Here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipatthana) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251). See SD 13.1 13.1 (3.1.1).

<sup>10</sup> *Ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassam̄*. Here we find 4 of the 5 spiritual faculties (*indri-ya*) in action: see SD 13.1 (4.2).

<sup>11</sup> “Contemplating body in the body” (*kāye kāyānupassī*). See SD 13.1 (3.4).

<sup>12</sup> *Vineyya* can mean “would or should remove” (as pot or opt, like *vineyya*, Sn 590) or as “having removed” (as ger or absol, like *vineyya*, Sn 58, or *vinayitvā*, Pm 1:244), and both senses apply in Satipaṭṭhāna S. U Silananda

- (B) a monk dwells exertive, clearly aware, mindful,  
**contemplating feeling in the feelings,**  
 removing covetousness and displeasure in regard to the world;
- (C) a monk dwells exertive, clearly aware, mindful,  
**contemplating mind in the mind,**  
 removing covetousness and displeasure in regard to the world;
- (D) a monk dwells exertive, clearly aware, mindful,  
**contemplating dharma [reality] in the dharmas,**  
 removing covetousness and displeasure in regard to the world.

## A. BODY CONTEMPLATING

### (1) Mindfulness of the in-and-out-breath<sup>15</sup>

[291] 2 And how, bhikshus, does a monk dwell contemplating body in the body?

2.2 Here, bhikshus, a monk who has gone to the forest,<sup>16</sup> or to the foot of a tree, or to an empty place,<sup>17</sup>

sits down, and having crossed his legs<sup>18</sup> and keeping his body upright,<sup>19</sup>

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similarly ends the sentence with “removing covetousness and grief in the world” (1990:177); also 1990:22-25. See Sn:N 170 n58 + 284 n590. See SD 13.1 (4.2c) above.

<sup>13</sup> “Covetousness and displeasure,” *abhijjhā,domanassam*, alt trs: “desire and discontent,” “desiring and disliking,” or “longing and loathing.” Walshe (1995:335 & n632) renders it as “hankering and fretting [for the world].” See SD 13.1: SD 13.1 (4.2).

<sup>14</sup> “World” (*loka*). See SD 13.1 (4.2.2).

<sup>15</sup> The header tr here omits the Be header, *Kāyānupassanā*, etc, since they repeat. On breath meditation, see **Mahā Rāhul’ovāda S** (M 62), SD 3.11 esp (2). Here (and at D 22.20) breath meditation is a 4-step exercise; as 16-step exercise in **Ānāpāna,sati S** (M 118/3:78-88); as a perception (*saññā*) at **Giri-m-ānanda S** (A 10.60.12-13/5:-111 f); and as a “concentration of breath mindfulness” (*ānāpāna,sati,samādhi*) in **Āṇāpāna Saṃyutta** (eg S 5:317).

<sup>16</sup> Comy says that a “(dwelling) of the forest” (*āraññaka*) is one situated more than 500 bow-lengths (fathoms) away. An Yang-Gyu equates “bow-length” with “fathom” (2003:28). The Vinaya, the Abhidhamma and the Suttanta (Sutta) each give a different def of forest (*ārañña*). **Vinaya** says “the village compound (or precinct)” (*gāmūpacāra*) is up to the farthest reach of a stone’s throw (V 3:46). “The forest” is what lies beyond the village and its immediate vicinity (V 3:46; qu at SnA 83 & Vism 73), while **Vibhaṅga** defines it as the area beyond the city-gate pillars (Vbh 251; Pm 1:176). **Suttanta** defines: “A forest dwelling is 500 bow-lengths away (DA 2:527; V 4:183). **Visuddhi,magga** discusses these defs at length (Vism 2.48-51/71 f).

<sup>17</sup> “Empty place,” (*suññ’āgāra*), ie “free of *agāra*,” which can mean “a house, building,” ie, an empty hut or building; or “household or home life,” a place away from the “dusty” home or madding crowd where we can meditate or spend spiritual solitude. This stock phrase of 3 places conducive to meditation are at D 2:29; M 1:56, 297, 398, 425, 2:263, 3:82, 89, 4:297; S 5:311, 313, 314, 315, 316, 317, 323, 329, 336; A 1:147, 148, 149, 3:92, 100, 4:437, 5:109, 110, 111; Pm 1:175, 2:36. In **Sāmañña,phala S** (D 2), prob an older account, the foll instruction is given: “Possessing this aggregate of noble moral virtue and this aggregate of noble sense-restraint and this aggregate of noble mindfulness and clear knowing and this aggregate of noble contentment, he seeks out a secluded dwelling: a forest, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw” (*so iminā ca ariyena sīla-k,khandhena samannāgato iminā ca ariyena indriya,samvarena samannāgato iminā ca ariyena sati,sampajaññena samannāgato imāya ca ariyāya santuṭṭhitāya samannāgato vivittarṃ senāsanarṃ bhajati, araññaṃ rukkhā,mūlarṃ pabbatarṃ kandaram giri,guharṃ susānarṃ vana,pattharṃ abbhokāsarṃ palāla,-puñjarṃ*, D 2,67/1:71): this stock passage also at **Sāmañña,phala S** (D 2), SD 8.10.67. The oldest ref to an ideal meditation spot is in **Ariya Pariyesanā S** (M 26) and **Saṅgārava S** (M 100): “still in search of the wholesome, seeking the supreme state of sublime peace, I walked by stages through Magadha until eventually I arrived at Senānigama near Uruvelā. There I saw an agreeable spot, a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. I sat down there thinking: ‘This is conducive for spiritual striving.’” (M 26,17/1:167 = 100,13/2:212).

establishes mindfulness before him.<sup>20</sup>

2.3 Mindfully he breathes in, mindfully he breathes out.<sup>21</sup>

(1) Breathing in long, he understands: ‘I breathe in long [Long in-breath],’<sup>22</sup>

Or, breathing out long, he understands: ‘I breathe out long [Long out-breath],’

(2) Or, breathing in short, he understands: ‘I breathe in short [Short in-breath],’

Or, breathing out short, he understands: ‘I breathe out short [Short out-breath],’

(3) He trains himself thus: ‘I shall breathe in experiencing the whole body (of breath),’<sup>23</sup>

He trains himself thus: ‘I shall breathe out experiencing the whole body (of breath),’

(4) He trains himself thus: ‘I shall breathe in calming the bodily formation (of breathing),’

He trains himself thus: ‘I shall breathe out calming the bodily formation (of breathing).’

2.4 Just as a skilled turner or his apprentice, when making a long turn, understands that he is making a long turn, or in making a short turn, understands that he is making a short turn, so, too, a monk,<sup>24</sup>

(1) breathing in long, he understands: ‘I breathe in long [Long in-breath],’<sup>25</sup>

or, breathing out long, he understands: ‘I breathe out long [Long out-breath];’

(2) or, breathing in short, he understands: ‘I breathe in short [Short in-breath],’

or, when he is breathing out short, he understands: ‘I breathe out short [Short out-breath];’

(3) he trains himself thus: ‘I shall breathe in experiencing the whole body,’

he trains himself thus: ‘I shall breathe out experiencing the whole body’;

(4) he trains himself thus: ‘I shall breathe in calming the bodily formation (of breathing),’<sup>26</sup>

he trains himself thus: ‘I shall breathe out calming the bodily formation (of breathing).’

### The satipaṭṭhāna refrain<sup>27</sup>

[292] 2.5 So he dwells

(1) contemplating body in the body internally,<sup>28</sup>

(2) or, contemplating body in the body externally,

(3) or, contemplating body in the body both internally and externally;

(4) or, he dwells contemplating states that arise in the body,

<sup>18</sup> “Sitting cross-legged” (*pallaṅkama ābhujitvā*) here helps one to spread one’s body weight over the greatest area, thereby reducing tiredness so that one can focus better on the meditation. This is the prescribed posture for breath meditation which is best done in the sitting posture.

<sup>19</sup> “Keeping his body upright” (*ujum kāyaṃ pañidhāya*). This is mainly for the sake of warding off discomfort and pain after a long sitting. Imagine a pendulum or plumbline hanging from just below one’s skull with the pendulum ball hanging inside the belly. When one bends too far forward, or one sits leaning too far back, the pendulum hangs outside the body—the centre of gravity is outside the body. When one’s centre of gravity is outside the body, it tires more quickly.

<sup>20</sup> *Parimukhaṃ*, lit “around the mouth,” see SD 13.1 (3.9d) & *Ānāpāna, sati S* (M 118), SD 7.13 (2).

<sup>21</sup> *So sato va assasati, sato passasati*. On the word “breath,” see SD 13.1 (3.9.5).

<sup>22</sup> On translating the direct speech here, see SD 13.1 (3.9.3). On the nature of the breath and where to watch it, see SD 13.1 (9.3+4).

<sup>23</sup> “Experiencing the whole body (of breath),” *sabba, kāya, paṭisaṃvedī*. MA glosses *sabba, kāya* as “the whole body of breath” that is, its three phases of each in-breath and out-breath through its three phases of beginning, middle and end (Brahmavamso, 2002:60). See SD 13.1 (3.9.5).

<sup>24</sup> On where to watch the breath, see SD 13.1 (3.9.4).

<sup>25</sup> On the tr here, see §1 n on “Contemplating body in the body.”

<sup>26</sup> *Kāya, saṅkhāra*. The bodily formation is the in-and-out-breath itself (M 44.13). This calming process may lead to the development of *jhāna*, but this is not the primary object here. See *Cūḷa Vedalla S* (M 44,14) for explanation of *kāya, saṅkhāra*.

<sup>27</sup> This refrain and the other 15 are also called “the basic *satipaṭṭhāna* formula” and “the expanded *satipaṭṭhāna* formula” by Rupert Gettin; “the *satipaṭṭhāna* refrain” by Analayo, and “the auxiliary formula” by Sujato. On its possible lateness, see SD 13.1 (1.2, 3.0).

<sup>28</sup> “Internally...” and “externally,” see SD 13.1 (3.7.2+3).

- (5) or, he dwells contemplating states that *pass away* in the body,  
 (6) or, he dwells contemplating states that *arise and pass away* in the body.

2.6 Or else, he maintains the mindfulness that ‘There is a body,’ just sufficient for knowing and awareness.

2.7 And he dwells independent, not clinging to anything in this world.  
 And that, bhikshus, is how a monk dwells contemplating body in the body.

## (2) The 4 postures<sup>29</sup>

3 Furthermore, bhikshus, a monk,

- |   |                  |                            |                      |
|---|------------------|----------------------------|----------------------|
| (1) while walking, understands,           | ‘I walk          | [‘Walking’]. <sup>30</sup> | <i>gacchāmīti</i>    |
| (2) Or, while standing, he understands,   | ‘I’ve stood’     | [‘Standing’];              | <i>ṭhito’mhīti</i>   |
| (3) Or, while sitting, he understands,    | ‘I’ve sat down’  | [‘Sitting’];               | <i>nisinno’mhīti</i> |
| (4) Or, while lying down, he understands, | ‘I’ve lain down’ | [‘Lying down’].            | <i>sayāno’mhīti</i>  |
- In whatever way his body is disposed, that is how he understands it.

### The satipatthana refrain

- 3.2 So he dwells contemplating body in the body *internally*,  
 or, contemplating body in the body *externally*,  
 or, contemplating body in the body *both internally and externally*;  
 or, he dwells contemplating states that *arise* in the body,  
 or, he dwells contemplating states that *pass away* in the body,  
 or, he dwells contemplating states that *arise and pass away* in the body.

Or else, he maintains the mindfulness that ‘There is a body,’ just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.  
 And that, bhikshus, is how a monk dwells contemplating body in the body.

## (3) Clear knowing<sup>31</sup>

4 Furthermore, bhikshus, a monk,

- |  |                                    |
|--|------------------------------------|
| (1) in going forward or back,  | he clearly knows what he is doing; |
| (2) in looking forward or back,  | he clearly knows what he is doing; |
| (3) in bending or stretching,  | he clearly knows what he is doing; |
| (4) in carrying his upper robe, outer robe and bowl, <sup>32</sup>   | he clearly knows what he is doing; |
| (5) in eating, drinking, chewing and tasting,  | he clearly knows what he is doing; |
| (6) in voiding or peeing,  | he clearly knows what he is doing; |
| (7) in walking, in standing, in sitting, in being asleep,<br>in being awake, <sup>33</sup> in talking, or in remaining silent, | he clearly knows what he is doing. |

<sup>29</sup> For an expanded version of this exercise, see **Mahā Suññata S** (M 122,11/3:122 f), SD 11.4. Except for highlighting the 4 postures, this exercise of this section is actually found in the “Clear knowledge” section which follows and which, in **Sāmañña,phala S** (D 2), is called “mindfulness and clear knowledge” (*sati sampajañña*) (D 2.65).

<sup>30</sup> On the tr here, see SD 13.1 (3.9.3).

<sup>31</sup> “Clear knowledge,” *sampajañña* or *sampajāna*. See SD 13.1 (3.6.1+2+3). See n on “The 4 postures” [3].

<sup>32</sup> This whole line: *Saṅghāṭi, patta, cīvara, dhāraṇe sampajāna, kāri hoti*, lit “upper robe, bowl, outer robe ...” Traditionally, **the “3 robes”** (*ti, cīvara*) are (1) the outer robe (*uttar’āsaṅga* = “one-sided robe,” *ekamsika cīvara*), (2) the under-garment (*antara, vāsaka*) and (3) the upper robe (*saṅghāṭi*) (V 1:94,8 = 2:272,11 ≈ 5:175,2). When “amongst houses” (ie outside of the monastery, eg, for almsround) the outer robe must cover both shoulders. However, when showing respect to elders or the sangha, it should be placed on one side (*ekamsam uttarā, saṅgam karitvā*, V 1:45,32, 46,5, 2:126,32). *Cīvara* is a generic term, meaning “robe,” and can refer to any of the 3 above. Here, however, the context here clearly refers to it being used as an “outer robe,” *uttar’āsaṅga*. See CPD: *uttarāsaṅga*; also C S Upasak, *Dictionary of Early Buddhist Monastic Terms*, Varanasi, 1975:88-91.

### The satipatthana refrain

[293] 4.2 So he dwells contemplating body in the body *internally*,  
 or, contemplating body in the body *externally*,  
 or, contemplating body in the body *both internally and externally*;  
 or, he dwells contemplating states that *arise* in the body,  
 or, he dwells contemplating states that *pass away* in the body,  
 or, he dwells contemplating states that *arise and pass away* in the body.

Or else, he maintains the mindfulness that ‘There is a body,’ just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

And that, bhikshus, is how a monk dwells contemplating body in the body.

### (4) Perception of foulness: 31 parts of the body

5 <sup>34</sup>Furthermore, bhikshus, a monk reviews this very body, wrapped in skin and full of various impurities, from the soles of the feet upwards and from the crown of the head downwards:

5.2 ‘In this body there are’<sup>35</sup>

- (1) head-hairs, body-hairs, nails, teeth, skin;<sup>36</sup>
- (2) flesh, sinews, bones, bone-marrow, kidneys;<sup>37</sup>
- (3) heart, liver, membranes (around the lungs),<sup>38</sup> spleen, lungs;<sup>39</sup>
- (4) large intestines, small intestines, stomach-contents,<sup>40</sup> faeces[, brain];<sup>41</sup>
- (5) bile, phlegm, pus, blood, sweat, fat;<sup>42</sup>
- (6) tears, grease, saliva, snot, oil of the joints,<sup>43</sup> urine.<sup>44</sup>

<sup>33</sup> “In being asleep, in being awake” *sutte jāgarite* (both loc of reference). Comy glosses *sutte* as *sayane*, “lying down, sleeping.” See SD 13 (3.6.3).

<sup>34</sup> Here and in the suttas, this practice is called *asubha,saññā* (perception of foulness) or *asubha,bhāvanā*: see Ency Bsm sv & asubha. Comys, however, use *asubha* (as in *asubha,nimitta*, “the sign of foulness”) to refer to any of the 10 foul objects, ie bodily remains in one of the 10 stages of decomposition (Vism 6.1-11/178 f). This suggests that the 2 meditations are closely related: as we contemplate on the canonical 9 stages of bodily decomposition, or a corpse [§§10-30], we also note its parts (where applicable). On details of practice, see **Kāya-gatā,sati S** (M 119), SD 12.21 (5). See also **Vibhaṅga S** (S 51.29/5:277 f), on the analysis of will or desire (*chanda*). See also Analayo 2003: 146-152.

<sup>35</sup> In this meditation on parts of the body, groups (1)-(4) constitute the **earth** element (**Mahā Rāhul’ovāda S**, M 62.8/1:421 f); groups (5)-(6) constitute the **water** element (ib M 62.9/1:422). The same sutta describes the **fire** element as *that by which one is warmed, ages, and burns, and that by which what is eaten, drunk, chewed and tasted gets completely digested*, or whatever else that is liquid, liquefied and clung to internally and individually [belonging to oneself] (M 62.10/1:422); and the **air** element as *up-going winds [burping], down-going winds, winds in the belly [flatulence], winds that course through the limbs, in-breath and out-breath*, or whatever else that is air, airy and clung to internally and individually [belonging to oneself] (M 62.11/1:422 f). See prec n.

<sup>36</sup> *Kesā lomā nakhā dantā taco*. The meditation on these five parts “with skin as the fifth” or “skin pentad” (*taca,pancake kamma-ṭ,ṭhāna*) (Vism 242=8.50) forms the basic spiritual practice first taught to new monks at the end of their ordination.

<sup>37</sup> *Maṁsaṁ nahāru aṭṭhi aṭṭhi,miñjā vakkam*.

<sup>38</sup> “Membranes,” alt tr “pleura,” *kilomaka*, ie a pair of membranous sacs surrounding the lungs.

<sup>39</sup> *Hadayaṁ yakanam kilomakam pihakam papphasam*.

<sup>40</sup> *Udariyam*, lit “that which is in the *udara* (stomach),” sometimes tr as “gorge” (Vism:Ñ 8.120/-122/258 f); technically, this includes chyme (food half-digested by gastric juices, expelled into the duodenum).

<sup>41</sup> *Antam anta,gunam udariyam karisam*. See M 3:90; KhA 38. Later traditions add the 32<sup>nd</sup> part—*matthake mattha,lunigam* (lit “the brain in the head”) (Kh 3, Pm 1:6 f; Vism 8.42-144/239-266): “brain” is not listed at S 4:111). Although “brain” is usually listed last, Comys list it as no 20, after “excrement” (KhA 60; Vism 8.126/260) in the set headed by “large intestines” since they have similar or related appearances. For a fascinating discussion on how ancient ascetics obtain such knowledge of the human anatomy, see Zysk 1998:34-37.

<sup>42</sup> *Pittam semham pubbo lohitaṁ sedo medo*.

<sup>43</sup> *Lasikā*, ie synovial fluid.

5.3 Just as if there were a bag, open at both ends, full of various kinds of grain, such as hill-rice, paddy, green gram,<sup>45</sup> kidney-beans, sesame, husked rice,<sup>46</sup>

5.4 and a man with good sight were to open the bag and examine them, saying:

‘This is hill-rice; this is paddy; this is green gram; this is kidney-bean; this is sesame; this is husked rice,’<sup>47</sup>

5.5 so, too, a monk reviews this very body, wrapped in skin and full of various impurities, from the soles of the feet upwards and from the crown of the head downwards:

5.6 ‘In this body there are

head-hairs, body-hairs, nails, teeth, skin;  
flesh, [294] sinews, bones, bone-marrow, kidneys;  
heart, liver, membranes (around the lungs), spleen, lungs;  
large intestines, small intestines, stomach-contents, faeces[, brain];  
bile, phlegm, pus, blood, sweat, fat;  
tears, grease, saliva, snot, oil of the joints, urine.’

### The satipatthana refrain

5.7 So he dwells contemplating body in the body *internally*,

or, contemplating body in the body *externally*,

or, contemplating body in the body *both internally and externally*;

or, he dwells contemplating states that *arise* in the body,

or, he dwells contemplating states that *pass away* in the body,

or, he dwells contemplating states that *arise and pass away* in the body.

Or else, he maintains the mindfulness that ‘There is a body,’ just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

And that, bhikshus, is how a monk dwells contemplating body in the body.

## (5) The analysis of the 4 elements<sup>48</sup>

6 Furthermore, bhikshus, a monk reviews<sup>49</sup> this body, however it may be placed or disposed, in terms of the elements:<sup>50</sup>

<sup>44</sup> *Assu vasā kheḷo siṅghāṇikā lasikā muttam*. Here there are a total of 31 parts of the body. See here (4)n.

<sup>45</sup> Or mung beans.

<sup>46</sup> The Pali substantives are in the plural.

<sup>47</sup> The Pali substantives are in the plural.

<sup>48</sup> Vism 348 says that the four primary elements are only briefly explained here, but at length in **Mahā Hatthi,-padôpama S** (M 28,6-27/1185-191), SD 6.16, **Mahā Rāhul’ovada S** (M 62,8-17/1:421-426) SD 3.11, and **Dhātu,-vibhaṅga S** (M 140,13-18/3:240-242), SD 4.17. The 4 elements are explained in some detail in **Mūla,pariyāya S** (M 1). The 6 elements (4 primary elements + space + consciousness) are mentioned in **Saṅgīti S** (D 33,2.1 (16)/3:248), **Bahu,dhātuka S** (M 115,5/3:62), and **Titth’āyatana S** (A 3.61,6/1:175 f), SD 6.8 n here; see also Dhs 638. On how the 4 primary elements cannot exist in themselves, see Boisvert 1995:36 f. Practical meditation instructions on the elements can be found in Vimm:ESK 1961:197-205, Vism 351, Pa Auk 1996:17; Fryba 1987:123. For the first 5 elements in later Buddhism, see Lama Govinda, *Foundations of Tibetan Mysticism*, London, 1959: 183 ff. See **Khandha 1 Rūpa**, SD 17.2.

<sup>49</sup> “Reviews,” *paccavekkhati*, see (3.9b).

<sup>50</sup> In the Tibetan Buddhist tradition, the 4 elements dissolve in the death-process thus: earth dissolves into water, water into fire, fire into air, air into space; the consciousness dissolves in 4 further stages (white flash, red flash, black flash, clear light). See Lati Rinbochay & Jeffrey Hopkins, *Death, Intermediate State and Rebirth in Tibetan Buddhism*, Ithaca, NY: Snow Lion, 1979:13-57; Terry Clifford, *Tibetan Buddhist Medicine and Psychiatry: The Diamond Healing*, York Beach, ME: Samuel Weiser, 1984:108-114; Kalu Rimpoché, *Luminous Mind: The Way of the Buddha*, Boston: Wisdom Publications, 1997:53-56; Margaret Coberly, *Sacred Passage: How to provide fearless, compassionate care for the dying*, Boston & London: Shambhala, 2002:79-98.



6.2 ‘There are in this body

- (1) the earth-element,
- (2) the water-element,
- (3) the fire-element,
- (4) the air-element.’<sup>51</sup>

6.3 Just as a skilled butcher or his apprentice, having slaughtered a cow, were to sit at the cross-roads with the carcass divided into portions, so, too, a monk reviews this body, however it may be placed or disposed, in terms of the elements:

6.4 ‘There are in this body

- (1) the earth-element,
- (2) the water-element,
- (3) the fire-element,
- (4) the air-element.’

### The satipaṭṭhana refrain

6.5 So he dwells contemplating body in the body *internally*,

or, contemplating body in the body *externally*, [295]

or, contemplating body in the body *both internally and externally*;

or, he dwells contemplating states that *arise* in the body,

or, he dwells contemplating states that *pass away* in the body,

or, he dwells contemplating states that *arise and pass away* in the body.

Or else, he maintains the mindfulness that ‘There is a body,’ just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

And that, bhikshus, is how a monk dwells contemplating body in the body.

## (6) The 9 charnel-ground meditations<sup>52</sup>

7 (1) Furthermore, bhikshus, just as if<sup>53</sup> he were to see bodily remains [a corpse]<sup>54</sup> thrown aside in a charnel-ground,

<sup>51</sup> “Earth” (*paṭhavī*) or extension, “water” (*āpo*) or cohesion, “fire” (*tejo*) or temperature, “air” (*vāyo*) or motion. These are the ancient Indian names for the four “great elements” (*mahā, bhūta*) or qualities present in varying proportions in all matter, that is, the various states of matter.

<sup>52</sup> These are the 9 stages of bodily decomposition. Sometimes called *sīvathikā* (cemetery) meditations (V 3:36; D 2:295 f; A 3:268, 323; J 1:146; Pv 3.5.2); but later works refer to them as *asubha* (the foul): see §5 header n. Abhidhamma and Comys list 10 stages: (1) bloated corpse, (2) blue-black corpse, (3) festering corpse, (4) corpse with cracked skin, (5) gnawn and mangled corpse, (6) dismembered corpse, (7) mutilated and dismembered corpse, (8) bloody corpse, (9) corpse with maggots, (10) a skeleton (Dhs 263 f; Vism 6.1-11/178 f; Vim:ESK 132-139): see Shaw 2006:101-108 (ch 7). See also Analayo 2003:152-155.

<sup>53</sup> “Just as if,” *seyyathā pi*, alt tr “as though.” [§§7, 9, 10] “The phrase ‘as though’ (*seyyathā pi*) suggests this meditation, and those to follow, need not be based upon an actual encounter with bodily remains in the state of decay described, but can be performed as an imaginative exercise” (M:ÑB 1192 n150). **The Visuddhi, magga** details how a meditator can gain the first vision of a decaying corpse in a charnel ground and subsequently develop this vision while meditating in his dwelling Vism 6.12-69/180-190, esp §§6.62-64). **Ledi Sayadaw** says that this meditation could be done based on sick or wounded persons (incl oneself), or with dead animals as the object (TM nd:58). See also Analayo 2003:152-155.

<sup>54</sup> “Bodily remains,” *sarīra*, or “the remains of a body.” The word *sarīra* (Skt *śarīra*) has two broad meanings: (1) the body (living or dead); (2) bodily remains (both bones or relics). The *Pali-English Dictionary* gives all these senses: **(1) The (physical) body** (D 1:157; M 1:157; S 4:286; A 1:50, 2:41, 3:57 f, 323 f, 4:190; Sn 478, 584; Dh 151; Nm 181; J 1:394 (six blemishes), 2:31, 3:53 (~*maṃsa*, flesh of the body) ; *antima, sarīra*, one who wears his last body, an *anāgāmī* (Sn 624; S 1:210; Dh 400). **(2) A dead body, a corpse** (D 2:141, 164, 295 f; M 1:58, 3:91): this is the sense used here in the Satipaṭṭhāna Ss. **(3) The bones** (D 2:164, 296; M1:58 f). **(4) Relics** (Vv 63, 32; VvA 269).

one, two, three days dead, bloated, livid [discoloured], festering,<sup>55</sup>

7.2 so, too, he compares this very body with that, thinking:

‘Such is the nature of this body: it will become like that—this is unavoidable.’<sup>56</sup>

### The satipatthana refrain

7.3 So he dwells contemplating body in the body *internally*,

or, contemplating body in the body *externally*,

or, contemplating body in the body *both internally and externally*;

or, he dwells contemplating states that *arise* in the body,

or, he dwells contemplating states that *pass away* in the body,

or, he dwells contemplating states that *arise and pass away* in the body.

Or else, he maintains the mindfulness that ‘There is a body,’ just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

And that, bhikshus, is how a monk dwells contemplating body in the body.

**8** (2) Or, again, bhikshus, just as if he were to see bodily remains [a corpse] thrown aside in a charnel-ground,

being eaten by crows,

or being eaten by hawks,

or being eaten by vultures,

or being eaten by dogs,

or being eaten by jackals,

or being eaten by various worms and bugs;

8.2 so, too, he compares this very body with that, thinking:

‘Such is the nature of this body: it will become like that—this is unavoidable.’

### The satipatthana refrain

[296] 8.3 So he dwells contemplating body in the body *internally*,

or, contemplating body in the body *externally*,

or, contemplating body in the body *both internally and externally*;

or, he dwells contemplating states that *arise* in the body,

or, he dwells contemplating states that *pass away* in the body,

or, he dwells contemplating states that *arise and pass away* in the body.

Or else, he maintains the mindfulness that ‘There is a body,’ just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

And that, bhikshus, is how a monk dwells contemplating body in the body.

**9** Or, again, bhikshus, just as if he were to see bodily remains [bones] thrown aside in a charnel-ground,

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In later works, the suffix *-dhātu* is added, ie *sarīrika,dhātu*, to denote “relics (of the Buddha)” (VvA 165, 269; Mahv 13, 167). In **Mahā,parinibbāna S** (D 16,7.4(1)), SD 9, the word *sarīra* is used in all these different ways.

<sup>55</sup> Cf (**Cattāro**) **Padhāna S** (D 33,1.11(10)/3:225 = A 4.14/2:16 f) which says, “Here, bhikshus, a monk guards the auspicious sign of samadhi when it has arisen, that is to say, the perception [image] of a skeleton (*aṭṭhikāṃ,saññāṃ*), the perception of the worm-infested (corpse) (*puḷavaka,saññāṃ*), the perception of the livid [discoloured] (corpse) (*vinīlaka,saññāṃ*), the perception of the festering (corpse) (*vipubbaka,saññāṃ*), the perception of the fissured (corpse) (*vicchidaka,saññāṃ*), the perception of the bloated (corpse). (*uddhumataka,saññāṃ*). This simpler Aṅguttara listing is probably older than the more systematized set of Mahā Satipaṭṭhāna S.

<sup>56</sup> Notice the impersonal tone of the statement, reflecting the lack of ownership and not self, ie, the body is actually beyond one’s control [14, 16, 24, 30]. This is an application of the “specific conditionality” (*idap-paccayatā*). See SD 13.1 (3.7.3) + SD 5.16 (2).



- (3) a skeleton with flesh and blood, connected by sinews,
- (4) a skeleton, fleshless, smeared with blood, connected by sinews,
- (5) a skeleton, flesh and blood all gone, connected by sinews,
- (6) <sup>57</sup>random disconnected bones, scattered in all directions, a hand-bone here, a foot-bone there, a shin-bone here, a rib there, a thigh-bone here, [297] a pelvic bone there, a back-bone here, a shoulder-bone there, a neck-bone here, a jaw-bone there, a tooth here, a skull there;

9.2 so, too, he compares this very body with that:

‘Such is the nature of this body: it will become like that—this is unavoidable.’

### The satipatthana refrain

9.3 So he dwells contemplating body in the body *internally*,  
 or, contemplating body in the body *externally*,  
 or, contemplating body in the body *both internally and externally*;  
 or, he dwells contemplating states that *arise* in the body,  
 or, he dwells contemplating states that *pass away* in the body,  
 or, he dwells contemplating states that *arise and pass away* in the body.

Or else, he maintains the mindfulness that ‘There is a body,’ just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

And that, bhikshus, is how a monk dwells contemplating body in the body.

**10** Or, again, bhikshus, just as if he were to see bodily remains thrown aside in a charnel-ground,

(7) the bones bleached, looking like conch-shells,

(8) the bones piled up, over a year old,

(9) the bones reduced to a powder;

10.2 so, too, he compares this very body with that:

‘Such is the nature of this body: it will become like that—this is unavoidable.’

### The satipatthana refrain

10.3 So he dwells contemplating body in the body *internally*,  
 or, contemplating body in the body *externally*, [298]  
 or, contemplating body in the body *both internally and externally*;  
 or, he dwells contemplating states that *arise* in the body,  
 or, he dwells contemplating states that *pass away* in the body,  
 or, he dwells contemplating states that *arise and pass away* in the body.

Or else, he maintains the mindfulness that ‘There is a body,’ just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

And that, bhikshus, is how a monk dwells contemplating body in the body.

## B. FEELING CONTEMPLATION

**11** And how, bhikshus, does a monk dwell contemplating feeling in the feelings?<sup>58</sup>

11.2 Here, bhikshus, a monk,

- (1) feeling a pleasant feeling,<sup>59</sup> he understands, ‘I feel a pleasant feeling’ [‘Pleasant feeling’],<sup>60</sup>  
 feeling a painful feeling,<sup>61</sup> he understands, ‘I feel a painful feeling’ [‘Pain’];

<sup>57</sup> For variant readings, see PTS ed, D 2:296 f.

<sup>58</sup> On the tr here, see §1 n on “Contemplating body in the body.”

<sup>59</sup> *Sukhaṃ vedanaṃ*, either bodily or mental.

<sup>60</sup> On the tr here, see §1 n on “Contemplating body in the body.”

- feeling a neutral feeling, he understands, ‘I feel a neutral feeling’ [‘Neutral feeling’];<sup>62</sup>
- (2) feeling a pleasant sensual [carnal] feeling,<sup>63</sup> he understands, ‘I feel a pleasant sensual feeling’ [‘Pleasant sensual feeling’];  
feeling a pleasant non-sensual [spiritual] feeling,<sup>64</sup> he understands, ‘I feel a pleasant non-sensual feeling’ [‘Pleasant non-sensual feeling’];
- (3) feeling a painful sensual feeling, he understands, ‘I feel a painful sensual feeling’ [‘Painful sensual feeling’];  
feeling a painful non-sensual feeling, he understands, ‘I feel a painful non-sensual feeling’ [‘Painful non-sensual feeling’];
- (4) feeling a neutral sensual feeling, he understands, ‘I feel a neutral sensual feeling’ [‘Neutral sensual feeling’];  
feeling a neutral non-sensual feeling, he understands, ‘I feel a neutral non-sensual feeling.’ [‘Neutral non-sensual feeling.’]

### The satipatthana refrain

11.3 So he dwells contemplating feeling in the feelings *internally*,  
or, contemplating feeling in feelings *externally*,  
or, contemplating feeling in feelings *both internally and externally*.  
Or, he dwells contemplating states that *arise* in the feelings,  
or, he dwells contemplating states that *pass away* in the feelings, [299]  
or, he dwells contemplating states that *arise and pass away* in the feelings;  
Or else, he maintains the mindfulness that ‘There is a feeling,’ just sufficient for knowing and awareness.  
And he dwells independent, not clinging to anything in this world.  
And that, bhikshus, is how a monk dwells contemplating feeling in the feelings.

## C. MIND CONTEMPLATION

**12** And how, bhikshus, does a monk dwell contemplating the mind<sup>65</sup> in the mind?

12.2 Here, bhikshus, a monk,

- |   |                   |
|---|-------------------|
| (1) understands a lustful mind as       | ‘Lustful mind,’   |
| or, he understands a lust-free mind as  | ‘Lust-free mind.’ |
| (2) Or, he understands a hating mind as | ‘Hating mind,’    |

<sup>61</sup> *Dukkham vedanaṃ*, either bodily or mental.

<sup>62</sup> *Adukkham-asukham vedanaṃ*, mental only: one is only aware that a feeling is present. Comy says that it is not easy to be mindful of neutral feeling, and that it should be best approached by way of inference, by noting the absence of both pleasant and unpleasant feelings. Comy illustrates with the example of a hunter seeing tracks before and after a rock, thereby inferring the track of an animal (MA 1:277). **Dhamma,saṅgaṇī** says that only the sense of touch is accompanied by pain or pleasure, while feelings arising at the other four sense-doors are invariably neutral (Dhs 139-145; Abhds 2). The suttas however speak of pleasant and unpleasant sights, sounds, smells, and tastes, that in turn condition the arising of corresponding feelings of pleasure or displeasure (S 4:115, 119, 125, 126). “This *Abhidhammic* presentation offers an intriguing perspective on contemplating feeling, since it invites an inquiry into the degree to which an experience of delight or displeasure in regard to sight, sound, smell or taste is simply the outcome of one’s own mental evaluation” (Anālayo, *Satipaṭṭhāna*, 2003:171).

<sup>63</sup> *S’āmisam sukham vedanaṃ*. *S’āmisā* = *sa-āmisā*, “sensual,” lit “with flesh” thus connoting some sense of the carnal, ie connected to the pleasures of the five senses (*kāma,guṇā*) (S 4:235, 236).

<sup>64</sup> *Nirāmisam sukham vedanaṃ*. Here *nirāmisā* means ‘non-sensual,’ ‘non-carnal’ or ‘spiritual,’ which according to Comy refers to the six joyful feelings connected with the sense-doors, but not dependent on sense-desire (MA 1:279). In **Saḷāyatana, vibhaṅga S** (M 137), *s’āmisā* and *nirāmisā* refer to the household life and to the renounced life respectively. Elsewhere, as in **Suddhika Nirāmisā S** (S 36.29), *nirāmisā pīti*, *nirāmisā sukha* and *nirāmisā upekkhā* are experienced in the dhyanas (S 36.29.8-15/4:236 f). See D 2:298; M 1:59; S 4:235, 236 (x2); A 1:81, 3:412l Pm 2:233. See also Sue Hamilton, *Identity and Experience*, 1996:43 f.

<sup>65</sup> “Mind,” *citta*. also tr as “mind consciousness” (Brahmavamso). See SD 13.1 (5C).

or, he understands a hate-free mind as	‘Hate-free mind.’
(3) Or, he understands a deluded mind as	‘Deluded mind,’
or, he understands an undeluded mind as	‘Undeluded mind’;
(4) Or, he understands a narrowed [constricted] mind as	‘Narrowed mind.’ <sup>66</sup>
or, he understands a distracted mind as	‘Distracted mind’; <sup>67</sup>
(5) Or, he understands a great [exalted] mind as	‘Great mind,’ <sup>68</sup>
or, he understands a small mind [unexalted mind] as	‘Small mind [Unexalted mind].’
(6) Or, he understands a surpassable mind as	‘Surpassable mind,’
or, he understands an unsurpassable mind as	‘Unsurpassable mind.’ <sup>69</sup>
(7) Or, he understands a concentrated mind as	‘Concentrated mind,’
or, he understands an unconcentrated mind as	‘Unconcentrated mind.’
(8) Or, he understands a freed mind as	‘Freed mind,’
or, he understands an unfreed mind as	‘Unfreed mind.’

### The satipatthana refrain

12.3 So he dwells contemplating mind in the mind *internally*,  
or, contemplating mind in the mind *externally*,  
or, contemplating mind in the mind *both internally and externally*.

Or, he dwells contemplating states that *arise* in the mind,  
or, he dwells contemplating states that *pass away* in the mind,  
or, he dwells contemplating states that *arise and pass away* in the mind;

Or else, he maintains the mindfulness that ‘There is a mind,’ [300] just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

And that, bhikshus, is how a monk dwells contemplating mind in the mind.

## D. DHARMA CONTEMPLATION<sup>70</sup>

### 1 The 5 hindrances

**13** And how, bhikshus, does a monk dwell contemplating dharma in the dharmas [mind-objects in the mind-objects]?

13.2 Here, bhikshus, a monk dwells contemplating dharma in the dharmas in respect of **the 5 hindrances**.<sup>71</sup>

13.3 How does a monk dwell contemplating dharma in the dharmas in respect of the 5 hindrances?

13.4 Here, bhikshus,

(1) when there is **sensual desire**<sup>72</sup> in him, he understands,

<sup>66</sup> “Narrowed mind,” *saṅkhittam cittaṃ*, ie “narrowed” due to sloth and torpor.

<sup>67</sup> “Distracted mind,” *vikkhittam cittaṃ*, ie “distracted” by restlessness and worry.

<sup>68</sup> “Great mind” or “the mind grown great,” *maha-g, gatam cittaṃ*, ie made great or “exalted” because all the mental hindrances have been overcome, thus attaining a dhyana or a formless attainment. Properly speaking, only the first 4 form dhyanas are called *jhāna*, while the higher 4 formless bases are called *samāpatti* (attainment); and that the 4 formless attainments actually belong to the 4<sup>th</sup> form dhyana since they all possess the same two factors (ie equanimity and samadhi).

<sup>69</sup> “Unsurpassable” (*anuttaram*) mind, probably synonymous with “great” mind. See D:W 592 n667.

<sup>70</sup> **Sujato**, in *A History of Mindfulness*, makes an important note on this section: see SD 13.1 (5D.3).

<sup>71</sup> The mental hindrances can only be properly observed *after* one has abandoned them. See SD 13.1 (5D.2).

<sup>72</sup> *Kāma-c, chanda* is almost identical with “a lustful mind” (*sa, rāgam cittaṃ*) in §12(1a). Both refer to sensual desire in general, and arise from wrong reflection on a sensually attractive sense-object. The exercise in §12 is simply that of noting the presence of such a state of mind. Here, one goes on to investigate how it arises, how it can be removed, etc (through right effort).

‘There is sensual desire in me.’

Or, when there is no sensual desire in him, he understands,

‘There is no sensual desire in me.’

And he understands the arising of unarisen sensual desire;

and he understands the letting go of arisen sensual desire;

and he understands the non-arising further of the sensual desire that he has given up.<sup>73</sup>

(2) When there is **ill-will** in him, he understands,

‘There is ill-will in me.’

Or, when there is no ill-will in him, he understands,

‘There is no ill-will in me.’

And he understands the arising of unarisen ill-will;

and he understands the letting go of arisen ill-will;

and he understands the non-arising further of the ill-will that he has given up.

(3) When there are **sloth and torpor** in him, he understands,

‘There are sloth and torpor in me.’

Or, when there are no sloth and torpor in him, he understands,

‘There are no sloth and torpor in me.’

And he understands the arising of unarisen sloth and torpor;

and he understands the letting go of arisen sloth and torpor;

and he understands the non-arising further of the sloth and torpor that he has given up.

(4) When there are **restlessness and worry** in him, he understands,

‘There are restlessness and worry [301] in me.’

when there are no restlessness and worry in him, he understands,

‘There are no restlessness and worry in me.’

And he understands the arising of unarisen restlessness and worry;

and he understands the letting go of arisen restlessness and worry;

and he understands the non-arising further of the restlessness and worry that he has given up.

(5) When there is **doubt**<sup>74</sup> in him, he understands, ‘There is doubt in me.’

Or, when there is no doubt in him, he understands, ‘There is no doubt in me.’

And he understands the arising of unarisen doubt;

and he understands the letting go of arisen doubt;

and he understands the non-arising further of the doubt he has given up.

### The satipatthana refrain

13.5 So he dwells contemplating dharma in the dharmas *internally*,

or, contemplating dharma in the dharmas *externally*,

or, contemplating dharma in the dharmas *both internally and externally*.

Or, he dwells contemplating states that *arise* in the dharmas,<sup>75</sup>

or, he dwells contemplating states that *pass away* in the dharmas,

or, he dwells contemplating states that *arise and pass away* in the dharmas;

<sup>73</sup> Comy gives 6 methods for overcoming sensual desire: (1) skilful consideration of an unattractive (*asubha*) object; (2) developing *jhāna*; (3) sense-restraint; (4) moderation in eating; (5) spiritual friendship; (5) helpful conversation (*sappāya, kathā*). (DA 3:778)

<sup>74</sup> This includes doubts regarding the Three Jewels, that is, the possibility of becoming a Buddha, the truth that makes this possible, and the community of spiritual individuals; the inability to distinguish the wholesome from the unwholesome, etc (see D 1,2.24). As such it includes both doubting and vacillation.

<sup>75</sup> According to DA, here and the following, the factors only refer to those giving rise to the mental hindrances by unskillful consideration of sensually attractive objects, and of their dissolution by skilful consideration.

Or else, he maintains the mindfulness that ‘There are dharmas,’ just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

And that, bhikshus, is how a monk dwells contemplating dharma in the dharmas in respect to *the 5 hindrances*.

## 2 The 5 aggregates

**14** Again, bhikshus, a monk dwells contemplating dharma in the dharmas in respect to **the 5 aggregates of clinging**.

14.2 How does a monk dwell contemplating dharma in the dharmas in respect of the 5 aggregates of clinging?

14.3 Here, bhikshus, a monk thinks,

- (1) ‘Such is **form**,<sup>76</sup> such is the arising of form, such is the passing away of form.’
- (2) ‘Such is **feeling**, such is the arising of feeling, such is the passing away of feeling.’
- (3) ‘Such is **perception**,<sup>77</sup> such is the arising of perception, such is the passing away of perception.’
- (4) ‘Such are **formations**,<sup>78</sup> [302] such is the arising of formations, such is the passing away of formations;
- (5) ‘Such is **consciousness**,<sup>79</sup> such is the arising of consciousness, such is the passing away of consciousness.

### **The satipatthana refrain**

14.4 So he dwells contemplating dharma in the dharmas *internally*,

or, contemplating dharma in the dharmas *externally*,

or, contemplating dharma in the dharmas *both internally and externally*...

Or, he dwells contemplating states that *arise* in the dharmas,<sup>80</sup>

or, he dwells contemplating states that *pass away* in the dharmas,

or, he dwells contemplating states that *arise and pass away* in the dharmas;

Or else, he maintains the mindfulness that ‘There are dharmas,’ just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

And that, bhikshus, is how a monk dwells contemplating dharma in the dharmas in respect to *the 5 aggregates of clinging*.

## 3 The 6 sense-bases

**15** Again, bhikshus, a monk dwells contemplating dharma in the dharmas in respect to **the 6 internal and 6 external sense-bases**.<sup>81</sup>

<sup>76</sup> *Rūpa*, defined as “the four great elements and form derived from them” (S 22.56). In the term *rūpa, kāya*, both components can be translated as “body”, but while *rūpa* is material, especially visible, form, *kāya* is body as an aggregate, as in “a body of form, a body of men.” Often contrasted with *nāma, kāya*, that is, the mental component of the term *nāma, rūpa*, “mind and body.” See BDict: *kāya*.

<sup>77</sup> *Saññā*, defined as “distinguishing a thing by its marks” (S 22.79).

<sup>78</sup> *Saṅkhāra*, one of the difficult Buddhist terms to translate as it is polysemous. Here it applies to the group of mental formations. The Abhidhamma traditionally lists 50 of them, embracing various factors, the most important of which is volition (*cetanā*), that is, karma itself. Formations include what we call emotions (i.e. karmic reactions). See D:W n293.

<sup>79</sup> *Viññāṇa*, “consciousness”, divided into six, namely, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

<sup>80</sup> According to DA, here and the following, the factors only refer to those giving rise to the mental hindrances by unskillful consideration of sensually attractive objects, and of their dissolution by skilful consideration.

<sup>81</sup> *Chasu ajjhattika, bāhiresu āyatanesu*, lit “in the six internal and six external sense-bases.” See SD 13.1 (3.7.5).

15.2 Bhikshus, how does a monk dwell contemplating dharma in the dharmas in respect of the six internal and six external sense-bases?

15.3 Here, bhikshus, a monk

- (1) understands **the eye** and understands forms,<sup>82</sup>  
and he understands whatever fetter<sup>83</sup> that arises dependent on both,  
and he understands the *arising* of an unarisen fetter,  
and he understands the *letting go* of an arisen fetter,  
and he understands the *non-arising further* of the that he has given up.
- (2) He understands **the ear** and understands sounds,  
and he understands whatever fetter that arises dependent on both,  
and he understands the *arising* of an unarisen fetter,  
and he understands the *letting go* of an arisen fetter,  
and he understands the *non-arising further* of the that he has given up.
- (3) He understands **the nose** and understands smells,  
and he understands whatever fetter that arises dependent on both,  
and he understands the *arising* of an unarisen fetter,  
and he understands the *letting go* of an arisen fetter,  
and he understands the *non-arising further* of the that he has given up.
- (4) He understands **the tongue** and understands tastes,  
and he understands whatever fetter that arises dependent on both,  
and he understands the *arising* of an unarisen fetter,  
and he understands the *letting go* of an arisen fetter,  
and he understands the *non-arising further* of the that he has given up.
- (5) He understands **the body**<sup>84</sup> and understands touches,<sup>85</sup>  
and he understands whatever fetter that arises dependent on both,  
and he understands the *arising* of an unarisen fetter,  
and he understands the *letting go* of an arisen fetter,  
and he understands the *non-arising further* of the that he has given up.
- (6) He understands the mind<sup>86</sup> and understands dharmas [mind-objects],  
and he understands whatever fetter that arises dependent on both, **[303]**  
and he understands the *arising* of an unarisen fetter,  
and he understands the *letting go* of an arisen fetter,  
and he understands the *non-arising further* of the fetter that he has given up.

### The satipatthana refrain

<sup>82</sup> *Rūpe* (accusative plural of *rūpa* in this specific sense): “eye-objects, visible forms, shapes.”

<sup>83</sup> The ten fetters (*sarīyojana*) listed here are not those in connection with Sainthood (Stream-winning, etc) (see **Ānāpānasati S** (M 118,9-12/3:80) nn, SD 7.13), but of the Abhidhamma tradition, namely, sensual desire (*kāma-c, chanda*), repulsion (*paṭigha*), conceit (*māna*), views (*ditthi*), doubt (*vicikicchā*), desire for becoming (*bhava, rāga*), attachment to rules and rituals (*sīla-b, bata parāmasa*), envy (*issā*), avarice (*macchariya*) and ignorance (*avijjā*) (Vbh 969/17; Dhs 1113/197, 1469/247; DA 3:784).

<sup>84</sup> Here the “body” is *kāya* in the specific sense of “body-organ”, ie the base of tactile contact. See §3 n on “Contemplating body in the body.”

<sup>85</sup> “Touches,” *phoṭṭhabbā*. At the time of tr, I think this usage here is a neologism, since “touch” is defined in the dictionaries as an uncountable sense-experience. However, the context here clearly refers to a range of such experiences taken separately, and as such requires it to be a countable noun.

<sup>86</sup> “Mind,” *manāṃ*.



15.4 So he dwells contemplating dharma [mind-objects] in the dharmas *internally*,  
or, contemplating dharma in the dharmas *externally*,  
or, contemplating dharma in the dharmas *both internally and externally*.

Or, he dwells contemplating states that *arise* in the dharmas,

or, he dwells contemplating states that *pass away* in the dharmas,

or, he dwells contemplating states that *arise and pass away* in the dharmas;

Or else, he maintains the mindfulness that ‘There are dharmas,’ just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

And that, bhikshus, is how a monk dwells contemplating dharma in the dharmas in respect to *the 5 internal and 5 external sense-bases*.

#### 4 The 7 awakening-factors

**16** Again, bhikshus, a monk dwells contemplating dharma in the dharmas in respect to **the 7 awakening-factors**.<sup>87</sup>

16.2 How does a monk dwell contemplating dharma in the dharmas in respect of the 7 awakening-factors?

16.3 Here, bhikshus, a monk,

(1) When there *is* **the awakening-factor of mindfulness** in him, he understands,

‘There *is* the awakening-factor of mindfulness in me.’

Or, when there is *no* awakening-factor of mindfulness in him, he understands,

‘There is *no* awakening-factor of mindfulness in me.’

And he understands the *arising* of an unarisen awakening-factor of mindfulness;

and he understands the *perfecting* of the arisen awakening-factor of mindfulness.

(2) When there *is* **the awakening-factor of dharma-discernment**<sup>88</sup> in him, he understands,

‘There *is* the awakening-factor of dharma-discernment in me.’

Or, when there is *no* awakening-factor of dharma-discernment in him, he understands,

‘There is *no* awakening-factor of dharma-discernment in me.’

And he understands the *arising* of an unarisen awakening-factor of dharma-discernment;

and he understands the *perfecting* of the arisen awakening-factor of dharma-discernment.

(3) When there *is* **the awakening-factor of energy**<sup>89</sup> in him, he understands,

‘There *is* the awakening-factor of energy in me.’

Or, when there is *no* awakening-factor of energy in him, he understands,

‘There is *no* awakening-factor of energy in me.’

And he understands the *arising* of an unarisen awakening-factor of energy;

and he understands the *perfecting* of the arisen awakening-factor of energy.

<sup>87</sup> See *Ānāpānasati S* (M 118,29-42) & Gethin 2001:146-189 (ch 5). See foll n.

<sup>88</sup> “Dharma-discernment,” *dhamma, vicaya*, lit “taking apart of dharmas (mental and physical states),” also tr as “discrimination of dharmas.” Sometimes this is taken as “investigation of the Doctrine”, but the meaning here actually is “investigation of bodily and mental phenomena” (Walshe 1995n690). Both Edgerton (BHSD) & Gethin, however, call into question the tr of *vicaya* here as “investigation” (Gethin 2001:152 n38). Awakening does not comprise in the assemblage of the 7 factors, but just one, namely, *dhamma, vicaya sambojjhaṅga* (Nm 456). This is the key awakening factor, that is, “awakening” itself, while the others are the “factors” that help this awakening to be realized (Nm 456). *Milinda, pañha* compares *dhamma, vicaya sambojjhaṅga* to a sword, which in order to cut needs the use of the hands (representing the other 6 factors) (Miln 83). See Gethin 2001:147 f, 152-154, 185.

<sup>89</sup> *Vīriya sambojjhaṅga*. This is identical to the 4 right efforts of the Noble Eightfold Path.

- (4) When there *is* **the awakening-factor of zest**<sup>90</sup> in him, he understands,  
 ‘There *is* the awakening-factor of zest in me.’  
 Or, when there is *no* awakening-factor of zest in him, he understands,  
 ‘There is *no* awakening-factor of zest in me.’  
 And he understands the *arising* of an unarisen awakening-factor of zest;  
 and he understands the *perfecting* of the arisen awakening-factor of zest. [304]
- (5) When there *is* **the awakening-factor of tranquillity** in him, he understands,  
 ‘There *is* the awakening-factor of tranquillity in me.’  
 Or, when there is *no* awakening-factor of tranquillity in him, he understands,  
 ‘There is *no* awakening-factor of tranquillity in me.’  
 And he understands the *arising* of an unarisen awakening-factor of tranquillity;  
 and he understands the *perfecting* of the arisen awakening-factor of tranquillity.
- (6) When there *is* **the awakening-factor of samadhi** in him, he understands,  
 ‘There *is* the awakening-factor of samadhi in me.’  
 Or, when there is *no* awakening-factor of samadhi in him, he understands,  
 ‘There is *no* awakening-factor of samadhi in me.’  
 And he understands the *arising* of an unarisen awakening-factor of samadhi;  
 and he understands the *perfecting* of the arisen awakening-factor of samadhi.
- (7) When there *is* **the awakening-factor of equanimity** in him, he understands,  
 ‘There *is* the awakening-factor of equanimity in me.’  
 Or, when there is *no* awakening-factor of equanimity in him, he understands,  
 ‘There is *no* awakening-factor of equanimity in me.’  
 And he understands the *arising* of an unarisen awakening-factor of equanimity,  
 and he understands the *perfecting* of the arisen awakening-factor of equanimity.

### The satipatthana refrain

16.4 So he dwells contemplating dharma in the dharmas *internally*,  
 or, contemplating dharma in the dharmas *externally*,  
 or, contemplating dharma in the dharmas *both internally and externally*.  
 Or, he dwells contemplating states that *arise* in the dharmas,  
 or, he dwells contemplating states that *pass away* in the dharmas,  
 or, he dwells contemplating states that *arise and pass away* in the dharmas;  
 Or else, he maintains the mindfulness that ‘There are dharmas,’ just sufficient for knowing and awareness.  
 And he dwells independent, not clinging to anything in this world.  
 And that, bhikshus, is how a monk dwells contemplating dharma in the dharmas in respect to *the 6 awakening-factors*.

<sup>90</sup> *Pīti*. Sometimes tr as “rapture”, but “zest” is closer to evoking the more subtle yet enthusing nature of *pīti*. One experiences zest in two ways: by attaining either the 1<sup>st</sup> or 2<sup>nd</sup> *jhāna* in which zest is present, one experiences it in the mode of calm (*samatha*); by emerging from that *jhāna* and reflecting that zest is subject to destruction, one experiences zest in the mode of insight (*vipassanā*). Psychologically, zest is a kind of “joyful interest”, as such may be associated with wholesome, unwholesome or neutral states (BDict: *pīti*). Zest belongs to the Formation Group (*saṅkhāra-k,khandha*) while happiness (*sukha*) belongs to the Feeling Group (*vedanā-k,khandha*). Zest is compared to when a thirsty man lost in the desert finds water; happiness is what he feels when he is drinking the water. See Vism 4.94 ff.

## 5 The 4 noble truths

17 Again, bhikshus, a monk dwells contemplating dharma in the dharmas in respect to **the 4 noble truths**.

17.2 How does a monk dwell contemplating dharma in the dharmas in respect of the 4 noble truths?

17.3 Here, bhikshus, a monk,  
 understands [knows], as it really is, ‘This is suffering’;  
 understands, as it really is, ‘This is the arising of suffering’;  
 understands, as it really is, ‘This is the ending of suffering’;  
 understands, as it really is, ‘This is the way leading to the ending of suffering.’

[The First Recital is concluded.]

### I The noble truth that is suffering<sup>91</sup>

[305]

18 And what, bhikshus, is **the noble truth that is suffering**?<sup>92</sup>

- (1) Birth is suffering,
- (2) decay<sup>93</sup> is suffering,  
[ disease is suffering,]<sup>94</sup>
- (3) death is suffering;
- (4) to be associated with the unpleasant is suffering;
- (5) to be separated from the pleasant is suffering;
- (6) not getting what one wants is suffering,
- (7) sorrow, lamentation, pain, anguish and despair are suffering<sup>95</sup>—
- (8) in short, the 5 aggregates of clinging<sup>96</sup> are suffering.

(1) And what, bhikshus, is birth?<sup>97</sup>

The birth, becoming, descending (into a womb), (arising,)<sup>98</sup> generating, manifesting of the aggregates, obtaining the sense-bases in various beings, in various groups of beings, here and there—this, bhikshus, is called birth.<sup>99</sup>

<sup>91</sup> From here on, **Satipaṭṭhāna S** (M 10,44/1:62) breaks off, omitting §§18-21, and meets again at §22 (Conclusion). **Mahā Satipaṭṭhāna S** (D 22,18-21/2:305-313) goes on to give a detailed analysis of the 4 noble truths that is more elaborate than its parallel in **Sacca Vibhaṅga S** (M 141/3:248-252), and also includes the rest of the noble truth section here. §§18-21, however, are not found in the parallel text of **Ānāpānasati S** (M 10). These truths sections, however, should be studied in connection with **Dhamma,cakka-p,pavattana S** (S 56.11). On the lateness of this whole section, see SD 13.1 (1.1+3).

<sup>92</sup> On the def of these terms, see **Dhamma,cakka-p,pavattana S**, (S 56.11/5:420-424), SD 1.1.

<sup>93</sup> *Jarā*, old age, aging.

<sup>94</sup> Be Ke omit. It is also omitted in the questions below, and so M 3:249. Perhaps inserted here by mistake, from **Dhamma,cakka Pavattana S** (S 5:421) (Rhys Davids & Carpenter, edd. *The Dīgha Nikāya* 2:305 n2)

<sup>95</sup> Found in most MSS but not in Be and Ce.

<sup>96</sup> *Pañc’upadāna-k,khandha*, namely, form, feeling, perception, formations and consciousness (S 3:47, Vbh 1).

<sup>97</sup> *Jāti*. This section is also found in **Sammādiṭṭhi S** (M 1:50 = 9.26), SD 14.1.

<sup>98</sup> *Nibbatti*, so Ke & M 3:249.

<sup>99</sup> *Yā tesam tesam sattānam tamhi tamhi satta,nikāye jāti sañjāti Okkanta [nibbatti]\* abhinibbati, khandhānam pātubhāvo āyatanānam paṭilābho, ayam vuccati jāti.* \*Ke & M 3:249.

(2) And what, bhikshus, is decay?<sup>100</sup>

The ageing, decaying, broken teeth, grey hair, wrinkled skin, the dwindling away of one's years, the weakness of the sense-faculties in various beings, in various groups of beings, here and there—this, bhikshus, is called decay.

(3) And what, bhikshus, is death?

The falling away, passing away, breaking up, disappearance, death, dying, when one's time is up,<sup>101</sup> breaking up of the aggregates, discarding of the body, (uprooting of the life-faculty)<sup>102</sup> in various beings, in various groups of beings, here and there—this, bhikshus, is called death.

(4a) And what, bhikshus, is sorrow?

Whenever anyone is affected by one thing or other of a painful nature, by any kind of misfortune, sorrow, grief, distress, inner grief, inner woe<sup>103</sup> [306]—this, bhikshus, is called sorrow.

(4b) And what, bhikshus, is lamentation?

Whenever anyone is affected by one thing or other of a painful nature, by any kind of misfortune, crying, weeping, wailing, lamenting, bewailing, lamentation—this, bhikshus, is called lamentation.

(4c) And what, bhikshus, is physical pain?<sup>104</sup>

Whatever painful bodily feeling, unpleasant bodily feeling, painful or unpleasant feeling arising from bodily contact—this, bhikshus, is called physical pain.

(4d) And what, bhikshus, is mental pain [displeasure]?<sup>105</sup>

Whatever painful mental feeling, unpleasant mental feeling, painful or unpleasant feeling arising from mental contact<sup>106</sup>—this, bhikshus, is called mental pain [displeasure].

(4e) And what, bhikshus, is despair?

Whenever anyone is affected by one thing or other of a painful nature, stress, distress, despair, desperation—this, bhikshus, is called despair.<sup>107</sup>

(5) <sup>108</sup>And what, bhikshus, is association with the unpleasant?<sup>109</sup>

Here, whoever has undesired, disliked, unpleasant sights, sounds, smells, tastes, touches or dharmas, or encountering, meeting, associating with, mixing with those who wish one ill, harm, discomfort, insecurity—this, bhikshus, is called association with the unpleasant.

<sup>100</sup> This section & the foll are given as *jarā, maraṇa* and also found in **Sammādiṭṭhi S** (M 9,22/1:49), SD 14.2.

<sup>101</sup> *Kāla, kiriya*, lit “the action of time,” “having done one's time.” Majjhima Comy: An ender called time (*kālo nāma antiko*), whose action (*kiriya*) is the action of time (MA 1:216). Here (DA 3:798 f; MA 1:216 f) death is explained in conventional terms; but now it is explained in the ultimate sense (*param'attha*), according to which it is the aggregates (*khandhā*) that are dispersed, not any being name so-and-so who dies.

<sup>102</sup> *Jīvit'indriyass'upacchedo*, so Be; omitted in **Sammā Diṭṭhi S** (M 9,22/1:49), SD 14.1.

<sup>103</sup> *Anto, soko anto, parisoko*. I have taken these two terms literally (as in CPD, PED, DP). They refer to self-caused grief and woe, or to unexpressed grief and woe. It is possible to render them as “deep grief” and “deep woe” respectively.

<sup>104</sup> Cf (**Bhaya**) **Vera S** (A 5.17) where we have “mental pain or displeasure” (*cetasikam pi dukkhaṃ domanassaṃ*) (A 5.17,4/3:205, passim), SD 6.4. See Walshe 1996 (D:W 589 n627). For a broader sense of *domanassa*, see §3 n on *abhijjhā, domanassa*.

<sup>105</sup> *Domanassa*, here used in a more restricted sense. See §1.3 n on *dukkha, domanassa* & 1.4 n on *dukkha, domanassa*.

<sup>106</sup> *-samphassa*, -contact, that is, the impingement of the sense-object on its sense-faculty.

<sup>107</sup> *Upāyāsa*. See D:W n698.

<sup>108</sup> This and following sections, thus in Be Ke, but omitted in Ee (PTS).

<sup>109</sup> This and following §§ omitted in the parallel passage of **Sacca Vibhaṅga S** (M 141,19/3:250).

(6) And what, bhikshus, is separation from the pleasant?

Here, whoever has desirable, likeable, pleasant sights, sounds, smells, tastes, touches or mind-objects,

or encountering, meeting, associating with, mixing with those who wish one well, good, comfort, security:

mother or father or brother or sister or friends or colleagues or blood-relations, and is then deprived of such concourse, intercourse, connection, union

—this, bhikshus, is called separation from the pleasant. [307]

(7) And what, bhikshus, is not getting what one wants?

(i) In beings *subject to birth*, bhikshus, this wish arises:

‘O that we were not subject to birth, that we might not come to birth!’

But this cannot be won by wishing<sup>110</sup>—that is not getting what one wants.

(ii) In beings *subject to ageing*, bhikshus, this wish arises:

‘O that we were not subject to ageing, that we might not come to age!’

But this cannot be won by wishing—that is not getting what one wants.

(iii) In beings *subject to sickness*, bhikshus, this wish arises:

‘O that we were not subject to sickness, that we might not come to sickness!’

But this cannot be won by wishing—that is not getting what one wants.

(iv) In beings *subject to death*, bhikshus, this wish arises:

‘O that we were not subject to death, that we might not come to die!’

But this cannot be won by wishing—that is not getting what one wants.

(v) In beings *subject to sorrow, lamentation, pain, anguish and despair*, this wish arises:

‘O that we were not subject to sorrow, lamentation, pain, anguish and despair,

that we might not have sorrow, lamentation, pain, anguish and despair!’

But this cannot be won by wishing

—that is not getting what one wants.

(8) And what, bhikshus, in short, are the 5 aggregates of clinging?

They are as follows:

the aggregate of clinging that is	form,
the aggregate of clinging that is	feeling,
the aggregate of clinging that is	perception,
the aggregate of clinging that is	formations,
the aggregate of clinging that is	consciousness.

18.2 These are, in short, the 5 aggregates of clinging that are suffering.

And this, bhikshus, is called the noble truth that is suffering. [308]

## II The noble truth that is the arising of suffering

19<sup>111</sup> And what, bhikshus, is **the noble truth that is the arising of suffering**?

19.2 It is this craving that leads to renewed existence [i.e. rebirth], accompanied by pleasure and lust, seeking pleasure here and there; that is,

craving for sensual pleasures,

craving for existence,

craving for non-existence.

19.3 And where does this craving arise and establish itself?

<sup>110</sup> On the Buddha’s criticism of selfish prayer and frivolous wishing, see **Itṭha S** (A 5.43/3:47-49), SD 12.4(2); cf **Ṭhāna S** (A 5.48/3:54).

<sup>111</sup> See SD 13.1 (1.3).

19.4 Wherever in the world there is anything agreeable and pleasurable, there this craving arises and establishes itself.

THE 60 DELIGHTFUL AND PLEASURABLE FORMS (*piya,rūpa sāta,rūpa*)<sup>112</sup>

19.5 And what is there in the world that is agreeable and pleasurable (*piya,rūpa sāta,rūpa*)?

(i) THE INTERNAL SENSE-BASES (*ajjhantik'āyatana*)

The eye in the world is agreeable and pleasurable,  
—and there this craving arises and establishes itself.  
The ear in the world is agreeable and pleasurable,  
—and there this craving arises and establishes itself.  
The nose in the world is agreeable and pleasurable,  
—and there this craving arises and establishes itself.  
The tongue in the world is agreeable and pleasurable,  
—and there this craving arises and establishes itself.  
The body in the world is agreeable and pleasurable,  
—and there this craving arises and establishes itself.  
The mind in the world is agreeable and pleasurable  
—and there this craving arises and establishes itself.

(ii) THE EXTERNAL SENSE-BASES (*bāhir'āyatana*)

Sights *in the world are agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*  
Sounds *in the world are agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*  
Smells *in the world are agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*  
Tastes *in the world are agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*  
Touches *in the world are agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*  
Mind-objects *in the world are agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*

(iii) THE SENSE-CONSCIOUSNESSES (*viññāṇa*)

Eye-consciousness *in the world is agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*  
Ear-consciousness *in the world is agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*  
Nose-consciousness *in the world is agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*  
Tongue-consciousness *in the world is agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*  
Body-consciousness *in the world is agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*  
Mind-consciousness *in the world is agreeable and pleasurable,*  
—*and there this craving arises and establishes itself.*

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<sup>112</sup> This 60 *piya,rūpa sāta,rūpa* cycle is repeated for the 3<sup>rd</sup> noble truth [§20], where they are abandoned. See SD 53.7 (2.4.1.2).



(iv) SENSE-CONTACTS (*samphassa*)

Eye-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Ear-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Nose-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself. [309]  
 Tongue-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Body-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Mind-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.

(v) FEELINGS (*vedanā*)

Feeling born of eye-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Feeling born of ear-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Feeling born of nose-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Feeling born of tongue-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Feeling born of body-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Feeling born of mind-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.

(vi) PERCEPTION (*saññā*)

The perception of eye-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 The perception of ear-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 The perception of nose-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 The perception of tongue-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 The perception of body-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 The perception of mind-contact *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.

(vii) VOLITION (*sañcetanā*)

Volition in regard to sights *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Volition in regard to sounds *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Volition in regard to smells *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Volition in regard to tastes *in the world is agreeable and pleasurable,*  
 —and there this craving arises and establishes itself.  
 Volition in regard to touches *in the world is agreeable and pleasurable,*

—*and there this craving arises and establishes itself.*  
 Volition in regard to mind-objects *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*

(viii) CRAVING (*taṇhā*)

The craving for sights *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 The craving for sounds *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 The craving for smells *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 The craving for tastes *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 The craving for touches *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 The craving for mind-objects *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*

(ix) THINKING (*vitakka*)

Thinking of sights *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 Thinking of sounds *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 Thinking of smells *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 Thinking of tastes *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 Thinking of touches *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 Thinking of mind-objects *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*

(x) PONDERING (*vicāra*)

Pondering on sights *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 Pondering on sounds *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 Pondering on smells *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 Pondering on tastes *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 Pondering on touches *in the world is agreeable and pleasurable,*  
 —*and there this craving arises and establishes itself.*  
 Pondering on mind-objects *in the world is agreeable and pleasurable,*  
 —*and there this craving [310] arises and establishes itself.*  
 And this, bhikshus, is called the noble truth that is the arising of suffering.

[Exposition of the Truth that is the Arising (of Suffering)]

### III The noble truth that is the ending of suffering

20<sup>113</sup> And what, bhikshus, is **the noble truth that is the ending of suffering**?

20.2 It is the utter fading away and ending of that very craving, giving it up, letting it go, being free from it, being detached from it.

20.3 And how, bhikshus, is this craving abandoned; how does it cease?

20.4 Wherever in the world there is anything agreeable and pleasurable, there it ceases.

THE 60 DELIGHTFUL AND PLEASURABLE FORMS (*piya,rūpa sāta,rūpa*)<sup>114</sup>

20.5 And what is there in the world that is agreeable and pleasurable?

(i) THE INTERNAL SENSE-FACULTIES

The eye in the world is agreeable and pleasurable  
—and there this craving is abandoned, there it ceases.

The ear in the world is agreeable and pleasurable  
—and there this craving is abandoned, there it ceases.

The nose in the world is agreeable and pleasurable  
—and there this craving is abandoned, there it ceases.

The tongue in the world is agreeable and pleasurable  
—and there this craving is abandoned, there it ceases.

The body in the world is agreeable and pleasurable  
—and there this craving is abandoned, there it ceases.

The mind in the world is agreeable and pleasurable,  
—and there this craving is abandoned, there it ceases.

(ii) THE EXTERNAL SENSE-FACULTIES

*Sights in the world are agreeable and pleasurable,  
—and there this craving is abandoned, there it ceases.*

*Sounds in the world are agreeable and pleasurable,  
—and there this craving is abandoned, there it ceases.*

*Smells in the world are agreeable and pleasurable,  
—and there this craving is abandoned, there it ceases.*

*Tastes in the world are agreeable and pleasurable,  
—and there this craving is abandoned, there it ceases.*

*Touches in the world are agreeable and pleasurable,  
—and there this craving is abandoned, there it ceases.*

*Mind-objects in the world are agreeable and pleasurable,  
—and there this craving is abandoned, there it ceases.*

(iii) THE SENSE-CONSCIOUSNESSES

*Eye-consciousness in the world is agreeable and pleasurable,  
—and there this craving is abandoned, there it ceases.*

*Ear-consciousness in the world is agreeable and pleasurable,  
—and there this craving is abandoned, there it ceases.*

*Nose-consciousness in the world is agreeable and pleasurable,  
—and there this craving is abandoned, there it ceases.*

*Tongue-consciousness in the world is agreeable and pleasurable,*

<sup>113</sup> See above SD 13.1 (1.3).

<sup>114</sup> This 60 *piya,rūpa sāta,rūpa* cycle is repeated for the 2<sup>nd</sup> noble truth [§19.5], where it defines the 1<sup>st</sup> noble truth: “suffering.” See SD 53.7 (2.4.1.2).

—*and there this craving is abandoned, there it ceases.*  
 Body-consciousness *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Mind-consciousness *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*

## (iv) SENSE-CONTACTS

Eye-contact *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Ear-contact *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Nose-contact *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Tongue-contact *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Body-contact *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Mind-contact [311] *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*

## (v) FEELINGS

Feeling born of eye-contact *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Feeling born of ear-contact *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Feeling born of nose-contact *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Feeling born of tongue-contact *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Feeling born of body-contact *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Feeling born of mind-contact *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*

## (vi) PERCEPTION

The perception of sights *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 The perception of sounds *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 The perception of smells *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 The perception of tastes *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 The perception of touches *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*  
 The perception of mind-objects *in the world is agreeable,*  
 —*and there this craving is abandoned, there it ceases.*

## (vii) VOLITION

Volition in regard to sights *in the world is agreeable,*  
 —*and there this craving is abandoned, there it ceases.*  
 Volition in regard to sounds *in the world is agreeable and pleasurable,*  
 —*and there this craving is abandoned, there it ceases.*

Volition in regard to smells *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Volition in regard to tastes *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Volition in regard to touches *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Volition in regard to mind-objects *in the world is agreeable,*  
*—and there this craving is abandoned, there it ceases.*

## (viii) CRAVING

The craving for sights *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 The craving for sounds *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 The craving for smells *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 The craving for tastes *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 The craving for touches *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 The craving for mind-objects *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*

## (ix) THINKING

Thinking of sights *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Thinking of sounds *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Thinking of smells *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Thinking of tastes *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Thinking of touches *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Thinking of mind-objects *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*

## (x) PONDERING

Pondering on sights *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Pondering on sounds *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Pondering on smells *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Pondering on tastes *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Pondering on touches *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*  
 Pondering on mind-objects *in the world is agreeable and pleasurable,*  
*—and there this craving is abandoned, there it ceases.*

And this, bhikshus, is called the noble truth that is the ending of suffering.

[Exposition of the Truth that is the Path (to the Ending of Suffering)]

## IV The noble truth that is the way leading to the ending of suffering

**21** And what, bhikshus, is **the noble truth that is the way leading to the ending of suffering?**

21.2 It is this noble eightfold path,<sup>115</sup> that is,

- i. right view,
- ii. right thought,
- iii. right speech,
- iv. right action,
- v. right livelihood,
- vi. right effort,
- vii. right mindfulness,
- viii. right samadhi.

(i) And what, bhikshus, is **right view**?<sup>116</sup> [312]

Bhikshus, it is the knowledge of suffering,

the knowledge of

the knowledge of

and the knowledge of

the arising of suffering,

the cessation of suffering,

the way leading to the end of suffering.

—This, bhikshus, is called right view.

(ii) And what, bhikshus, is **right thought**?

Bhikshus, it is

the thought of renunciation,<sup>117</sup>

the thought of non-malice,

the thought of harmlessness.

—This, bhikshus, is called right thought.

(iii) And what, bhikshus, is **right speech**?

Abstaining from lying;

Abstaining from slander;

Abstaining from harsh speech;

Abstaining from frivolous talk.

—This, bhikshus, is called right speech.

(iv) And what, bhikshus, is **right action**?

Abstaining from taking life;

Abstaining from taking the not-given;

Abstaining from sexual misconduct;

—This, bhikshus, is called right action.

(v) And what, bhikshus, is **right livelihood**?

Here, bhikshus, the noble disciple, having given up wrong livelihood,<sup>118</sup> supports himself through right livelihood.<sup>119</sup>

<sup>115</sup> For an insightful study of the eightfold path, see Gethin 2001:190-226 (ch 6).

<sup>116</sup> *Sammā, diṭṭhi*, lit “right seeing.” By itself, *diṭṭhi* is usually translated as “views”, always connoting “wrong view.” “Right vision” is ambiguous, while “perfect view” (which may translate *sammā, dassana*) refers to the supramundane eightfold path (Vism 605).

<sup>117</sup> *Nekkhamma, saṅkappa* is the thought of letting go of sense-desires, and is the opp of *kāma, saṅkappa*, the thought of sense-desires. This is the thought that may lead one to become a monastic, but it should continue to underlie one’s life of not running after worldly gains and fleeting pleasures.



—This, bhikshus, is called right livelihood.

(vi) And what, bhikshus, is **right effort**?

Here, bhikshus,

- (1) a monk rouses his will, makes an effort,  
stirs up energy, exerts his mind and strives  
to prevent the arising of unarisen evil unwholesome mental states.
- (2) He rouses his will, makes an effort,  
stirs up energy, exerts his mind and strives  
to abandon evil unwholesome mental states that have arisen.
- (3) He rouses his will, makes an effort,  
stirs up energy, exerts his mind and strives  
towards the arising of unarisen wholesome mental states.
- (4) He rouses his will, makes an effort,  
stirs up energy, exerts his mind and strives  
to maintain wholesome mental states that have arisen,  
so that they are not lost, [313] to bring them to greater growth, to develop them to full  
perfection.

—This, bhikshus, is called right effort

(vii) And what, bhikshus, is **right mindfulness**?

Here, bhikshus,

- (1) having removed covetousness and displeasure in regard to the world,  
a monk dwells exertive, clearly knowing, mindful,  
contemplating body in the body.<sup>120</sup>
- (2) Having removed covetousness and displeasure in regard to the world,  
he dwells exertive, clearly knowing, mindful,  
contemplating feeling in the feelings.
- (3) Having removed covetousness and displeasure in regard to the world,  
he dwells exertive, clearly knowing, mindful,  
contemplating mind in the mind.
- (4) Having removed covetousness and displeasure in regard to the world,  
he dwells exertive, clearly knowing, mindful,  
contemplating dharma in the dharmas.

—This, bhikshus, is called right mindfulness

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<sup>118</sup> A list of unwholesome trades is given **Vaṇijja S** (A 5.177/2:208). For a detailed list of wrong livelihood, see the *sīla* section of the Dīgha, esp **Sāmaññaphala S** (D 2,45-63). See also **Mahā Cattārisaka S** (M 117,28-33/3:75). Comy given at Vism 1.61-65. See foll n.

<sup>119</sup> **Right livelihood.** **Amba,laṭṭhika Rāhul'ovāda S** (M 61), SD 3.10, says that if an action would harm oneself, or harm others, or harm both, such an action should not be done. Here “both” refers to “society” at large, or in today’s lingo, “the environment.” Traditionally, moral virtue should comprise “the threefold purity” (*ti,koṭi parisuddha*), ie, not breaking the precept oneself, not causing another to do so, and not approving of such breaches, eg **Dhammika S** (Sn 394; SnA 394). The **Atta,hita S** (A 4.96/2:96 f) and **Sikkhā S** (A 4.99/2:98 f) declare that such a person is “one who lives both for his own good and for the good of others.” Cf the 10 wholesome courses of conduct (*kusala kamma, patha*), **Sāleyyaka S** (M 41,11-14/1:287 f), SD 5.7; (**Kusalākusala**) **Sañcetanika S 1** (A 10.16/5:292-297), SD 3.9. See prev n.

<sup>120</sup> On the tr of *ātāpī sampajāno satimā vineyya loke abhijjhā, domanassam*, see SD 13.1 (4).

(viii) And what, bhikshus, is **right samadhi [concentration]**?<sup>121</sup>

- (1) Here, bhikshus, a monk, detached from sense-objects,<sup>122</sup>  
detached from unwholesome mental states,  
enters and remains in the 1<sup>st</sup> dhyana,<sup>123</sup>  
accompanied by initial application and sustained application,<sup>124</sup>  
accompanied by zest and happiness, born of detachment [ie born of samadhi].
- (2) With the stilling of initial application and sustained application,  
by gaining inner tranquillity and oneness of mind,  
he enters and remains in the 2<sup>nd</sup> dhyana,  
free from initial application and sustained application,  
accompanied by zest and happiness born of samadhi.<sup>125</sup>
- (3) With the fading away of zest, he remains equanimous,  
mindful and clearly aware,  
and experiences happiness with the body,  
he enters and remains in the 3<sup>rd</sup> dhyana,  
of which the noble ones declare,  
'Happily he dwells in equanimity and mindfulness.'
- (4) With the abandoning of joy and abandoning pain,<sup>126</sup> and  
with the earlier disappearance of pleasure and displeasure,  
he enters and remains in the 4<sup>th</sup> dhyana that is neither painful nor pleasant,  
and with mindfulness fully purified by equanimity.

—This, bhikshus, is called right samadhi.

And that, bhikshus, is what is called the way leading to the ending of suffering.

### The satipatthana refrain

21.3 So he dwells contemplating dharma in the dharmas *internally*, [314]

or, contemplating dharma in the dharmas *externally*,

or, contemplating dharma in the dharmas *both internally and externally*.

Or, he dwells contemplating states that *arise* in the dharmas,

or, he dwells contemplating states that *pass away* in the dharmas,

or, he dwells contemplating states that *arise and pass away* in the dharmas;

Or else, he maintains the mindfulness that 'There is dharma,'<sup>127</sup> just sufficient for knowing and awareness.

And he dwells independent, not clinging to anything in this world.

<sup>121</sup> Buddhist practitioners like Brahmavamsa teach that the *jhāna* (Skt *dhyāna*, orig meaning simply "meditation") is unique to Buddhism, ie discovered by the Buddha (2003:5-7). See also Bronkhorst 1986 & Gethin 2001: 180 f.

<sup>122</sup> On the tr of *kāmehi* (pl), see SD 8.4 (5.1.1.1).

<sup>123</sup> For a more detailed description of dhyanas with similes, see **Sāmaññaphala S** (D 2,75-82/1:73-76).

<sup>124</sup> "Initial application and sustained application," *vitakka, vicāra*. For a discussion on these terms, see Gethin 1992:137-157.

<sup>125</sup> The 2<sup>nd</sup> dhyana is known as "the noble silence" (*ariya, tuṅhī, bhāva*), explains the Kolita Sutta (S 2:273), because within it, initial application and sustained application (*vitakka, vicāra*) cease, and with their cessation, speech cannot occur. In **Kāmaṅṅhū S 2** (S 4:293) *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya, pariyesanā S** (M 26,4/1:161), the Buddha exhorts the monks when assembled to "either speak on the Dharma or observe the noble silence." Comy on the passage says that those who cannot attain *jhāna* are advised to maintain "noble silence" by attending to their basic meditation subject. See also **Dhyana**, SD 8.4.

<sup>126</sup> "Joy ... pain," *sukha, dukkha*: this refers to the physical feelings. The next phrase—"pleasure and displeasure," *domanassa-somanassa*—refers to mental feelings, which have been transcended earlier. Mental feelings need to be overcome first so that the mind is not distracted by itself, as it were. Then, all the other feelings (arising from the physical sense-contacts) are transcended. On the significance of this, see **Sall'atthana S** (S 36.6/4:207-210), SD 5.5.

<sup>127</sup> That is, "a phenomenon," or simply, "mental state." I take *atthi dhammā ti* here as *atthi dhammo iti*.

And that, bhikshus, is how a monk dwells contemplating dharma in the dharmas in respect of *the 4 noble truths*.

## CONCLUSION

**22** Whoever, bhikshus, were to practise these 4 focuses of mindfulness *in this way*<sup>128</sup> for just **7 years**,<sup>129</sup>

one of two fruits is to be expected:<sup>130</sup> either **direct knowledge** [arhathood] in this very life or, if there is any trace [substrate] of clinging left,<sup>131</sup> **non-returning**.<sup>132</sup>

22.2 Let alone 7 years—whoever were to cultivate these 4 focuses of mindfulness in this way for just **6 years**,

one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.

22.3 Let alone 6 years—whoever were to cultivate these 4 focuses of mindfulness in this way for just **5 years**,

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.*

22.4 Let alone 5 years—whoever were to cultivate these 4 focuses of mindfulness in this way for just **4 years**,

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.*

22.5 Let alone 4 years—whoever were to cultivate these 4 focuses of mindfulness in this way for just **3 years**,

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.*

22.6 Let alone 3 years—whoever were to cultivate these 4 focuses of mindfulness in this way for just **2 years**,

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.*

22.7 Let alone 2 years—whoever were to cultivate these 4 focuses of mindfulness in this way for just **1 year**,

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.*

22.8 Let alone **1 year**—whoever were to cultivate these 4 focuses of mindfulness in this way for just **7 months**,

<sup>128</sup> *Evam bhāveyya*. The guarantee of spiritual liberation here should be understood in connection with this crucial phrase, “were to cultivate in this way” (*evam bhāveyya*). See SD 13.1 (7).

<sup>129</sup> On the significance of these “7 years.” See SD 36.5 (1.1.3.4).

<sup>130</sup> “Without doubt ... is to be expected,” *pāṭikaṅkharṃ*. I have applied both senses of the word here.

<sup>131</sup> *Upādi, sese*, “trace of clinging = *upādāna, sese*” (MA 1:301) or as “grasping” (*sa, gahana, sesa*)” (MA 4:55). The term *upādi* is very close to *upadhi* (“life-basis, substrate”), and, they share the common meaning of “material support (the result of past karma)” (MA 4:55; UA 151), ie, the 5 aggregates (*khandha*). Technically, we can also say that this “trace” (at least here) refers to the 5 higher fetters (breaking of which brings about non-returning): see SD 45.18 (2.5.5). Cf secular use in the parable of the man shot with a dart, “trace (of poison)” (M 105,19). In D:W 350 (2 places), Walshe renders it as “substrate,” probably confounding it for *upadhi*, a very close term. See SD 50.13 (1.3.2.1).

<sup>132</sup> “One of two fruits ... non-returning,” as at **Mahā Satipaṭṭhāna S** (D 2:314); **Satipaṭṭhāna S** (M 1:62); **Kiṭṭagiri S** (M 1:481); **Aññātara S** (S 5:129); **Nirodha S** (S 5:133); **Añña S** (S 5:191); **Dve Phalā S** (S 5:236); **Phalā S 1** (S 5:311); **Phalā S 2** (S 5:314); **Iddhi, pāda S** (A 3:82); **Sati Supaṭṭhita S** (A 3:143); **Pabbajjā S** (A 5:108); **Paṭisallāna S** (It 39); **Sikkhānisamsa S** (It 40); **Jāgariyo S** (It 41); **Dvayatānupassanā S** (Sn pp140, 148). “Either final knowledge ... non-returning,” *diṭṭhe ca dhamme aññā sati vā upādisese anāgāmitā ti*.

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.*

22.9 Let alone 7 months—whoever were to cultivate these 4 focuses of mindfulness in this way for just 6 months,

one of two fruits is to be expected: either direct knowledge [arhathood] in this very life or, if there is any residue [substrate] of clinging left, **non-returning**.

22.10 Let alone 6 months—whoever were to cultivate these 4 focuses of mindfulness in this way for just 5 months,

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.*

22.11 Let alone 5 months—whoever were to cultivate these 4 focuses of mindfulness in this way for just 4 months,

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.*

22.12 Let alone 4 months—whoever were to cultivate these 4 focuses of mindfulness in this way for just 3 months,

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.*

22.13 Let alone 3 months—whoever were to cultivate these 4 focuses of mindfulness in this way for just 2 months,

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.*

22.14 Let alone 2 months—whoever were to cultivate these 4 focuses of mindfulness in this way for just 1 month,

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning. [315]*

22.15 Let alone **1 month**—whoever were to cultivate these 4 focuses of mindfulness in this way for just half a month,

*one of two fruits may be expected: either direct knowledge [arhathood] in this very life or, if there were any residue of clinging, non-returning.*

22.16 Let alone half a month—whoever were to cultivate these 4 focuses of mindfulness in this way for just **7 days**<sup>133</sup>

*one of two fruits may be expected is to be expected: either direct knowledge [arhathood] here and now, or, if there is any residue [substrate] of clinging left, non-returning.*

**23** It was said:<sup>134</sup>

‘Bhikshus, this is **the ekāyana path [the path for one, where only one goes by oneself to the one-pointedness of mind]**,

for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and displeasure, for gaining the right path, for the realization of nirvana,

that is to say, the 4 focuses of mindfulness.’

It is for this reason that this was said.”

**24** This is what the Blessed One said. Satisfied, the monks rejoiced<sup>135</sup> in the Blessed One’s word.

<sup>133</sup> On the significance of this “prediction,” and the reason why some do not see results within a week as stated, see SD 13.1 (7).

<sup>134</sup> See §1.2

<sup>135</sup> *attamanā... abhinandurū*. The monks mentally rejoiced. The 2 Chinese versions (MĀ 98; EĀ 12.1), however, “gives additional emphasis to what in the final count constitutes the whole purpose of the Buddha delivering such discourses, namely, that they are to be put into practice [MĀ 98 = T1.584b28 and EĀ12.1 = T2.569b12: 奉行].” (Analayo 2005:13)

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