

3

Sati'paṭṭhāna Sutta

The Discourse on the Focuses of Mindfulness | M 10

Theme: How to cultivate the clear presence of mind

Translated with notes by Piya Tan ©2003

Prologue

[D 2:290] [55]

1 Thus have I heard.

At one time, the Blessed One was staying among the Kurus.¹ There was a market-town² of the Kurus called Kammāsa,damma.³

There the Blessed One addressed the monks, “Bhikshus.”

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

Synopsis

2 The Blessed One said this:

4“Bhikshus, this is the one-going path [the path of going for the one],⁵ for the purification of beings, [56] for overcoming sorrow and lamentation, for the disappearance of pain and displeasure,⁶ for gaining the right way,⁷ for realizing nirvana, that is to say, the 4 focuses of mindfulness.⁸

The basic satipatthana formula3 What are the four?⁹

¹ This & foll lines: *Ekam samayaṃ bhagavā kurūsu viharati, kammāsa,dhammam nāma kurūnaṃ nigamo.* On the Kurus, see SD 13.1 (1.3.1.2).

² “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 occupation were agriculture, arts and crafts for manufacturing tools. (Gokhale 1994:51 f; Chakravarti 1987:19, 22 f)

³ This odd sentence is a “naming parenthesis” (G E Dunkel, 1982), inserted to highlight the location not so well known in the Buddha’s itinerary. K Hoffmann (1960:128 f) traced this usage back to a parallel in Indo-Iranian syntax found in an Old Persian phrasing in an Achaemenian inscription of Dareios (521-486 BCE) at Behistun: *yaθā Mādam parārasa—Māruš nāma vardanam Mādaiy—avadā hamaranam akunauš hadā Mādaiβiš*, “When he arrived in Media—a town Māru by name is in Media—there he joined battle with the Medes.” (DB II, lines 22 f §22; R Kent, 1953). 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 pleasant spot with (clean potable) water, and there he dwelt, making the market-town his alms-resort” (*bhagavato kira tasmiṃ nigame vasan’okāso koci vihāro nāma nāhosī. Nigamato pana apakkamma aññatarasmim udaka,sampanne ramanīye bhūmi,bhāge mahā,vana,soṇḍo ahoṣi tattha bhagavā vihāsi, taṃ nigamaṃ gocara,gāmaṃ katvā*) (DA 2:483). See SD 13.1 (1.3.1.2).

⁴ Quoted at Kvu 158.

⁵ *Ekāyano maggo*, lit “one-going path,” alt “the path where one goes by oneself,” ie “the direct one-way path to samadhi.” See SD 13.1 (3.2).

⁶ *Dukkha,domanassa*, sometimes tr as “pain and sadness.” Tr here follows **Mahā Satipaṭṭhāna S** (D 22,18 (4.3+4)), SD 13.2, = **Sacca Vibhaṅga S** (M 141,16+17), SD 11.11. Cf (**Bhaya**) **Vera S** (A 5.17) where we have “mental pain or displeasure” (*cetasikam pi dukkham domanassam*) (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*.

⁷ “For gaining the right way,” *ñāyassa adhiḡamāya*. See SD 13.1 (3.3) above.

⁸ “Focuses of mindfulness,” *satipaṭṭhāna*: see SD 13.1 (3.1) above.

⁹ The phrase, “removing covetousness and displeasure in regard to the world, dwells exertive, clearly aware,

Here, bhikshus,

- A. a monk¹⁰ dwells ¹¹exertive, clearly aware, mindful,
contemplating body in the body,¹²
removing¹³ covetousness and displeasure [discontent]¹⁴ in regard to the world;¹⁵ [§§4-31]
- B. he dwells exertive, clearly aware, mindful,
contemplating feelings in the feelings,
removing covetousness and displeasure in regard to the world; [§§32 f]
- C. he dwells exertive, clearly aware, mindful,
contemplating mind [thoughts] in the mind,
removing covetousness and displeasure in regard to the world; [§§34 f]
- D. he dwells exertive, clearly aware, mindful,
contemplating dharmas in the dharmas,
removing covetousness and displeasure in regard to the world. [§§36-45]

A. BODY CONTEMPLATION

Kāyānupassanā

(1) Mindfulness of the in-and-out-breath¹⁶

[D 2:291] **4** And how, bhikshus, does a monk dwell **contemplating body in the body**?

4.2 Here, bhikshus, a monk who has gone to the forest,¹⁷ or to the foot of a tree, or to an empty place,¹⁸ sits down, and having crossed his legs¹⁹ and keeping his body upright,²⁰ establishes mindfulness fully before him.²¹

mindful” here is called the “**auxiliary formula**” by Sujato Bhikkhu: see *A History of Mindfulness*, 2004:113. See also SD 13.1 (4.3) above.

¹⁰ Here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipaṭṭhana) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251): see SD 13.1 (3.1.1.5). Note that in **Dhānañjāni S** (M 97) Sāriputta teaches the divine abodes to the layman Dhānañjāni (addressing him directly) (M 97,32.2), SD 4.9, and that in (**Nānā, karaṇa**) **Mettā S 1** (A 4.125), the subject of each of the stock passages on the 4 divine abodes is “a certain person” (*ekacco puggalo*) (A 4.125,2 etc), SD33.9.

On meditation as renunciation, see **Hālidakāni S 1** (S 22.3/3:9-12), SD 10.12; **Bhāvanā**, SD 15.1 (14.7); **Sexuality**, SD 31.7 (1.6.2).

¹¹ *Ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassam*. Here we find 4 of the 5 spiritual faculties (*pañc’indriya*) in action: see SD 13.1 (4.2).

¹² “Contemplating body in the body” (*kāye kāyānupassī*). See SD 13.1 (3.4).

¹³ *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 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.

¹⁴ “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 [in regard to the world].” See SD 13.1 (4.2).

¹⁵ “World” (*loka*). See SD 13.1 (4.2.4).

¹⁶ Here and in **Mahā Satipaṭṭhāna S** (D 22,2/2:291), SD 13.2, breath meditation is a 4-step exercise. For the full 16-step breath meditation, see **Ānāpāna, sati S** (M 118/3:78-88), SD 7.13; **Mahā Rāhul’ovāda S** (M 62,26-29/1:425) + SD 3.11 (2). As a perception (*saññā*) at **Giri-m-ānanda S** (A 10.60,12-13/5:111 f), SD 19.16; and as a “concentration of breath mindfulness” (*ānāpāna, sati, samādhi*) in **Ānāpāna Saṃyutta** (eg S 54.8/5:316-320), SD 62.2.

¹⁷ 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

4.3 Mindfully he breathes in, mindfully he breathes out:²²

- (1) Breathing in long, he understands: 'I breathe in long [Long in-breath],'²³
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 [feeling] the whole body (of breath),'²⁴
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).'

4.4 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,²⁵

- (1) breathing in long, he understands: 'I breathe in long [Long in-breath],'²⁶
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 [feeling] the whole body,'
he trains himself thus: 'I shall breathe out experiencing the whole body';

pillars (Vbh 251; Pm 1:176). **The 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).

¹⁸ "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. For meaning analyses of *suññāgāra*, see SD 48.9 (9.1).

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), 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 hill-side 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 vivittam senāsanam bhajati, araññam rukkha,mūlam pabbatam kandaram giri,guham susanam vana,pattham abbhokāsam palāla,puñjam*, D 2,67/1:71), SD 8.10. 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).

¹⁹ "Sitting cross-legged" (*pallaṅkam 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.

²⁰ "Keeping his body upright" (*ujum kāyam pañdhāya*). 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 our skull with the pendulum ball hanging inside the belly. When we bend too far forward, or we sit leaning too far back, the pendulum hangs outside our body—the centre of gravity is outside the body. When our centre of gravity is outside the body, it tires more quickly.

²¹ **Parimukham**, lit "around the mouth." See SD 13.2 (3.9d), & **Ānāpāna,sati S** (M 118) @ SD 7.13 (2).

²² *So sato va assasati, sato passasati*. On the word "breath," see SD 13.1 (3.9.5).

²³ I have given the alternative renditions of these important sentences of the first 2 ("knowing" or "noting") tetrads to reflect a "knowing" or "bare noting" (denoted by *pajānati*) (instead of "doing") in short statements. 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).

²⁴ "Experiencing [feeling] the whole body (of breath)," *sabba,kāya,paṭisaṁvedī*. MA glosses *sabba,kāya* as "the whole body of breath," ie, its 3 phases of each in-breath and out-breath through its beginning, middle and end. See SD 13.1 (3.9.6).

²⁵ On where to watch the breath, see SD 13.1 (3.9.4).

²⁶ On the tr here, see §1 n on "Contemplating body in the body."

- (4) he trains himself thus: 'I shall breathe in calming the bodily formation (of breathing),'²⁷
 he trains himself thus: 'I shall breathe out calming the bodily formation (of breathing).'

The satipatthana refrain²⁸

5 [D 2:292] So he dwells

- (1) contemplating body in the body internally,²⁹
 (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,
 (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.³⁰

Or else, he maintains the mindfulness that 'There is a body (*atthi kāyōti*),' merely 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.

(2) The 4 postures³¹

6 Furthermore, bhikshus, a monk,

- | | | | |
|---|------------------|----------------------------|----------------------|
| (1) while walking, understands, | 'I walk | ['Walking']. ³² | <i>gacchāmīti</i> |
| (2) Or, while standing, he understands, | 'I've stood' | ['Standing']; | <i>ṭhito'mhīti</i> |
| (3) Or, while sitting, [57] 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

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,' merely 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.

²⁷ *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*.

²⁸ This satipatthana refrain and the other 15 have very likely been added in post-Buddha times. This refrain is also called "the basic *satipaṭṭhāna* formula" and "the expanded *satipaṭṭhāna* formula" by R Gethin; "the *satipaṭṭhāna* refrain" by Analayo, and "the auxiliary formula" by Sujato. On its possible lateness, see SD 13.1 (1.2, 3.0).

²⁹ "Internally ..." See SD 13.1 (3.7) above.

³⁰ On the mind-moment, see **Raho,gata S** (S 36.11), SD 33.6 (1.4).

³¹ 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, the exercise of this section is actually found in the "Clear knowing" section which follows and which, in **Sāmañña,phala S** (D 2), is called "mindfulness and clear knowing" (*sati sampajañña*) (D 2,65). See esp **Caṅkama S** (A 3.29), SD 76.3 (1.2.1).

³² On the tr here, see SD 13.1 (3.9.3).

(3) Clear knowing³³ [Clear comprehension]

8 Furthermore, bhikshus, a monk,³⁴

- | | |
|--|---------------------------------|
| (1) in going forward or going backward [stepping back], | clearly knows what he is doing. |
| (2) In looking forward or looking back, | clearly knows what he is doing. |
| (3) In bending or stretching, | clearly knows what he is doing. |
| (4) In carrying his upper robe, outer robe and bowl, ³⁵ | clearly knows what he is doing. |
| (5) In eating, drinking, chewing and tasting, | clearly knows what he is doing. |
| (6) In voiding or peeing, | clearly knows what he is doing. |
| (7) In walking, in standing, in sitting, in being asleep,
in being awake, ³⁶ in talking, or in remaining silent, | clearly knows what he is doing. |

The satipatthana refrain

[D2:293] 9 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,’ merely 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.

³³ “Clear knowing,” *sampajañña* or *sampajāna*. See SD 13.1 (3.6.1+2+3). See n on “The 4 postures” [3]. On the tr of this passage, esp in terms of *sampajañña*, see SD 76.3 (1.2.2). In other texts, eg **Bhaddāli S** (M 107,7), this section is called “mindfulness and clear knowing” (*sati,sampajāna*), SD 56.3.

³⁴ In this set of clearly knowing one’s bodily activities, the Chin version (**MĀ 98**/T1.582b25) has fewer activities than both the Satipaṭṭhāna Ss (D 22, M10): it does not mention such activities as *looking forward and looking back*, *eating and drinking*, or *voiding and peeing*. These same activities seem to be absent from the passage on clear knowing in Mahāparinirvāṇa Sūtra: frag S 360 fol 167V6 (Waldschmidt 1950:15) continues after *sāṃghāṭīcīvara-pātradhāraṇe* right away with *gate sthite niṣaṃṇe śayite*. **M 10,8** (1:57,7), on the other hand, follows *saṅghāṭī-patta,cīvara,dhāraṇe* with *asite pīte khāyite śayite* and *uccāra,passāva,kamme*, and then on to *gate thite nisinne sutte*. Chin Dīrgha Āgama version, **DĀ 2** (T1.14a3), mentions clear knowing regarding looking in different directions as well regarding eating and drinking (cf Yit’s tr, 2008:273 n17), as does the Śrāvakabhūmi (Shukla 1973:111,-12; ŚSG 1998:20,5); T1579 (T30.397b17); for a detailed exposition of clear knowing here: Shukla 1973:111,11; ŚSG 1998:172,1; and T1579 (T30.413c29). The set of activities described in **D 22,4** (2:292,25) and **M 10,8** (1:57,5) appears to be pericope for proper conduct in the suttas. The importance of such proper conduct is reflected in **Cātumā S** (M 67,16/1:460,9), SD 34.7, and **Ūmi,bhaya S** (A 4.122/2:123,29), SD 47.9, according to which a monk’s unwillingness to submit to instructions on how to undertake these activities can eventually lead him to disrobing. A description of proper conduct in the Jain tradition (Deo 1956:487), also mentions voiding and peeing.

³⁵ This whole line: *Saṅghāṭī,patta,cīvara,dhāraṇe sampajāna,kārī hoti*, lit “upper robe, bowl, outer robe ...” Traditionally, **the “3 robes”** (*ti,cīvara*) are (1) the outer robe (*uttar’āsāṅga* = “one-sided robe,” *ekaṃsika cīvara*), (2) the under-garment (*antara,vāsaka*, also called *nīvasana*, V 1:46) and (3) the upper robe (*saṅghāṭī*) (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 (*ekaṃsaṃ uttarā,saṅgaṃ 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’āsāṅga*. See CPD: *uttar’āsāṅga*; also C S Upasak, *Dictionary of Early Buddhist Monastic Terms*, Varanasi, 1975: 88-91.

³⁶ “In being asleep, in being awake” *sutte jāgarite* (both loc of reference). Comy glosses *sutte* as *sayane*, “lying down, reclining.” For details, see SD 13.1 (3.6.2).

(4) Perception of foulness: 31 parts of the body³⁷

10 Furthermore, bhikshus, a monk reviews³⁸ 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:

‘In this body there are³⁹

- (1) head-hairs, body-hairs, nails, teeth, skin;⁴⁰
- (2) flesh, sinews, bones, bone-marrow, kidneys;⁴¹
- (3) heart, liver, membranes (around the lungs),⁴² spleen, lungs;⁴³
- (4) large intestines, small intestines, stomach-contents,⁴⁴ faeces[, brain];⁴⁵
- (5) bile, phlegm, pus, blood, sweat, fat;⁴⁶
- (6) tears, grease, saliva, snot, oil of the joints,⁴⁷ urine.⁴⁸

10.2 Just as if there were a **bag**, open at both ends, full of various kinds of grain, such as hill-rice, paddy, green gram,⁴⁹ kidney-beans, sesame, husked rice,⁵⁰

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,⁵¹

10.3 —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:

³⁷ 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.

³⁸ “Reviews,” *paccavekkhati*, see SD 13.1 (3.9.3).

³⁹ In this meditation on body-parts, groups (1)-(4) constitute the earth element (**Mahā Rāhu’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, aged, 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 wind 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 62,1/1:422 f). See prec n at subheading.

⁴⁰ *Kesā lomā nakhā dantā taco*. The meditation on these 5 parts “with skin as the fifth” or “skin pentad” (*taca,-pancake kamma-ṭ,ṭhāna*) (Vism 242 = 8.50) forms the basic practice first taught to monks at the end of ordination.

⁴¹ *Mamsāṃ nahāru aṭṭhi aṭṭhi,miñjā vakkāṃ*.

⁴² “Membranes,” alt tr “pleura,” *kilomaka*, ie a pair of membranous sacs surrounding the lungs.

⁴³ *Hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsāṃ*.

⁴⁴ *Udariyaṃ*, 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).

⁴⁵ *Antāṃ anta,guṇāṃ udariyaṃ karīsāṃ*. The brain is mentioned at Sn 119. Buddhaghosa explains that it was not listed in the Sutta because it is already covered by “bone-marrow” (Vism 240). See M 3:90; KhpA 38. Later traditions add the 32nd part—*matthake mattha,luṅgaṃ* (lit “the brain in the head”) (Kh 3, Pm 1:6 f; Vism 8.42-144/239-266): the “brain” is not listed at S 4:111). Although “brain” is usually listed last, Comys list it as no 20, after “faeces” (KhA 60; Vism 8.126/260) in the set headed by “large intestines” since they have similar or related appearances. The male organ is mentioned at D 1:106 and Sn 1022. Its omission in the satipatthana list is understandable, as the meditation list applies to women, too. Ear-wax is mentioned at Sn 197. For a fascinating discussion on how ancient ascetics obtain such knowledge of the human anatomy, see Zysk 1998:34-37.

⁴⁶ *Pittāṃ semharāṃ pubbo lohitaṃ sedo medo*.

⁴⁷ *Lasikā*, ie synovial fluid.

⁴⁸ *Assu vasā kheḷo siṅghāṇikā lasikā muttarāṃ*. Here there are a total of 31 parts of the body. See here (4)n.

⁴⁹ Or, mung beans.

⁵⁰ The Pali substantives are in the plural.

⁵¹ The Pali substantives are in the plural.

10.4 'In this body there are

head-hairs, body-hairs, nails, teeth, skin;
flesh, [D 2:294] 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

11 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,' merely 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 elements⁵²

12 Furthermore, bhikshus, a monk reviews⁵³ this body, however it may be placed or disposed, in terms of the elements:⁵⁴

'There are in this body

- (1) the earth-element,
- (2) the water-element,
- (3) the fire-element,
- (4) the air-element.'⁵⁵ [58]

12.2 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:

⁵² Vism 348 says that the 4 primary elements are only briefly explained here, but at length in **Mahā Hatthi, pad-ōpama S** (M 28,6-27/1185-191 @ SD 6.16), **Mahā Rāhu'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; also Dhs 638. On how the 4 primary elements cannot exist in themselves: Boisvert 1995:36 f. For practical meditation instructions on the elements: Vimm:ESK 1961:197-205, Vism 351, Pa Auk 1996:17; Fryba 1987:123. For the first 5 elements in later Buddhism: Lama Govinda, *Foundations of Tibetan Mysticism*, 1959:183 ff. See **Khandha 1 Rūpa**, SD 17.2.

⁵³ "Reviews," *paccavekkhati*, see SD 13.1 (3.9b).

⁵⁴ 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.

⁵⁵ "Earth" (*paṭhavi*) 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.

12.3 ‘There are in this body

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

The satipaṭṭhāna refrain

13 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*; [D 2:295]
 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,’ merely 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

14 (1) Furthermore, bhikshus, just as if⁵⁶ he were to see **bodily remains** [a corpse]⁵⁷ thrown aside in a charnel-ground,⁵⁸
 one, two, three days dead, bloated, livid [discoloured], festering,⁵⁹

⁵⁶ “Just as if,” *seyyathā pi*, alt tr “as though.” [§§14, 17, 26] When *seyyāthā, pi* starts off a passage, as a rule, it presents a parable or simile. Here, embedded in the sentence, it clearly modifies *passeyya*, “were to see, should see.” “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). **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.

⁵⁷ “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). 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 @ SD 9), the word *sarīra* is used in all these different ways. See SD 9 §7d(1).

⁵⁸ 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 §10 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; Vimv:ESK 132-139): see Shaw 2006:101-108 (ch 7). See also Analayo 2003:152-155.

⁵⁹ Cf (**Cattāro**) **Padhāna S** (D 33,1.11(10)/3:225 = A 4.14/2:16 f) which lists only 6 stages of decomposition, 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 (*aṭṭhikam, saññam*), the perception of the worm-infested (corpse) (*puḷavaka, saññam*), the perception of the discoloured (corpse) (*vinīlaka, saññam*), the perception of the festering (corpse) (*vipubbaka, saññam*), the perception of the fissured (corpse) (*vicchidaka, saññam*), the perception of the bloated (corpse), (*uddhumataka, saññam*). This simpler Aṅguttara listing is probably older than the more systematized set of Mahā Satipaṭṭhāna S.

—so, too, he compares⁶⁰ this very body with that, thinking:
‘Such is the nature of this body: it will become like that—this is unavoidable.’⁶¹

The satipatthana refrain

15 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,’ merely 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.

16 (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;

—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

[D 2:296] **17** 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,’ merely 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.

18-23⁶² Or, again, bhikshus, just as if he were to see bodily remains [bones] thrown aside in a charnel-ground,

- (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,

⁶⁰ “He compares,” *upasaṃharati*, see SD 13.1 (3.9b).

⁶¹ 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 3.7c + SD 5.16 (2).

⁶² I have kept to M:ÑB paragraph numbering here for consistency although the numbers here seem to be in excess of the actual paragraphs, even if we insert the “extended *satipaṭṭhāna* formula” after each of these sub-sections.

(6) ⁶³random 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, [D 2:297] 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;

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

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

The satipaṭṭhāna refrain

25 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,’ merely 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.

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

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

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

29 (9) the bones reduced to dust; [59]

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

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

The satipaṭṭhāna refrain

31 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*; [D 2:298]

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,’ merely 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

Vedanā’nupassanā

32 And how, bhikshus, does a monk dwell contemplating **feelings in the feelings**?⁶⁴

Here, bhikshus, a monk,

(1) feeling a **pleasant feeling**,⁶⁵ understands,
feeling a painful feeling,⁶⁷ he understands,
feeling a neutral feeling, he understands,

‘I feel a pleasant feeling’ [‘Pleasant feeling’],⁶⁶

‘I feel a painful feeling’ [‘Pain’];

‘I feel a neutral feeling’ [‘Neutral feeling’].⁶⁸

⁶³ For variant readings, see PTS ed, D 2:296 f.

⁶⁴ On the tr here, see §1 n on “Contemplating body in the body.”

⁶⁵ *Sukhaṃ vedanaṃ*, either bodily or mental.

⁶⁶ On the tr here, see §1 n on “Contemplating body in the body.”

⁶⁷ *Dukkhaṃ vedanaṃ*, either bodily or mental.

- (2) Feeling a **pleasant sensual [carnal] feeling**,⁶⁹
 ‘I feel a pleasant sensual feeling’ [‘Pleasant sensual feeling’].
 feeling a pleasant non-sensual [spiritual] feeling,⁷⁰
 he understands, ‘I feel a pleasant non-sensual feeling’ [‘Pleasant non-sensual feeling’];
- (3) Feeling a **painful sensual feeling**,
 ‘I feel a painful sensual feeling’ [‘Painful sensual feeling’].
 feeling a painful non-sensual feeling,
 he understands, ‘I feel a 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

33 So he dwells contemplating feelings in the feelings *internally*,
 or, contemplating feelings in the feelings *externally*,
 or, contemplating feelings in the 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, [D 2:299]
 or, he dwells contemplating states that *arise and pass away* in the feelings;
 Or else, he maintains the mindfulness that ‘There is feeling (*atthi vedanā’ti*),’ merely for knowing
 and awareness.
 And he dwells independent, not clinging to anything in this world.
 And that, bhikshus, is how a monk dwells contemplating feelings in the feelings.

C. MIND CONTEMPLATION

Cittānupassanā

34 And how, bhikshus, does a monk dwell **contemplating the mind**⁷¹ **in the mind**?
 Here, bhikshus,⁷²

⁶⁸ *Adukkham-asukham vedanam*, 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).

⁶⁹ *S’āmisam sukham vedanam*. *S’āmisā* = *sa-āmisā*, “sensual,” lit “with flesh” thus connoting some sense of the carnal, ie connected to the pleasures of the 5 senses (*kāma,guṇā*) (S 4:235, 236).

⁷⁰ *Nirāmisam sukham vedanam*. Here, *nirāmisā* means “non-sensual,” “non-carnal” or “spiritual,” which according to Comy refers to the 6 joyful feelings connected with the sense-doors but not dependent on sense-desire (MA 1:279). In **Saḷ-āyatana Vibhaṅga S** (M 137), *s’āmisā* and *nirāmisā* refer to the household life and to the renounced life respectively (SD 29.5). 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), SD 55.4. See D 2:298; M 1:59; S 4:-235, 236×2; A 1:81, 3:412l, Pm 2:233. See also Sue Hamilton, *Identity and Experience*, 1996:43 f.

⁷¹ “Mind,” *citta*, also tr as “mind consciousness” (Brahmavamso). or “mind-objects.” See SD 13.1 (§5C).

⁷² See SD 13.1 (9b): “Mental noting,” & Gethin 2001:46.

- | | |
|---|--|
| (1) a monk understands a lustful mind as
or, he understands a <u>lust-free mind</u> as | ‘Lustful mind,’
‘Lust-free mind.’ |
| (2) Or, he understands a hating mind as
or, he understands a <u>hate-free mind</u> as | ‘Hating mind,’
‘Hate-free mind.’ |
| (3) Or, he understands a deluded mind as
or, he understands a <u>undeluded mind</u> as | ‘Deluded mind,’
‘Undeluded mind.’ |
| (4) Or, he understands a narrowed [constricted] mind as
or, he understands a <u>distracted mind</u> as | ‘Narrowed mind,’ ⁷³
‘Distracted mind.’ ⁷⁴ |
| (5) Or, he understands a great [exalted] mind as
or, he understands a <u>small mind [unexalted mind]</u> as | ‘Great mind [Exalted mind],’ ⁷⁵
‘Small mind [Unexalted mind].’ |
| (6) Or, he understands a surpassable mind as
or, he understands a <u>unsurpassable mind</u> as | ‘Surpassable mind,’
‘Unsurpassable mind.’ ⁷⁶ |
| (7) Or, he understands a concentrated mind as
or, he understands a <u>unconcentrated mind</u> as | ‘Concentrated mind,’
‘Unconcentrated mind.’ |
| (8) Or, he understands a freed mind as
or, he understands a <u>unfreed mind</u> as | ‘Freed mind,’
‘Unfreed mind.’ |

The satipatthana refrain

35 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, **[60]**

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 (*atthi cittaṅ’ti*),’ [D 2:300] merely 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.⁷⁷

D. DHARMA CONTEMPLATION⁷⁸

Dhammānupassanā

(1) The 5 mental hindrances

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

Here, bhikshus, a monk dwells contemplating dharmas in the dharmas in respect to **the 5 hindrances**.⁷⁹

How does a monk dwell contemplating dharmas in the dharmas in respect to the 5 hindrances?

Here, bhikshus,

⁷³ “Narrowed mind,” *saṅkhittam cittaṁ*, ie “narrowed” or “compressed” due to sloth and torpor.

⁷⁴ “Distracted mind,” *vikkhittam cittaṁ*, ie “distracted” by restlessness and worry.

⁷⁵ “Great mind” or “the mind grown great,” *maha-g, gatam cittaṁ*, ie made great or “exalted” because all the mental hindrances have been overcome, thus attaining a form dhyana or a formless attainment. See **Catuttha Jhāna Pañha S** (S 40.4) @ SD 24.14 (4). 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 4th form dhyana since they all possess the same two factors (ie equanimity and samadhi).

⁷⁶ Unsurpassable (*anuttaram*) mind, prob syn with “great” mind. See D:W 592 n667 & Anālayo 2005 ad M 1:59.

⁷⁷ See SD 17.8b (2.2.2.7).

⁷⁸ **Sujato**, in *A History of Mindfulness*, makes an important note on this section: see SD 13.1 (5D.3).

⁷⁹ The mental hindrances can only be properly noted only *after* one has abandoned them. See SD 13.1 (5D.2).

- (1) when there is **sensual desire**⁸⁰ in him, he understands,
 ‘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.
- (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 the 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 [D 2:301] 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**⁸¹ 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 that he has given up.

The satipatthana refrain

37 So he dwells contemplating dharmas in the dharmas *internally*,
 or, contemplating dharmas in the dharmas *externally*,
 or, contemplating dharmas in the dharmas *both internally and externally*.
 Or, he dwells contemplating states that *arise* in dharmas,⁸²

⁸⁰ *Kāma-c, chanda* is almost identical with “a lustful mind” (*sa,rāgaṃ cittam*) in §34(1). Both refer to sensual desire in general, and arises 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). See *Kāma-c, chanda*, SD 32.3.

⁸¹ This includes doubts regarding the 3 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.

⁸² 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 passing away by skilful consideration.

or, he dwells contemplating states that *pass away* in dharmas,
 or, he dwells contemplating states that *arise and pass away* in dharmas;
 Or else, he maintains the mindfulness that ‘There are dharmas (*atthi dhammā ti*),’ merely for knowing and awareness.
 And he dwells independent, not clinging to anything in this world.
 And that, bhikshus, is how a monk dwells contemplating dharmas in the dharmas in respect to *the 5 hindrances*.

(2) The 5 aggregates

38 Again, bhikshus, a monk dwells contemplating dharmas in the dharmas [61] in respect to **the 5 aggregates of clinging**.

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

Here, bhikshus, a monk considers thus,

- (1) ‘Such is form,⁸³ 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,⁸⁴ such is the arising of perception, such is the passing away of perception.’
- (4) ‘Such are formations,⁸⁵ [D 2:302] such is the arising of formations, such is the passing away of formations;
- (5) ‘Such is consciousness,⁸⁶ such is the arising of consciousness, such is the passing away of consciousness.

The satipatthana refrain

39 So he dwells contemplating dharmas in the dharmas *internally*,
 or, contemplating dharmas in the dharmas *externally*,
 or, contemplating dharmas in the dharmas *both internally and externally*.
 Or, he dwells contemplating states that *arise* in dharmas,
 or, he dwells contemplating states that *pass away* in dharmas,
 or, he dwells contemplating states that *arise and pass away* in dharmas;
 Or else, he maintains the mindfulness that ‘There are dharmas (*atthi dhammā ti*),’ merely for knowing and awareness.
 And he dwells independent, not clinging to anything in this world.
 And that, bhikshus, is how a monk dwells contemplating dharmas in the dharmas in respect to *the 5 aggregates*.

(3) The 6 sense-bases

40 Again, bhikshus, a monk dwells contemplating dharmas in the dharmas in respect to **the 6 internal and 6 external sense-bases**.⁸⁷

⁸³ *Rūpa*, defined as “the 4 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*.

⁸⁴ *Saññā*, defined as “distinguishing a thing by its marks” (S 22.79).

⁸⁵ *Saṅkhāra*, one of the difficult Buddhist terms to treat as it is polysemous. Here it applies to the group of 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 (ie karmic reactions). See D:W n293.

⁸⁶ *Viññāṇa*, “consciousness,” divided into six, namely, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

⁸⁷ *Chasu ajjhattika, bāhiresu āyatanesu*, lit “in the six internal and six external sense-bases.” See SD 13.1 (3.7.5).

40.2 Bhikshus, how does a monk dwell contemplating dharmas in the dharmas in respect to the 6 internal and 6 external sense-bases?

40.3 Here, bhikshus, a monk

- (1) understands **the eye** and understands forms,⁸⁸
and he understands whatever fetter⁸⁹ 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 fetter 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 fetter 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 fetter 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 fetter that he has given up.
- (5) He understands **the body**⁹⁰ and understands touches,⁹¹
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 fetter that he has given up.
- (6) He understands **the mind**⁹² and understands dharmas [mind-objects],
and he understands whatever fetter that arises dependent on both, [D 2:303]
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.

⁸⁸ *Rūpe* (accusative plural of *rūpa* in this specific sense): “eye-objects, visible forms, shapes.”

⁸⁹ The 10 fetters (*samyojana*) listed here are not those in connection with sainthood (streamwinning, etc) (see Ānāpāna,sati 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 existence (*bhava,rāga*), clinging to rituals and vows (*sīla-b,bata parāmasa*), envy (*issā*), avarice (*macchariya*) and ignorance (*avijjā*) (Vbh 969/17; Dhs 1113/197, 1469/247; DA 3:784). See Saññojana S (S 41.1,10/4:283 @ SD 32.11).

⁹⁰ 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.”

⁹¹ “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.

⁹² “Mind,” *manāṃ*.

The satipatthana refrain

41 So he dwells contemplating dharmas in the dharmas *internally*,
or, contemplating dharmas in the dharmas *externally*,
or, contemplating dharmas in the dharmas *both internally and externally*.

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

Or else, he maintains the mindfulness that ‘There are dharmas (*atthi dhammā ti*),’ merely for knowing and awareness.

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

And that, bhikshus, is how a monk dwells contemplating dharmas in the dharmas in respect to *the 6 internal sense-bases and 6 external sense-bases*.

(4) The 7 awakening-factors

42 Again, bhikshus, a monk dwells contemplating dharmas in the dharmas in respect to **the 7 awakening-factors**.⁹³

42.2 How does a monk dwell contemplating dharmas in the dharmas in respect to the 7 awakening-factors?

42.3 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, [62]

‘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-discernment⁹⁴ 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 effort [energy]⁹⁵ in him, he understands,

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

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

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

And he understands the arising of an unarisen awakening-factor of effort;
and he understands the perfecting of the arisen awakening-factor of effort.

⁹³ See *Ānāpānasati S* (M 118,29-42 @ SD 7.13) & Gethin 2001:146-189 (ch 5). See foll n.

⁹⁴ “Dharma-discernment,” *dharmā, 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, *dharmā, vicaya sambojjhaṅga* (Nm 456). This is the key awakening-factor, ie, “awakening” itself, while the others are the “factors” that help this awakening to be realized (Nm 456). *Milinda, pañha* compares *dharmā, 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.

⁹⁵ *Vīriya sambojjhaṅga*. This is identical to the 4 right efforts of the noble eightfold path. See *Bojjhaṅga Sīla S* (S 46.3), SD 10.1.

- (4) When there is the awakening-factor of zest⁹⁶ 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. [D 2:304]
- (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

43 So he dwells contemplating dharmas in the dharmas *internally*,
 or, contemplating dharmas in the dharmas *externally*,
 or, contemplating dharmas in the dharmas *both internally and externally*.
 Or, he dwells contemplating states that *arise* in dharmas,
 or, he dwells contemplating states that *pass away* in dharmas,
 or, he dwells contemplating states that *arise and pass away* in dharmas;
 Or else, he maintains the mindfulness that ‘There are dharmas (*atthi dhammā ti*),’ merely for know-
 ing and awareness.
 And he dwells independent, not clinging to anything in this world.
 And that, bhikshu, is how a monk dwells contemplating dharmas in the dharmas in respect to *the 7 awakening-factors*.

⁹⁶ *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 1st or 2nd *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

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

44.2 How does a monk dwell contemplating dharmas in the dharmas in respect to the 4 noble truths?

44.3 Here, bhikshus, a monk

understands [knows], as it really is,	‘This is <u>suffering</u> ’;
he understands, as it really is,	‘This is <u>the arising</u> of suffering’;
he understands, as it really is,	‘This is <u>the ending</u> of suffering’;
he understands, as it really is,	‘This is <u>the way</u> leading to the ending of suffering.’ ⁹⁷

The satipatthana refrain

45 So he dwells contemplating dharmas in the dharmas *internally*,
or, contemplating dharmas in the dharmas *externally*,
or, contemplating dharmas in the dharmas *both internally and externally*.

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

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

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

Or else, he maintains the mindfulness that ‘There are dharmas (*atthi dhammā ti*),’ merely for knowing and awareness.

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

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

CONCLUSION

46 Whoever, bhikshus, were to cultivate these 4 focuses of mindfulness *in this way*⁹⁸ for just 7 years,⁹⁹

46.2 one of 2 fruits may be expected:¹⁰⁰

either **direct knowledge** [arhatood] in this very life or, if there is any residue of clinging,¹⁰¹ **non-returning**.¹⁰²

⁹⁷ From here on, **Mahā Satipaṭṭhāna S** (D 22,18-21/2:305-313) gives a detailed analysis of the 4 noble truths and which is more elaborate than its parallel in **Sacca Vibhaṅga S** (M 141/3:248-252). On the lateness of this whole section, see SD 13.1 (1.1).

⁹⁸ *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).

⁹⁹ On the significance of these “7 years.” See SD 36.5 (1.1.3.4).

¹⁰⁰ “Without doubt ... is to be expected,” *pāṭikaṅkharā*. I have applied both senses of the word here.

¹⁰¹ *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).

¹⁰² “One of two fruits ... non-returning,” as at **Mahā Sati’paṭṭhāna S** (D 22,22/2:314,12), SD 13.2; **Sati’paṭṭhāna S** (M 10,46/1:62), SD 13.3; **Kiṭṭa, giri S** (M 70,27/1:481), SD 11.1; **Aṭṭhika Maha-p, phala S** (S 46.57/5:129,21); **Nirodha S** (S 46.76/5:133); **Dve Phalā S** (S 48.65/5:236); **Phalā S 1+2** (S 54.4+5/5:313 f); **Iddhi, pāda S 1** (A 5.67/3:82), SD 106.15; **Sati Supaṭṭhita S** (A 5.122/3:143); **(Dasaka) Pabbajjā S** (A 10.59/5:108); **(Duka) Paṭisallāna S** (It 2.2.8/39,15), SD 41.4; **Sikkhānisamsa S** (It 2.2.9/40,12); **Jāgariya S** (It 2.2.10/41,11); **Dvayatānupassanā S** (Sn pp140,13, 148,13), SD 104.2.

46.3 Let alone 7 years **[63]**—whoever were to cultivate these 4 focuses of mindfulness in this way for just 6 years,

46.4 *one of two fruits may be expected is to be expected:*

either direct knowledge [arhathood] in this very life or, if there is any trace [substrate] of clinging left, non-returning.

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

46.6 *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.

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

46.8 *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.

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

46.10 *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.

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

46.12 *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.

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

46.14 *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.

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

46.16 *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.

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

46.18 *one of two fruits may be expected:*

either direct knowledge [arhathood] in this very life or, if there is any trace [substrate] of clinging left, non-returning.

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

46.20 *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.

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

46.22 *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.

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

46.24 *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.

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

46.26 *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.

46.27 Let alone 2 months—whichever were to cultivate these 4 focuses of mindfulness in this way for just 1 month, [D 2:315]

46.28 *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.

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

46.30 *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.

46.31 Let alone half a month—whichever were to cultivate these 4 focuses of mindfulness in this way for just 7 days,¹⁰³

46.32 *one of two fruits may be expected:*

either direct knowledge [arhathood] here and now, or, if there is any residue of clinging, non-returning.

47 It was said:¹⁰⁴

‘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 physical and mental pain,

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.”

48 This is what the Blessed One said. Satisfied, the monks rejoiced¹⁰⁵ in the Blessed One’s word.

— evaṃ —

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¹⁰³ On the significance of this “prediction,” and why some do not see results within a week as stated, see SD 13.1 (7).

¹⁰⁴ See §2.

¹⁰⁵ *attamanā ... abhinandurū*. The monks mentally rejoiced. The two 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)