

## 3

## Sati'paṭṭhāna Sutta

The Discourse on the Focuses of Mindfulness | M 10/1:55-63

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.<sup>1</sup> 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

2 The Blessed One said this:

<sup>4</sup>“Bhikshus, this is the path for one-going [the path where one goes by oneself],<sup>5</sup>

for the purification of beings, [56] 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 four focuses of mindfulness.<sup>8</sup>

The basic satipatthana formula3 What are the four?<sup>9</sup>

Here, bhikshus,

A. a monk<sup>10</sup> dwells<sup>11</sup> exertive, clearly aware, mindful,**observing [watching] the body in the body,**<sup>12</sup>removing<sup>13</sup> covetousness and displeasure [discontent]<sup>14</sup> in regard to the world;<sup>15</sup><sup>1</sup> See SD 13.1 (1.2).<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 occupation 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 tasmim nigame vasan'okāso koci vihāro nāma nāhosi. Nigamato pana apakkamma aññatarasmim udaka,sampanne ramanīye bhūmi,bhāge mahā,vana,soṇḍo ahoṣi tattha bhagavā vihāsi, tam nigamam gocara,gāman katvā*) (DA 2:483). See SD 13.1 (1.3).<sup>4</sup> Quoted at Kvu 158.<sup>5</sup> *Ekāyano maggo*, lit “one-going path,” ie “the direct one-way path to samadhi.” See SD 13.1 (3.2).<sup>6</sup> *Dukkha,domanassa*, sometimes tr as “pain and sadness.” Tr here follows **Mahā Satipatṭhāna S** (D 22,18(4cd)), 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*.<sup>7</sup> “For gaining the right way,” *ñāyassa adhiḡamāya*. See SD 13.1 (3.3) above.<sup>8</sup> “Focuses of mindfulness,” *satipatṭhāna*: see SD 13.1 (3.1) above.<sup>9</sup> The phrase, “removing covetousness and displeasure in regard to the world, dwells exertive, clearly aware, mindful” here is called the “**auxiliary formula**” by Ajahn Sujato: see *A History of Mindfulness*, 2004:113. See also SD 13.1 (4.3) above.<sup>10</sup> Here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipatṭhāna) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251). See Intro 13.1 (3.1.1).<sup>11</sup> *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).<sup>12</sup> “Observing the body in the body” (*kāye kāyānupassī*). See SD 13.1 (3.4).<sup>13</sup> *Vineyya* can mean “should remove” (as pot, like *vineyya*, Sn 590) or as “having removed” (as ger, like *vinaitvā*, Pm 1:244), and both senses apply in Satipatṭhāna S. U Silananda similarly ends the sentence with “removing covetousness and grief in the world” (1990:177); also 1990:22-25. See SD 13.1 (4.2c) above.

- B.** he dwells exertive, clearly aware, mindful,  
**observing feelings in the feelings,**  
 removing covetousness and displeasure in regard to the world;
- C.** he dwells exertive, clearly aware, mindful,  
**observing the mind in the mind,**  
 removing covetousness and displeasure in regard to the world;
- D.** he dwells exertive, clearly aware, mindful,  
**observing dharmas in the dharmas,**  
 removing covetousness and displeasure in regard to the world.

## A. OBSERVING THE BODY

### (1) Mindfulness of the in-and-out-breath<sup>16</sup>

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

4.2 Here, bhikshus, a monk who has gone to the forest,<sup>17</sup> or to the foot of a tree, or to an empty abode,<sup>18</sup> sits down, and having crossed his legs<sup>19</sup> and keeping his body upright,<sup>20</sup> establishes mindfulness fully before him.<sup>21</sup>

4.3 Mindfully he breathes in, mindfully he breathes out:<sup>22</sup>

<sup>14</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 [in regard to the world].” See SD 13.1 (4.2) above.

<sup>15</sup> “World” (*loka*). See SD 13.1 (4.2.4).

<sup>16</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 (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 **Ānāpāna Saṃyutta** (eg S 5:317).

<sup>17</sup> Comy says that a “(dwelling) of the forest” (*ārañṇaka*) 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 (*ārañṇa*). **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). **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).

<sup>18</sup> “Empty abode,” (*suññ’āgāra*), alternatively “empty dwelling,” or simply, “empty place.” 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), probably an older account, the following instruction is given: “Possessing this aggregate of noble moral virtue and this aggregate of noble sense-restraint and this aggregate of noble mindfulness and full awareness 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 vivittam senāsanam bhajati, arañṇam rukkha,mūlam pabbatam kandaram giri,guhāni susānam vana,pattham abbhokāsam palāla,puñjam*, D 2.67/1:71): this stock passage also at **Sāmañña,phala S** (D 2), SD 8.10.67. The oldest reference 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).

<sup>19</sup> “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.

<sup>20</sup> “Keeping his body upright” (*ujum kāyam 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>21</sup> **Parimukham**, lit “around the mouth.” See SD 13.2 (3.9d), & **Ānāpāna,sati S** (M 118) @ SD 7.13 (2).

- (1) Breathing in long, he understands: ‘I breathe in long [Long in-breath],’<sup>23</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>24</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).’<sup>27</sup>

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,<sup>25</sup>

- (1) breathing in long, he understands: ‘I breathe in long [Long in-breath],’<sup>26</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,’  
 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>27</sup>  
 he trains himself thus: ‘I shall breathe out calming the bodily formation (of breathing);’

### The satipatthana refrain<sup>28</sup>

[D 2:292] 5 So he dwells

- (1) observing the body in the body internally,<sup>29</sup>  
 (2) or, observing the body in the body externally,  
 (3) or, observing the body in the body both internally and externally;  
 (4) or, he dwells observing states that *arise* in the body,  
 (5) or, he dwells observing states that *pass away* in the body,  
 (6) or, he dwells observing states that *arise and pass away* in the body.<sup>30</sup>

Or else, he maintains the mindfulness that ‘There is a body (*atthi kāyō 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 observing the body in the body.

### (2) The four postures<sup>31</sup>

6 Furthermore, bhikshus, a monk,

- (1) while walking, understands, ‘I walk [‘Walking’].<sup>32</sup>  
 (2) Or, while standing, he understands, ‘I stand’ [‘Standing’];  
 (3) Or, while sitting, [57] he understands, ‘I sit [‘Sitting’];

<sup>22</sup> *So sato va assasati, sato passasati*. On the word “breath,” see SD 13.1 (3.9e).

<sup>23</sup> 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 (3.9c). On the nature of the breath and where to watch it, see SD 13.1 (9cd).

<sup>24</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 (3.9e).

<sup>25</sup> On where to watch the breath, see SD 13.1 (3.9d).

<sup>26</sup> On the tr here, see §1 n on “Observing the body in the body.”

<sup>27</sup> *Kāya,sāṅkhāra*. 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 *kāyasāṅkhāra*.

<sup>28</sup> This satipatthana refrain and the other 15 have very likely been added in post-Buddha times. This refrain is also called “the basic *satipatthāna* 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 (1b, 3.0).

<sup>29</sup> “Internally...” See SD 13.1 (3.7) above.

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

<sup>31</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 “Full awareness” section which follows and which, in **Sāmañña,phala S** (D 2), is called “mindfulness and full awareness” (*sati sampajañña*) (D 2.65).

<sup>32</sup> On the tr here, see §1(A) n on “Observing the body in the body.”

(4) Or, while lying down, he understands, ‘I lie down’ [‘Lying down’].  
In whatever way his body is disposed, that is how he understands it.

### The satipaṭṭhāna refrain

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

### (3) Full awareness<sup>33</sup>

8 Furthermore, bhikshus, a monk,  
(1) while going forward or going backward [stepping back],  
(2) While looking forward or looking back,  
(3) While bending or stretching,  
(4) While carrying his upper robe, outer robe  
and bowl,  
(5) While eating, drinking, chewing and tasting,  
(6) While voiding or peeing,  
(7) While walking, standing, sitting, asleep,  
awake,<sup>34</sup> talking, or remaining silent,

is clearly aware of [clearly knows] what he is doing.  
he is clearly aware of what he is doing.  
he is clearly aware of what he is doing.  
he is clearly aware of what he is doing.  
he is clearly aware of what he is doing.  
he is clearly aware of what he is doing.  
he is clearly aware of what he is doing.

### The satipaṭṭhāna refrain

[D2:293] 9 So he dwells observing the body in the body *internally*,  
or, observing the body in the body *externally*,  
or, observing the body in the body *both internally and externally*;  
or, he dwells observing states that *arise* in the body,  
or, he dwells observing states that *pass away* in the body,  
or, he dwells observing 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 observing the body in the body.

### (4) Perception of foulness: 31 parts of the body<sup>35</sup>

10 Furthermore, bhikshus, a monk reviews<sup>36</sup> 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 are<sup>37</sup>

<sup>33</sup> “Full awareness,” *sampajañña* or *sampajāna*. See SD 13.1 (3.6abc). See n on “The four postures” [3].

<sup>34</sup> “When asleep, when awake” *sutte jāgarite*. Comy glosses *sutte* as *sayane*, “lying down, sleeping.” See SD 13.1 (3.6b).

<sup>35</sup> In the Suttas, this practice is called *asubha,saññā* (perception of foulness). The term *asubha,nimitta* (the sign of foulness) in Comys, refers to one or other of the 10 foul objects, ie bodily remains in one of the 10 stages of decomposition (Vism 6.1-11/178 f). 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*).

<sup>36</sup> “Reviews,” *paccavekkhati*, see SD 13.1 (3.9c).

<sup>37</sup> In this meditation on body-parts, 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 wind element as *up-going winds [burping], down-going winds, winds in the belly*

- (1) head-hairs, body-hairs, nails, teeth, skin;<sup>38</sup>
- (2) flesh, sinews, bones, bone-marrow, kidneys;<sup>39</sup>
- (3) heart, liver, membranes (around the lungs),<sup>40</sup> spleen, lungs;<sup>41</sup>
- (4) large intestines, small intestines, stomach-contents,<sup>42</sup> faeces[, brain];<sup>43</sup>
- (5) bile, phlegm, pus, blood, sweat, fat;<sup>44</sup>
- (6) tears, grease, saliva, snot, oil of the joints,<sup>45</sup> urine.<sup>46</sup>

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,<sup>47</sup> kidney-beans, sesame, husked rice,<sup>48</sup>

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>49</sup>

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:

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 observing the body in the body *internally*,

or, observing the body in the body *externally*,

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

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

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

or, he dwells observing 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 observing the body in the body.

### (5) The analysis of the 4 elements<sup>50</sup>

[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 at subheading.

<sup>38</sup> *Kesā lomā nakhā dantā taco*. The meditation on these 5 parts “with skin as the fifth” or “skin pentad” (*taca, pancake kamma-t, thāna*) (Vism 242=8.50) forms the basic practice first taught to monks at the end of ordination.

<sup>39</sup> *Mamsaṃ nahāru aṭṭhi aṭṭhi, miñjā vakkam*.

<sup>40</sup> “Membranes,” alt tr “pleura,” *kilomaka*, ie a pair of membranous sacs surrounding the lungs.

<sup>41</sup> *Hadayaṃ yakanam kilomakam pihakam papphasam*.

<sup>42</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>43</sup> *Antam anta, gunam udariyam karisam*. See M 3:90; KhpA 38. Later traditions add the 32<sup>nd</sup> part—*matthake mattha, luṅgam* (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. For a fascinating discussion on how ancient ascetics obtain such knowledge of the human anatomy, see Zysk 1998:34-37.

<sup>44</sup> *Pittam semham pubbo lohitaṃ sedo medo*.

<sup>45</sup> *Lasikā*, ie synovial fluid.

<sup>46</sup> *Assu vasā kheḷo siṅghāṇikā lasikā muttam*. Here there are a total of 31 parts of the body. See here (4)n.

<sup>47</sup> Or, mung beans.

<sup>48</sup> The Pali substantives are in the plural.

<sup>49</sup> The Pali substantives are in the plural.

<sup>50</sup> 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 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; also Dhs 638. On how the 4 primary elements cannot exist in themselves: Boisvert 1995:36 f. For practical meditation instructions on

12 Furthermore, bhikshus, a monk reviews<sup>51</sup> this body, however it may be placed or disposed, in terms of the elements.<sup>52</sup>

‘There are in this body

- (1) the earth-element,
- (2) the water-element,
- (3) the fire-element,
- (4) the air-element.’<sup>53</sup> [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:

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 observing the body in the body *internally*,

or, observing the body in the body *externally*,

or, observing the body in the body *both internally and externally*; [D 2:295]

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

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

or, he dwells observing 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 observing the body in the body.

### (6) The nine charnel-ground meditations<sup>54</sup>

14 (1) Furthermore, bhikshus, just as if<sup>55</sup> he were to see bodily remains [a corpse]<sup>56</sup> thrown aside in a charnel-ground,

the elements: Vimmi: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.

<sup>51</sup> “Reviews,” *paccavekkhati*, see SD 13.1 (3.9b).

<sup>52</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.

<sup>53</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>54</sup> Sometimes called *sīvathikā* (cemetery) meditations: see V 3:36; D 2:295 f; A 3:268, 323; J 1:146; Pv 3.5.2.

<sup>55</sup> “Just as if,” *seyyathā pi*, alt tr “as though.” [§§14, 17, 26] When *seyyathā, 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.

<sup>56</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, 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

one, two, three days dead, bloated, livid [discoloured], festering,<sup>57</sup>  
 —so, too, he compares<sup>58</sup> this very body with that, thinking:  
 ‘Such is the nature of this body: it will become like that—this is unavoidable.’<sup>59</sup>

### The satipatthana refrain

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

**18-23**<sup>60</sup> 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,

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).

<sup>57</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 (*aṭṭhikam*, -*saññam*), the perception of the worm-infested (corpse) (*pulavaka*, *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 Satipatthāna S.

<sup>58</sup> “He compares,” *upasaṃharati*, see SD 13.1 (3.9b).

<sup>59</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” (*idapaccayatā*). See SD 13.1 3.7c + SD 5.16 (2).

<sup>60</sup> 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 *satipatthāna* formula” after each of these sub-sections.

(6) <sup>61</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, [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 observing the body in the body *internally*,  
 or, observing the body in the body *externally*,  
 or, observing the body in the body *both internally and externally*;  
 or, he dwells observing states that *arise* in the body,  
 or, he dwells observing states that *pass away* in the body,  
 or, he dwells observing 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 observing the 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 observing the body in the body *internally*,  
 or, observing the body in the body *externally*,  
 or, observing the body in the body *both internally and externally*; [D 2:298]  
 or, he dwells observing states that *arise* in the body,  
 or, he dwells observing states that *pass away* in the body,  
 or, he dwells observing 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 observing the body in the body.

## B. OBSERVING FEELINGS

32 And how, bhikshus, does a monk dwell observing feelings in the feelings?<sup>62</sup>

Here, bhikshus, a monk,

- |  |   |
|--|---|
| (1) feeling a pleasant feeling, <sup>63</sup> understands, | ‘I feel a pleasant feeling’ [‘Pleasant feeling’], <sup>64</sup> |
| feeling a painful feeling, <sup>65</sup> he understands,   | ‘I feel a painful feeling’ [‘Pain’];                            |
| feeling a neutral feeling, he understands,                 | ‘I feel a neutral feeling’ [‘Neutral feeling’]. <sup>66</sup>   |

<sup>61</sup> For variant readings, see PTS ed, D 2:296 f.

<sup>62</sup> On the tr here, see §1 n on “Observing the body in the body.”

<sup>63</sup> *Sukham vedanam*, either bodily or mental.

<sup>64</sup> On the tr here, see §1 n on “Observing the body in the body.”

<sup>65</sup> *Dukkham vedanam*, either bodily or mental.

<sup>66</sup> *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 observing 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).

- (2) Feeling a pleasant sensual [carnal] feeling,<sup>67</sup>  
 he understands, ‘I feel a pleasant sensual feeling’ [‘Pleasant  
 sensual feeling’].  
 feeling a pleasant non-sensual [spiritual]  
 feeling,<sup>68</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’;
- (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 observing feelings in the feelings *internally*,  
 or, observing feelings in the feelings *externally*,  
 or, observing feelings in the feelings *both internally and externally*.  
 Or, he dwells observing states that *arise* in the feelings,  
 or, he dwells observing states that *pass away* in the feelings, [D 2:299]  
 or, he dwells observing 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 observing feelings in the feelings.

## C. OBSERVING THE MIND

**34** And how, bhikshus, does a monk dwell observing the mind<sup>69</sup> in the mind?

Here, bhikshus,<sup>70</sup>

- |   |  |
|---|--|
| (1) a monk 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,’                             |
| 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>71</sup>             |
| or, he understands a distracted mind as                 | ‘Distracted mind.’ <sup>72</sup>           |
| (5) Or, he understands a great [exalted] mind as        | ‘Great mind [Exalted mind],’ <sup>73</sup> |
| or, he understands a small mind [unexalted mind] as     | ‘Small mind [Unexalted mind].’             |

<sup>67</sup> *S’āmisaṃ sukhaṃ vedanaṃ*. *S’āmisa* = *sa-āmisa*, “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>68</sup> *Nirāmisam sukhaṃ vedanaṃ*. Here *nirāmisam* 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 **Sal’āyatana,vibhaṅga S** (M 137), *s’āmisa* and *nirāmisam* refer to the household life and to the renounced life respectively. Elsewhere, as in **Suddhika Nirāmisam S** (S 36.29), *nirāmisam pīti*, *nirāmisam sukha* and *nirāmisam 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 (×2); A 1:81, 3:4121 Pm 2:233. See also Sue Hamilton, *Identity and Experience*, 1996:43 f.

<sup>69</sup> “Mind,” *citta*, also tr as “mind consciousness” (Brahmavamso). See SD 13.1 (§5C).

<sup>70</sup> See SD 13.1 (9b): “Mental noting,” & Gethin 2001:46.

<sup>71</sup> “Narrowed mind,” *saṅkhittam cittaṃ*, ie “narrowed” or “compressed” due to sloth and torpor.

<sup>72</sup> “Distracted mind,” *vikkhittam cittaṃ*, ie “distracted” by restlessness and remorse.

<sup>73</sup> “Great mind,” *mahaggatam cittaṃ*, 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).

- |   |  |
|---|--|
| (6) Or, he understands a surpassable mind as<br>or, he understands an unsurpassable mind as   | ‘Surpassable mind,’<br>‘Unsurpassable mind.’ <sup>74</sup> |
| (7) Or, he understands a concentrated mind as<br>or, he understands an unconcentrated mind as | ‘Concentrated mind,’<br>‘Unconcentrated mind.’             |
| (8) Or, he understands a liberated mind as<br>or, he understands an unliberated mind as       | ‘Liberated mind,’<br>‘Unliberated mind.’                   |

### The satipaṭṭhāna refrain

**35** So he dwells observing the mind in the mind *internally*,  
or, observing the mind in the mind *externally*,  
or, observing the mind in the mind *both internally and externally*.

Or, he dwells observing states that *arise* in the mind, **[60]**

or, he dwells observing states that *pass away* in the mind,  
or, he dwells observing 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, bhikṣuṣ, is how a monk dwells observing the mind in the mind.

## D. OBSERVING DHARMAS [PHENOMENA]<sup>75</sup>

### (1) The five mental hindrances

**36** And how, bhikṣuṣ, does a monk dwell observing dharmas in the dharmas [phenomena in the phenomena]?

Here, bhikṣuṣ, a monk dwells observing dharmas in the dharmas in respect of **the five hindrances**.<sup>76</sup>

How does a monk dwell observing dharmas in the dharmas in respect of the five hindrances?

Here, bhikṣuṣ,

- (1) when there is sensual desire<sup>77</sup> 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.

<sup>74</sup> Unsurpassable (*anuttaraṃ*) mind, prob syn with “developed” mind. See D:W 592 n667 & Anālayo 2005 ad M 1:59.

<sup>75</sup> **Sujato**, in *A History of Mindfulness*, makes an important note on this section: see SD 13.1 (5D.3).

<sup>76</sup> The mental hindrances can only be properly noted only *after* one has abandoned them. See SD 13.1 (5D.2).

<sup>77</sup> *Kāma-c, chanda* is almost identical with “a lustful mind” (*sa, rāgaṃ cittaṃ*) 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.

- (4) When there are restlessness and remorse in him, he understands,  
 ‘There are restlessness and remorse [D 2:301] in me.’  
 when there are no restlessness and remorse in him, he understands,  
 ‘There are no restlessness and remorse in me.’  
 And he understands the arising of unarisen restlessness and remorse;  
 and he understands the letting go of arisen restlessness and remorse;  
 and he understands the non-arising further of the restlessness and remorse that he has given up.
- (5) When there is doubt<sup>78</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 that he has given up.

### The satipatthana refrain

- 37 So he dwells observing dhammas in the dhammas *internally*,  
 or, observing dhammas in the dhammas *externally*,  
 or, observing dhammas in the dhammas *both internally and externally*.  
 Or, he dwells observing states that *arise* in dhammas,<sup>79</sup>  
 or, he dwells observing states that *pass away* in dhammas,  
 or, he dwells observing states that *arise and pass away* in dhammas;  
 Or else, he maintains the dharma that ‘There are dhammas (*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 observing dhammas in the dhammas in respect to *the 5 hindrances*.

### (2) The five aggregates

38 Again, bhikshus, a monk dwells observing dhammas [phenomena] in the dhammas [61] in respect to **the five aggregates of clinging**.

How does a monk dwell observing dhammas in the dhammas in respect of the five aggregates of clinging?

Here, bhikshus, a monk considers thus,

- (1) ‘Such is form,<sup>80</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>81</sup> such is the arising of perception, such is the passing away of perception.’
- (4) ‘Such are mental formations,<sup>82</sup> [D 2:302] such is the arising of mental formations, such is the passing away of mental formations;
- (5) ‘Such is consciousness,<sup>83</sup> such is the arising of consciousness, such is the passing away of consciousness.

<sup>78</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>79</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 passing away by skilful consideration.

<sup>80</sup> *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*.

<sup>81</sup> *Saññā*, defined as “distinguishing a thing by its marks” (S 22.79).

<sup>82</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 (ie karmic reactions). See D:W n293.

<sup>83</sup> *Viññāna*, “consciousness,” divided into six, namely, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

### The satipaṭṭhāna refrain

39 So he dwells observing dharmas in the dharmas *internally*,  
or, observing dharmas in the dharmas *externally*,  
or, observing dharmas in the dharmas *both internally and externally*.

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

Or else, he maintains the dharma 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 observing dharmas in the dharmas in respect to *the 5 aggregates*.

### (3) The six sense-bases

40 Again, bhikshus, a monk dwells observing dharmas [phenomena] in the dharmas in respect to **the six internal and six external sense-bases**.<sup>84</sup>

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

40.3 Here, bhikshus, a monk

- (1) understands the eye and understands forms,<sup>85</sup>  
and he understands whatever fetter<sup>86</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 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 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 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 fetter that he has given up.
- (5) He understands the body<sup>87</sup> and understands touches,<sup>88</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 fetter that he has given up.
- (6) He understands the mind<sup>89</sup> and understands dharmas [mind-objects],

<sup>84</sup> *Chasu ajjhattika, bāhiresu āyatanesu*, lit “in the six internal and six external sense-bases.” See SD 13.1 (3.7.5).

<sup>85</sup> *Rūpe* (accusative plural of *rūpa* in this specific sense): “eye-objects, visible forms, shapes.”

<sup>86</sup> The 10 fetters (*samyojana*) listed here are not those in connection with sainthood (streamwinning, 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 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).

<sup>87</sup> Here the “body” is *kāya* in the specific sense of “body-organ,” ie the base of tactile contact. See §3 n on “Observing the body in the body.”

<sup>88</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.

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.

### The satipatthana refrain

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

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

Or else, he maintains the dharma 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, bhikkhus, is how a monk dwells observing dharmas in the dharmas in respect to *the 6 internal sense-bases and 6 external sense-bases*.

### (4) The seven awakening-factors

**42** Again, bhikkhus, a monk dwells observing dharmas [phenomena] in the dharmas in respect to **the seven awakening-factors**.<sup>90</sup>

42.2 How does a monk dwell observing dharmas in the dharmas in respect of the seven awakening-factors?

42.3 Here, bhikkhus, 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-discernment<sup>91</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 effort [energy]<sup>92</sup> 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.

(4) When there is the awakening-factor of zest<sup>93</sup> in him, he understands,

<sup>89</sup> “Mind,” *manam*.

<sup>90</sup> See **Ānāpānasati S** (M 118.29-42) & Gethin 2001:146-189 (ch 5). See foll n.

<sup>91</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, ie, “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>92</sup> *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.

<sup>93</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

- ‘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 satipaṭṭhāna refrain

- 43 So he dwells observing dharmas in the dharmas *internally*,  
 or, observing dharmas in the dharmas *externally*,  
 or, observing dharmas in the dharmas *both internally and externally*.  
 Or, he dwells observing states that *arise* in dharmas,  
 or, he dwells observing states that *pass away* in dharmas,  
 or, he dwells observing states that *arise and pass away* in dharmas;  
 Or else, he maintains the dharma 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 observing dharmas in the dharmas in respect to *the 7*  
*awakening-factors*.

### (5) The four noble truths

- 44 Again, bhikshus, a monk dwells observing dharmas [phenomena] in the dharmas in respect to  
**the four noble truths**.  
 44.2 How does a monk dwell observing dharmas in the dharmas in respect of the four noble truths?  
 44.3 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.’<sup>94</sup>

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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.

<sup>94</sup> 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 (1a).

### The satipatthana refrain

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

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

Or else, he maintains the dharma 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 observing dharmas in the dharmas in respect to *the 4 noble truths*.

## CONCLUSION

46 Whoever, bhikshus, were to cultivate these four focuses of mindfulness *in this way*<sup>95</sup> for just 7 years,

46.2 he may expect one of two fruits:<sup>96</sup>

either **arhathood** in this very life or, if there is any trace [substrate] of clinging left,<sup>97</sup> **non-return**.<sup>98</sup>

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

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

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

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

46.6 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

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

46.8 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

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

46.10 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

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

46.12 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

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

46.14 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

<sup>95</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>96</sup> “Without doubt...is to be expected,” *pāṭikāṅkham*. I have applied both senses of the word here.

<sup>97</sup> *Upādi*, “trace (of clinging),” according to Comys “material support (the result of past karma)” (MA 4:55, UA 151), ie the 5 aggregates (*khandha*). In the Suttas, the term mostly occurs in this context and in the sentence, “Here the Tathāgata passed into the remainderless (*anupādi,sesa*) nirvana-element.” (A 4:118). 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* (life-basis), which is a very close term.

<sup>98</sup> “One of two fruits...non-return,” as at **Mahā Satipaṭṭhāna S** (D 22.22/2:314,12); **Sati’paṭṭhāna S** (M 10.46/-1:62); **Kiṭṭa, giri S** (M 70.27/1:481); **Aññātara S** (S 46.57/5:129); **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** (A 5.67/3:82); **Sati Supaṭṭhita S** (A 5.122/3:143); **Pabbajjā S** (A 10.59/5:108); **Paṭisallāna S** (It 2.2.8/39,15); **Sikkhānisamsa S** (It 2.2.9/40,12); **Jāgariyo S** (It 2.2.10/-41,11); **Dvayatānupassanā S** (Sn pp140,13, 148,13).

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

46.16 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

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

46.18 *he may expect one of two fruits:*

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

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

46.20 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

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

46.22 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

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

46.24 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

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

46.26 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

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

46.28 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

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

46.30 *he may expect one of two fruits:*

*either arhathood in this very life or, if there should be any trace of clinging left, non-return.*

46.31 Let alone half a month—whoever were to cultivate these four focuses of mindfulness in this way for just 7 days,<sup>99</sup>

46.32 *he may expect one of two fruits:*

*either final knowledge here and now, or, if there is any trace [substrate] of clinging left, non-return.*

47 It was said.<sup>100</sup>

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

47.2 for the purification of beings, for the overcoming of sorrow and lamentation,

47.3 for the disappearance of physical and mental pain,

47.4 for gaining the right path,

47.5 for the realization of nirvana, that is to say, the four focuses of mindfulness.

47.6 It is for this reason that this was said.”

48 This is what the Blessed One said. The monks joyfully approved of<sup>101</sup> the Blessed One’s word.

— evaṃ —

050421; rev 070428; 080509; 091214; 101217; 110901; 121218; 130601; 130818

<sup>99</sup> On the significance of this “prediction,” and why some do not see results within a week as stated, see §1.7.

<sup>100</sup> See §2.

<sup>101</sup> *attamanā...abhinandun̄*. 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)