Mahā Satipaṭṭhāna Sutta
THE GREAT DISCOURSE ON
THE FOCUSSES OF MINDFULNESS
Dīgha Nikāya 22

Trilinear Edition

Pali text,
English gloss & translation
with notes
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The Great Discourse on
the Focusses of Mindfulness
D 22/2:290-315

(1) Introduction

The Satipaṭṭhāna Sutta is second only to the Mahā Satipaṭṭhāna Sutta (D 22) in being the most important sutta in Pali Canon. The importance of the focusses of mindfulness (satipaṭṭhāna) is further shown by the presence of two whole sections on the topic: the Satipaṭṭhāna Sānīyutta (S 47/5:141-192), comprising 42 pages of the PTS edition of the Sānīyutta Nikāyā and the Anuruddha Sānīyutta (S 52/5: 295-306), totalling 13 pages (with a grand total of 55 pages). The Buddha is recorded as reflecting on the four focusses of mindfulness as “the one-way direct path” (ekāyana,magga) soon after his awakening, and Brahmā Sahampati appears before him and sings its praises in verse (Brahmā Sutta, S 47.18/5:167; Magga Sutta, S 47.43/5:186 f).

Using the framework of the four focusses of mindfulness, the sutta covers practically all the important doctrines of the Buddha related to meditation, Buddhist psychology and ministry to the sick. In the (Satipaṭṭhāna) Salla Sutta (S 47.4/5:144 f), the Buddha recommends the practice of satipaṭṭhāna to novice monks, trainees and even Arhats. Novice monks (nakā) (and the laity) are to practise the focusses of mindfulness to know the body, feelings, mind and phenomena as they really are, that is, to arouse the insight for attaining the transcendental path. Trainees (sekkha), that is, those who have attained short of Arhat-fruit-ion, are to practise them to fully understand these objects of contemplation so as to reach full Arhathood. Arhats practise them detached from the body, feelings, mind and phenomena.

The Sakupagghi Sutta (S 47.6/5:146-149) and the Makka Sutta (S 47.7/5:148 f) declare that the four focusses of mindfulness are the proper resort and domain of a monk. Those who stray from them into “the cords of sensual pleasures” (kāma,guṇā) fall under Māra’s power, but those who remain within the focusses of mindfulness are out of Māra’s reach.

The Cunda Sutta (S 47.13/5:161-163) and the Ukkacela Sutta (S 47.14/5:164 f) record that following the deaths of Sāriputta and Mahā Moggallāna, the Buddha exhorts the monks to “live as islands unto yourselves,” that is, alluding to the practice of the four focusses of mindfulness for the sake of the longevity of the Buddha’s Teaching. Similarly, three early texts— the Āṭṭhī Sutta (S 47.22/5:173), the Parihāna Sutta (S 47.23/5:173 f) and the Buddhaka Sutta (S 47.25/5:174)— attest to the vitality of satipaṭṭhāna as the reason for the longevity of the Buddha’s Teaching as enshrined in the Buddha’s last instructions, thus:

Therefore, Ānanda, you should live as islands unto yourselves,¹ being your own refuge, with no one else as your refuge, with the Dharma as an island,² with the Dharma as your refuge, with no other refuge. And how does a monk live as an island unto himself....with no other refuge?

Here, Ānanda, a monk abides contemplating a body in the body, earnestly, clearly aware, mindful and having put away all covetousness and discontent for the world, and likewise with regard to feelings, mind and dharmas. That, monks, is how a monk lives as an island unto himself...with no other refuge.

And those who now in my time or afterwards live thus, they will become the highest,³ but they must be anxious to learn. (D 2:101 = 3:58, 77; S 3:42, 5:154, 163, 164)

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¹ P atta,dīpa, Skt ātma,dvīpa. See S:B 1921 n143.
² “Island,” P dharmma,dīpa, Skt dharma,dvīpa.

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D 22/2:290-315 The Great Discourse on the Focusses of Mindfulness

(2) Terminology

(2a) “Mahā.” Several translators have discussed the reason for the prefix mahā of the sutta title. The word mahā can mean “great” and “greater”: the former refers to the centrality of the text, while the latter means that it contain more materials or more vital materials than its namesake prefixed with cūla.

The Dīgha Nikāya has a total of 7 suttas prefixed with mahā-, namely,

D 14 Mahāpādāna Sutta
D 15 Mahā Nidāna Sutta
D 16 Mahā Parinibbāna Sutta
D 17 Mahā Sudassana Sutta
D 19 Mahā Govinda Sutta
D 20 Mahā Samaya Sutta
D 22 Mahā Satipaṭṭhāna Sutta

The prefix mahā in these titles clearly reflect the central importance of the subject matter of the sutta. None of these suttas have a cūla counterpart in the Dīgha itself. The Mahā Satipaṭṭhāna Sutta (D 22), however, seems to have the Satipaṭṭhāna Sutta (M 10) as counterpart. Let us look at the Majjhima suttas first before we discuss what is significant here.

The Majjhima Nikāya has the following pairs of suttas with cūla or mahā in their titles:

M 10 Satipaṭṭhāna Sutta [No Majjhima cūla counterpart]
M 11 Cūla Sīha,nāda Sutta M 12 Mahā Sīha,nāda Sutta
M 13 Mahā Dukkha-k,handha Sutta M 14 Cūla Dukkha-k,handha Sutta
M 27 Cūla Hatthi,padōpama Sutta M 28 Mahā Hatthi,padōpama Sutta
M 29 Mahā Sārōpama Sutta M 30 Cūla Sārōpama Sutta

Mahā Yamaka Vagga (Great Chapter on the Twins):5

M 31 Cūla Gosīṅga Sutta M 32 Mahā Gosīṅga Sutta
M 33 Mahā Gopālaka Sutta M 34 Cūla Gopālaka Sutta
M 35 Cūla Saccaka Sutta M 36 Mahā Saccaka Sutta
M 37 Cūla Tanṭhā,sankhaya Sutta M 38 Mahā Tanṭhā,sankhaya Sutta
M 39 Mahā Assa,pura Sutta M 40 Cūla Assa,pura Sutta
M 43 Mahā Vedalla Sutta M 44 Cūla Vedalla Sutta
M 45 Cūla Dhamma Samādāna Sutta M 46 Mahā Dhamma Samādāna Sutta
M 63 Mahā Rāhuḷovāda Sutta M 147 Cūla Rāhuḷovāda Sutta
M 63 Cūla Māluṅkyā,putta Sutta M 64 Mahā Māluṅkyā,putta Sutta
M 73 Mahā Vaccha,gotta Sutta [Vaccha,gotta Sutta, A 3.57/1:160-162]
M 77 Mahā Sakul’udāyi Sutta M 79 Cūla Sakul’udāyi Sutta
M 109 Cūla Puṇṇamā Sutta M 110 Mahā Puṇṇamā Sutta
M 117 Mahā Cattārīsaka Sutta [No cūla counterpart]
M 121 Cūla Suññata Sutta M 112 Mahā Suññata Sutta
M 135 Cūla Kamma,vibhanga Sutta M 136 Mahā Kamma,vibhanga Sutta
[M 143 Mahā Kaccāna Bhadd’eka,ratta Sutta] [No cūla counterpart]

Although there is the Mahā Vaccha,gotta Sutta (M 73), it has no cūla counterpart in the Majjhima, but

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4 See esp IB Horner M:H 1:xii-xiv.
5 As the chapter title states, it consists wholly of pairs of suttas, one with the prefix cūla- and the other with mahā-.
6 Note this almost unique situation where the cūla counterpart of Mahā Rāhuḷovāda S is found not juxtaposed, but in another chapter altogether.

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there is a *Vaccha,gotta Sutta* (A 3.57) in the Aṅguttara Nikāya. The *Mahā Kaccāna Bhadd’eka, rattta Sutta* (M 143) is special here because *mahā* is part of Kaccāna’s name, not of the sutta title, and as such has no counterpart sutta title with a *cīla* prefix.

The *Mahā Satipaṭṭhāna Sutta* (D 22) contains identical materials as the *Satipaṭṭhāna Sutta* (M 10), except that the former has a long and very detailed exposition on the four noble truths (D 22.18-21/2:305-314) [8]. The location of the Mahā Satipaṭṭhāna Sutta in the Dīgha Nikāya and its compendious style is clearly to impress the outsider. It is difficult to say which of the two is the older, but both probably drew materials from an older tradition or ur-text. It is however clear that the *Satipaṭṭhāna Sutta* as a meditation guide is complete in itself, even without the long section on the four noble truths. As such, for practical purposes, the Satipaṭṭhāna Sutta may be regarded as the most important Buddhist text on meditation.

(2b) *Satipaṭṭhāna*. The expression *cattāro satipaṭṭhāna* is often translated as “the four focusses (or focusses) of mindfulness,” where the term is resolved as *sati + paṭṭhāna* (favoured by the Commentaries), which “emphasizes the objective bases of practice: the body, feelings, mind, and phenomena.” (S:B 1504). The term *satipaṭṭhāna* is better resolved as *(sati) + upaṭṭhāna*, rendering it as “the establishment of mindfulness,” an analysis that is well supported:

1. by the adjective *upaṭṭhīta, sati* (“with the mindfulness established”), describing one who has set up mindfulness (D 2:79; M 1:20, 43; S 54.13/5:331, A 4:233; Pm 1:121).
2. by the expression *parimukha sātin upaṭṭhāpevā* (“with the mindfulness set up before him”) (V 1:24; D 1:71; M 1:219; S 1:170, 5:311; A 1:182=183=184; Vbh 252);
3. by the *Paṭisambhidā* which consistently glosses *sati* with *upaṭṭhāna*; and
4. by the Sanskrit *smṛtyupasthāna*.

The Pali *sati* originally means “memory”, but in Buddhist usage, also denotes “present awareness”. TW Rhys Davids brilliantly renders it as “mindfulness” (1910) which has stuck ever since (D:RD 2:327 et al & Introd). The Skt *smṛti* adopted by BHS is used in brahminical religion and philosophy to mean “oral tradition”; but the Buddhists adopted it as meaning “mindfulness, memory.”

Occasionally, however, in texts such as the *Sāmudaya Sutta* (S 47.42/5:184), the term *satipaṭṭhāna* clearly refers to the objective bases of mindfulness (although this is an exception to the rule). For the sake of simplicity and comprehensiveness, however, I have rendered *satipaṭṭhāna* as “focus of mindfulness,” since “focus” can be both a verb (reflecting the deliberate act of being mindful of the meditation object) as well as a noun (reflecting the object of meditation). This is also the term favoured by Ajahn Brahmavanīso.

The sutta opens with the Buddha’s declaring that the four focusses of mindfulness are the “only direct way” or “one-way direct path” (*ekāyana, maggo*) heading for awakening. Bhikkhu Bodhi notes: “Though the Pāli expression is often rendered ‘the sole way’ or ‘the only way,’ this translation has little support either from the suttas or the commentaries.” (S:B 1505). The misinterpretation of this expression reflects a religious triumphalism—that it refers to a certain type of meditation—a zealotry outshone perhaps only by that of theistic fundamentalism. Here I have used “one-way direct path” [2] to reflect both important aspects of *ekāyana, magga*.

It is important to note that the *Mahā Satipaṭṭhāna Sutta* defines right mindfulness as the four focusses of mindfulness (D 22.21(vii)/2:313). Read this alongside references like Dh 372-373, it is clear that the “only way” is not any type of meditation but nothing less than the *noble eightfold path* itself.

(3) Psychology of *satipaṭṭhāna*

A key factor contributing to our continued or repeated experience of suffering and unsatisfactoriness is that we often forget our experiences of reality, either through our perceptions (*saññā*), our consciousness (*citta*) or our views (*diṭṭhi*). As a result, we tend to regard what is impermanent (*anicca*) as permanent, what is painful (*dukkha*) as pleasant or bringing happiness, what is without an abiding self (*anattā*) as a self, what

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is foul or ugly (asubha) as pure or beautiful (Vipallāsa Sutta, A 4.49/2:52; Vism 22.68). ¹¹ In the connection, the Netti-paṭṭakaraṇa says:

One who dwells watching the body with regard to body abandons the perversion [that sees] the beautiful in the ugly… One who dwells watching feelings with regard to feelings abandons the perversion [that sees] happiness in suffering… One who dwells watching the mind with regard to mind abandons the perversion [that sees] the permanent in the impermanent… One who dwells watching dharmas with regard to dharmas abandons the perversion [that sees] the self in what is not-self.

(Nett 83 f; cf Peṭk 103, Vism 22.34, Abhidharmakośa, bhāṣya 342) ¹²

What we have here are in fact the four focusses of mindfulness and how they eliminate each of the four perversions.

The Sumanāgala,vilāsīna (Dīgha Commentary) explains the connection of the four focusses of mindfulness to the five aggregates (pañca-khandha) as follows: the contemplation of body is concerned with the aggregate of form (rupa-khandha); the contemplation of feelings is concerned with the aggregate of feelings (vedana-khandha); the contemplation on mind is concerned with aggregate of consciousness (viññāṇa-khandha); and the contemplation of dharmas is concerned with the aggregates of perception (saññā-khandha) and of mental formations (saṅkhāra-khandha). See Gethin 2001:29-68 (ch 1).

In the phrase āṭṭhī sampajāñino satimā, vineyya loko abhijjhā, domanassāna (having put away covetousness and displeasure in the world, he dwells exertive, fully aware, mindful, contemplating a body in the body,…dharmas as dharmas—) [4]: “exertive” or ardent (āṭṭhī) connotes energy (viśva) and “fully aware” (sampajāñīna) incipient wisdom (paññā). The dvandva “covetousness and displeasure” (abhijjhā, domanassa) is a synecdoche (or short form) for the first two mental hindrances (nīvaraṇā), sensual lust and ill will, but in the early Suttas, probably is a short form for the five hindrances (pañca,nīvaraṇā) themselves, whose removal leads to mindfulness (sati), mental concentration (samādhi) and absorption (jhāna). Occasionally, the phrase, “concentrated with one-pointed mind” (samāhita ek ṣaṅga, citta)—eg the (Satipatthāna) Salla Sutta, (S 47.4/5:145)—shows the presence of concentration. Thus altogether four of the five spiritual faculties (pañcindriya) are indicated here, while faith (saddhā), though unmentioned, is clearly the motivation behind the practice in the first place. This shows that mindfulness does not work alone, but in harmony with all the spiritual faculties.

As a meditation, satipatthāna encompasses the last three factors of the Noble Eightfold Path (right effort, right mindfulness, right concentration), but its prerequisites are said—eg the (Satipatthāna) Bhikkhu Sutta (S 47.3/5:142-144) and the Bāhiya Sutta (S 47.15/5.165 f)—to be moral virtue (sīla) and straightened view (diṭṭhi ujukā). Moral virtue comprises the first three factors of right speech, right action, right livelihood, and straightened view consists of right view. As such, satipatthāna encompasses the whole of the Noble Eight Path, which is understandably called “the way leading to the development of the focusses of mindfulness” (Mānadinna Sutta, S 47.30/5:178).

(4) Sutta Summary

The teaching in the Satipatthāna Sutta starts with the breath meditation [2] which is identical to that of the Ānāpānasati Sutta (M 118) and the Mahā Rāhulovāda Sutta (M 62), except for the similes found only in the Satipatthāna Suttas. All three texts give the famous 16-factor breath meditation.

The sutta is then divided into four sections following the focusses of mindfulness:

A) Contemplation of the body (kāyānupassanā) [6-31], comprising 14 exercises: the four postures [6-7], full awareness [8-9], reflection on foulness [10-11], the four elements [12-13], and the nine “corpse” meditations [14-31].

B) Contemplations of feelings (vedanā’nupassanā) [32-33], 1 exercise, considering feelings in terms of the affective quality—as either pleasant, painful or neutral—with each being examined again as

¹² Gethin’s tr; see 2001:42.
being either carnal or spiritual.

(C) Contemplation of the mind (or mind-consciousness) \(\text{cittinān̄upassanā}\) \([34-35]\), 1 exercise, examining 16 states of mind coloured by their concomitants. \(^{13}\)

(D) Contemplation of dharmas \(\text{dhammān̄upassanā}\) \([36-45]\) is the most diversified exercise involving these five schemes: the five hindrances \([36-37]\), the five aggregates \([38-39]\), the six sense-bases \([40-41]\), the seven factors of awakening \([42-43]\), and the four noble truths \([44-45]\).

Altogether the Satipaṭṭhāna Sutta teaches 21 contemplation exercises, each of which has two aspects: the basic exercise followed by a stock passage on “insight” \(\text{vipassanā}\), showing how the calmness \(\text{samatha}\) is upgraded to insight practice. The sutta closes with the Buddha declaring that by applying the four focusses of mindfulness, a practitioner would be able to see the fruits of liberation in as short a time as just a week \([46-47]\).

(5) Satipaṭṭhāna methods

The practice of satipaṭṭhāna is the application of focussed awareness to immediate experience in both its subjective (sense-experience) and objective (sense-object) aspects. This reflexive nature of satipaṭṭhāna is reflected thus:

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\text{One is to contemplate body in the body, feelings in feelings, mind in mind, phenomena in phenomena. The reiteration signals that the contemplative act must isolate each domain of mindfulness from the others and attend to it as it is in itself. This means the given object has to be laid bare, stripped of the layers of mental proliferation which usually clutter our perception and prevent us from seeing the true characteristics of phenomena. The meditator must see the body in the act of breathing as simply a breathing body, not as a person or self who is breathing; feelings as simply feelings, not as episodes in a long biography; states of mind as simply states of mind, not as scenes in a personal drama; phenomena as mere phenomena, not as personal achievements or liabilities. (S:B 1506)}
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While the reflexive aspect of satipaṭṭhāna involves contemplating each focus of mindfulness “internally” \(\text{ajjhātā}\) within oneself, its vicarious aspect is contemplating “externally” \(\text{bahiddhādā}\) in another person, or both “internally and externally” \(\text{ajjhātā, bahiddhādā}\) in oneself and others in close succession, as taught in the \(\text{Satipaṭṭhāna Bhikkhu Sutta}\) \((S 47.3/5:142-144)\).

In the \(\text{Satipaṭṭhāna Vibhaṅga Sutta}\) \((S 40.10/5:183)\), the Buddha explains how mindfulness is to be set up by regarding each focus of mindfulness as having the nature of arising \(\text{samudaya}\), the nature of vanishing \(\text{vaya}\) and the nature of both arising and vanishing \(\text{samudaya,vaya}\). This reflection could be done at any time during satipaṭṭhāna, but is best applied after one has emerged from mental absorption.

A comprehensive meditation practice comprises three steps:

1. the abandoning of the five mental hindrances \(\text{pañca nīvaranā}\),
2. the calming of the mind through the four focusses of mindfulness \(\text{cattāro satipaṭṭhāna}\), and
3. the proper development of seven awakening-factors \(\text{satta bojjha}\).

This is in fact the method used by all the Buddhas, past, present and future, as noted by Sāriputta in his lion-roar and confirmed by the Buddha himself \((\text{Nālandā Sutta}, S 47.12/5:159-161)\). \(^{15}\) “That the five hindrances should be countered by both the seven enlightenment-factors and the four establishments of mindfulness is perfectly comprehensible when we realize that the first enlightenment-factor is mindfulness itself, which is activated by the development of the four establishments of mindfulness.” \((S:B 1507)\).

There is also the social aspect of satipaṭṭhāna practice not often stressed by modern meditation teachers.

\(^{13}\) As in the \text{Pubba Sutta} \((S 51.11/5:263-266)\).

\(^{14}\) The exact meaning of \text{dhamma} in \text{dhammān̄upassanā} has been disputed. It is often rendered “mind-objects” or “mental objects,” “as if it denoted the sixth external sense base, but this seems too narrow and specific. More likely \text{dhamma} here signifies all phenomena, which for purposes of insight are grouped into fixed modes of classification determined by the Dhamma itself—the doctrine or teaching—and culminating in the realization of the ultimate Dhamma comprised within the Four Noble Truths. There are five such schemes [mentioned above].” \((S:B 1504)\)

\(^{15}\) This sutta is an abridgement of the \text{Sampasādaniya S} \((D 28/3:99-116)\).

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In the Sedaka Sutta (S 47.19), the Buddha makes it clear that through satipaṭṭhāna practice, one effectively protects oneself and protects others. Conversely, “by patience (khanti), harmlessness (avihīna), lovingkindness (mettā) and mercy (anudayaśa)” one protects others, and so protects oneself—in this way, there is mutual safety (S 47.19/5:169). And in the (Satipaṭṭhāna) Mittā Sutta (S 47.48), the Buddha exhorts his disciples thus: “Those for whom you have compassion and who think you should be heeded—whether friends or companions or relatives or blood relatives—you should have them undertake, dwell in, establish themselves in the cultivation of the four focusses of mindfulness.” (S 47.48/5:189).

(6) How to enter the path in 1 week

It is easy to take the Buddha’s closing remark out of context, that whoever were to cultivate these four focusses of mindfulness in this way for just one week may expect one of two fruits: either arhathood in this very life or, if there is any residue [substrate] of clinging left, non-return. [46]

Understandably those who without proper instructions at once embark on “satipaṭṭhāna” meditation find that even after a week, they are not awakened. This is simply because, as Ajahn Brahmavamso points out [2002:14 f], they fail to take into account the phrase, evāṁ bhāveyya, “were to cultivate…in this way” (or “in such a way,” as Ajahn Brahm renders it).

The key phrase evāṁ bhāveyya (“were to cultivate…in this may”) refers to ātāpi sampaṭṭino satimā, vineyya loke abhijjhā, domanassan (having put away covetousness and displeasure in the world, he dwells exertive, fully aware, mindful, <contemplating a body in the body,…dharma in the dharmas>) [4]. Ajahn Brahmavamso gives this analysis in tabular form thus:

1. Vineyya loke abhijjhā domanassan—having abandoned the five hindrances through an experience of jhāna.
2. Satim—possessed of super power mindfulness as a result of that jhāna.
3. Ātāpi—through effort [ie the 4 right efforts],18 having the ability to sustain that mindfulness unwavering on the object. [2002:23]

According to Ajahn Brahm, there are two types of satipaṭṭhāna taught by the Buddha.

The first is supported by jhāna…and leads to awakening in a short time. The second, without jhāna, produces valuable insights, especially insights which enable you to let go and come closer to jhāna, but not Awakening. Both types are found in the Suttas. [2002:15]

(7) The knower and the doer

(a) Mind consciousness (citta). In his teachings, Ajahn Brahmavamso introduces two very useful terms: “the knower” for the mind or mind consciousness (citta) and “the doer” for the will (cetanā). When with mindfulness one examines pure mind consciousness, it is seen not as a smooth flow of thoughts, but as a series of discrete events. It is like sand on a beach when looked from a distance gives one the impression of a continuous beach. When one examines it closely enough, one notices there are empty spaces amongst the grains of sand.

In his famous “fruit salad analogy,” Ajahn Brahmavamso (2002:32 f) shows how a series of fruits singly appears on a plate one after another, but each time a “coconut” appears before the next fruit (that is, coconut—fruit—coconut—fruit—coconut etc) where the “fruit” represents an event of the eye, ear, nose, tongue, or body. Since mind consciousness (“coconut”) appears alongside every other species of consciousness, it

16 Comy: The last 3 are the first 3 divine abodes (brahma,vihāra) of compassion (karuṇā), lovingkindness (mettā) and altruistic joy (muditā) (SA 3:227). See S:B 1925 n170.
17 Gethin discuss this basic formula in The Buddha Path to Awakening, 2001:47-53.
gives the illusion of sameness to every conscious experience. To the average person, there is a quality in seeing that is also present in hearing, smelling, tasting and touching. It is this quality that is called the “knowing”.

Deep mindfulness, however, will show that this “knowing” is not part of seeing, hearing, etc, but arises a moment after each type of sense-consciousness. This “knowing” has vanished when, say, eye-consciousness is occurring, and eye-consciousness has vanished when “knowing” (mind consciousness) is occurring. Contemplating consciousness in this manner, rids one of the illusion that there is a “knower” present. As such, it cannot be “me,” “mine” or a self—that which knows or citta is finally understood as not self (anattā).

(b) The will (cetanā). The contemplation on the will comes under the contemplation of the five aggregates [38 ff]. The will is “that which does” or “the doer.” A person under hypnosis, for example, will execute a pre-suggested instruction on cue but would swear that he had done it on his own “free will.” In other words, brainwashing appears to the brainwashed as free will. “You are deluded to assume,” Ajahn Brahm warns humorously, “that you are reading this of your free will. My friend, you had no choice but to read this! Will is not the action of a being, it is the end product of a process.” (2002:37).

Satipaṭṭhāna practice is for the purpose of realizing non-self (anattā). The two last resorts of the notion of a self or soul are in the knower and the doer, “the two citadels of the illusion of the self” (2002: 33). If one identifies with anything as the essential “you,” it will be one or both of these. One assumes that one is what one does and what one knows. These two deep-seated delusions stand between one and awakening. When one sees through this delusion one is a Stream-winner; when one sees through these delusion permanently, one is an Arhat. (Brahmavamso 2002:32 f, 36 f)

(8) Mahā Satipaṭṭhāna Sutta

While the Satipaṭṭhāna Sutta has only one paragraph on the noble truths [44], the Mahā Satipaṭṭhāna Sutta (D 22) gives them a very detailed exposition (D 22.18-21/2:305-314). Otherwise these two suttas are identical. This elaboration of the section on the noble truths in the Mahā Satipaṭṭhāna Sutta clearly shows that the meditation absorptions (jhāna) (as Right Concentration) (D 22.21(viii)) are a vital part of satipaṭṭhāna meditation.

This sutta should be studied in connection with other important texts, namely, the Ānāpānasati Sutta (M 118) which contains its earlier sections, and the Sacca,vibhaṅga Sutta (M 141) which contains its concluding section, on the Noble Truths (in abridged form); and the Mahā Rāhul’ovāda Sutta (M 62). The Noble Truths are analyzed in a twelve-factor (dvādas’ākāra) framework in the Dhammacakkappavattana Sutta (S 56.11, V 1:10-12), a late canonical composition that is probably based on the Sacca-vibhaṅga Sutta.

Soma Thera’s The Way of Mindfulness (1981) is a very useful translation of the sutta, its commentary and copious extracts from its sub-commentary (Ṭīkā). Nyanaponika Thera’s well known translation and commentary, The Heart of Buddhist Meditation (1962), although somewhat dated, is still very readable. A very important and insightful modern commentary from the viewpoint of a monk practitioner is found in Ajahn Brahmavamso’s article “The four focuses of mindfulness (Satipaṭṭhāna)” (Dhamma Journal 3,2 2002). For an insightful discussion on satipaṭṭhāna, see Rupert Gethin’s The Buddhist Path to Awakening (2001: ch 1).

The Ambapāli Sutta is an abridged version of the Satipaṭṭhāna Sutta and is the first sutta in the Satipaṭṭhāna Sarvāyutta (S 47/5:141-192), which contains various variations of teachings based on satipaṭṭhāna.

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Footnotes:

19 This mind consciousness (“coconut”) here, in the Abhidhamma tradition, is called bhav’āṅga. See Gethin 1998:215-218.

20 For a more detailed discussion on Mahā Satipaṭṭhāna S and Satipaṭṭhāna S, see Gethin 2001:44-53.
22 Mahā Satipaṭṭhāna Sutta
22 The Great Discourse on the Focusses of Mindfulness

Prologue

<372> (Be 2.0231) [290] Evam me sutaṁ.
Thus / by me / was heard
Thus I have heard

1a Ekaṁ samayaṁ bhagavā Kurūsu viharati.
At one / time / the Blessed One / among the Kurus / he stays.
At one time, the Blessed One was staying among the Kurus.

Kammāsa,dhammaṁ nāma Kurūnaṁ nigampan.
Kammāsa,dhamma / called / of the Kurus / market-town
There was a market-town of the Kurus called Kammāsa,dhamma. 21

Tatra kho bhagavā bhikkhū āmantesi: “Bhikkhav” ti.
There / indeed / the / monks / addressed / O monks / (endquote)
There the Blessed One addressed the monks, “Monks.”

“Bhadrantē” ti te bhikkhū bhagavato paccassosuṁ.
Venerable sir / (endquote) / the / monks / to the Blessed One / replied.
“Venerable sir,” the monks replied the Blessed One.

[Uddeso] 22
Summary
Synopsis

1b Bhagavā etad avoca:
The Blessed One / this / said
The Blessed One said this:

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21 DA explains that there was no place in town for the Buddha to stay, so he stayed outside, in the jungle. The same setting opens the Mahānidāna S (D 15.1 = 2:55).
22 These headings within [brackets] are found only in the Be text.
Ekāyano maggo, bhikkhave, maggo sattānaṁ visuddhiyā,

One-going / this / O monks / the path / of beings / for the purification

Monks, this is the one-way direct path for the purification of beings,

Dīgha Nikāya 2, Mahā Vagga 9

<373> “Ekāyano” ayāṁ, bhikkhave, maggo sattānaṁ visuddhiyā,

lit “one-going”. DA is uncertain of its exact meaning. Tr by various scholars as “the one way”, “the only way” or “the one and only way”, sometimes with a triumphalist tone. Ānāmoli has “a path that goes one way only”. On the basis of his survey of Sanskrit and Pali literature, Gethin thinks that ekāyana expresses two common ideas: “First, a place where only one goes, giving the senses of ‘lonely’ or ‘narrow’ [Edgerton BHSD]; secondly, the ‘going to one’. Given that nowhere is the sense ‘one and one only’ clearly and definitely the proper sense, and in most cases definitely not, it seems rather perverse to adopt this sense in the satipaṭṭhāna context.” (2001:63). In other words, this expression does not refer to “vipassanā” or any type of meditation as the only way. This “only way”, as clear from such passages as Dh 273-274, is the Noble Eightfold Path. This is confirmed by Buddhaghosa in his comy on Satipaṭṭhāna S (MA 1:231). This term should not be confused with eka,viṇa (“one vehicle”) found in the Lotus Sutra and other Buddhist Skt works. See Gethin 2001:59-66.

Quoted at Kvu 158.

“The direct one-way path,” ekāyano maggo, lit “one-going”. DA is uncertain of its exact meaning. Translated by various scholars as “the one way”, “the only way” or “the one and only way”, sometimes with a triumphalist tone. Ānāmoli has “a path that goes one way only”. On the basis of his survey of Sanskrit and Pali literature, Gethin thinks that ekāyana expresses two common ideas: “First, a place where only one goes, giving the senses of ‘lonely’ or ‘narrow’ [Edgerton BHSD]; secondly, the ‘going to one’. Given that nowhere is the sense ‘one and one only’ clearly and definitely the proper sense, and in most cases definitely not, it seems rather perverse to adopt this sense in the satipaṭṭhāna context.” (2001:63). As such, this expression does not refer to “vipassanā” or any type of meditation as the only way. This “only way”, as clear from such passages as Dh 273-274, is the Noble Eightfold Path. This is confirmed by Buddhaghosa in his comy on Satipaṭṭhāna S (MA 1:231). This term should not be confused with eka,viṇa (“one vehicle”) found in the Lotus Sutra and other Buddhist Skt works. See Gethin 2001:59-66. See Introd (1).

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

Ñāya, lit “leading, guiding”, here meaning “right method”, used in reference to the Noble Eightfold Path.

Satipaṭṭhāna is best resolved as sati + upaṭṭhānā (lit “placed near”), following the old Skt name Smṛty-upaṭṭhāna Sūtra. The Pali sati originally meant “memory”. T.W. Rhys Davids brilliantly renders it as “mindfulness” (1910) which has stuck ever since (D:RD 2:327 et al & Introd). The Skt smṛti adopted by BHS is used in brahminical religion and philosophy to mean “oral tradition”. DA explains the connection of the four focusses of mindfulness to the Five Aggregates as follows: the contemplation of body is concerned with the Aggregate of form (rūpa-k, khandha); the contemplation of feelings is concerned with the Aggregate of feelings (vedanā-k, khandha); the contemplation on mind is concerned with aggregate of consciousness (viśīna-k, khandha); and the contemplation of mind-objects is concerned with the Aggregates of perception (saññā-k, khandha) and of mental formations (saṅkhāra-k, khandha). See Gethin 2001:29-68 (ch 1).
Idha, bhikkhave, bhikkhu
Here, monks,

(A) kāye kāyānupassī\(^{20}\) viharati ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassa
in the body / the body contemplating / he stays / exertive / fully aware / mindful / having put away / in the world / covetousness & displeasure

(A) A monk,\(^{31}\) having put away covetousness and displeasure for the world,\(^{32}\) dwells exertive, fully aware, and mindful,\(^{33}\) contemplating a body in the body,

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\(^{20}\) “Contemplating a body in a body” (kāye kāyānupassī), alt tr “one who watches a body as a body” but this has narrow sense. “Body” here has two senses: (a) the breath is a “body” because it is a physical process; (b) it is a “body” it is a dynamic process (it good through the cycle of arising, stabilizing, passing away). Besides form as the “great elements,” there are 25 kinds of derived form (upādā, rūpa), viz, the five sense faculties (paśāda, rūpa): seeing, hearing, smelling, tasting, body; the four sense objects: form, sound, smell, taste (touch being identical with three of the great elements, viz, earth, fire and air); femininity (ithth.indriya); masculinity (puris’indriya); physical base of the mind (hadaya, vatta); bodily intimation (kāya, viññātī); verbal intimation (vac, viññātī); physical life (rūpa, jīvita); the space element (ākāsa, dhātu), physical agility (rupassa lahitā), physical elasticity (rupassa madutā), physical adaptability (rupassa kammatthānā), physical growth (rupassa upacaya); physical continuity (rupassa santati); and food (āhāra).

\(^{31}\) \ See (Upādana) Parivaṭṭa S, S 22.56.7 n in Sutton Discovery 2004. These 25 kinds of form are called the physical body (rupa, kāya) in contrast to the mental body (nāma, kāya). Of these, the breathing process is “a certain body” because it is included in tangible object (“touch”) base (phetabb’ayatana). For this reason, it is said that one contemplates a body of air (vāyo, kāya), ie motion or pressure, among the four bodies (the four great elements), or one sees breath as a body among the 25 kinds of form which are the physical body (rupa, kāya). Therefore, one contemplates and sees a body in the body. Based on notes on email from Nina van Gorkom.] See S 21.0.24. (DA on the Mahā Satipaṭṭhāna S) explains why “body” is mentioned twice here: “For determining the object and isolating it,” which Nānāmoli paraphrases as “This means not confusing, during meditation, body with feeling, mind, etc. The body is contemplated just as body, feelings just as feelings, etc.” (2001 n138 on Satipaṭṭhāna S).

\(^{32}\) Abhijjhā, domanassa, which Walsh (1995:335 & n32) renders as “hankering and fretting for the world”; alt tr “longing and displeasure” or “longing and loathing”. MA says that covetousness and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the five hindrances. Cf M 1.274/39.13; see also the Mahā Satipaṭṭhāna S (D 22.13) and Satipaṭṭhāna S (M 10.36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity. On abhijjhā, domanassa, there is an interesting related passage from Pubba or Pubb’eva Sambodha S: “Monks, before my awakening, when I was still a bodhisattva, this thought occurred to me… ‘Whatever physical and mental joy (sukha, somanassa) there is in the world, that is the gratification (assāda) in the world, that the world is impermanent, suffering and of the nature to change, that is the wretchedness (ādīnava) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world.’” (A 1.258/3.101, pointed out to me by Robert Eddison). My understanding here regarding the naming of the first two mental hindrances as abhijjhā, domanassa is to show that with their elimination the other hindrances are eliminated, too—a view confirmed by Ajahn Brahmavamso (30 March 2003). This is confirmed by the Comys: “But here since taking abhijjhā includes kāma-c.c.chanda, and taking domanassa includes vyāpida, therefore it should be understood that the abandoning of the hindrances is supported by indicating that the pair is strong among those items that make up the hindrances” (2001:49 f & n95). On the connection between this ātāpi… domanassa phrase and the 5 faculties, see Gethin 2001:138-140.

\(^{33}\) DA says that “monk” (bhikkhu) here indicates “whoever undertakes that practice…is here included under the term bhikkhu” See Dh 142; also Dh 362, 260-270. Cf Bhikkhu Vagga (ch 25) and Brāhmaṇa Vagga (ch 26) of Dh.

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Having put away covetousness and displeasure for the world he dwells exertive, fully aware, and mindful, contemplating feelings in the feelings...

Having put away covetousness and displeasure for the world he dwells exertive, fully aware, and mindful, contemplating a mind in the mind...

Having put away covetousness and displeasure for the world he dwells exertive, fully aware, and mindful, contemplating a dharma in the dharmas.

[The synopsis is concluded.]

A. Kāyānupassāna
Contemplation on the body

i. Kāyānupassāna ānāpāna pabbāna
Body contemplation / in-and-out-breath / section

(i) Mindfulness of the in-and-out-breath

How and but (but how) O monks a monk in the body the-body contemplating he stays.

And how, monks, does a monk dwell contemplating a body in the body?

Here, monks, a monk who has gone to the forest or to the foot of a tree or to an empty house,

The summary has ended.

[34] The header tr here omits the Be header, Kāyānupassāna, etc., since they repeat.

[35] Sometimes rendered as “empty place.”
niṣīdati pallan-kaṁ ābhujitvā, ujjurī kāyaṁ panidhāya, parimukhāṁ satīṁ upatthapetvā.
he sits / cross-legged / having bent / straight / the body / having applied / before him / mindfulness / having established.
sits down, and having crossed his legs and keeping his body upright, establishes mindfulness before him.

So sato`va assasati, sato`va passasati:
He / mindfully just / he breathes in / mindfully just / he breathes out:
Mindfully he breathes in, mindfully he breathes out:

(1) digham vā assasanto Digham assasāmi ti pajānāti;
long / or / breathing in / long / I breathe in (endquote) / he knows

(1) breathing in long, he knows: ‘Long in-breath [I breathe in long]’;

(2) rassam vā assasanto Rassam assasāmi ti pajānāti;
short / or / breathing in / short / I breathe in (endquote) / he knows

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

(3) ‘Sabba,kāya,paṭisāriṇvedi’ assasissāmi ti sikkhati;
all the-body experiencing / I breathe in (endquote) / he trains (himself)

(3) he trains himself thus: ‘I will breathe in experiencing the whole body (of breath)”;

37 “Internally…” The sutta formulation includes the progression ajjhattāṁ/bahiddhā/ajjhatta, bahiddhā for all four satipatthāna. This is not simply a mechanical process. Gethin explains that this repetition has “to do with the blurring of distinction between self and other—something which is, of course, entirely consistent with the notion of not-self in Buddhist thought. Thus as the bhikkhu watches body, feelings, mind and dhammas within, without, within and without, rather than seeing a world made up of distinct ‘persons’ or ‘selves’, he becomes progressively aware of a world of dhamma made up entirely of dhammas of all of which are ‘not-self’. (2001:54 ff).

38 The Skt word for “breath” is prāṇa (Pali pāṇa), which also refers to “life-force”. Its Greek cognate is pneuma, from which we get “pneumatic,” “pneumonia,” etc. Another Indian word for breath is āna, as found in the dvandva ānāpāna, usually rendered as “in and out breath,” sometimes used interchangeably as “out and in breath.” The word ānā has the Latin cognate of anima (breath, soul) as in found such English words as “animal,” “animated,” etc.

39 I have rendered these important sentences of the first 2 (“noting”) tetrads to reflect a “bare noting” (denoted by pajānati) that should occur in meditation whose emphasis is focus and not grammatically complete sentences, unlike the “training” tetrads (each of which ends with sikkhati).

40 “The whole body”, so Thich Nhat Hanh (1990:6, 46-49) & esp Bodhi (2001 n141). MA glosses 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. Cf the remark that the in-and-out-breath is “a body among the bodies” (§24). However, according to trans-personal psychology (especially bodywork and breathwork), the whole body breathes. On kāya, see Harvey 1995:260 n3.

41 “Experiencing the whole body (of breath),” sabbha,kāya,paṭisāriṇvedi. MA glosses sabbha,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 (Brahmanavamsa, 2002:60). Brahmavanīso keeps to this tradition, teaching that “you have just the target in your mind—just the breath and nothing else…the full attention on the breath” (“Beautiful Breath,” 1999). “You see it from the very start when it originates out of the silence, and you see it grow to its peak and then fade away again, until the in-breath has completely subsided. You have such a degree of clarity that you even see that space between the breaths. The in-breath has stopped, the out-breath has yet to arise. There’s a pause there. Then the out-breath begins to grow to it peak and then fade away into nothingness again. That’s what we call the whole of the breath” (2002:60). However, Thich Nhat Hanh (1990:6, 46-49) & esp Bodhi (2001 n141) take sabbha,kāya to mean “the whole physical body.” Cf the
'Sabba, kāya, paṭisaṭṭhati passasissāmī ti sikkhati;
he trains himself thus: ‘I will breathe out experiencing the whole body (of breath)’;

(4) ‘Passambhayān kāya, saṅkhāraṁ42 assasissāmī ti sikkhati;
he trains himself thus: ‘I will breathe in calming the bodily function (of breathing)’;

‘Passambhayān kāya, saṅkhāraṁ passasissāmī ti sikkhati.
he trains himself thus: ‘I will breathe out calming the bodily function (of breathing).’

Seyyathā pi, bhikkhave, dakkho bhama, kāro vā bhama, kār’ antevāsī vā:

Just as, monks, a skilled turner or his apprentice,
dīgha vā añchanto ‘Dīgha añchāmī ti pajānāti,
when making a long turn, knows [understands] that he is making a long turn,
rassa vā añchanto ‘Rassa añchāmī ti pajānāti,
or in making a short turn, knows that he is making a short turn,

(1) dīgha vā assasanto ‘Dīgha assasāmī ti pajānāti;
(2) rassa vā assasanto ‘Rassa assasāmī ti pajānāti;

(1) breathing in long, he knows [understands]: ‘Long in-breath [I breathe in long],’
(2) or, breathing in short, he knows: ‘Short in-breath [I breathe in short],’
rassa vā passasanto ‘Rassa passasāmī ti pajānāti;
or, when he is breathing out short, he knows: ‘Shout out-breath [I breathe out short]’;

remark that the in-and-out-breathing is “a body among the bodies” (§24). According to transpersonal psychology (especially bodywork and breathwork), the whole body “breathes.” For the simile of the teacher and his three archer students illustrating the experience of the total breath, see Brahmanavmo 2002:62 f. For a discussion, see Anālayo, Satipatthāna, 2003:131 f.

42 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 Cūla Vedalla S (M 44.14) for explanation of kāya, saṅkhāra.

43 On the translation here, see n17.
(3) ‘Sabba,kāya,patisārīvedī assasissāmi’ ti sikkhati,
all the-body experiencing/ I breath in (endquote) / he trains (himself)
(3) he trains himself thus: ‘I will breathe in experiencing the whole body,’
‘Sabba,kāya,patisārīvedī passasissāmi’ ti sikkhati;
all the-body experiencing/ I breath out (endquote) / he trains (himself)
he trains himself thus: ‘I will breathe out experiencing the whole body’;

(4) ‘Passambhayair kāya,sankhārāni assasissāmi’ ti sikkhati,
calming/ the-body formation/ I breathe in (endquote) / he trains (himself)
(4) he trains himself thus: ‘I will breathe in calming the bodily function (of breathing),’
‘Passambhayair kāya,sankhārāni passasissāmi’ ti sikkhati.
calming/ the-body formation/ I breathe out (endquote) / he trains (himself)
he trains himself thus: ‘I will breathe out calming the bodily function (of breathing)’;

Vipassanā
Insight

[292] (1) Iti ajjhatta vā kāye kāyānupassī viharati,
Thus / internally / or / in the body / the-body contemplating / he stays
(1) So he dwells contemplating a body in the body internally,\(^{44}\)

(2) bahiddhā vā kāye kāyānupassī viharati,
externally / or / in the body / the-body contemplating / he stays
(2) or, he dwells contemplating a body in the body externally,

(3) ajjhatta,bahiddhā vā kāye kāyānupassī viharati.
internally externally / or / in the body / the-body contemplating / he stays
(3) or, he dwells contemplating a body in the body both internally and externally;

(4) Samudaya,dhammānupassī vā kāyasmi viharati,
Arising / mind-objects contemplating / or / in the body / he stays
(4) or, he dwells contemplating states that arise in the body,

(5) vaya,dhammānupassī vā kāyasmi viharati,
falling-away mind-objects contemplating / or / in the body / he stays
(5) or, he dwells contemplating states that fall away in the body,

(6) samudaya,vaya,dhammānupassī vā kāyasmi viharati.
arising falling-away mind-objects contemplating / or / in the body / he stays
(6) or, he dwells contemplating states that arise and fall away in the body.

\(^{44}\) “Internally…” The sutta formulation includes the progression ajjhatta\(b\)ahiddhā\(a\)ajjhatta, bahiddhā for all four satipa\(th\)ana. This is not simply a mechanical process. Gethin explains that this repetition has “to do with the blurring og distinction between self and other—something which is, of course, entirely consistent with the notion of not-self in Buddhist thought. Thus as the bhikkhu watches body, feelings, mind and dhammas within, without, within and without, rather than seeing a world made up of distinct ‘persons’ or ‘selves’, he becomes progressively aware of a world of dhamma made up entirely of dhammas of all of which are ‘not-self’. (2001:54 f).
(7) ‘Atthi kayō’ ti và pan’assa sati paccupaṭṭhī hoti.
   There is / a body (endquote) / or / indeed of this / mindfulness / is established / is
(7) Or else, he maintains the mindfulness that ‘There is a body’,

(8) yāva-d-eva ṣaṇa, mattāya paṭissati, mattāya.
   That much / just / knowledge for that much / awareness for that much.
(8) just sufficient for knowing and awareness.

(9) Anissito ca viharati, na ca kiṇci loke upādiyati.
   Not dependent / and / he stays / not / and / whatever / in the world / he clings.
(9) And he dwells independent, not clinging to anything in this world.

(10) Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassi viharati.
    Thus / too / indeed / O monks / a monk / in the body / the body contemplating / he stays
(10) And this, monks, is how a monk dwells contemplating a body in the body.

        [Anāpāna pabba niṭṭhitam.]
         The in-and-out-breath / section / has ended.
[The In-and-out-breath Chapter is concluded.]

ii. Kāyānupassanā iriyā, patha pabba
    body contemplation / postures / section
(ii) The Four Postures

<375> 3 Pun ca paraṁ, bhikkhave, bhikkhu
    again / and / other / O monks / a monk
  3 Furthermore, monks, a monk,

     (1) gacchanto và ‘Gacchāmī’ ti pajānāti,
        walking / or / I walk (endquote) / he knows
     (1) while walking, knows [understands], ‘Walking’;

     (2) tḥito và ‘Thito’mhī’ ti pajānāti,
        standing / or / standing I-am (endquote) / he knows
     (2) or, while standing, he knows, ‘Standing’;

     (3) nisinno và ‘Nisinno’mhī’ ti pajānāti,
        sitting / or / sitting I-am (endquote) / he knows
     (3) or, while sitting, he knows, ‘Sitting’;

     (4) saṃyāno và ‘Sayāno’mhī’ ti pajānāti.
        lying down / or / lying down I-am (endquote) / he knows
     (4) or, while lying down, he knows, ‘Lying down’.

Yathā yathā và pan’assa kāyo panihito hoti, tathā tathā naṁ pajānāti.
    Whichever / whichever / or / indeed / his / body / disposed / is / like that / like that / it / he knows
In whatever way his body is disposed, that is how he knows it.

45 On the translation here, see n17.

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### Vipassanā Insight

**[293]** Iti ajjhattaṃ vā kāye kāyānupassī viharati,
thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati…pe…
externally / or / in the body / the-body contemplating / he stays…etc…
or he dwells contemplating a body in the body externally,…etc…

Anissito ca viharati, na ca kiñci loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / he clings.
And he dwells independent, not clinging to anything in this world.

Evan pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
And this, monks, is how a monk dwells contemplating a body in the body.

[Iriyā, patha pabbān niṭṭhitaṃ.]
Postures / section / has ended

[The Postures Chapter is concluded.]

(iii) Kāyānupassanā sampajāna pabbān
**Body contemplation / full awareness / section**

iii. Full awareness

<376> 4 Puna ca paraṃ, bhikkhave, bhikkhu
Again / and / other / O monks / a monk

4 Furthermore, monks, a monk,

(1) abhikkante paṭikkante sampajāna, kārī hoti,
when he goes forwards / when he goes backwards / with-full-awareness acting / is
(1) while going forward or back, he is fully aware of what he is doing.

(2) ālokite vilokite sampajāna, kārī hoti,
when he looks ahead / when he looks back / with-full-awareness acting / is
(2) while looking forward or back, he is fully aware of what he is doing.

(3) samiñjite pasārite sampajāna, kārī hoti,
when he bends / when he stretches / with-full-awareness acting / is
(3) while bending or stretching, he is fully aware of what he is doing.

(4) saṁghāṭi, patta, cīvara, dhāraṇe sampajāna, kārī hoti,
upper-robe bowl outer-robe when-he-carries / with-full-awareness acting / is
(4) while carrying his upper robe, outer robe and bowl, he is fully aware of what he is doing.

(5) asite pīte khāyite sāyite sampajāna, kārī hoti,
when he eats / when he drinks / when he chews / when he tastes / with-full-awareness acting / is
(5) while eating, drinking, chewing and tasting, he is fully aware of what he is doing.
(6) uccāra, passāva, kamme sampajāna, kārī hoti. 
Defaecation urination in the action / with-full-awareness acting / is 
(6) while voiding or peeing, he is fully aware of what he is doing.

(7) gate thite nisinne sutte jāgarite bhāsite tuṇhī, bhāye 
When he goes / when he stands / when he sits / when asleep / when awake / when he talks / silent being 
(7) while walking, while standing, while sitting, while asleep, while awake, while talking, while 
sampajāna, kārī hoti. 
with-full-awareness acting / is 
silent, he is fully aware of what he is doing.

Vipassanā 
Insight
[293] Iti ajjhatta vā kāye kāyānupassī viharati, 
thus / internally / or / in the body / the-body contemplating / he stays 
So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati…pe… 
externally / or / in the body / the-body contemplates / he stays…etc…
or he dwells contemplating a body in the body externally,…etc…

Anissito ca viharati, na ca kiñci loke upādiyati. 
not dependent / and / he stays / not / and / whatever / in the world / he clings. 
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. 
thus / too / indeed / O monks / a monk / in the body / the-body contemplates / he stays 
And this, monks, is how a monk dwells contemplating a body in the body.

[Sampajāna pabbāna niṭṭhitān. ] 
Full awareness / section / has ended 
[The Full Awareness Chapter is concluded.]

iv. Kāyānupassanā paṭikūla.manasikāra pabbāna ⁴⁶ 
the-body contemplation / repulsive / consideration / section 
(iv) Reflection on the Repulsive [31 Parts of the Body]

⁴⁶ “When asleep, when awake” sutte jāgarite. Comy glosses sutte as sayave, “lying down, sleeping”. Sutte is often erroneously rendered as “falling asleep,” which is niddam okkamati. Similarly, jāgarite refers to the state of being awake, not to “waking or rising from sleep” (pabujjhati). “The practice of mindfulness focused on sleeping means one uses the old experience, now past, of having been asleep as the focus of superpower mindfulness now. It is mindfulness taking an old experience as it object. This may sound pedantic to you now, but it becomes crucially important, as you will see when I explain the focus of mindfulness on the citta (mind-consciousness).” (Ajahn Brahmavamso 2002:26, 32-34). A clear example of being “fully aware” when sleeping is mentioned in Mahā Parinibbāna S (D 16), when it is said that the Buddha, on going to sleep, would make “a mental note of rising up (in due course)” (D 16.4.40/2:134 f). See §C header n.

⁴⁷ In the Suttas, this practice is called asubha, saññā (perception of foulness). The term asubha, nimitta (the sign of foulness) in Comy, refers to one or other of the 10 foul objects, ie a corpse in one of the 10 stages of decomposition (Vism 6.1-11/178 f).
Again, and other, O monks, a monk reviews this very body, wrapped in skin and full of various impurities:

kesa, matthakā, taca, pāriyāntaṁ pūraṁ nāna-p, pakārassa asucino paccavekkhati:

from the soles of the feet upwards and from the crown of his head downwards:

‘Attī imasmīṁ kāye:
there is, in this, in the body

In this body there are:

1. kesā lomā nakāṁ danta taco,
   - hair / body-hair / nails / teeth / skin

2. maṁsaṁ nahāru attī, miñjaṁ vakkāṁ,
   - flesh / sinews / bones / bone-marrow / kidney

3. hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphasanīṁ,
   - heart / liver / pleura / spleen / lungs

4. antāṁ anta, gunaṁ (Be 2.0234) udariyaṁ karīsaṁ.
   - mesentery / bowels / stomach contents / excrement

5. pittāṁ semhaṁ pubbo lohitaiṁ sedo medo,
   - bile / phlegm / pus / blood / sweat / fat

Here there are a total of 31 parts of the body. Later tradition adds the 32nd part—matthake mattha, lungaṁ (the brain (in the head)) (Kh 3, Pm 1:6 f; Vism 8.42-144/239-266). Although “brain” is usually listed last, Comys list it as no. 20, after “excrement” (KhA 60; Vism 8.126/260) in the set headed by “mesentery” 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.

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

“Head-hair, body-hair, nails, teeth, skin; flesh, sinews, bones, bone-marrow, kidney; heart, liver, pleura, spleen, lungs; mesentery, bowels, stomach contents, excrement” constitute the “earth element” of the body. See Mahā Rāhuḷ’ovāda S (M 62.8/1:421 f)

The meditation on these five parts “with skin as the fifth” or “skin pentad” (taca, pancake kamma-ṣṭhāna) (Vism 242=8.50) forms the basic spiritual practice first taught to novices on their initiation.

“Pleura,” kilomaka, ie a pair of membranous sacs surround the lungs.

Hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphasanīṁ.

Here there are a total of 31 parts of the body. Later tradition adds the 32nd part—matthake mattha, lungaṁ (the brain (in the head)) (Kh 3, Pm 1:6 f; Vism 8.42-144/239-266). Although “brain” is usually listed last, Comys list it as no. 20, after “excrement” (KhA 60; Vism 8.126/260) in the set headed by “mesentery” 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. See foll n.
(6) assu vasā kho līnghānikā lasikā muttan’ ti.
  tears / tallow / saliva / snot / fluid of joints / urine (endquote)
(6) tears, tallow, saliva, snot, synovial fluid, urine.\(^{55}\)

Seyyathā pi, bhikkhave, ubhato, mukhā mutoli pūrā nārā, vihitassa dhaññassa,
  Just as / too / O monks / on-both mouth / a bag / full / various kinds / of grain
  Just as if there were a bag, open at both ends, full of various kinds of grain,
seyyathidaṁ sālīnaṁ viññānaṁ mugganaṁ tilanaṁ taṇḍulanaṁ.
  such as hill-rice, paddy, green gram, kidney-beans, sesame, husked rice,\(^{56}\)

Tam enaṁ cakkhumā puriso muñcitvā paccavekkheyya:
  that / him / one with eyes / person / having opened / would examine
  and a man with good sight were to open the bag and examine them (thus):
Ime sālī ime vīhī ime mugga ime māśa ime tilā ime taṇḍula ti.
  these / hill-rice / these / paddy / these / green gram / these / kidney-beans / sesame / these / husked rice (endquote)
  ‘This is hill-rice; this is paddy, this is green gram, this is kidney-bean, this is sesame, this is husked rice,’

Evam eva kho, bhikkhave, bhikkhu imam eva kāya,
  Thus / just / indeed / O monks / a monk / this / just / body / upwards / feet soles / downwards / head-hair crown
So, too, a monk reviews this very body, wrapped in skin and full of various impurities, from the soles of
taca, pariyantarāṁ pūraṁ nāṅa-pākārassa asucino paccavekkhati:
  skin / to-the-end / full / of various kinds / impurities / he reviews
the feet upwards and from the crown of his head downwards:

Atthi imasmiṁ kāye:
  There is / in this / body
  ‘In this body there are

  (1) kesā lomā nakhā dantā taco,
     hair / body-hair / nails / teeth / skin
(1) head-hair, body-hair, nails, teeth, skin;

  (2) maṁsaṁ [294] nahāru attī atti, miṁjaṁ vakkāṁ,
     flesh / sinews / bone / bone-marrow / kidney
(2) flesh, sinews, bones, bone-marrow, kidney;

  (3) hadayaṁ yakanaṁ kilomakaṁ pihakaṁ paphhāsanāṁ,
     heart / liver / pleura / spleen / lungs
(3) heart, liver, pleura, spleen, lungs;

  (4) antarāṁ anta, gunāṁ udariyaṁ karṣanaṁ.
     Mesentery / bowels / excrement (stomach contents) / excrement
(4) mesentery, bowels, gorge,\(^{58}\) excrement;

\(^{55}\) “Bile, phlegm, pus, blood, sweat, fat; tears, tallow, saliva, snot, synovial fluid, urine” constitute the “water element” of the body. See Mahā Rāhul’ovāda S (M 62.9/1:422)

\(^{56}\) Mung beans.

\(^{57}\) The Pali substantives are in the plural, but here rendered in the English idiomatic singular.

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(5) pittarīn semharīn pubbo lohitān sedo medo, 
bile / phlegm / pus / blood / sweat / fat;
(5) bile, phlegm, pus, blood, sweat, fat;

(6) assu vasā khelo singhānikā lasikā muttan’ti. 
tears / tallow / saliva / snot / fluid of joints / urine (endquote)
(6) tears, tallow, saliva, snot, synovial fluid, urine.’

**Vipassanā**

*Insight*

**Insight**

Iti ajjhatta vā kāye kāyānupassī viharati,
Thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati…pe…
externally / or / in the body / the-body contemplating / he stays…etc…
or he dwells contemplating a body in the body externally,…etc…

Anissīto ca viharati, na ca kiñci loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / clings.
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
And this, monks, is how a monk dwells contemplating a body in the body.

[Paṭikūla.manasikāra pabbām niṭṭhitāna.]
Repulsiveness / consideration / section / has ended
[ The Reflection on the Repulsive is concluded.]

v. Kāyānupassanā dhātu,manasikāra pabbām
Contemplation of the body / element-consideration / section

(v) The Reflection on the (Four) Elements

<378> 6 Puna ca paraṁ, bhikkhave, bhikkhu imam eva kāyaṁ yathāh,thitān yathā,paññhitām59
Moreover / and / other / O monks / a monk / this / very / body / whichever has-stood / whichever has-placed
6 Furthermore, monks, a monk reviews this very body, however it may be postured or disposed,

dhātuso paccavekkhati:
in terms of the elements / review
only in terms of the elements.60

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58 Gorge. All such terms are not meant to be technically correct anatomical parts but as subjects of meditation to arouse detachment or disenchantment with the body. Those unfamiliar with such terms as “gorge” should familiarize themselves with them, preferably by visualizing them.

59 “Postured or disposed.” That is, in whatever posture (standing, walking, sitting or lying down) or disposed in whatever mental state.

60 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 furthers 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.
‘Atthi imasmiṁ kāye
There is / in this / in the body
‘There are in this body

(1) paṭhavī, dhātu
  earth / element
(1) the earth-element,

(2) āpo, dhātu
  water / element
(2) the water-element,

(3) tejo, dhātu
  fire / element
(3) the fire-element,

(4) vāyo, dhātu ti
  wind / element (endquote)
(4) the air-element.\textsuperscript{61}

Seyyathā pi, bhikkhave, dakkho go, ghātako vā go, ghātak'antevāsī vā gāvi vadhitvā
Just as / too / O monks / skilled / cow-killer / or / cow-killer resident / or / a cow / having killed

Just as a skilled butcher or his apprentice, having slaughtered a cow, were to sit at the cross-roads with
catu, mahā, pathe bilaso vibhajitvā nisinno asa,
four-great-path / carcass / having cut up / sitting / he would
the carcass divided into portions,

evam eva kho, bhikkhave, bhikkhu imam eva kāyaṁ yathā, thitaṁ yathā, panhiṁtaṁ
even so / just / indeed / O monks / a monk / this / very / body / whichever has-stood / whichever has-placed

Furthermore, monks, a monk reviews this very body, however it may be postured or disposed, only
dhātuso paccavekkhati:
regarding the elements / he reviews
in terms of the elements:

‘Atthi imasmiṁ kāye paṭhavī, dhātu āpo, dhātu tejo, dhātu vāyo, dhātu ti.
There is / in this / in the body / earth-element / water-element / fire-element / wind-element (endquote)
‘There are in this body the earth element, the water element, the fire element, the air element.

\textbf{Vipassanā}
Insight

Iti ajjhattam vā kāye kāyanupassī viharati,
Thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating a body in the body internally,

\hspace{1cm}\hspace{1cm}\hspace{1cm}\hspace{1cm}
\textsuperscript{61} “Earth” (\textit{paṭhavī}) or extension, “water” (\textit{āpo}) or cohesion, “fire” (\textit{tejo}) or temperature, “air” (\textit{vāyo}) or motion.
These are the ancient Indian names for the four “great elements” (\textit{mahā, bhūta}) or qualities present in varying proportions in all matter, that is, the various states of matter.
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 bahiddhā vā kāye kāyānupassī viharati…pe… [295]
externally / or / in the body / the-body contemplating / he stays…etc…
or he dwells contemplating a body in the body externally,…etc…

Anissito ca viharati, na ca kiñcī loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / clings.
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
And this, monks, is how a monk dwells contemplating a body in the body.

[Dhātu,manasikāra pabba niṁṭhitaṁ.]
Element-consideration / section / is concluded

[The Reflection on the Elements Chapter is concluded.]

vi. Kāyānupassanā nava,sīvathika pabbaṁ
Body contemplation / nine charnel-related / section
(vi) The Nine Charnel-ground Contemplations

<379> 7 (1) Puna (Be 2.0235) ca paraṁ, bhikkhave, bhikkhu seyyathā pi passeyya sarīram
Moreover / and / other / O monks / a monk / just as / too / would see / a body
7 (1) Furthermore, monks, just as if he were to see a body

sīvathikāya chaḍḍitaṁ ekāha,mataṁ vā dvīha,mataṁ vā tiha,mataṁ vā uddhumātakāṁ vinīlakāṁ
thrown aside / one-day dead / or / two-days dead / or / three-days dead / or / swollen up / become dark blue
thrown aside in a charnel-ground, one, two, three days dead, bloated, discoloured, festering,62 so, too, he

vipubbaka,jātaṁ, so imam eva kāyaṁ upasaṁharati:
festering arisen / he / this / very / body / dispenses [his mind]
compares his body with that, thinking:

‘Ayam pi kho kāyaṁ eva, dhammo evaṁ, bhāvī etāṁ anatītī’ ti.
This / too / indeed / body / thus / state / thus become / this / is not passed (endquote)
‘Such is the nature of this body: it will become like that—this is unavoidable.’

Vipassanā
Insight

Iti ajjhattāṁ vā kāye kāyānupassī viharati,
Thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating a body in the body internally,
bahiddhā vā kāye kāyānupassī viharati…pe…

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62 Cf (Cattāro) Padhāna S (D 33.1.11(10)/3:225 = A 4.14/2:16 f) which says, “Here, monks, a monk guards the auspicious sign of concentration when it has arisen, that is to say, the perception [image] of a skeleton (atthikāṁ,-saṁññaṁ), the perception of the worm-infested (corpse) (pulavaka,saṁññaṁ), the perception of the discoloured (corpse) (vinīlaka,saṁññaṁ), the perception of the festering (corpse) (vipubbaka,saṁññaṁ), the perception of the fissured (corpse) (vicchidaka,saṁññaṁ), the perception of the bloated (corpse). (uddhumātaka,saṁññaṁ). This simpler Anguttara listing is probably older than the more systematized set of Mahā Satipaṭṭhāna S.
externally or in the body contemplating he stays...etc...
or he dwells contemplating a body in the body externally...etc...

Anissito ca viharati, na ca kāci loke upādiyati.

not dependent and he stays not and whatever in the world he clings
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

thus too indeed O monks a monk in the body the-body contemplating he stays
And this, monks, is how a monk dwells contemplating a body in the body.

[Pathamaṁ sīvathikam.]
first connected with a charnel
[The first Charnel-ground Contemplation (is concluded).]

(2) Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitam
Moreover and other O monks a monk just as too would see a body in a charnel cast away

(2) Or, again, monks just as if he were to see a corpse thrown aside in a charnel-ground,

kākehi vā khajjamānaṁ
by crows or being eaten
being eaten by crows,

kulalehi vā khajjamānaṁ
by hawks or being eaten
or being eaten by hawks,

gijjhehi vā khajjamānaṁ
by vultures or being eaten
or being eaten by vultures,

supānehi vā khajjamānaṁ
by dogs or being eaten
or being eaten by wild dogs,

byagghehi vā khajjamānaṁ
by tigers or being eaten
or being eaten by tigers,

dīpīhi vā khajjamānaṁ
by leopards or being eaten
or being eaten by leopards,

sigālehi vā khajjamānaṁ
by jackals or being eaten
or being eaten by jackals,

vividhehi vā pāṇaka, jātehi khajjamānaṁ,
various or by types of breathers being eaten
or being eaten by various worms and bugs;

PTS ed omits this line.
PTS ed omits this line.
so imam eva kāyaṁ upasamarharati:
he / this / very / body / disposes [his mind]
so, too, he compares this body with that, thinking:

‘Ayam pi kho käyo evaṁ, dhammo evaṁ, bhāvī etanī anatīto ti.
this / too / indeed / body / thus / become / this / is not passed (endquote)
‘Such is the nature of this body: it will become like that—this is unavoidable.’

Vipassanā
Insight

[296] Iti ajjhassāṁ vā kāye kāyāṁnupassī viharati,
thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyāṁnupassī viharati…pe…
externally / or / in the body / the body contemplating / he stays…etc…
or he dwells contemplating a body in the body externally,…etc…

Anissīto ca viharati, na ca kiṁci loke upādiyati.
not dependent / and / he stays / not / and / whatever / in the world / he clings.
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyāṁnupassī viharati.
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
And this, monks, is how a monk dwells contemplating a body in the body.

9 Punā ca paraṁ, bhikkhave, bhikkhu seyyathā pi passeyya sarīrāṁ sīvatikāya chaḍḍītaṁ
Moreover / and / other / O monks / a monk / just as / too / should see / a body / in a charnel-ground,

(3) …pe…atṭhi, saṁkhaliṅkaṁ sa, marisa, lohitāṁ nahāru, sambandhaṁ;
etc. / bone-heap / with-flesh with-blood / sinews-connected
(3) a skeleton with flesh and blood, connected by sinews,

(4) …pe…atṭhi, saṁkhaliṅkaṁ nimmaṁ, sa, lohitā, makkhiṁnahāru, sambandhaṁ;
etc. / bone-heap / without-flesh blood-smeared / sinew-connected
(4) a skeleton, fleshless, smeared with blood, connected by sinews,

(5) …pe…atṭhi, saṁkhaliṅkaṁ apagata, marisa, lohitāṁ nahāru, sambandhaṁ;
etc. / bone-heap / gone-away blood / sinew-connected
(5) a skeleton, flesh and blood all gone, connected by sinews,

(6) …pe…atṭhiṅkāni apagata, sambandhāni disā vidsaṁ vikkhitāṁ anāñña hatth ‘atthikaṁ
etc. / bones / gone-away in-connections / in directions / various directions / scattered / with other / hand bone
(6) random disconnected bones, scattered in all directions, a hand-bone here, a foot-bone there, a

aṁñaṁ pād’atthikāṁ anāñña jaṅgh ‘atthikāṁ anāñña phāsuk’atthikāṁ anāñña ār’atthikāṁ anāñña
with other / foot-bone / with other / thigh-bone / with other / flank-bone / with other / breast-bone / with other
thigh-bone here, a rib there, a breast-bone here, a hip-bone there, a back-bone here, a shoulder-bone there,

65 For variant readings, see PTS ed, D 2:296 f.
kat’atthikāṁ [297] aññena pitthi, kantakaṁ aññena khandh’atthikāṁ aññena giv’atthikāṁ aññena
hip-bone / with other / back spine / with other / shoulder-bone / with other / neck-bone / with other
a neck-bone here, a jaw-bone there, a tooth here, a skull there,

hanuk’atthikāṁ aññena dant’atthikāṁ aññena sīsa, kātāhaṁ,
jaw-bone / with other / tooth-bone / with other / head skull

so imam eva kāya upasaṁharati:
he / this / just / body / disposes [his mind]
so, too, he compares this body with that:

‘Ayam pi kho kāyo eva, dhanno evaṁ, bhāvī etan anatīt’ ti.
This / too / indeed / body / thus state / thus become / this / is not passed (endquote)
‘Such is the nature of this body: it will become like that—this is unavoidable.’

Vipassanā
Insight
Insight

Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati…pe…
externally / or / in the body / the-body contemplating / he stays…etc…
or he dwells contemplating a body in the body externally,…etc…

Anissito ca viharati, na ca kiñci loke upādiyati.
not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

Evaṁ pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
And this, monks, is how a monk dwells contemplating a body in the body.

10 Puna (Be 2.0236) ca pariṁ, bhikkhave, bhikkhu seyyathā pi passeyya sarīraṁ sīvathikāya
Moreover / and / other / O monks / a monk / just as / too / should see / a body / in a charnel /
10 Or, again, monks, just as if he were to see a corpse thrown aside in a charnel-ground,

chadditaṁ
thrown aside
thrown aside,

(7) atṭhikāni setāni saṅkha, vannupanibhāṇi;
bones / white / conch colour like
(7) the bones bleached, looking like conch-shells,

(8) atṭhikāni puṇjakīti tero, vassikāṇi;
bones / piled up / over a-year
(8) the bones piled up, over a year old,

(9) atṭhikāni pūtīni cuṇṇaka, jātāni,
bones / rotten / powder become
(9) the bones reduced to dust,
so imam eva kāyaṁ upasār̥ñharatī:
he / this / just / body / disposes [his mind]
so, too, he compares this body with that:

‘Ayam pi kho yeva evam, dhammo evam, bhāvī etam anatīt̄o’ ti.
This / too / indeed / body / thus state / thus become / this / is not passed (endquote)
‘Such is the nature of this body: it will become like that—this is unavailing.’

Vipassanā
Insight
Insight

Iti ajjhattāṁ vā kāye kāyānupassī viharati,
Thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating a body in the body internally,
bahiddhā vā kāye kāyānupassī viharati...pe...][298]
externally / or / in the body / the-body contemplating / he stays...etc...
or he dwells contemplating a body in the body externally,...etc...

Anissīto ca viharati, na ca kiñci loke upādiyati.
not dependent / and / he stays / not / and / whatever / in the world / he clings.
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
And this, monks, is how a monk dwells contemplating a body in the body.

[Nava,śīvathika pabbāṁ niṭṭhitāṁ.]
Nine / charnel / section / has ended
[The Nine Charnel-ground Contemplations Chapter is concluded.]

[Cuddasa kāyānupassāna niṭṭhitā.]
Fourteen / contemplation of the body / has ended
[The Fourteen Contemplations on the Body are concluded.]

B. Vedanā’nupassanā
Feelings contemplation
B. Contemplation of feelings

<380> 11 Kathañ ca pana, bhikkhave, bhikkhu vedanāsu vedanā’nupassī viharati?
How / and how (but how) / O monks / a monk / in feelings / feelings contemplating / he stays

11 And how, monks, does a monk dwell contemplating feelings in the feelings?66

Idha, bhikkhave, bhikkhu
Here / O monks / a monk
Here, monks, a monk,

(1) sukha vā vedanāsu vediyamāno ‘Sukha vedanāsu vediyāṁ’ ti pāññāti,
joyful / or / feeling / he is feeling / joyful / feeling / I feel (endquote) / he knows
(1) feeling a pleasant feeling,67 he knows [understands], ‘Feeling a pleasant feeling’,68

66 On this repetition, see n14.
Dukkha and vedana

Dukkha and vedana refer to primary elements of the world, pain and suffering. Dukkha is fundamentally the all-pervading suffering that comes about due to the suffering elements of the world (dhamma), and the suffering that arises from awareness of these elements (vedana).

Vedana in turn is divided into dukkha-vedana and sukhā-vedana. Dukkha-vedana is the suffering felt as a direct result of one’s awareness of dukkha. Sukhā-vedana is the feeling of joy, which is further divided into samāsīya-sukha (sensual joy) and nirāmisa-sukha (non-sensual joy).

The Digha Nikāya, Mahā Vagga 9 explains these concepts with the help of a dialogue that takes place in the village of Sāvatthi, where the Buddha is staying.

The dialogue begins by describing the Buddha’s teaching on the nature of suffering and joy, as well as their respective feelings. The Buddha explains that dukkha-vedana is the feeling of pain or suffering, while sukha-vedana is the feeling of joy or pleasure.

The dialogue then continues with the Buddha’s description of the different types of dukkha and sukha-vedana, and how they can be distinguished from each other. The Buddha also explains how one can develop insight into the nature of suffering and joy, and how this can lead to the cessation of suffering.

The dialogue concludes with the Buddha’s teaching on the Four Noble Truths, which he uses to illustrate his points about dukkha and vedana. The Buddha’s teaching on the Four Noble Truths is a key part of the Buddhist path to liberation.

The Digha Nikāya, Mahā Vagga 9 concludes with a discussion on the importance of understanding the nature of dukkha and vedana, and how this understanding can lead to the cessation of suffering.

In summary, the Digha Nikāya, Mahā Vagga 9 is a significant text in the Buddhist tradition, as it provides a comprehensive teaching on the nature of suffering and joy, and their respective feelings. The text is an important resource for understanding the Buddhist path to liberation.
(4) s’āmisaṁ vā adukkham-asukhaṁ vedanāṁ vediyamāno
with flesh / or / not-painful not-joyful / feeling / I am feeling
(4) feeling a sensual feeling that is neither painful nor pleasant,

‘S’āmisaṁ adukkham-asukhaṁ vedanāṁ vediyāmi’ ti pajānāti,
with flesh / not-painful not-joyful / feeling / I feel (endquote) / he knows
he knows, ‘Feeling a sensual feeling that is neither painful nor pleasant’;

nirāmisaṁ vā adukkham-asukhaṁ vedanāṁ vediyamāno
without flesh / or / not-painful not-joyful / feeling / I am feeling
feeling a non-sensual feeling that is neither painful nor pleasant,

‘Nirāmisaṁ adukkham-asukhaṁ vedanāṁ vediyāmi’ ti pajānāti.
without flesh / not-painful not-joyful / feeling / I feel (endquote) / he knows
he knows, ‘Feeling a non-sensual feeling that is neither painful nor pleasant’.

**Vipassanā**
**Insight**

Iti ajjhattāṁ vā vedanāsu vedanāṁ nupassī viharati,
Thus / internally / or / in feelings / feelings contemplating / he stays
So he dwells contemplating feelings in the feelings internally,

bahiddhā vā vedanāsu (Be 2.0237) vedanāṁ nupassī viharati,
externally / or / in feelings / feelings contemplating / he stays
or, he dwells contemplating feelings in the feelings externally,

ajjhatta,bahiddhā vā vedanāsu vedanāṁ nupassī viharati.
Internally externally / or / in feelings / feelings contemplating / he stays
or, he dwells contemplating feelings in the feelings both internally and externally.

Samudaya,dhammānupassi vā vedanāsu viharati,
Arising mind-objects contemplating / or / in feelings / he stays
Or, he dwells contemplating states that arise in the feelings

vaya[299]dhammānupassi vā vedanāsu viharati,
falling-away mind-objects contemplating / or / in feelings / he stays
or, he dwells contemplating states that fall away in the feelings,

samudaya,vaya,dhammānupassi vā vedanāsu viharati.
arising falling-away mind-objects contemplating / or / in feelings / he stays
or, he dwells contemplating states that arise and fall away in the feelings;

‘Atthi vedanā’ ti vā pañ’assa sati paccupaṭṭitā hoti.
there is / feeling (endquote) / or / indeed / of this / mindfulness / is established / is
Or else, he maintains this mindfulness: ‘There is feeling’

yāva-deva nāṇa,mattāya pattiṣati,mattāya.
that much / just / knowledge for-that-much / awareness for-that-much
just sufficient for knowing and awareness.
Anissito ca viharati na ca kiñci loke upādiyati.
not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu vedanāsu vedanā’nupassī viharati.
thus / too / indeed / O monks / a monk / in feelings / feeling contemplating / he stays
And this, monks, is how a monk dwells contemplating feelings in the feelings.

[Vedanā’nupassanā niṭṭhitā.]
Feelings contemplation / has ended
[The Contemplation on Feelings is concluded.]

C. Cittānapassanā
C. Mind contemplation

C. Contemplation of Mind

<381> 12 Kathañ ca pana, bhikkhave, bhikkhu citte cittānapassī viharati?
how / and how (but how) O monks / a monk / in the mind / the mind contemplating / he stays
12 And how, monks, does a monk dwell contemplating mind\(^\text{73}\) as mind?

Idha, bhikkhave, bhikkhu
Here / monks / a monk
Here, monks, a monk,

(1) sa,rāgaṁ vā cittaṁ ‘Sa,rāgaṁ cittaṁ’ ti paññāti,
with lust / or / the mind / with lust / the mind (endquote) / he knows
(1) knows [understands] a lustful mind as ‘Lustful mind’,

vīta,rāgaṁ vā cittaṁ ‘Vīta,rāgaṁ cittaṁ’ ti paññāti,
without lust / or / the mind / without lust / the mind (endquote) / he knows
or, he knows a lust-free mind as ‘Lust-free mind’;

(2) sa,dosaṁ vā cittaṁ ‘Sa,dosaṁ cittaṁ’ ti paññāti,
with hate / or / the mind / with hate / the mind (endquote) / he knows
(2) or, he knows a hating mind as ‘Hating mind’,

vīta,dosaṁ vā cittaṁ ‘Vīta,dosaṁ cittaṁ’ ti paññāti,
without hate / or / the mind / without hate / the mind (endquote) / he knows
or, he knows a hate-free mind as ‘Hate-free mind’;

(3) sa,mohaṁ vā cittaṁ ‘Sa,mohaṁ cittaṁ’ ti paññāti,
with delusion / or / the mind / with delusion / the mind (endquote) / he knows
(3) or, he knows a deluded mind as ‘Deluded mind’,

vīta,mohaṁ vā cittaṁ ‘Vīta,mohaṁ cittaṁ’ ti paññāti,
without delusion / or / the mind / without delusion / the mind (endquote) / he knows
or, he knows an undeluded mind as ‘Undeluded mind’;

\(^{73}\) “Mind,” citta.also tr as “mind consciousness” (Brahmavamso). The 3\textsuperscript{rd} and 4\textsuperscript{th} focusses of mindfulness—on mind consciousness and mind object—can be seen as the “inner” and the “outer” aspects of mind. “The ‘inner’ aspect of mind is that which knows, and the ‘outer’ aspect is that which is known. The inner aspect is like a screen, and the outer aspect is what appears on that screen. In this simile, you cannot have a screen without an image on the screen, and in the same way, you cannot have a ‘knowing’ without a ‘something’ that is being known.
(4) saṅkhittaṁ vā cittaṁ ‘Saṅkhittaṁ cittaṁ’ ti pajānāti,
contracted / or / the mind / contracted / the mind (endquote) / he knows
(4) or, he knows a contracted mind as ‘Contracted mind’.

vikkhittaṁ vā cittaṁ ‘Vikkhittaṁ cittaṁ’ ti pajānāti,
distracted / or / the mind / distracted / the mind (endquote) / he knows
or, he knows a distracted mind as ‘Distracted mind’;

(5) maha-g,gaṇaṁ vā cittaṁ ‘Maha-g,gaṇaṁ cittaṁ’ ti pajānāti,
great become / or / the mind / great become / the mind (endquote) / he knows
(5) or, he knows an exalted mind as ‘Exalted mind’.

amaha-g,gaṇaṁ vā cittaṁ ‘Amaha-g,gaṇaṁ cittaṁ’ ti pajānāti,
not-great become / or / the mind / not-great become / the mind (endquote) / he knows
or, he knows an unexalted mind as ‘Unexalted mind’;

(6) sa,uttaraṁ vā cittaṁ ‘Sa,uttaraṁ cittaṁ’ ti pajānāti,
with greater / or / the mind / with greater / the mind (endquote) / he knows
(6) or, he knows a surpassable mind as ‘Surpassable mind’.

anuttaraṁ vā cittaṁ ‘Anuttaraṁ cittaṁ’ ti pajānāti,
not greater / or / mind / not greater / mind (endquote) / he knows
or, he knows an unsurpassable mind as ‘Unsurpassable mind’;

(7) samāhitaṁ vā cittaṁ ‘Samāhitaṁ cittaṁ’ ti pajānāti,
concentrated / or / the mind / concentrated / the mind (endquote) / he knows
(7) or, he knows a concentrated mind as ‘Concentrated mind’.

asamāhitaṁ vā cittaṁ ‘Asamāhitaṁ cittaṁ’ ti pajānāti,
not concentrated / or / the mind / not concentrated / the mind (endquote) / he knows
or, he knows an unconcentrated mind as ‘Unconcentrated mind’;

(8) vimuttaṁ vā cittaṁ ‘Vimuttaṁ cittaṁ’ ti pajānāti,
liberated / or / the mind / liberated / the mind (endquote) / he knows
(8) or, he knows a liberated mind as ‘Liberated mind’.

avimuttaṁ vā cittaṁ ‘Avimuttaṁ cittaṁ’ ti pajānāti,
not liberated / or / the mind / not liberated / the mind (endquote) / he knows
or, he knows an unliberated mind as ‘Unliberated mind’.

Vipassanā
Insight

Iti ajjhattannāṁ vā cittāṁ cittāṁvā cittāṁ cittāṁ viharati,
Thus / internally / or / the mind / the-mind contemplating / he stays
So he dwells contemplating mind as mind internally,

74 Due to sloth and torpor.
75 “Exalted mind,” maha-g,gaṇaṁ cittaṁ, ie “exalted” through having won an absorption or a formless attainment. Properly speaking, only the first 4 form absorptions are called jhāna, while the higher four formless bases are called samāpatti (attainment); and that the 4 formless attainments actually belong to the 4th form absorption since they all possess the same two factors (ie equanimity and concentration).
76 Unsurpassable (anuttaraṁ) mind, probably synonymous with “developed” mind. See D:W 592 n667.
bahiddhā vā citte cittānupassi viharati,
externally / or / in the mind / the-mind contemplating / he stays
or, he dwells contemplating mind as mind externally,

ajjhatta,bahiddhā vā citte cittānupassi viharati.
Internally externally / or / the mind / the-mind contemplating / he stays
or, he dwells contemplating mind as mind both internally and externally.

Samudaya,dhammānupassi vā cittasmi viharati,
arising mind-objects contemplating / or / in the mind / he stays
or, he dwells contemplating states that arise in the mind,

vaya,dhammānupassi vā cittasmi viharati,
falling-away mind-objects contemplating / or / in the mind / he stays
or, he dwells contemplating states that fall away in the mind,

samudaya,vaya,dhammānupassi vā cittasmi viharati,
arising falling-away / mind-objects contemplating / or / in the mind / he stays
or, he dwells contemplating states that arise and fall away in the mind;

‘Atthi cittan’ ‘ti vā pan’assa sati paccupaṭhitā [300] hoti,
there is / mind (endquote) / or / indeed / his / mindfulness / is established / is
Or else, he maintains the mindfulness that ‘There is mind’,

yāva-d-eva ñā,matāya paṭissati,mattāya.
that much / just / knowledge for-that-much / awareness for-that-much
just sufficient for knowing and awareness.

Anissito ca viharati na ca kiñci loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu citte cittānupassi viharati.
Thus / too / indeed / O monks / a monk / in mind / the-mind contemplating / he stays
And this, monks, is how a monk dwells contemplating mind as mind.

[Cittānupassanā niṭṭhitā.]
Contemplation of the mind / has ended
[The Contemplation of the Mind is concluded.]

D. Dhammānupassanā
mind-objects contemplation

D. Contemplation of dharmas

i. Dhammānupassanā nīvaraṇa pabbāni
mind-objects contemplation / hindrances / section

(i) The Five Hindrances

<382> 13 Kathañ ca (Be 2.0238) pana, bhikkhave, bhikkhu dhammesu dhammānupassi viharati?
How / and / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays
13 And how, monks, does a monk dwell contemplating a dharma in the dharmas?
Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.
Here, monks, a monk dwells contemplating a dharma in the dharmas in respect of the five hindrances.

Kathañ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?
How does a monk dwell contemplating a dharma in the dharmas in respect of the five hindrances?

(1) Santa vā ajjhatta kāma-c, chandaṁ ‘Atthi me ajjhatta kāma-c, chandaṁ’ ti pajānāti;
There is internal sensual desire, he knows, ‘There is sensual desire in me’;

(2) Santa vā ajjhatta vyāpāda ‘Atthi me ajjhatta vyāpāda’ ti pajānāti;
There is internal ill-will, he knows, ‘There is ill-will in me’;

(2) When there is ill-will in him, he knows, ‘There is no ill-will in me’.

Asanta vā ajjhatta kāma-c, chandaṁ, ‘N’atthi me ajjhatta kāma-c, chandaṁ’ ti pajānāti;
Or, when there is no sensual desire in him, he knows, ‘There is no sensual desire in me’;

Yathā ca anuppannassa kāma-c, chandassā uppādo hoti, tañ ca pajānāti;
And he knows how unarisen sensual desire arises;

yathā ca uppannassa kāma-c, chandassā pahānaṁ hoti, tañ ca pajānāti,
And he knows how arisen sensual desire given up is;

yathā ca pahīnassa kāma-c, chandassā āyatiṁ anuppādo hoti, tañ ca pajānāti.
And he knows how the sensual desire he has given up does not arise again.

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

77 The mental hindrances can only be properly contemplated on after one has abandoned them. Mindfulness (sati) includes memory, and can take as its object an experience that has already passed. Mindfulness as such can take up a previous example of sensual desire and watch it long enough to penetrate into its true nature. What one’s mindfulness will notice is that each of these five hindrances are only momentary events, mere instances of still images that appear to move on a screen so that they are not “mine” nor have anything to do with “me”. (Brahmavamso 2002:35-38). See Gethin 2001:36-44.

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

79 DA gives 6 methods for overcoming sensual desire: (1) skilful consideration of an unattractive (asubha) object; (2) developing jhāna; (3) sense-restraint; (4) moderation in eating; (5) spiritual friendship; (6) helpful conversation (sappāya, kathā).
Yathā ca anuppannassa vyāpādassa uppādo hoti, tañ ca pajānāti;
How / and / of unarisen / of ill-will / that has arisen / is / that / and / he knows
And he knows how unarisen ill-will arises;

yathā ca uppannassa vyāpādassa pahānaṁ hoti, tañ ca pajānāti;
how / and / of arisen / of ill-will / is given up / is / that / and / he knows
and he knows how to give up arisen ill-will;

yathā ca pahīnassa vyāpādassa āyatiṁ anuppādo hoti, tañ ca pajānāti;
just as / and / of the given-up / of ill-will / further / unarisen / is / that / and / he knows
and he knows how the ill-will he has given up does not arise again;

(3) Santaṁ vā ajjhattāṁ thīna,middhāṁ ‘Atthi me ajjhattāṁ thīna,middhan’ ‘ti pajānāti;
There is / or / internal / sloth & torpor / there is / in me / internal / sloth & torpor (endquote) / he knows
(3) When there are no sloth and torpor in him, he knows, ‘There are no sloth and torpor in me’;

Asantaṁ vā ajjhattāṁ thīna,middhāṁ ‘N’atthi me ajjhattāṁ thīna,middhan’ ‘ti pajānāti;
There is not / or / internal / sloth & torpor / there is not / in me / internal / sloth & torpor (endquote) / he knows
Or, when there are no sloth and torpor in him, he knows, ‘There are no sloth and torpor in me’;

Yathā ca anuppannassa thīna,middhassa uppādo hoti, tañ ca pajānāti;
How / and / of unarisen / of sloth & torpor / that has arisen / is / that / and / he knows
And he knows how unarisen sloth and torpor arise;

yathā ca uppannassa thīna,middhassa pahānaṁ hoti, tañ ca pajānāti;
how / and / of which has arisen / sloth & torpor / that has been given up / is / that / and / he knows
and he knows how the sloth and torpor he has given up do not arise again;

(4) Santaṁ vā ajjhattāṁ uddhacca,kukkuccaṁ
There is / or / internal / restlessness & worry
(4) When there are restlessness and worry in him,

‘Atthi me [301] ajjhattāṁ uddhacca,kukkuccaṁ’ ‘ti pajānāti.
There is / in me / internal / restlessness & worry (endquote) / he knows
he knows, ‘There are restlessness and worry in me’.

Asantaṁ vā ajjhattāṁ uddhacca,kukkuccaṁ
There is not / or / internally / restlessness & worry
when there are no restlessness and worry in him,

‘N’atthi me ajjhattāṁ uddhacca,kukkuccaṁ’ ‘ti pajānāti.
There is not / in me / internally / restlessness & worry (endquote) / he knows
he knows, ‘There are no restlessness and worry in me’.

Yathā ca anuppannassa uddhacca,kukkuccassa uppādo hoti, tañ ca pajānāti,
how / and / of which has arisen / of restlessness & worry / that has arisen / is / that / and / he knows
And he knows how unarisen restlessness and worry arise;
yathā ca uppannassa uddhacca, kukkuccassa pahānāṁ hoti, taṅ ca pajānāti, and he knows how to give up arisen restlessness and worry;
yathā ca pahīnassa uddhacca, kukkuccassa āyatiṁ anuppādo hoti, taṅ ca pajānāti. and he knows how the restlessness and worry he has given up do not arise again;

(5) Santāṅ vä ajjhattāṁ vicikicchāṁ ‘Atthi me ajjhattāṁ vicikicchā’ ti pajānāti. There is or internal doubt he knows, ‘There is doubt in me’.

(5) When there is doubt in him, he knows, ‘There is doubt in me’.

Asantāṅ vä ajjhattāṁ vicikicchāṁ ‘N’atthi me ajjhattāṁ vicikicchā’ ti pajānāti. Or, when there is no doubt in him, he knows, ‘There is no doubt in me’.

Yathā ca anuppannāya vicikicchāya uppādo hoti, taṅ ca pajānāti, And he knows how unarisen doubt arises;
yathā ca uppannāya vicikicchāya pahānāṁ hoti, taṅ ca pajānāti, and he knows how to give up arisen doubt;
yathā ca pahīnassa vicikicchāya āyatiṁ anuppādo hoti, taṅ ca pajānāti, and he knows how the doubt he has given up does not arise again.

Vipassanā
Insight

Iti ajjhattāṁ và dhammesu dhammānupassī viharati, So he dwells contemplating a dharma in the dharmas internally,
bahiddhā và dhammesu dhammānupassī viharati, or, he dwells contemplating a dharma in the dharmas externally,
ajjhatta, bahiddhā và dhammesu dhammānupassī viharati. or, he dwells contemplating a dharma in the dharmas both internally and externally.

Samudaya, dhammānupassī và dhammesu viharati, or, he dwells contemplating dharmas that arise in the mind,

80 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.
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vaya, dhammānupassī vā dhammesu viharati,
falling-away mind-object contemplates / or / in the mind-objects / he stays
or, he dwells contemplating dharmas that fall away in the mind,

samudaya, vaya, dhammānupassī vā dhammesu viharati,
arising falling-away / mind-objects contemplating / or / in the mind-objects / he stays
or, he dwells contemplating dharmas that arise and fall away in the mind;

‘Atthi dhammā’ ‘ti vā pan’assa sati paccupaṭṭhitā hoti,
There is / mind-object (endquote) / or / indeed / of this / mindfulness / is established / is
Or else, he maintains the mindfulness that ‘There is a dharma’,

yāva-d-eva nāna, mattāya patissati, mattāya.
that much / just / knowledge for-that-much / awareness for-that-much
just sufficient for knowing and awareness.

Anissitto ca viharati na ca kiñcī loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

Evaṁ pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu niṭṭhanesa.
Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays / in the five / hindrances.
And this, monks, is how a monk dwells contemplating a dharma in the dharmas in respect to the five mental hindrances.

[Niṭṭhanesa pabbāri niṭṭhitaṁ.]
The Section on the Hindrances is concluded.

ii. Dhammānupassanā khandha pabbāri
mind-objects contemplation / aggregate / section

(ii) The Five Aggregates

<383> 14 Puna ca paraṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati
Again / and / other / O monks / a monk / in mind-objects / mind-object contemplating / he stays

14 Again, monks, a monk dwells contemplating a dharma in the dharmas

pañcasu upādāna-k, khandhesu. 81
in the five / grasping aggregates

in respect to the five aggregates of clinging.

Kathāṁ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati
How / and how (but how) / O monks / a monk / in mind-objects / mind-object contemplating / he stays

How does a monk dwell contemplating a dharma in the dharmas

pañcasu upādāna-k, khandhesu?
in the five / in-the-grasping aggregates

in respect of the five aggregates of clinging?

81 Pañc’upādāna-k, khandha. The Buddhist Dictionary defines them as “…the 5 aspects in which the Buddha has summed up all the physical and mental phenomena of existence, and which appear to the ignorant man as his Ego, or personality, to wit: (1) the Corporeality [or Form] group (rūpa-k, khandha), (2) the Feeling group (vedanā-k, khandha), (3) the Perception group (saññā-k, khandha), (4) the Mental-formation group (sankhāra-k, khandha), (5) the Consciousness group (viññāna-k, khandha).”

http://dhamfarer.org
Idha, bhikkhave, bhikkhu:
Here, monks, a monk (thinks),

(1) ‘Iti rūpa, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
Thus / form / thus / of form / arising / thus / of form / west gone (disappeared)
(1) ‘Such is form, such is the arising of form, such is the dissolution of form.’

(2) Iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;
Thus / feeling / thus / of feeling / arising / thus / of feeling / west gone (disappeared)
(2) ‘Such is feeling, such is the arising of feeling, such is the dissolution of feeling.’

(3) Iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;
Thus / perception / thus / of perception / arising / thus / of perception / west gone (disappeared)
(3) ‘Such is perception, such is the arising of perception, such is the dissolution of perception.’

(4) Iti sañkhāra, [302] iti sañkhārānaṃ samudayo, iti sañkhārānaṃ atthaṅgamo;
Thus / formations / thus / of formations / arising / thus / of formations / west gone (disappeared)
(4) ‘Such are mental formations, such is the arising of mental formations, such is the dissolution of mental formations,’

(5) Iti viññāna, iti viññānassa samudayo, iti viññānassa atthaṅgamô’ti,
Thus / consciousness / thus / of consciousness / arising / thus / of form / west gone (disappeared)
(5) ‘Such is consciousness, such is the arising of consciousness, such is the dissolution of consciousness.’

Vipassanā
Insight

Iti ajjhattānaṃ vā dhammesu dhammānupassī viharati,
Thus / internally / or / mind-objects / mind-objects contemplating / he stays
So he dwells contemplating a dharma in the dharmas internally,
bahiddhā vā dhammesu dhammānupassī viharati…pe…
externally / or / in mind-objects / mind-objects contemplating / he stays…etc…
or, he dwells contemplating a dharma in the dharmas externally,…

Anissito ca viharati na ca kiñci loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

82 Rūpa, defined as ‘the four Great Elements and form derived from them’ (S 22.56). In the term rūpa,kāya, both components can be translated as “body”, but while rūpa is material, especially visible, form, kāya is body as an aggregate, as in “a body of form, a body of men”. Often contrasted with nāma,kāya, that is, the mental component of the term nāma,rūpa, “mind and body”. See BDct: kāya.
83 Saññā, defined as “distinguishing a thing by its marks” (S 22.79).
84 Sañkhāra, one of the difficult Buddhist terms to translate as it is polysemous. Here it applies to the group of mental formations. The Abhidhamma traditionally lists 50 of them, embracing various factors, the most important of which is volition (cetanā), that is, karma itself. Formations include what we call emotions (i.e. karmic reactions). See D:W n293.
85 Viññāna, “consciousness”, divided into six, namely, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

http://dharmafarer.org
Evam pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati. Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays

And this, monks, is how a monk dwells contemplating a dharma in the dharmas upādāna-khandhessesu. in the five / clinging aggregates
in respect to the five aggregates of clinging.

[Khandha pabbāṁ niṭṭhitaṁ.] Aggregates / section / has ended

[The Aggregates Chapter is concluded.]

(iii) The (Six) Sense-bases

<384> 15 Puna (Be 2.0240) ca paraṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati

Again / and / other / O monks / a monk / in mind-objects / mind-objects contemplating / he stays

15 Again, monks, a monk dwells contemplating a dharma in the dharmas

chasu ajjhattika, bāhiresu āyatanesu. 86
In the six / in-the-internal in-the-external / in-the-bases
in respect to the six internal and external sense-bases.

Kathañ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati

How / and how (but how) / O monks / a monk / in mind-objects / mind-objects contemplating / he stays

Monks, how does a monk dwell contemplating a dharma in the dharmas

chasu ajjhattika, bāhiresu āyatanesu?
In the six / in-the-internal in-the-external / in-the-bases
in respect of the six internal and external sense-bases?

Idha, bhikkhave, bhikkhu
Here / O monks / a monk
Here, monks, a monk

(1) cakkhuṁ ca pajānāti, rūpe ca pajānāti,
the eye / and / he knows / in form / and / he knows

(1) knows [understands] the eye and knows [understands] forms. 87

yañ ca tad ubhayairī paṭicca uppajjati sānyojanaṁ, tañ ca pañānāti,
which / and / this / both / conditioned / it arises / fetter / that / and / he knows

and he knows whatever fetter that arises dependent on both. 88

86 Saḷāyatana = chaṭṭha) + āyatana. The Buddhist Dictionary defines āyatana as “The 12 ‘bases’ or ‘sources’ on which depend the mental processes, consist of five physical sense-organs and consciousness, being the six personal (ajjhatika) bases, and the six objects, the so-called external (bāhira) bases. See BDict: āyatana (2).
87 Rūpe (accusative plural of rūpa in this specific sense): “eye-objects, visible forms, shapes”.
88 The ten fetters (sānyojana) listed here are not those in connection with Sainthood (Stream-winning, etc) (see Piya Tan, tr Anāpānasati Sutta, M 3.9-12 & nn), but of the Abhidhamma tradition, namely, sensual desire (kāma-cchanda), repulsion (paigha), conceit (māna), views (ditthi), doubt (vicikicchā), desire for becoming (bhava, rāga), attachment to rules and rituals (sīla-bata paramasa), envy (issā), avarice (macchariya) and ignorance (avijjā) (Vbh 17).

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yathā ca anuppannassa saṃyojanassa uppādo hoti, taṇḍa ca pājānāti,
just as / and / of the not arisen / of the fetter / is arisen / is / that / and / he knows
and he knows how an unarisen fetter arises,

yathā ca uppannassa saṃyojanassa pahānam hoti, taṇḍa ca pājānāti,
just as / and / of the arisen / of the fetter / is arisen / is / that / and / he knows
and he knows how to give up an arisen fetter,

yathā ca pahānassa saṃyojanassa ayatiṁ anuppādo hoti, taṇḍa ca pājānāti;
how / and / of the given up / of the fetter / is arisen / is / that / and / he knows
and he knows how the fetter he has given up does not arise again;

(2) sotaṁ ca pājānāti, saddhe ca pājānāti,…
the ear / and / he knows / sounds / and / he knows
(2) He knows the ear and knows sounds,…

(3) ghānaṁ ca pājānāti, gandhe ca pājānāti,…
the nose / and / he knows / smells / and / he knows
(3) He knows the nose and knows smells,…

(4) jivhaṁ ca pājānāti, rase ca pājānāti,…
the tongue / and / he knows / tastes / and / he knows
(4) He knows the tongue and knows tastes,…

(5) kāyaṁ ca pājānāti, phoṭṭhabbe ca pājānāti,…
the body / and / he knows / touch (pl) / and / he knows
(5) He knows a body,99 and knows touch,…

(6) manaṁ ca (Be 2.0241) pājānāti, dhamme ca pājānāti,
the mind / and / he knows / mind-objects / and / he knows
(6) He knows the mind and knows dharmas [mind-objects],

yaṁ ca tad [303] ubhayaṁ paticca upapajjaṁ saṃyojanaṁ, taṇḍa ca pājānāti,
which / and / that / both / conditioned by / it arises / fetter / that / and / he knows
and he knows whatever fetter that arises dependent on both, [303]

yathā ca anuppannassa saṃyojanassa uppādo hoti, taṇḍa ca pājānāti,
how / and / of the unarisen / of the fetter / is unarisen / is / that / and / he knows
and he knows how an unarisen fetter arises,

yathā ca uppannassa saṃyojanassa pahānāṁ hoti, taṇḍa ca pājānāti,
how / and / of the arisen / of the fetter / is arisen / is / that / and / he knows
and he knows how to give up an arisen fetter,

yathā ca pahānassa saṃyojanassa ayatiṁ anuppādo hoti, taṇḍa ca pājānāti.
how / and / of the given up / of the fetter / is arisen / is / that / and / he knows
and he knows how the fetter he has given up does not arise again.

Vipassanā
Insight

99 Here the “body” is kāya in the specific sense of “body-organ”, i.e. the base of tactile contact.
Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,
Thus / internally / or / in mind-objects / mind-objects contemplating / he stays
So he dwells contemplating a dharma in the dharmas internally,
bahiddhā vā dhammesu dhammānupassī viharati,…
externally / or / in mind-objects / mind-objects contemplating / he stays
or, he dwells contemplating a dharma in the dharmas externally,…

Anissitto ca viharati na ca kiñci loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati
Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays
And this, monks, is how a monk dwells contemplating a dharma in the dharmas

chasu ajjhattika,bāhiṃsu āyatanesu.
in the six / in-the-internal in-the-external / in the bases
in respect to the six internal and external sense-bases.

[Āyatana pabbaṃ niṭṭhitānaṃ.]
Bases / section / has ended
[The Sense-bases are concluded.]

iv. Dhammānupassanā bojjhāṅga pabbāna
mind-objects contemplation / awakening-factor / section
(iv) The Seven Awakening-factors

<385> 16 Puna ca paraṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati
again / and / other / O monks / a monk / in mind-objects / mind-objects contemplating / he stays
16 Again, monks, a monk dwells contemplating a dharma in the dharmas

sattasu bojjhāṅgesu.
In the seven / in the awakening-factors
in respect to the seven awakening-factors. 90

Kathañ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhāṅgesu?
How / and how (but how) / O monks / a monk / in mind-objects / contemplating mind-objects / he stays / in the seven / in the awakening-factors
How does a monk dwell contemplating a dharma in the dharmas in respect of the seven awakening-factors?

Idha, bhikkhave, bhikkhu
Here / O monks / a monk
Here, monks, a monk,
(1) santa vā ajjhattāṃ sati,sambojjhaṅgam
there being / or / internal / mindfulness awakening-factor
(1) When the awakening-factor of mindfulness is present in him,

90 See Ānāpānasati S (M 118.29-42).
‘Atthi me ajjhatta sati, sambojjanātū ti pajānāti.
there is / in me / internally / mindfulness awakening-factor (endquote) / he knows
he knows [understands], ‘The awakening-factor of mindfulness is present in me’.

Asanta vā ajjhatta sati, sambojjanātū
there not being / or / internally / mindfulness awakening-factor
Or, when the awakening-factor of mindfulness is absent in him,

‘N’atthi me ajjhatta sati, sambojjanātū ti pajānāti.
there is not / in me / internally / mindfulness awakening-factor (endquote) / he knows
he knows, ‘The awakening-factor of mindfulness is absent in me’.

Yathā ca anuppanassa sati, sambojjanātā
How / and / of the unarisen / mindfulness awakening-factor / is arisen / is / that / and / he knows
And he knows how unarisen awakening-factor of mindfulness arises;

yathā ca uppānassa sati, sambojjanātā bhāvanāya pāripūrī hoti, tañ ca pajānāti.
how / and / of the arisen / mindfulness awakening-factor / is cultivated / to the full / is / that / and / he knows
and he knows how to bring to perfection the arisen awakening-factor of mindfulness,

(2) Santarī vā ajjhatta dharmā, vicaya, sambojjanātū...pe...
there being / or / internally / states investigation awakening-factor...etc...
(2) When the awakening-factor of dharma-discernment91 is present in him,...

(3) Santarī vā ajjhatta virīya, sambojjanātū...pe...
there being / or / internally / energy awakening-factor...etc...
(3) When the awakening-factor of energy92 is present in him,...

(4) Santarī vā ajjhatta pīti, sambojjanātū...pe...
there being / or / internally / zest awakening-factor...etc...
(4) When the awakening-factor of zest93 is present in him,...

(5) Santarī vā ajjhatta passaddhi, sambojjanātū...pe...
there being / or / internally / tranquillity awakening-factor...etc...
(5) When the awakening-factor of tranquillity is present in him,...
(6) Santāṁ vā ajjhātāṁ samādhi sambojjhāṅgāṁ...pe...
there being / or / internally / concentration awakening-factor...etc...
(6) When the awakening-factor of concentration is present in him,...

(7) Santāṁ vā ajjhātāṁ upekkhā sambojjhāṅgāṁ...pe...
there being / or / internally / equanimity awakening-factor...etc...
(7) When the awakening-factor of equanimity is present in him,

‘Atthi me ajjhātāṁ upekkhā sambojjhāṅgō’ ti pajānātī,  
there is / in me / internally / equanimity / awakening-factor (endquote) / he knows  
he knows, ‘The awakening-factor of equanimity is present in me’.

Asantāṁ vā ajjhātāṁ upekkhā sambojjhāṅgāṁ  
there not being / or / internally / equanimity awakening-factor  
Or, when the awakening-factor of equanimity is absent in him,

‘N’atthi me ajjhātāṁ upekkhā sambojjhāṅgō’ ti pajānātī.  
there is not / in me / internally / equanimity awakening-factor (endquote) / he knows  
he knows, ‘The awakening-factor of equanimity is absent in me’.

Yathā ca anuppannassa upekkhā sambojjhāṅgassā uppādo hoti, taṇ ca pajānātī,  
how / and / of the unarisen / of-the-equanimity awakening-factor / is arisen / is / that / and / he knows  
And he knows how unarisen awakening-factor of equanimity arises,

yathā ca uppānassā upekkhā sambojjhāṅgassā bhāvanāya pāripūrī hoti, taṇ ca pajānātī.  
how / and / of the arisen / of-the-equanimity awakening-factor / is cultivated / to the full / that / and / he knows  
and he knows how to bring to perfection the arisen awakening-factor of equanimity.

Vipassanā  
Insight

Iti ajjhātāṁ vā dhammesu dhammānupassī viharati,  
Thus / internally / or / mind-objects / mind-objects contemplating / he stays  
So he dwells contemplating a dharma in the dharmas internally,

bahiddhā vā dhammesu dhammānupassī viharati,...  
externally / or / in mind-objects / mind-objects contemplating / he stays  
or, he dwells contemplating a dharma in the dharmas externally,...

Anissito ca viharati na ca kiñci loke upādiyati.  
Not dependent / and / he stays / not / and / whatever / in the world / he clings  
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati  
Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays  
And this, monks, is how a monk dwells contemplating a dharma in the dharmas

sattasu bojjhāṅgesu.  
In the seven / in the awakening-factors  
in respect to the seven awakening-factors.

[Bojjhaṅga pabbāṁ niṭṭhitāṁ]  
awakening-factor / section / has ended  
[The Awakening-factors Chapter is concluded.]
17 Again, monks, a monk dwells contemplating a dharma in the dharmas in respect to the Four Noble Truths.

How does a monk dwell contemplating a dharma in the dharmas in respect of the Four Noble Truths?

Here, monks, a monk,

‘Idam dukkhaṁ ‘ti yathā, bhūtaṁ pajānāti,

knows as it really is, ‘This is suffering’;

‘Ayam dukkhaṁ, samudayo ‘ti yathā, bhūtaṁ pajānāti,

knows as it really is, ‘This is the arising of suffering’;

‘Ayam dukkhaṁ, nirodhō ‘ti yathā, bhūtaṁ pajānāti,

knows as it really is, ‘This is cessation of suffering’;

‘Ayam dukkhaṁ, nirodhaṁ, gāminī paṭippadā ‘ti yathā, bhūtaṁ pajānāti.

knows as it really is, ‘This is the way leading to the cessation of suffering’;

[Pathama, bhānaṁ niṭṭhitāṁ.]

The First Recital has ended.

[Dukkha, sacca, niddeso]\(^{94}\)

unsatisfactoriness truth exposition

[The Exposition of the Truth of Suffering]

18 (A) Dukka ariya, sacca

unsatisfactoriness / noble truth

18 (A) The Noble Truth of Suffering\(^{95}\)

\(^{94}\) This whole exposition (niddeso) is omitted from Satipaṭṭhāna S (M 10), resuming with §22.

\(^{95}\) §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10), and are more elaborate than its parallel in Saccavibhaṅga S (M 141), which also includes the rest of the Noble Truth section here. See n73.

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What and O monks is the Noble Truth of Suffering?

1. Jāti pi dukkha, birth too unsatisfactory
2. Jarā pi dukkha, decay too unsatisfactory
3. Mara i pi dukkha, death too unsatisfactory
4. Soka, parideva, dukkha, domanass’upāyāsā pi dukkha, sorrow, lamentation, pain, anguish and despair are suffering
5. Appiyehi sampayogo pi dukkho, with the unloved association too unsatisfactory
6. Piyehi vippayogo pi dukkho, with the loved dissociation from too unsatisfactory
7. Yam p’iccha na labhati tam pi dukkhaññi, which too what is wished for not he receives that too unsatisfactory
8. San’khettana pañc’upādāna-k, khandhā dukkha, in brief the five aggregates of clinging are suffering.

Yā tesa saññati tamhi tamhi sattāna, nikāye jāti saññi okkanti [nibbatti] abhinibbatti

96 The following sections are not in M 10.
97 Jarā, old age, aging.
98 Bm K omit. It is also omitted in the questions below, and so M 3:249. Perhaps inserted here by mistake, from Dhammacakkappavattana S (S 5:421) (Rhys Davids & Carpenter, edd. The Dīgha Nikāya 2:305 n2)
99 Found in most MSS but not in Be and Ce.
100 Pañc’ upādāna-k, khandha, namely, form, feeling, perception, formations and consciousness (S 3:47, Vbh 1).
101 Jāti. This section is also found in the Sammādiṭṭhi S (M 1:50 = 9.26).
which of these beings, in a group of beings, birth, origin, descent, arising, production,
Birth, becoming, descending [into a womb], arising, coming forth, appearance of the aggregates, gaining
khandhānaṁ pāthabhāvo āyatanānaṁ patilābhō.
the sense-bases of various beings, in various groups of beings, here and there.

—Ayaṁ vuccati, bhikkhave, jāti.
This is called O monks birth
—This, monks, is called birth.

<389> (2) Katamaṁ (Be 2.0244) ca, bhikkhave, jarā?
what and O monks decay
(2) And what, monks, is decay?

Yā tesam tamhi tamhi sattānaṁ tamhi tamhi sattā, nikāye jāra jīraṅatā khandiccaṁ pālīccaṁ
valittacatā, āyuno sahāni, indriyānaṁ paripāko
ageing, decaying, broken teeth, grey hair, wrinkled skin, the dwindling away of one’s years, the weakness of the sense-faculties of various beings, in various groups of beings, here and there.

—Ayaṁ vuccati, bhikkhave, jarā.
this is called O monks decay
—This, monks, is called decay.

<390> (3) Katamaṁ ca, bhikkhave, maraṇaṁ?
What and O monks death
(3) And what, monks, is death?

Yā tesam tamhi tamhi sattānaṁ tamhi tamhi sattā, nikāye cuti cavanatā bhedo antaradhānanī
cutting in various groups of beings, here and there.
—Idaṁ vuccati, bhikkhave, maraṇaṁ.
this is called O monks death

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102 Ke & also M 3:249.
103 This section and the following are given as jarā, maraṇa and in almost identical words in Sammādiṭṭhi S (M 1:49=9.22).
104 Kāla, kiriya, lit “having done one’s time”.
105 Be adds Jīvit’ indriyass’ upacchedo, omitted in Sammā Diṭṭhi S (M 9.22).
106 Be adds Jīvit’ indriyass’ upacchedo, omitted in Sammā Diṭṭhi S (M 9.22).
—This, monks, is called death.

<391> (4a) Katamo ca, bhikkhave, soko?

What and O monks sorrow

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

Yo kho, bhikkhave, aññatar’aññatarena vyasanena samannāgatassa aññatar’[306]aññatarena

by-a-certain by-a-certain by-a-certain by misfortune followed by (possessed of) by-a-certain

Whenever anyone is affected by one thing or other of a painful nature, by any kind of misfortune,

dukkha dhammena phutthassa soko socanā socitattāṁ anto, soko anto, parisoko.

painful by-nature when touched sorrow grief distress inner grief inner woe

by way of sorrow, grief, distress, inner grief, inner woe.

—Ayaṁ vuccati, bhikkhave, soko.

This is called O monks grief

—This, monks, is called grief.

<392> (4b) Katamo ca, bhikkhave, paridevo?

What and O monks lamentation

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

Yo kho, bhikkhave, aññatara’ññatarena vyasanena samannāgatassa aññatar’aññatarena

by-a-certain by-a-certain by misfortune followed by (possessed of) by-a-certain by-a-certain

Whenever anyone is affected by one thing or other of a painful nature, by any kind of misfortune

dukkha,dhammena phutthassa ādevo paridevo ādevanā ādevitattāṁ paridevantāṁ

painful by-nature when touched crying weeping wailing lamenting bewailing lamentation

by way of crying, weeping, wailing, lamenting, bewailing, lamentation.

—Ayaṁ vuccati, bhikkhave paridevo.

This is called O monks lamentation

—This, monks, is called lamentation.

<393> (4c) Katamāca, bhikkhave, dukkhaṁ?

What and O monks pain

(4c) And what, monks, is physical pain?

Yaṁ kho, bhikkhave, kāyikaṁ dukkhaṁ kāyikaṁ asātaṁ, kāya, samphassa, jaṁ dukkhaṁ

What indeed O monks of the body pain of the body unpleasant body contact born of

Whatever is experienced as painful bodily feeling, unpleasant bodily feeling, painful or unpleasant

asātaṁ vediyitaṁ.

unpleasantness felt

feeling arising from bodily contact.

—Idaṁ vuccati, bhikkhave, dukkhaṁ.

This is called O monks pain

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

http://dharmafarer.org
—This, monks, is called physical pain.

<394> (4d) Katamañ ca, bhikkhave, domanassam?  
What / and / O monks / displeasure  
(4d) And what, monks, is mental pain [displeasure]?  

Yañ kho, bhikkhave, cetasika dukkhaṁ cetasikaṁ asaṁtaṁ, mano,samphassa,jaṁ  
What / indeed / O monks / mental / pain / mental / unpleasantness / mind contact born  
Monks, whatever is experienced as painful mental feeling, unpleasant mental feeling.

dukkhaṁ asaṁtaṁ vediyitaṁ.  
pain / unpleasantness / felt  
painful or unpleasant feeling arising from mental contact.

—Idaṁ vuccati, bhikkhave, domanassa.  
This / is called / O monks / displeasure  
—This, monks, is called mental pain [displeasure].

<395> (4e) Katamo ca, bhikkhave, upāyāso?  
What / and / O monks / distress  
(4e) And what, monks, is despair?

Yo kho, bhikkhave, aññatarā aññatarena vyasanena samannāgatassa aññatarā aññatarena  
What / indeed / O monks / by-a-certain by-a-certain / by misfortune / followed by (possessed of) / by-a-certain by-a-certain  
Whenever anyone is affected by one thing or other of a painful nature by way of stress, distress,

dukkha, dhammena phutthassa, āyāso upāyāso, āyāsitaṁ upāyāsitaṁ.  
painful / by-nature / when touched / stress / distress / despair / desperation.  

despair, desperation.

—Ayaṁ vuccati, bhikkhave, upāyāso.  
This / is called / O monks / distress  
—This, monks, is called despair.

<396> (5) Katamo (Be 2.0245) ca, bhikkhave, appiyehi sampayogo dukkho?  
What / and / O monks / with the unloved / yoked / pain  
(5) And what, monks, is the pain of association with the unpleasant?

Idha yassa te honti aniṣṭā akantā amanāpa rūpā saddā phoṭṭhabbā dhammā,  
Here / of what / they / there are / undesired / disliked / unpleasant / forms / sounds / smells / tastes / touch (pl) / mind-objects  
Here, whoever has undesired, disliked, unpleasant visual forms, sounds, smells, tastes, touch or dharmas,

ye vā pan'assā te honti anattha,kāmā ahita,kāmā aphāsuka,kāmā ayoga-k,khema,kāmā,  
whatever / or / indeed / there is / they / there are / no-benefit wishing / no-good wishing / no-comfort wishing / not yoke / safety / wishing

108 Domanassa, here used in a more restricted sense. See §1c n & 1c(A) n.
109 Upāyāsa. See D:W n698.
110 This and following sections, thus in Bm K, but omitted in PTS.
111 This and following §§ omitted in the parallel passage of Saccavibhaṅga S (M 3:250=141.19).
or encountering, meeting, associating with, united with those who wish one ill, harm,

yā tehi saddhīṁ saṅgati saṁāgamo saṁodhānaṁ missī, bhāvo.
Whatever / by them / with / intercourse / concourse / communion / (intimate) union state discomfort, insecurity.

—Ayaṁ vuccati, bhikkhave, appiyehi sampayogo dukkho.
This / is called / O monks / with the unloved / yoked / pain
—This, monks, is called association with the unpleasant.

<397> (6) Katamo ca, bhikkhave, piyehi vippayogo dukkho?

Whatever / and / O monks / with the loved / unyoked / pain
(6) And what, monks, is separation from the pleasant?

Idha yassa te honti iha kāmā hita, kāmā phāsuka, kāmā yogā-k, khema, kāmā
Here / whose / they / there are / desired / liked / pleasant / forms / sounds / smells / tastes / touch es / mind-objects / whatever / or
Here, whoever has desirable, likeable, pleasant visual forms, sounds, smells, tastes, touch or dharmas,

pan’assa te honti attha, kāmā hita, kāmā phāsuka, kāmā yogā-k, khema, kāmā
indeed / there is / they / there are / benefit wishing / good wishing / comfort wishing / yoke safety wishing
or encountering, meeting, associating with, mixing with those who wish one well, good, comfort, security:

mātā vā pitā vā bhātā vā bhagīnī vā mittā vā amaccā vā ṇāti, sā, lohitā vā,
mother / or / father / or / brothers / or / sisters / or / friends / or / colleagues / or / relatives same blood / or
mother or father or brother or sister or friends or colleagues or blood-relations, and is then deprived of

yā tehi saddhīṁ asaṅgati asaṁāgamo asaṁodhānaṁ amissī, bhāvo.
Whatever / with them / with / no intercourse / no concourse / no communion / no (intimate) union state
such concourse, intercourse, connection, union.

—Ayaṁ vuccati, bhikkhave, appiyehi sampayogo dukkho.
This / is called / O monks / with the unloved / yoked / pain
—This, monks, is called association with the unpleasant.

<398> [307] (7) Katamānaṁ ca, bhikkhave, yam p’icchaṁ na labhati tam pi dukkhaṁ?

What / and / O monks / which / too / is desired / not / he gets / that / too / pain
(7) And what, monks, is the pain of not getting what one desires?

(i) Jāti, dharmānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:
Of-birth by-nature / O monks / of beings / thus / wish / it arises
(i) In beings subject to birth, monks, this wish arises:

‘Aho vata mayaṁ na jāti, dharmā assāma, na ca vata no jāti āgaccheyyā’ ‘ti.
O / indeed if / we / not / born by-nature / that we might / not / and / indeed if / to us / birth / would come (endquote)
‘O that we were not subject to birth, that we might not come to birth!’

Na kho pan’etaṁ iccāya pattabham.
Not / indeed / yet / this / by wishing / to be fulfilled
But this cannot be won by wishing—that is not getting what one desires.
—Idam pi yam p’icchaṁ na labhati tam pi dukkhaṁ.
This / too / which / too / wish / no / he gets / that / to / pain
—This is the pain of not getting what one desires.

(ii) Jarā, dhammānaṁ…pe…
Decay / by nature…etc…
(ii) …subject to ageing,…

(iii) Vyādhi, dhammānaṁ…pe…
Disease / by nature…etc…
(iii) …subject to disease,…

(iv) Maraṇa, dhammānaṁ…pe…
Death / by nature…etc…
(iv) …subject to death,…etc…

(v) Soka, parideva, dukkha, domanass’upāyāsa, dhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā
Sorrow lamentation pain anguish despair by-nature / O monks / of beings / thus / wish

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

uppaṭṭhāti: ‘Aho vata mayaṁ na soka, parideva, dukkha, domanass’upāyāsa, dhammā assāma,
if arises / O / what if / we / not / Sorrow lamentation pain anguish despair by-nature / that we might
‘O that we were not subject to sorrow…despair,

na ca vata no soka, parideva, dukkha, domanass’upāyāsa, dhammā āgaccheyyun’ ‘ti.
Not / and / what if / to us / Sorrow lamentation pain anguish despair by-nature / would not come (endquote)
that we might not have sorrow…despair’!

Na kho pan’etaṁ icchāya pattabbaṁ.
Not / indeed / yet / this / by wishing / to be fulfilled
But this cannot be won by wishing.

—Idam pi yam p’icchaṁ na labhati tampi dukkhaṁ.
this / and / which / too / is desired / not / he gets / that / too / pain
—This is the pain of not getting what one desires.

<399> (8) Katame (Be 2.0246) ca, bhikkhave, saṅkhittena pañc’upādāna-k, khandhā dukkhā?
What / and / O monks / in brief / the-five clinging aggregates / pain
(8) And what, monks, in short, are the pain that is the five aggregates of clinging?

Seyyathādaṁ:
Just-as this
They are as follows:

rūpān’upādāna-k, khandho,
form clinging aggregate
the aggregate of clinging that is form,

vedanān’upādāna-k, khandho,
feeling clinging aggregate
the aggregate of clinging that is feeling,

saññān’upādāna-k, khandho,
perception clinging aggregate
the aggregate of clinging that is perception,

saṅkhārūpādāna-khandho,
formations clinging aggregate
the aggregate of clinging that is formations,

viññāṇūpādāna-khandho.
consciousness clinging aggregate
the aggregate of clinging that is consciousness.

Ime vuccanti, bhikkhave, saṅkhittena pañc’upādāna-khandhā dukkha.
These are called O monks in short the five clinging aggregates pain
These are, in short, the pain that is the five aggregates of clinging.

Idañi vuccati, bhikkhave, dukkha, samudaya, ariya, sacca.
This is called O monks suffering noble truth
This, monks, is called the Noble Truth of Suffering.

[Samudaya, sacca, niddeso.]
[Exposition of the Truth of the Arising (of Suffering)]

[308] 19 (B) Dukkha, samudaya, ariya, sacca
unsatisfactoriness arising / noble truth

19 (B) The Noble Truth of the Arising of Suffering

<400> (2) Katamañ ca, bhikkhave, dukkha, samudaya, ariya, sacca?
What and O monks unsatisfactoriness arising noble truth
(2) And what is the Noble Truth of the Arising of Suffering?

Yāyaṁ taṁhā ponobbhaviṁ nandī, rāga, sahagā, tattra, tatrābhindindī, seyyathādaṁ:
Which which craving again becoming delight lust accompanied there there delighting just-as this
It is this craving that leads to renewed existence [rebirth], accompanied by pleasure and lust,
seeking pleasure now here, now there; that is,

kāma, taṁhā
sensual-pleasure / craving
craving for sensual pleasures,

bhava, taṁhā
becoming / craving
craving for existence,

vibhava, taṁhā.
non-becoming / craving
craving for non-existence.

Sā kho paṁcesā, bhikkhave, taṁhā kattha uppaṭijāmānā uppaṭijati, kattha nivisamānā nivisati?
The indeed yet this craving where when arising it arises where when establishing

it establishes

§§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10). See n58.
And where does this craving arise and establish itself?

Yaṁ ṭha piya, rūpam sāta, rūpaṁ, etth’esa tanhā uppajjamānā uppajjati,
Where / in the world / loving form / pleasurable form / there / this / craving / when arising / it arises
Where there is anything agreeable and pleasurable in the world,
ettha nivisamānā nivisati.
there / when establishing / it establishes
there this craving arises and establishes itself.

Kiṁ ca loke piya, rūpam sāta, rūpaṁ?
What / and / in the world / loving form / pleasurable form
And what is there in the world that is agreeable and pleasurable?

(i) Cakkhu loke piya, rūpam sāta, rūpaṁ,
the eye / in the world / loving form / pleasurable form
(i) The eye is agreeable and pleasurable in the world,
etth’esa tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
there / this / craving / when arising / it arises / there / when establishing / it establishes
and there this craving arises and establishes itself.

Sotaṁ loke …pe…
The ear / in the world / etc…
The ear … in the world…

Ghānaṁ loke…pe…
The nose / in the world / etc…
The nose …in the world…

Jivhā loke…pe…
The tongue / in the world / etc…
The tongue …in the world…

Kāyo loke…pe…
The body / in the world / etc…
The body …in the world…

Mano loke piya, rūpam sāta, rūpaṁ,
The mind / in the world / loving form / pleasurable form
The mind is agreeable and pleasurable in the world,
etth’esa tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
there / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(ii) Rūpā loke piya, rūpam sāta, rūpaṁ,…
Visual forms / in the world / loving form / pleasurable form
(ii) Visual forms are agreeable and pleasurable in the world,
etth’esa tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
there / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Saddā loke...pe...
Sounds / in the world...etc...
Sounds...in the world...

Gandhā loke...pe...
Smells / in the world...etc...
Smells...in the world...

Rasā loke...pe...
Tastes in the world...etc...
Tastes...in the world...

Pho...habbā loke...pe...
Touches / in the world...etc...
Touches...in the world...

Dhammā loke piya,rūpaṁ säta,rūpaṁ,
Mind-objects / in the world / loving form / pleasurable form
Dharmas are agreeable and pleasurable in the world,

—etth’esā tanhā uppajjamānaṁ uppajjati, ettha nivisamānaṁ nivisati.
there / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(iii) Cakkhu,viññāṇari loke piya,rūpaṁ säta,rūpaṁ,
Eye consciousness / in the world / loving form / pleasurable form
(iii) Eye-consciousness is agreeable and pleasurable in the world,

—etth’esā tanhā uppajjamānaṁ uppajjati, ettha nivisamānaṁ nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Sota,viññāṇari loke...pe...
Ear consciousness / in the world...etc...
Ear-consciousness...in the world...

Ghāna,viññāṇari loke...pe... [309]
Nose consciousness / in the world...etc...
Nose-consciousness...in the world...

Jivhā,viññāṇari loke...pe...
Tongue consciousness / in the world...etc...
Tongue-consciousness...in the world...

Kāya,viññāṇari loke...pe...
Body consciousness / in the world...etc...
Body-consciousness...in the world...

Mano,viññāṇari loke piya,rūpaṁ säta,rūpaṁ,
Mind consciousness / in the world / loving form / pleasurable form
Mind-consciousness is agreeable and pleasurable in the world,
—eth’ėsā tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
   There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(iv) Cakkhu,samphasso^{113} loke piya,rūpa sāta,rūpaṁ,
   Eye contact / in the world / loving form / pleasurable form
(iv) Eye-contact is agreeable and pleasurable in the world,

        —eth’ėsā tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
        There / this / craving / when arising / it arises / there / when establishing / it establishes
        —and there this craving arises and establishes itself.

Sota,samphasso loke…pe…
   Ear contact / in the world…etc…
Ear-consciousness…in the world…
Ghāna,samphasso loke…pe…[309]
   Nose contact / in the world…etc…
Nose-contact …in the world…
Jivhā,samphasso loke…pe…
   Tongue contact / in the world…etc…
Tongue-contact …in the world…
Kāya,samphasso loke…pe…
   Body contact / in the world…etc…
Body-contact …in the world…
Mano,samphasso loke piya,rūpaṁ sāta,rūpaṁ,
   Mind contact / in the world / loving form / pleasurable form
Mind-contact is agreeable and pleasurable in the world,

        —eth’ėsā tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
        There / this / craving / when arising / it arises / there / when establishing / it establishes
        —and there this craving arises and establishes itself.

(v) Cakkhu,samphassa,jā (Be 2.0247) vedanā loke piya,rūpaṁ sāta,rūpaṁ,
   eye contact born / feeling / in the world / loving form / pleasurable form
(v) Feeling born of eye-contact is agreeable and pleasurable in the world,

        —eth’ėsā tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
        There / this / craving / when arising / it arises / there / when establishing / it establishes
        —and there this craving arises and establishes itself.

Sota,samphassa,jā vedanā loke…pe…
   Ear contact born of / feeling / in the world…etc…
Feeling born of ear-contact…in the world…
Ghāna,samphassa,jā vedanā loke…pe…[309]
   Nose contact born of / feeling / in the world…etc…
Feeling born of nose-contact…in the world…

^{113}—samphassa, -contact, that is, the impingement of the sense-organ on its sense-object.
Jivhā, saṃphassa, jā vedanā loke…pe…
Tongue contact born of / feeling / in the world…etc…
Feeling born of tongue-contact…in the world…

Kāya, saṃphassa, jā vedanā loke…pe…
Tongue contact born of / feeling / in the world…etc…
Feeling born of body-contact…in the world…

Mano, saṃphassa, jā vedanā loke piya, rūpaṁ sāta, rūpaṁ, Mind contact born of / feeling / in the world…etc…
Feeling born of mind-contact is agreeable and pleasurable in the world,

—eth’ēsā taṁhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(vi) Rūpa, saṁñā loke piya, rūpaṁ sāta, rūpaṁ…pe…
Form perception / in the world / loving form / pleasurable form…etc…

(vi) The perception of visual forms is agreeable and pleasurable in the world,…etc…

—etth’ēsā taṁhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Sadda, saṁñā loke…pe…
Sound perception / in the world…etc…
The perception of sounds…in the world …

Gandha, saṁñā loke…pe…
Smell perception / in the world…etc…
The perception of smells…in the world …

Rasa, saṁñā loke…pe…
Taste perception / in the world…etc…
The perception of tastes…in the world …

Phoṭṭhabba, saṁñā loke…pe…
Touch perception / in the world…etc…
The perception of touch…in the world …

Dhamma, saṁñā loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object perception / in the world / loving form / pleasurable form
The perception of dharmas is agreeable and pleasurable in the world,

—etth’ēsā taṁhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(vii) Rūpa, saṁcetanā loke piya, rūpaṁ sāta, rūpaṁ,
Form volition / in the world / loving form / pleasurable form
Volition in regard to visual forms is agreeable and pleasurable in the world,
—etth’eśa tanhā uppayāmānā uppayati, ettha nivisamānā nivisati.

—and there this craving arises and establishes itself.

Sadda, sañcetanā loke…pe…
Sound volition / in the world…etc...
Volition in regard to sounds…in the world…

Gandha, sañcetanā loke…pe…
Smell volition / in the world…etc...
Volition in regard to smells…in the world…

Rasa, sañcetanā loke…pe…
Taste volition / in the world…etc...
Volition in regard to tastes…in the world…

Phoṭhabba, sañcetanā loke…pe…
Touch volition / in the world…etc...
Volition in regard to touch…in the world…

Dhamma, sañcetanā loke piya, rūpaṃ sāta, rūpaṃ,
Mind-object volition / in the world / loving form / pleasurable form
Volition in regard to dharmas is agreeable and pleasurable in the world,

—etth’eśa tanhā uppayāmānā uppayati, ettha nivisamānā nivisati.

—and there this craving arises and establishes itself.

(viii) Rūpa, tanhā loke piya, rūpaṃ sāta, rūpaṃ,
form craving / in the world / loving form / pleasurable form
The craving for visual forms is agreeable and pleasurable in the world,

—etth’eśa tanhā uppayāmānā uppayati, ettha nivisamānā nivisati.

—and there this craving arises and establishes itself.

Sadda, tanhā loke…pe…
The craving for sounds…in the world…

Gandha, tanhā loke…pe…
The craving for smells…in the world…

Rasa, tanhā loke…pe…
The craving for tastes in the world…

Phoṭhabba, tanhā loke…pe…
The craving for touch…in the world…
Dhamma, taṁhā loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object craving / in the world / loving form / pleasurable form
The craving for dharmas is agreeable and pleasurable in the world,

—etth'esa taṁhā uppañjamānā uppañjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(ix) Rūpa, vitakko loke piya, rūpaṁ sāta, rūpaṁ,
forms thinking / in the world / loving form / pleasurable form
(ix) Thinking of visual forms is agreeable and pleasurable in the world,

—etth'esa taṁhā uppañjamānā uppañjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Sadda, vitakko loke...pe...
Sound thinking / in the world...etc...
Thinking of sounds...in the world...

Gandha, vitakko loke...pe...
Smell thinking / in the world...etc...
Thinking of smells...in the world...

Rasa, vitakko loke...pe...
Taste thinking / in the world...etc...
Thinking of tastes...in the world...

Phoṭṭhabba, vitakko loke...pe...
Touch thinking / in the world...etc...
Thinking of touch...in the world...

Dhamma, vitakko loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object thinking / in the world / loving form / pleasurable form
Thinking of dharmas is agreeable and pleasurable in the world,

—etth'esa taṁhā uppañjamānā uppañjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(x) Rūpa, vicāro loke piya, rūpaṁ sāta, rūpaṁ,
form pondering / in the world / loving form / pleasurable form
(x) Pondering on visual forms is agreeable and pleasurable in the world,

—etth'esa taṁhā uppañjamānā uppañjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Sadda, vicāro loke...pe...
Sound pondering / in the world...etc...
Pondering on sounds...in the world...
Gandha, vicāro loke... pe...
Smell pondering / in the world... etc...
Pondering on smells... in the world...

Rasa, vicāro loke... pe...
Taste pondering / in the world... etc...
Pondering on tastes... in the world...

Phoṭhabba, vicāro loke... pe...
Touch pondering / in the world... etc...
Pondering on touch... in the world...

Dhamma, vicāro loke piya, rūpa sāta, rūpa, Mind-object pondering / in the world / loving form / pleasurable form
Pondering on dharmas is agreeable and pleasurable in the world,

—eth'ēsa [310] tanhā uppaajjamānā uppaajjati, ethha nivisamānā nivisati. There / this / craving / when arising / it arises / here / when establishing / it establishes
—and there this craving arises and establishes itself.

Idānu vuccati, bhikkhave, dukkha, samudaya ariya, saccaṁ. This / is called / O monks / unsatisfactoriness arising / noble truth
This, monks, is called the Noble Truth of the Arising of Suffering.

[Nirodha, sacca, niddeso.] ending truth exposition
[The exposition on the Truth of the Ending (of Suffering).]

20 (C) Dukkha, nirodha ariya, sacca unsatisfactoriness ending / noble truth
20 (C) The Noble Truth of the Ending of Suffering

<401> (3) Katamañ ca, bhikkhave, dukkha, nirodham ariya, saccaṁ?
What / and / O monks / unsatisfactoriness ending / noble truth
(3) And what, monks, is the Noble Truth of the Ending of Suffering?

Yo tassā y'eva tanhāya asesa, virāga, nirodho cāgo paṭinissaggo mutti anālayo. Which / of the / which very / of craving / without-remains fading-away ending / giving up / letting go / liberation / non-attachment
It is the utter fading away and ending of that very craving, giving it up, letting it go, being free from it, being detached from it.

Sā (Be 2.0248) kho pan’ēsa, bhikkhave, tanhā kattha pahīyamānā pahīyati, The / indeed / yet / this / O monks / craving / where / when being abandoned / it is abandoned
And how, monks, is this craving abandoned,
kattha nirujjamānā nirujjhati?
Where / when ceasing / it ceases
how does it cease?

114 §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10). See n58.
Where there is anything agreeable and pleasurable in the world, there this craving is abandoned,
ettha nirujhamānā nirujjhati.
There when ceasing it ceases.

Kiñ ca loke piya, rūpaṁ sāta, rūpaṁ?
What and in the world loving form pleasurable form
And what is there that is agreeable and pleasurable in the world?

(i) Cakkhu loke piya, rūpaṁ sāta, rūpaṁ
the eye in the world loving form pleasurable form
(i) The eye is agreeable and pleasurable in the world,

—etth’esā taṁhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
There this craving when being abandoned is abandoned there when ceasing it ceases
—and there this craving is abandoned, there it ceases.

Sotāṁ loke pe...
The ear in the world etc...
The ear in the world...

Ghānaṁ loke pe...
The nose in the world etc...
The nose in the world...

Jivhā loke pe...
The tongue in the world etc...
The tongue in the world...

Kāyo loke pe...
The body in the world etc...
The body in the world...

Mano loke piya, rūpaṁ sāta, rūpaṁ,
The mind in the world loving form pleasurable form
The mind is agreeable and pleasurable in the world,

—etth’esā taṁhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
There this craving when being abandoned is abandoned there when ceasing it ceases
—there this craving is abandoned, there it ceases.

(ii) Rūpā loke piya, rūpaṁ sāta, rūpaṁ,
forms in the world loving form pleasurable form
(ii) Forms in the world are agreeable and pleasurable,

—etth’esā taṁhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
There this craving when being abandoned is abandoned there when ceasing it ceases
—there this craving is abandoned, there it ceases.
Dhammā loke piya, rūpaṁ sāta, rūpaṁ, mind-object / in the world / loving form / pleasurable form
Dharmas are agreeable and pleasurable in the world,

—eth‘ësā taṅhā pahiyyamānā pahiyyati, ettha nirujjhamānā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—there this craving is abandoned, there it ceases.

(iii) Cakkhu, viññānaṁ loke piya, rūpaṁ sāta, rūpaṁ, . . .
(iii) Eye-consciousness is agreeable and pleasurable in the world, . . .

—eth‘ësā taṅhā pahiyyamānā pahiyyati, ettha nirujjhamānā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Sota, viññānaṁ loke . . .
Ear consciousness / in the world . . .

Ghāna, viññānaṁ loke . . .
Nose consciousness / in the world . . .

Jivhā, viññānaṁ loke . . .
Tongue consciousness / in the world . . .

Kāya, viññānaṁ loke . . .
Body consciousness / in the world . . .

Mano, viññānaṁ loke piya, rūpaṁ sāta, rūpaṁ, mind consciousness / in the world / loving form / pleasurable form
Mind-consciousness is agreeable and pleasurable in the world,

Saddā loke . . .
Sounds / in the world . . .

Gandhā loke . . .
Smells / in the world . . .

Rasā loke . . .
Tastes / in the world . . .

Phoṭṭhabbā loke . . .
Touches / in the world . . .
—etth’’esā tañhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

(iv) Cakkhu,samphasso loke piya,rūpa sāta,rūpa,
Eye contact / in the world / loving form / pleasurable form
(iv) Eye-contact is agreeable and pleasurable in the world,

etth’’esā tañhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Sota,samphasso loke…pe…
Ear contact / in the world…etc…
Ear-contact…in the world…

Ghāna,samphasso loke…pe…
Nose contact / in the world…etc…
Nose-contact…in the world…

Jivhā,samphasso loke…pe…
Tongue contact / in the world…etc…
Tongue-contact…in the world…

Kāya,samphasso loke…pe…
Body contact / in the world…etc…
Body-contact…in the world…

Mano,samphasso [311] loke piya,rūpa sāta,rūpa,
Mind contact / in the world / loving form / pleasurable form
Mind-contact is agreeable and pleasurable in the world,

—etth’’esā tañhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

(v) Cakkhu,samphassa,jā (Be 2.0247) vedanā loke piya,rūpa sāta,rūpa,
Eye contact born of / feeling / in the world / loving form / pleasurable form
(v) Feeling born of eye-contact is agreeable and pleasurable in the world,

—etth’’esā tañhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Sota,samphassa,jā vedanā loke…pe…
Ear contact born of / feeling / in the world…etc…
Feeling born of ear-contact…in the world…

Ghāna,samphassa,jā vedanā loke…pe…
Nose contact born of / feeling / in the world…etc…
Feeling born of nose-contact…in the world…

Jivhā, samphassa, jā vedanā loke…pe…
Tongue contact born of / feeling / in the world…etc…
Feeling born of tongue-contact…in the world…
Kāya, samphassa, jā vedanā loke…pe…
Body contact born of feeling in the world…etc…
Feeling born of body-contact… in the world…

Mano, samphassa, jā vedanā loke piya, rūpaṁ sāta, rūpaṁ,
Mind contact born of feeling in the world loving form pleasurable form
Feeling born of mind-contact is agreeable and pleasurable in the world,

—etth’ esā tanhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati. [311]
—There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

(vi) Rūpa, saññā loke…pe…
Form perception in the world…etc…
(vi) The perception of visual forms is agreeable and pleasurable in the world,

—etth’esā tanhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.
—There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Sadda, saññā loke…pe…
Sound perception in the world…etc…
The perception of sounds… in the world…

Gandha, saññā loke…pe…
Smell perception in the world…etc…
The perception of smells… in the world…

Rasa, saññā loke… pe…
Taste perception in the world…etc…
The perception of tastes… in the world…

Phoṭhabba, saññā loke… pe…
Touch perception in the world…etc…
The perception of touches… in the world…

Dhamma, saññā loke piya, rūpaṁ sātarūpaṁ,
Mind-object perception in the world loving form pleasurable form
The perception of dharmas is agreeable and pleasurable in the world,

—etth’esā tanhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.
—There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

(vii) Rūpa, sañcetanā (Be 2.0249) loke…pe…
Form volition in the world…etc…
(vii) Volition in regard to visual forms is agreeable and pleasurable in the world,

—etth’esā tanhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.
—There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Sadda, sañcetanā loke… pe…
Sound volition in the world…etc…
Volition in regard to sounds… in the world…
Gandha, sañcetanā loke...pe...
Smell volition / in the world...etc...
Volition in regard to smells... in the world...

Rasa, sañcetanā loke...pe...
Taste volition / in the world...etc...
Volition in regard to tastes... in the world...

Phoṭṭhabba, sañcetanā loke...pe...
Touch volition / in the world...etc...
Volition in regard to touches... in the world...

Dhamma, sañcetanā loke piya, rūpa sāta, rūpaṁ,
Mind-object volition / in the world / loving form / pleasurable form
Volition in regard to dharmas is agreeable and pleasurable in the world,
—etth’esā taḥā upajjamānā upajjati, ettha nirujjhamānā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

(viii) Rūpa, taḥā loke...pe...
form craving / in the world...etc...
(viii) The craving for visual forms is agreeable and pleasurable in the world,
—etth’esā taḥā upajjamānā upajjati, ettha nirujjhamānā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Sadda, taḥā loke...pe...
Sound craving / in the world...etc...
The craving for sounds... in the world...

Gandha, taḥā loke...pe...
smell craving / in the world...etc...
The craving for smells... in the world...

Rasa, taḥā loke...pe...
taste craving / in the world...etc...
The craving for tastes... in the world...

Phoṭṭhabba, taḥā loke...pe...
Touch craving / in the world...etc...
The craving for touch... in the world...

Dhamma, taḥā loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object craving / in the world / loving form / pleasurable form
The craving for dharmas is agreeable and pleasurable in the world,
—etth’esā taḥā upajjamānā upajjati, ettha nirujjhamānā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

(ix) Rūpa, vitakko loke...pe...
form thinking / in the world...etc...
(ix) Thinking of visual forms is agreeable and pleasurable in the world,
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Sadda, vitakko loke... pe...
Thinking of sounds... in the world...

Gandha, vitakko loke... pe...
Thinking of smells... in the world...

Rasa, vitakko loke... pe...
Thinking of tastes... in the world...

Phoṭṭhabba, vitakko loke... pe...
Thinking of touches... in the world...

Dhamma, vitakko loke piya, rūpaṁ sāta, rūpaṁ,
Thinking of dhammas is agreeable and pleasurable in the world,
—and there this craving is abandoned, there it ceases.

(x) Rūpa, vicāro loke... pe...
Thinking of visual forms is agreeable and pleasurable in the world,
—and there this craving is abandoned, there it ceases.

(x) Pondering on visual forms is agreeable and pleasurable in the world,
—etth‘esā tañhā uppajjamānā uppajadi, ettha nirujjhamānā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Idam vuccati, bhikkhave, dukkha, nirodham ariya, saccaṁ.
This / is called / O monks / unsatisfactoriness ending / noble truth
This, monks, is called the Noble Truth of the Cessation of Suffering.

[Magga, sacca, niddeso.]
The path / truth exposition

[Exposition of the Truth of the Path (to the Cessation of Suffering)]

21 (D) Dukkha, nirodha, gāmini paṭipadā ariya, sacca
unsatisfactoriness ending leading-to progressive steps noble truth

21 (D) The Noble Truth of the Way Leading to the Cessation of Suffering

<402> (4) Katamañ ca, bhikkhave, dukkha, nirodha, gāmini paṭipadā ariya, saccaṁ?
What / and / O monks / unsatisfactoriness ending leading-to progressive steps noble truth
(4) And what, monks, is the Noble Truth of the Way Leading to the Cessation of Suffering?

Ayam eva ariyo aţh‘aṅgiko maggo, seyyath‘āātān:
This / very / noble / eightfold / path / just-as this
It is this very Noble Eightfold Path, that is,

i. sammā, diṭṭhi
right / seeing
i. right view,

ii. sammā, sankappo
right / intention
ii. right intention,

iii. sammā, vācā
right / speech
iii. right speech,

iv. sammā, kamma
right / action
iv. right action,

v. sammā, ājīvo
right / livelihood
v. right livelihood

vi. sammā, vāyāmo
right / effort
vi. right effort,

vii. sammā, sati
right / mindfulness
vii. right mindfulness,

115 §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10). See n58.
viii. **sammā,samādhi.**
   
   right / concentration

viii. right concentration.

(i) **Katamā ca, bhikkhave, sammā,dīthi?**

   What / and / O monks / right seeing

(i) And what, monks, is **right seeing**?

   Yamp kho, bhikkhave,
   Which / indeed / O monks
   Monks, it is

   Dukkhe ānāri,  
   In unsatisfactoriness / knowledge
   the knowledge of suffering,

   Dukkha, samudaye ānāri,  
   Of unsatisfactoriness in-arising / knowledge
   the knowledge of the arising of suffering,

   Dukkha, nirodhe ānāri, 
   Of-unsatisfactoriness in-ending / knowledge
   the knowledge of the cessation of suffering,

   Dukkha, nirodha, gāminiya patipadaya ānāri, 
   Of-unsatisfactoriness ending leading-to / of the progressive steps / knowledge
   the knowledge of the way leading to the end of suffering.

   —**Ayaṁ vocati, bhikkhave, sammā,diṭṭhi.**
   This / is called / O monks / right seeing

   —This, monks, is called **right view**.

(ii) **Katamo ca, bhikkhave, sammā,sākappo?**

   What / and / O monks / right intention

(ii) And what, monks, is **right intention**?

   Nekkhamma, saṅkappo, 
   Renunciation / intention
   the intention of renunciation,

   Avyāpāda, saṅkappo, 
   Non-ill-will / intention
   the intention of non-malice,

   Avihimsā, saṅkappo, 
   Non-violence / intention
   the intention of harmlessness.

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116 Sammā,dīthi, lit “right seeing”. By itself, dīthi is usually translated as the plural (negative) “views”, always connoting “wrong views”. The translation “Right Vision” or “Perfect Vision” is ambiguous, while “Perfect View” (which may translate sammā,dassana) is better used for the supramundane Noble Eightfold Path (Vism 605).
—Ayāru vuccati bhikkhave, sammā, saṅkappo.
This / is called / O monks / right intention
—This, monks, is called right intention.

(iii) Katamā (Be 2.0250) ca, bhikkhave, sammā, vācā?
What / and / O monks / right speech
(iii) And what, monks, is right speech?

Musā, vādā veramanī,
From false speech / abstention
Refraining from lying;

Pisunāya vācaya veramanī
From-slanderous speech / abstention
Refraining from slander;

Pharusāya vācaya veramanī
From-harsh speech / abstention
Refraining from harsh speech;

Sampha-palāpā veramanī
From-foolish babble / abstention
Refraining from frivolous talk.

—Ayāru vuccati, bhikkhave, sammā, vācā.
This / is called / O monks / right speech
—This, monks, is called right speech.

(iv) Katamo ca, bhikkhave, sammā, kammanto?
What / and / O monks / right action
(iv) And what, monks, is right action?

Pātipātā veramanī,
breath cutting-off / abstention
Refraining from taking life;

Adinnādānā veramanī,
not-given taking / abstention
Refraining from taking what is not given;

Kāmesu, micchācārā veramanī,
In-sensual-pleasures misconduct / abstention
Refraining from sexual misconduct;

—Ayāru vuccati, bhikkhave, sammā, kammanto.
This / is called / O monks / right action
—This, monks, is called right action.

(v) Katamo ca, bhikkhave, sammā, ājīvo?
What / and / O monks / right livelihood
(v) And what, monks, is right livelihood?
Idha, bhikkhave, ariya, sāvako, micchā, ājīvaṁ pahāya Here, monks, the Noble Disciple, having given up wrong livelihood.

Here, bhikkhave, ariya, sāvako, micchā, ājīvaṁ pahāya

Through-right livelihood / living / brings about supports himself through right livelihood.

—Ayaṁ vucaṭi, bhikkhave, sammā, ājīvo.

This / is called / O monks / right livelihood
—This, monks, is called right livelihood.

(vi) Katamo ca, bhikkhave, sammā, vāyāmo?
(vi) And what, monks, is right effort?

Idha, bhikkhave, bhikkhu
Here / O monks / a monk

Here, monks, a monk

(1) anuppannānaṁ pāpakānaṁ akusalaṁ dhammānaṁ anuppādāya, chandaṁ janeti
of unarisen / of evil / of unwholesome / of states / for the unarising / will / he brings forth
(1) rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent

vāyamati, vīriyaṁ ārabhati, cittaṁ pagganhāti padahati;
he exerts / effort / puts forth / the mind / he holds out (supports) / he strives
the arising of unarisen evil unwholesome mental states.

(2) uppādāya, chandaṁ janeti vāyamati,
of arisen / of evil / of unwholesome / of states / for the abandoning / will / he brings forth / he exerts
(2) He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to abandon evil

vīriyaṁ ārabhati cittaṁ pagganhāti padahati;
he exerts / effort / puts forth / the mind / he holds out (supports) / he strives
unwholesome mental states that have arisen.

(3) Anuppannānaṁ kusalaṁ dhammānaṁ uppādāya, chandaṁ janeti vāyamati,
of unarisen / of wholesome / of states / for the arising / will / he brings forth / he exerts
(3) He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to cultivate unarisen

vīriyaṁ ārabhati cittaṁ pagganhāti padahati;
he exerts / effort / puts forth / the mind / he holds out (supports) / he strives
wholesome mental states.

(4) Uppādānaṁ kusalaṁ dhammānaṁ thātiyā asammosāya bhiyāya,[313] bhāvāya veppullāya,
of arisen / of wholesome / of states / for the establishment / for the non-confusion / for-more becoming / for abundance
(4) He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to maintain
bhāvanāya pāripūriyaṁ, chandaṁ janeti vāyamati, vīriyaṁ ārabhati cittaṁ pagganhāti
for the cultivation / for the fulfilling / the will / he brings forth / he exerts / effort / he puts forth / the mind / he holds out (supports)
wholesome mental states that have arisen, so that they are not lost, [313] to bring them to greater

117 A list of unwholesome trades is given in Vānijja S (A 2:208=5.177). For a detailed list of wrong livelihood, see the sīla section of the Dīgha, esp Sāmaññaphala S (D 2.45-63). See also the Mahā Cattārīsaka S (M 3:75 = 117.28-33). Commentary given at Vism 1.61-65.
padahati
he strives
growth, to develop them to full perfection.

—Ayāṁ vuccati, bhikkhave, sammā, vāyāmo.
this / is called / O monks / right effort
—This, monks, is called right effort.

(vii) Katamā ca, bhikkhave, sammā, sati?
What / and / O monks / right mindfulness
(vii) And what, monks, is right mindfulness?

Idha, bhikkhave, bhikkhu
Here / O monks / a monk
Here, monks, a monk

(1) kāye kāyānupassi viharati atāpi sampaṭāno satimā, vineyya loke abhijjhā, domanassarā
In the body / the-body contemplating / he stays / exertive / fully knowing / mindful / having put away / in the world / covetousness & displeasure
(1) having put away covetousness and displeasure for the world, a monk dwells exertive, fully aware, mindful, contemplating a body in the body.

(2) Vedanāsu vedanānupassi viharati atāpi sampaṭāno satimā, vineyya loke abhijjhā,-
In feelings / feelings contemplating / he stays / exertive / fully knowing / mindful / having put away / in the world / covetousness & displeasure
(2) Having put away covetousness and displeasure for the world, he dwells exertive, fully aware,

domanassarā,
displeasure
mindful, contemplating feeling in the feelings.

(3) Cittē cittānupassi viharati atāpi sampaṭāno satimā, vineyya loke abhijjhā, domanassarā,
In the mind / the-mind contemplating / he stays / exertive / fully knowing / mindful / having put away / in the world / covetousness & displeasure
(3) Having put away covetousness and displeasure for the world, he dwells exertive, fully aware, contemplating a mind in the mind.

(4) Dhammesu dhammānupassi viharati atāpi sampaṭāno satimā, vineyya loke abhijjhā,-
In mind-objects / mind-objects contemplating / he stays / exertive / fully knowing / mindful / having put away / in the world / covetousness & displeasure
(4) Having put away covetousness and displeasure for the world, he dwells exertive, fully aware,

domanassarā.
& displeasure
contemplating a dharma in the dharmas.

—Ayāṁ vuccati, bhikkhave, sammā, sati.
This / is called / O monks / right mindfulness
—This, monks, is called right mindfulness.

(viii) Katamā ca, bhikkhave, sammā, samādhi?
What / and / O monks / right concentration
(viii) And what, monks, is right concentration?
Idha, bhikkhave, bhikkhu
Here / O monks / a monk
Here, monks, a monk,
Dīgha Nikāya 2 D 22/2:290-315 The Great Discourse on the Focusses of Mindfulness

(1) vivicc’eva kāmehi vivicca akusalehi dhammehi
   detached / truly / from sensual pleasures / detached / from unwholesome / from states

(1) detached from sensual pleasures, detached from unwholesome mental states,

sa,vitakka sa,vicāra viveka,ja pīti,sukhaṁ pathamāṁ jhānaṁ upasampajja
with thought / with pondering / detachment born / zest joy / the first / absorption / having attained

enters and remains in the first absorption,\(^{18}\) accompanied by initial application and

viharati.
he stays
sustained application, accompanied by zest and happiness, born of detachment [i.e. samādhi].

(2) Vitakka,vicārāna vūpasamā ajjhatta sampasādana cetasokoli,bhāva
of thinking of pondering / with the stilling / internal / of tranquility / of mind / one-point becoming

(2) With the stilling of initial application and sustained application, by gaining inner tranquillity and

avitakka avicāra samādhi,ja pīti,sukhaṁ dutiyāṁ jhānaṁ upasampajja viharati.
no thinking / no pondering / concentration born / zest joy / second absorption having attained / he stays

oneness of mind, he enters and remains in the second absorption, free from initial application and sustained application, accompanied by zest and happiness born of concentration.\(^{19}\)

(3) Pītiyā ca viragā upekkhako ca viharati, sato ca sampajāno, sukhañ ca kāyena
of zest / and / fading away / who is equanimous / and / he stays / mindful / and / fully aware / joy / and / with the body

(3) With the fading away of zest, he remains equanimous, mindful and fully aware,

pāṭisāmvedeti,
he experiences
and experiences happiness with the body,

yāṁ taṁ ariyā ācikkhanti: ‘Upekkhako satimā sukha, vihāri’ ti tatiyāṁ jhānaṁ
which / that / the noble oness / they call / who is equanimous / who is mindful / living in joy (endquote) / the third / absorption

he enters and remains in the third absorption, of which the Noble Ones declare, ‘Happily he

upasampajja viharati.
having attained / he stays
dwells in equanimity and mindfulness.’

(4) Sukhassa ca pahānā dukkhassa ca pahānā pubb’eva somanassa,domanassānaṁ
Of joy / and / the abandoning / of unsatisfactoriness / and / the abandoning / before / just / of-pleasant of-unpleasant

(4) With the abandoning of pleasure and pain—and with the earlier disappearance of joy and

athhangamā adukkham-asukhāṁ upekkhāṁ sati,pārisuddhiṁ catutthāṁ jhānaṁ
west going (disappeared) / not-painful not-pleasant / by-equanimity mindfulness purified / the fourth / absorption

grief—he enters and abides in the fourth absorption, that is neither pleasant nor painful, with a

\(^{18}\) For a more detailed description of the jhāna with similes, see Sāmaññaphala S (D 1:73-76=2.75-82).

\(^{19}\) The 2\(^{nd}\) jhāna is known as “the noble silence” (ariya,tu bhava), explains Kolita Sutta (S 2:273), because
within it initial application and sustained application (thinking and pondering) (vitakka, vicāra) cease, and with their
cessation, speech cannot occur. In Kāmabhū S 2 (S 4:293) vitakka and vicāra are called verbal formation (vac,-
sankhāra), the mental factors responsible for speech. In Ariya,pāriyesanā S (M 1:161=26.4), the Buddha exhorts the
monks when assembled to “either speak on the Dharma or observe the noble silence.” Comy on the passage says that
those who cannot attain jhāna are advised to maintain “noble silence” by attending to their basic meditation subject.
upasampajja viharati
mindfulness fully purified by equanimity.  
—Ayaṁ vuccati, bhikkhave, sammā, saṁādhi.
This / is called / O monks / right concentration
—This, monks, is called right concentration.

Idaṁ vuccati, bhikkhave, dukkha, nirodha, gāminī paṭipadā ariya, saccaṁ.
This / is called / O monks / unsatisfactoriness ending leading-to / progressive steps / noble truth
And this, monks, is called the way leading to the cessation of suffering.

Vipassanā
insight

Insight

<403> Iti ajjhattaṁ vā dhammesu dhammānupassī viharati, [314]
Thus / internally / or / mind-objects / mind-objects contemplating / he stays

So he dwells contemplating a dharma in the dharmas internally,

bahiddhā vā dhammesu dhammānupassī viharati,
externally / or / in mind-objects / mind-objects contemplating / he stays

or, he dwells contemplating a dharma in the dharmas externally,

ajjhatta, bahiddhā vā dhammesu dhammānupassī viharati.
Internally externally / or / in mind-objects / mind-objects contemplating / he stays

or, he dwells contemplating a dharma in the dharmas both internally and externally.

Samudaya, dhammānupassī vā dhammesu viharati,
Arising mind-objects contemplating / or / in mind-objects / he stays

Or, he dwells contemplating states that arise in the mind-objects,

vaya, dhammānupassī vā dhammesu viharati,
falling-away mind-objects contemplating / or / in mind-objects / he stays

or, he dwells contemplating states that fall away in the mind-objects,

Samudaya, vaya, dhammānupassī vā dhammesu viharati.
Arising falling-away mind-objects contemplating / or / in mind-objects / he stays

or, he dwells contemplating states that arise and fall away in the mind-objects;

‘Atthi dhammā’ ti vā pan’assa sati paccupaṭṭhitaṁ hoti,
there is / mind-object (endquote) / or / indeed / of this / mindfulness / is established / is

Or else, he maintains this mindfulness: ‘There is a dharma’,  

yāva-d-eva ṃna, maṭṭhāya paṭissati, maṭṭhāya.
That much / just / knowledge for-that-much / awareness for-that-much
just sufficient for knowing and awareness.

Anissīto ca viharati, na ca kiṁ ci loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / he clings

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

---

120 Vbh 245, Vism 165=4.183.

121 ‘Atthi dhammā’ ti'. Usually tr “There are mind-objects” but this does not correctly reflect the original Pali. Moreover, in actual meditation, one would reflect on one object at a time.
Evam pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariya, sa cesu.

Thus, too, indeed, O monks, a monk in mind-objects contemplating, he stays in the four in the noble truths.

And this, monks, is how a monk dwells contemplating a dharma in the dharmas in respect of the Four Noble Truths.

[Sacca pabbān niṭṭhitam.]
truth / section / has ended

[The Chapter on the (Noble) Truths is concluded.]

[Dhammānupassanā niṭṭhitā.]
mind-objects contemplation / has ended

[The Contemplation of Dharmas is concluded.]

[Pariyosananā kathā] 122

Ending words

Conclusion

<404> 22 Yo hi koci, bhikkhave, ime cattāro sati'paṭṭhāne evam bhaveyya satta, vassāni,
who / indeed / whoever O monks in these / four / mindfulness establishment / thus / would cultivate / for-seven years

22 Whoever, monks, were to practise these four focusses of mindfulness in this way 123 for just seven years,

tassa dvinnāṃ phalaṃ aṇṇatarāṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aṇṇā:
of the / of two / fruits / or other / fruit / without doubt / seen even / in this world / knowledge
without doubt one of two fruits is to be expected: either arhathood in this very life

sati vā upādisese aṇṇāmītā.
if there is / or / substrates / non-return

or, if there is any residue [substrate] of clinging left, 124 non-return.

Tāṭhantu, bhikkhave, satta, vassāni, yo hi koci, bhikkhave, ime cattāro sati'paṭṭhāne
Let them stand / O monks / for-seven years / who / indeed / whoever / O monks / in these / four / mindfulness establishment /

Let alone seven years—whoever were to practise these four focusses of mindfulness

in this way for just six years,

tassa dvinnāṃ phalaṃ aṇṇatarāṃ phalaṃ pāṭikaṅkhaṃ:
of the / of two / of fruits / or other / fruit / without doubt
he will without doubt win one of two results:

diṭṭheva dhamme aṇṇā:
seen even / in this world / knowledge
either direct knowledge [Arhathood] in this very life or,

122 Parentheses added by translator.
123 Evam bhaveyya. The guarantee of spiritual liberation here should be understand in connection with this crucial phrase, “were to cultivate in this way” (evam bhaveyya). See Introd (7) above.
124 Upādi, “trace (of clinging),” according to Comys “material support (the result of past karma)” (MA 4:55, UA 151), i.e. 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.
sati vā upādisese anāgāmitā.

there is / or / substrates / non-return

if there is any trace of clinging (left), the state of a Non-returner.

Tīṭhantu, bhikkhave, cha vassāni...pe...pañca vassāni...pe...
Let them stand / O monks / for-six years...etc... for-five years...etc...
Let alone six years, O monks...five years...,.

Tīṭhantu, bhikkhave, pañca vassāni...pe...cattāri vassāni...pe...
Let them stand / O monks / for-five years...etc... for-four years...etc...
Let alone five years, O monks...four years...,.

Tīṭhantu, bhikkhave, cattāri vassāni...pe...tiṇī vassāni...pe...
Let them stand / O monks / for-four years...etc... for-three years...etc...
Let alone four years, O monks...three years...,.

Tīṭhantu, bhikkhave, tiṇī vassāni...pe...dve vassāni...pe...
Let them stand / O monks / for-three years...etc... for-two years...etc...
Let alone three years, O monks...two years...,.

Tīṭhantu, bhikkhave, dve vassāni...pe...ekāṃ vassān...pe...
Let them stand / O monks / for-two years...etc... for-one year...etc...
Let alone two years, O monks...one year...,.

Tīṭhantu, bhikkhave, ekam vassam...pe...satta māsāni...pe...
Let it stand / O monks / for-one year...etc... for-seven months...etc...
Let alone one year, O monks...seven months...,

Tīṭhantu, (Be 2.0252) bhikkhave, satta māsāni, yo hi koci, bhikkhave, ime cattāro sati’pāṭṭhāne
Let them stand / O monks / for-seven months / who / indeed/ whoever / O monks / in these / four / mindfulness
establishment

Let alone seven months, O monks s—whoever were to practise these four focusses of mindfulness

evaṁ bhāveyya cha māsāni,
thus / would cultivate / for-six months
in this way for just six months.

tassa dvinnāṁ phalaṁ anāñatarāṁ phalaṁ pāṭikāṅkhāṁ diṭṭheva dhamme aṇṇā;
for the / for two / of fruits / or other / fruit / without doubt / seen even / in this world / knowledge
he will without doubt win one of two results: either direct knowledge [Arhathood] in this very life

sati vā upādisese anāgāmitā.

there is / or / substrates / non-return

or, if there is any trace of clinging left, the state of a Non-returner.

Tīṭhantu, bhikkhave, cha māsāni...pe...pañca māsāni...pe...
Let them stand / O monks / for-six months ... etc... for-five months...etc...
Let alone six months, O monks...five months...

Tīṭhantu, bhikkhave, pañca māsāni...pe...cattāri māsāni...pe...
Let them stand / O monks / for-five months...etc... for-four months...etc...
Let alone five months, O monks...four months...

Tīṭhantu, bhikkhave, cattāri māsāni...tiṇī māsāni ...pe...
Let them stand / O monks / for-four months...etc... for-three months...etc...
Let alone four months, O monks...three months...
Tīthantu, bhikkhave, tīni māsāni...pe...dve māsāni...pe... [315]
Let them stand / O monks / for-three months...etc... / for two months...etc...
Let alone three months, O monks,...two months...

Tīthantu, bhikkhave, dve māsāni...eka māsa...pe...
Let it stand / O monks / two months / one month / etc
Let alone two months, O monks,...one month...

Tīthantu, bhikkhave, eka māsa...pe...addha, māsa...pe...
Let it stand / O monks / for-one month... etc... / for-half a-month... etc...
Let alone half a month, O monks —whoever were to practise these four focusses of mindfulness
evarin bhāveyya sattāham,
thus would cultivate / for-seven days
in this way125 for just seven days126

tassa dvinnām phalānāṁ aññataram phalaṁ pāṭikanthānā diṭṭheva dhamme aññā;
of this / of two / fruits / other / fruit / without doubt / seen even / in this world / knowledge
will without doubt win one of two results: either direct knowledge [Arhathood] in this very life
sati vā upādisese anāgāmitā ti.
There is / or / substrates / non-return (endquote)
or, if there is any trace of clinging left, the state of a Non-returner. <405>

Ekāyano ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā soka, paridevānaṁ samatikkamāya,
The one path / this / path / of beings / for purifying / grief lamentation / for overcoming
It was said: “Monks, this is the one-way direct path for the purification of beings, for the overcoming
of sorrow and lamentation,
dukkha, domanassānāṁ athhaṅgamāya,
pain / displeasure / for west going (disappearance)
for the disappearance of physical and mental pain,
nāyassa adhimāgāya nibbānassa sacchikiriyāya, yad idam cattāro sati'paṭṭhānā ‘ti.
of the path / for gaining / of Nirvana / for realization / which / this / the four / mindfulness establishment (endquote)
for gaining the right path, for the realization of Nirvana, that is to say, the four focusses of mindfulness.’

Iti yaṁ taṁ vuttaṁ, idam etaṁ paṭicca vuttaṁ” ‘ti.
That / which / that / said / this / that / conditioned by / said (endquote)
It is for this reason that this was said.

Idam avoca bhagavā. Attamanā te bhikkhū bhagavato bhāsiṁtaṁ abhinandun ti.
This / said / the Blessed One / being full minded / the / monks / in the Blessed One's / word / they rejoiced (approved of).
This is what the Blessed One said. The monks joyfully approved of128 the Blessed One’s word.

125 Evam bhāveyya. The guarantee of spiritual liberation within “seven days” should be understand in connection
with this crucial phrase, “were to cultivate in this way” (evam bhāveyya). See Introd (7) above.
126 On the reason why some do not see results within a week as stated, see Introd (7)
127 nāyā, “method, truth, system; later = logic” (PED). Here refers to the spiritual path.
128 “Joyfully approved,” attamanā...abhinandum, i.e the monks mentally rejoiced.

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the ninth (discourse of the chapter)
is concluded

— evaṃ —

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Piya Tan, who works on these Suttas and notes, and teaches them, was a former Theravada monk for 20 years. Today he is a full time lay Dharma teacher specializing in early Buddhism. He was consultant and regular lecturer to the Buddhist Studies Team (BUDS) that successfully introduced Buddhist Studies in Singapore Secondary Schools in the 1980s. After that, he was invited as a visiting scholar to the University of California at Berkeley, USA. He has written many ground-breaking and educational books on Buddhism (such as Total Buddhist Work) and social surveys (such as Buddhist Currents and Charisma in Buddhism). As a full-time Dharma teacher, he runs Buddhist, Sutta and Pali classes like the basic Pali course series, the Sutta Study Group (NUSBS), Dharma courses (the Singapore Buddhist Federation), Sutta Discovery classes (Buddhist Fellowship and elsewhere), and Sutta-based (including meditation) courses (Brahm Education Centre), besides his own full-time Pali translation and research project, the Pali House, and doing a comparative study of the Pali Nikāyas and the Chinese Āgamas. As a Theravāda monk, he learned insight meditation from Mahasi Sayadaw himself in the 1980s. As a lay teacher, he learned forest meditation from the Ajahn Brahmavamso. He has run numerous meditation courses and retreats for students and adults (including non-Buddhists) since 1980s. In 1992, he taught meditation at the University of California at Berkeley, USA, and also to BP, JPMorgan, the Defence Science Organization, GMO, HP and SIA. He is doing all this for the love of Dharma and of Ratna and their two children.
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