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# Mahāsatipaţţhāna Sutta

The Greater Discourse on the Foundations of Mindfulness

Dīgha Nikāya 22

## Introduction

Thus have I heard.

On one occasion the Blessed One was in the Kuru country where there was a town of the Kurus named Kammāsadhamma. There the Blessed One addressed the bhikkhus thus: "Bhikkhus." "Bhante," the bhikkhus replied to the Blessed One. The Blessed One said this:

"Bhikkhus, this is the one-way path for the purification of beings, for the surmounting of sorrow and lamentation, for the passing away of pain and dejection, for the attainment of the true way, for the realisation of Nibbāna, namely, the four foundations of mindfulness. What are the four?

Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, and mindful, having subdued longing and dejection in regard to the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, and mindful, having subdued longing and dejection in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, and mindful, having subdued longing and dejection in regard to the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, and mindful, having subdued longing and dejection in regard to the world.

[THE INTRODUCTION IS FINISHED.]

#### Uddesavārakathā

#### [Evam me sutam]

Ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi, "bhikkhavo"ti. "Bhadante"ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca:

"Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā. Katame cattāro?

Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

[UDDESAVĀRAKATHĀ NIṬṬHITĀ.]

# Contemplation of the Body

#### Mindfulness of Breathing

And how, bhikkhus, does a bhikkhu dwell contemplating the body in the body?

Here, bhikkhus, a bhikkhu, gone to the forest, to the foot of a tree, or to an empty hut, sits down; having folded his legs crosswise, straightened his body, and established mindfulness in front of him.

Just mindful he breathes in, mindful he breathes out.

Breathing in long, he understands: 'I breathe in long';
or breathing out long, he understands: 'I breathe out long.'

Breathing in short, he understands: 'I breathe in short';
or breathing out short, he understands: 'I breathe out short.'

He trains thus: 'I will breathe in experiencing the whole body';
he trains thus: 'I will breathe out experiencing the whole body.'

He trains thus: 'I will breathe in tranquilising the bodily formation';
he trains thus: 'I will breathe out tranquilising the bodily formation.'

Just as, bhikkhus, a skilled lathe-worker or his apprentice, when making a long turn, understands: 'I make a long turn'; or, when making a short turn, understands: 'I make a short turn'; so too, bhikkhus, a bhikkhu breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long.' Breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.' He trains thus: 'I will breathe in experiencing the whole body'; he trains thus: 'I will breathe out experiencing the bodily formation'; he trains thus: 'I will breathe out tranquilising the bodily formation.'

# Kāyānupassanā

#### Ānāpānapabbam

Kathañca bhikkhave bhikkhu kāye kāyānupassī viharati? Idha bhikkhave bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

so sato va assasati sato passasati,
dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti,
dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti,
rassaṃ vā assasanto rassaṃ assasāmīti pajānāti,
rassaṃ vā passasanto rassaṃ passasāmīti pajānāti,
sabbakāyapaṭisaṃvedī assasissāmīti sikkhati,
sabbakāyapaṭisaṃvedī passasissāmīti sikkhati,
passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati,
passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

Seyyathāpi bhikkhave dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto dīghaṃ añchāmīti pajānāti, rassaṃ vā añchanto rassaṃ añchāmīti pajānāti. evameva kho bhikkhave bhikkhu dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti, dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti, rassaṃ vā assasanto rassaṃ assasāmīti pajānāti, rassaṃ vā passasanto rassaṃ passasāmīti pajānāti, sabbakāyapaṭisaṃvedī assasissāmīti sikkhati, sabbakāyapaṭisaṃvedī passasissāmīti sikkhati, passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.

In this way he dwells contemplating the body in the body internally, or he dwells contemplating the body in the body externally, or he dwells contemplating the body in the body both internally and externally. Or else he dwells contemplating in the body its nature of arising, or he dwells contemplating in the body its nature of vanishing, or he dwells contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating the body in the body.

[THE SECTION ON MINDFULNESS OF BREATHING IS FINISHED.]

#### The Four Postures

Again, bhikkhus, a bhikkhu when walking, understands: 'I am walking'; when standing, he understands: 'I am standing'; when sitting, he understands: 'I am sitting'; when lying down, he understands: 'I am lying down'; or however his body is disposed, he understands it accordingly.

In this way he dwells contemplating the body in the body internally, or he dwells contemplating the body in the body externally, or he dwells contemplating the body in the body both internally and externally. Or else he dwells contemplating in the body its nature of arising, or he dwells contemplating in the body its nature of vanishing, or he dwells contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating the body in the body.

THE SECTION ON THE FOUR POSTURES IS FINISHED. ]

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudaya-vayadhammānupassī vā kāyasmim viharati. 'atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñānamattāya patissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

[ĀNĀPĀNAPABBAM NIŢŢHITAM.]

#### Iriyāpathapabbam

Puna caparaṃ bhikkhave bhikkhu gacchanto vā gacchāmīti pajānāti, thito vā thitomhīti pajānāti, nisinno vā nisinnomhīti pajānāti, sayāno vā sayānomhīti pajānāti, Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā nampajānāti.

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudaya-vayadhammānupassī vā kāyasmim viharati. 'atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

[IRIYĀPATHAPABBAM NIṬṬHITAM.]

#### **Clear Comprehension**

Again, bhikkhus, a bhikkhu is one who acts with clear comprehension when going forward and returning, who acts with clear comprehension when looking ahead and looking away; who acts with clear comprehension when bending and stretching his limbs; who acts with clear comprehension when wearing his robes and carrying his outer robe and bowl; who acts with clear comprehension when eating, drinking, chewing, and tasting; who acts with clear comprehension when defecating and urinating; who acts with clear comprehension when walking, standing, sitting, falling asleep, waking up, talking and keeping silent.

In this way he dwells contemplating the body in the body internally, or he dwells contemplating the body in the body externally, or he dwells contemplating the body in the body both internally and externally. Or else he dwells contemplating in the body its nature of arising, or he dwells contemplating in the body its nature of vanishing, or he dwells contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating the body in the body.

THE SECTION ON CLEAR COMPREHENSION IS FINISHED. 1

#### Unattractiveness of the Body

Again, bhikkhus, a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus:

'In this body there are head-hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.'

## Sampajaññapabbam

Puna caparaṃ bhikkhave bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, sammiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudaya-vayadhammānupassī vā kāyasmim viharati. 'atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

[SAMPAJAÑÑAPABBAM NITTHITAM.]

## Paţikūlamanasikārapabbam

Puna caparaṃ bhikkhave bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūrannānappakārassa asucino paccavekkhati

atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nahārū aṭṭhī aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheļo siṅghāṇikā lasikā muttanti.

Just as though, bhikkhus, there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus:

'This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice'; so too, bhikkhus, a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus:

'In this body there are head-hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.'

In this way he dwells contemplating the body in the body internally, or he dwells contemplating the body in the body externally, or he dwells contemplating the body in the body both internally and externally. Or else he dwells contemplating in the body its nature of arising, or he dwells contemplating in the body its nature of vanishing, or he dwells contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating the body.

[THE SECTION ON UNATTRACTIVENESS OF THE BODY IS FINISHED.]

Seyyathāpi bhikkhave ubhatomukhā mūtoļī pūrā nānāvihitassa dhaññassa seyyathīdaṃ sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ tamenaṃ cakkhumā puriso muñcitvā paccavekkheyya

ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulāti evameva kho bhikkhave bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūrannānappakārassa asucino paccavekkhati

atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nahārū aṭṭhī aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheļo siṅghāṇikā lasikā muttanti.

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudaya-vayadhammānupassī vā kāyasmim viharati. 'atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

[PAŢIKŪLAMANASIKĀRAPABBAM NIŢŢHITAM.]

#### **Elements**

Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus: 'In this body there are the earth element, the water element, the fire element, and the air element.'

Just as though, bhikkhus, a skilled butcher or his apprentice had killed a cow and were seated at the crossroads with it cut up into pieces; so too, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus: 'In this body there are the earth element, the water element, the fire element, and the air element.'

In this way he dwells contemplating the body in the body internally, or he dwells contemplating the body in the body externally, or he dwells contemplating the body in the body both internally and externally. Or else he dwells contemplating in the body its nature of arising, or he dwells contemplating in the body its nature of vanishing, or he dwells contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating the body in the body.

[THE SECTION ON ELEMENTS IS FINISHED.]

## **Nine Charnel Ground Contemplations**

[1] Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter, a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'

#### Dhātumanasikārapabbam

Puna caparam bhikkhave bhikkhu imameva kāyam yathāṭhitam yathāpaṇihitam dhātuso paccavekkhati atthi imasmim kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātūti.

Seyyathāpi bhikkhave dakkho goghātako vā goghātakantevāsī vā gāvim vadhitvā cātummahāpathe vilaso paṭivibhajitvā nisinno assa evameva kho bhikkhave bhikkhu imameva kāyam yathāṭhitam yathāpaṇihitam dhātuso paccavekkhati atthi imasmim kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātūti.

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudaya-vayadhammānupassī vā kāyasmim viharati. 'atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

[DHĀTUMANASIKĀRAPABBAM NITTHITAM.]

### Navasīvathikāpabbam

[1] Puna caparam bhikkhave bhikkhu seyyathāpi passeyya sarīram sīvathikāya chaḍḍitam ekāhamatam vā dvīhamatam vā tīhamatam vā uddhumātakam vinīlakam vipubbakajātam. So imameva kāyam upasamharati ayampi kho kāyo evamdhammo evambhāvī evamanatītoti.

In this way he dwells contemplating the body in the body internally, or he dwells contemplating the body in the body externally, or he dwells contemplating the body in the body both internally and externally. Or else he dwells contemplating in the body its nature of arising, or he dwells contemplating in the body its nature of vanishing, or he dwells contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating the body in the body.

[2] Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, being devoured by crows, being devoured by vultures, being devoured by hawks, being devoured by dogs, being devoured by jackals, or being devoured by various kinds of worms, a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'

In this way he dwells contemplating the body in the body internally, or he dwells contemplating the body in the body externally, or he dwells contemplating the body in the body both internally and externally. Or else he dwells contemplating in the body its nature of arising, or he dwells contemplating in the body its nature of vanishing, or he dwells contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating the body in the body.

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudaya-vayadhammānupassī vā kāyasmim viharati. 'atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñānamattāya patissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

[2] Puna caparam bhikkhave bhikkhu seyyathāpi passeyya sarīram sīvathikāya chaḍḍitam kākehi vā khajjamānam gijjhehi vā khajjamānam kulalehi vā khajjamānam suvānehi vā khajjamānam singālehi vā khajjamānam vividhehi vā pāṇakajātehi khajjamānam. So imameva kāyam upasamharati ayampi kho kāyo evamdhammo evambhāvī evamanatītoti.

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudaya-vayadhammānupassī vā kāyasmim viharati. 'atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

- [3] Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, a skeleton with flesh and blood, held together with sinews ...
- [4] a fleshless skeleton smeared with blood, held together with sinews ...
- [5] a skeleton without flesh and blood, held together with sinews ...
- [6] disconnected bones not held together with sinews scattered in all directions here a hand-bone, there a foot bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a chest-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth-bone, there the skull a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'

In this way he dwells contemplating the body in the body internally, or he dwells contemplating the body in the body externally, or he dwells contemplating the body in the body both internally and externally. Or else he dwells contemplating in the body its nature of arising, or he dwells contemplating in the body its nature of vanishing, or he dwells contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating the body in the body.

- [7] Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the colour of shells ...
- [8] bones heaped up, more than a year old ...

- [3] Puna caparam bhikkhave bhikkhu seyyathāpi passeyya sarīram sīvathikāya chaḍḍitam aṭṭhisankhalikam samamsalohitam nahārusambandham ...
- [4] aṭṭhisaṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nahārusambandhaṃ ...
- [5] aṭṭhisaṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ ...
- [6] aṭṭhikāni apagatanahārusambandhāni disāvidisāvikkhittāni aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ aññena piṭṭhikaṇṭakaṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena uraṭṭhikaṃ aññena bāhuṭṭhikaṃ aññena aṃsaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanuṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭāhaṃ. So imameva kāyaṃ upasaṃharati ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatītoti.

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudaya-vayadhammānupassī vā kāyasmim viharati. 'atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

- [7] Puna caparam bhikkhave bhikkhu seyyathāpi passeyya sarīram sīvathikāya chaḍḍitam aṭṭhikāni setāni saṅkhavaṇṇūpanibhāni ...
- [8] atthikāni puñjakitāni terovassikāni ...

[9] bones rotted and crumbled to dust, a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'

In this way he dwells contemplating the body in the body internally, or he dwells contemplating the body in the body externally, or he dwells contemplating the body in the body both internally and externally. Or else he dwells contemplating in the body its nature of arising, or he dwells contemplating in the body its nature of vanishing, or he dwells contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating the body in the body.

[THE SECTION ON THE NINE CHARNEL GROUND CONTEMPLATIONS IS FINISHED.]

[CONTEMPLATION OF THE BODY IS FINISHED.]

[9] aṭṭhikāni pūtīni cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatītoti.

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudaya-vayadhammānupassī vā kāyasmim viharati. 'atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu kāye kāyānupassī viharati.

[NAVASĪVATHIKĀPABBAM NITTHITAM.]

[KĀYĀNUPASSANĀ NIṬṬHITĀ.]

# Contemplation of Feeling

And how, bhikkhus, does a bhikkhu dwell contemplating feelings in feelings?

Here, bhikkhus, when feeling a pleasant feeling, a bhikkhu understands: 'I feel a pleasant feeling'; when feeling a painful feeling, he understands: 'I feel a painful feeling'; when feeling a neither-painful-nor-pleasant feeling, he understands: 'I feel a neither-painful-nor-pleasant feeling.'

When feeling a carnal pleasant feeling, he understands: 'I feel a carnal pleasant feeling'; when feeling a spiritual pleasant feeling, he understands: 'I feel a spiritual pleasant feeling'; when feeling a carnal painful feeling, he understands: 'I feel a carnal painful feeling'; when feeling a spiritual painful feeling, he understands: 'I feel a spiritual painful feeling'; when feeling a carnal neither-painful-nor-pleasant feeling, he understands: 'I feel a carnal neither-painful-nor-pleasant feeling'; when feeling a spiritual neither-painful-nor-pleasant feeling, he understands: 'I feel a spiritual neither-painful-nor-pleasant feeling.'

# Vedanānupassanā

Kathañca bhikkhave bhikkhu vedanāsu vedanānupassī viharati.

Idha bhikkhave bhikkhu sukham vedanam vediyamāno sukham vedanam vediyāmīti pajānāti dukkham vedanam vediyamāno dukkham vedanam vediyāmīti pajānāti adukkhamasukham vedanam vediyamāno adukkhamasukham vedanam vediyāmīti pajānāti sāmisam vā sukham vedanam vediyamāno sāmisam sukham vedanam vediyāmīti pajānāti nirāmisam vā sukham vedanam vediyamāno nirāmisam sukham vedanam vediyāmīti pajānāti sāmisam vā dukkham vedanam vediyamāno sāmisam dukkham vedanam vediyāmīti pajānāti nirāmisam vā dukkham vedanam vediyamāno nirāmisam dukkham vedanam vediyāmīti pajānāti sāmisam vā adukkhamasukham vedanam vediyamāno sāmisam adukkhamasukham vedanam vediyāmīti pajānāti nirāmisam vā adukkhamasukham vedanam vediyamāno nirāmisam adukkhamasukham vedanam vediyāmīti pajānāti. In this way he dwells contemplating feelings in feelings internally, or he dwells contemplating feelings in feelings externally, or he dwells contemplating feelings both internally and externally. Or else he dwells contemplating in feelings their nature of arising, or he dwells contemplating in feelings their nature of vanishing, or he dwells contemplating in feelings their nature of both arising and vanishing. Or else mindfulness that 'there is feeling' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating feelings in feelings.

[THE CONTEMPLATION OF FEELINGS IS FINISHED.]

# Contemplation of Mind

And how, bhikkhus, does a bhikkhu dwell contemplating mind in mind?

Here, bhikkhus, a bhikkhu understands a mind with lust as a mind with lust, and a mind without lust as a mind without lust. He understands a mind with hatred as a mind with hatred, and a mind without hatred as a mind without hatred. He understands a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He understands a contracted mind as contracted, and a distracted mind as distracted. He understands an exalted mind as exalted, and an unexalted mind as unexalted.

Iti ajjhattam vā vedanāsu vedanānupassī viharati bahiddhā vā vedanāsu vedanānupassī viharati ajjhattabahiddhā vā vedanāsu vedanānupassī viharati samudayadhammānupassī vā vedanāsu viharati vayadhammānupassī vā vedanāsu viharati samudaya-vayadhammānupassī vā vedanāsu viharati. 'atthi vedanā'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evam kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.

[VEDANĀNUPASSANĀ NITTHITĀ.]

# Cittānupassanā

Kathañca bhikkhave bhikkhu citte cittānupassī viharati.

Idha bhikkhave bhikkhu
sarāgam vā cittam sarāgam cittanti pajānāti
vītarāgam vā cittam vītarāgam cittanti pajānāti
sadosam vā cittam sadosam cittanti pajānāti
vītadosam vā cittam vītadosam cittanti pajānāti
samoham vā cittam samoham cittanti pajānāti
vītamoham vā cittam vītamoham cittanti pajānāti
vītamoham vā cittam sankhittam cittanti pajānāti
sankhittam vā cittam sankhittam cittanti pajānāti
vikkhittam vā cittam vikkhittam cittanti pajānāti
mahaggatam vā cittam mahaggatam cittanti pajānāti
amahaggatam vā cittam amahaggatam cittanti pajānāti

He understands a surpassable mind as surpassable, and an unsurpassable mind as unsurpassable. He understands a concentrated mind as concentrated, and an unconcentrated mind as unconcentrated. He understands a liberated mind as liberated, and an unliberated mind as unliberated.

In this way he dwells contemplating mind in mind internally, or he dwells contemplating mind in mind externally, or he dwells contemplating mind in mind both internally and externally. Or else he dwells contemplating in mind its nature of arising, or he dwells contemplating in mind its nature of vanishing, or he dwells contemplating in mind its nature of both arising and vanishing. Or else mindfulness that 'there is mind' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating mind in mind.

[THE CONTEMPLATION OF MIND IS FINISHED.]

sauttaram vā cittam sauttaram cittanti pajānāti anuttaram vā cittam anuttaram cittanti pajānāti samāhitam vā cittam samāhitam cittanti pajānāti asamāhitam vā cittam asamāhitam cittanti pajānāti vimuttam vā cittam vimuttam cittanti pajānāti avimuttam vā cittam avimuttam cittanti pajānāti.

Iti ajjhattam vā citte cittānupassī viharati bahiddhā vā citte cittānupassī viharati ajjhattabahiddhā vā citte cittānupassī viharati samudayadhammānupassī vā cittasmim viharati vayadhammānupassī vā cittasmim viharati samudaya-vayadhammānupassī vā cittasmim viharati. 'atthi cittan'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evam kho bhikkhave bhikkhu citte cittānupassī viharati.

[CITTĀNUPASSANĀ NIṬṬHITĀ.]

# Contemplation of Phenomena

#### The Five Hindrances

And how, bhikkhus, does a bhikkhu dwell contemplating phenomena in phenomena?

Here, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the five hindrances.

And how, bhikkhus, does a bhikkhu dwell contemplating phenomena in phenomena in terms of the five hindrances?

Here, bhikkhus, a bhikkhu, when there is sensual desire in him, understands: 'There is sensual desire in me'; or when there is no sensual desire in him, he understands: 'There is no sensual desire in me'; and he also understands how unarisen sensual desire arises, and how arisen sensual desire is abandoned, and how abandoned sensual desire does not arise again in the future.

When there is ill will in him, a bhikkhu understands: 'There is ill will in me'; or when there is no ill will in him, he understands: 'There is no ill will in me'; and he also understands how unarisen ill will arises, and how arisen ill will is abandoned, and how abandoned ill will does not arise again in the future.

When there is dullness and drowsiness in him, a bhikkhu understands: 'There is dullness and drowsiness in me'; or when there is no dullness and drowsiness in him, he understands: 'There is no dullness and drowsiness in me'; and he also understands how unarisen dullness and drowsiness arises, and how arisen dullness and drowsiness is abandoned, and how abandoned dullness and drowsiness does not arise again in the future.'

# Dhammānupassanā

#### Nīvaraņapabbam

Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati. Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaranesu.

Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraņesu.

Idha bhikkhave bhikkhu santaṃ vā ajjhattaṃ kāmacchandaṃ atthi me ajjhattaṃ kāmacchandoti pajānāti asantaṃ vā ajjhattaṃ kāmacchandaṃ natthi me ajjhattaṃ kāmacchandoti pajānāti yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti yathā ca pahīnassa kāmacchandassa āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ byāpādaṃ atthi me ajjhattaṃ byāpādoti pajānāti asantaṃ vā ajjhattaṃ byāpādaṃ natthi me ajjhattaṃ byāpādoti pajānāti yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti yathā ca uppannassa byāpādassa pahānaṃ hoti tañca pajānāti yathā ca pahīnassa byāpādassa āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ thīnamiddhaṃ atthi me ajjhattaṃ thīnamiddhanti pajānāti asantaṃ vā ajjhattaṃ thīnamiddhaṃ natthi me ajjhattaṃ thīnamiddhanti pajānāti yathā ca anuppannassa thīnamiddhassa uppādo hoti tañca pajānāti yathā ca uppannassa thīnamiddhassa pahānaṃ hoti tañca pajānāti yathā ca pahīnassa thīnamiddhassa āyatiṃ anuppādo hoti tañca pajānāti.

When there is restlessness and remorse in him, a bhikkhu understands: 'There is restlessness and remorse in me'; or when there is no restlessness and remorse in him, he understands: 'There is no restlessness and remorse in me'; and he also understands how unarisen restlessness and remorse arises, and how arisen restlessness and remorse is abandoned, and how abandoned restlessness and remorse does not arise again in the future.

When there is doubt in him, a bhikkhu understands: 'There is doubt in me'; or when there is no doubt in him, he understands: 'There is no doubt in me'; and he also understands how unarisen doubt arises, and how arisen doubt is abandoned, and how abandoned doubt does not arise again in the future.

In this way he dwells contemplating phenomena in phenomena internally, or he dwells contemplating phenomena in phenomena externally, or he dwells contemplating phenomena in phenomena both internally and externally. Or else he dwells contemplating in phenomena its nature of arising, or he dwells contemplating in phenomena its nature of vanishing, or he dwells contemplating in phenomena its nature of both arising and vanishing. Or else mindfulness that 'there are phenomena' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of five hindrances.

[THE SECTION ON THE FIVE HINDRANCES IS FINISHED.]

Santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ atthi me ajjhattaṃ uddhaccakukkuccanti pajānāti asantaṃ vā ajjhattaṃ uddhaccakukkuccaṃ natthi me ajjhattaṃ uddhaccakukkuccanti pajānāti yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti tañca pajānāti yathā ca pahīnassa uddhaccakukkuccassa āyatiṃ anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ vicikicchaṃ atthi me ajjhattaṃ vicikicchāti pajānāti asantaṃ vā ajjhattaṃ vicikicchaṃ natthi me ajjhattaṃ vicikicchāti pajānāti yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti yathā ca pahīnāya vicikicchāya āyatiṃ anuppādo hoti tañca pajānāti.

Iti ajjhattam vā dhammesu dhammānupassī viharati bahiddhā vā dhammesu dhammānupassī viharati ajjhattabahiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu viharati vayadhammānupassī vā dhammesu viharati samudaya-vayadhammānupassī vā dhammesu viharati. 'atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraņesu.

[NĪVARAŅAPABBAM NIŢŢHITAM.]

#### The Five Aggregates

Again, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the five aggregates subject to clinging.

And how, bhikkhus, does a bhikkhu dwell contemplating phenomena in phenomena in terms of the five aggregates affected by clinging?

Here, bhikkhus, a bhikkhu understands: 'Such is form, such its origin, such its passing away; such is feeling, such its origin, such its passing away; such is perception, such its origin, such its passing away; such are the volitional formations, such their origin, such their passing away; such is consciousness, such its origin, such its passing away.'

In this way he dwells contemplating phenomena in phenomena internally, or he dwells contemplating phenomena in phenomena externally, or he dwells contemplating phenomena in phenomena both internally and externally. Or else he dwells contemplating in phenomena its nature of arising, or he dwells contemplating in phenomena its nature of vanishing, or he dwells contemplating in phenomena its nature of both arising and vanishing. Or else mindfulness that 'there are phenomena' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the five aggregates subject to clinging.

[THE SECTION ON THE FIVE AGGREGATES IS FINISHED.]

#### Khandhapabbam

Puna caparaṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Idha bhikkhave bhikkhu iti rūpam iti rūpassa samudayo iti rūpassa atthaṅgamo iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo iti saññā iti saññāya samudayo iti saññāya atthaṅgamo iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthaṅgamo iti viññānam iti viññānassa samudayo iti viññānassa atthaṅgamoti.

Iti ajjhattam vā dhammesu dhammānupassī viharati bahiddhā vā dhammesu dhammānupassī viharati ajjhattabahiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu viharati vayadhammānupassī vā dhammesu viharati samudaya-vayadhammānupassī vā dhammesu viharati. 'atthi dhammā'ti vā panassa sati paccupatthitā hoti yāvadeva ñānamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

[KHANDHAPABBAM NIŢŢHITAM.]

#### The Six Sense Bases

Again, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the six internal and external sense bases.

And how, bhikkhus, does a bhikkhu dwell contemplating phenomena in phenomena in terms of the six internal and external sense bases?

Here, bhikkhus, a bhikkhu understands the eye, he understands forms, and he understands the fetter that arises dependent on both; and he also understands how the unarisen fetter arises, and how the arisen fetter is abandoned, and how the abandoned fetter does not arise again in the future.

He understands the ear, he understands sounds, and he understands the fetter that arises dependent on both; and he also understands how the unarisen fetter arises, and how the arisen fetter is abandoned, and how the abandoned fetter does not arise again in the future.

He understands the nose, he understands odours, and he understands the fetter that arises dependent on both; and he also understands how the unarisen fetter arises, and how the arisen fetter is abandoned, and how the abandoned fetter does not arise again in the future.

He understands the tongue, he understands flavours, and he understands the fetter that arises dependent on both; and he also understands how the unarisen fetter arises, and how the arisen fetter is abandoned, and how the abandoned fetter does not arise again in the future.

## Āyatanapabbam

Puna caparaṃ bhikkhave bhikkhu dhammesu dhammāpassī viharati chasu ajjhattikabāhiresu āyatanesu.

Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Idha bhikkhave bhikkhu cakkhuñca pajānāti rūpe ca pajānāti yañca tadubhayam paṭicca uppajjati saññojanam tañca pajānāti yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti yathā ca uppannassa saññojanassa pahānam hoti tañca pajānāti yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañca pajānāti.

Sotañca pajānāti sadde ca pajānāti yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca pajānāti yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti yathā ca uppannassa saññojanassa pahānaṃ hoti tañca pajānāti yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Ghānañca pajānāti gandhe ca pajānāti yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca pajānāti yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti yathā ca uppannassa saññojanassa pahānaṃ hoti tañca pajānāti yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Jivhañca pajānāti rase ca pajānāti yañca tadubhayam paṭicca uppajjati saññojanam tañca pajānāti yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti yathā ca uppannassa saññojanassa pahānam hoti tañca pajānāti yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañca pajānāti.

He understands the body, he understands tactile objects, and he understands the fetter that arises dependent on both; and he also understands how the unarisen fetter arises, and how the arisen fetter is abandoned, and how the abandoned fetter does not arise again in the future.

He understands the mind, he understands phenomena, and he understands the fetter that arises dependent on both; and he also understands how the unarisen fetter arises, and how the arisen fetter is abandoned, and how the abandoned fetter does not arise again in the future.

In this way he dwells contemplating phenomena in phenomena internally, or he dwells contemplating phenomena in phenomena externally, or he dwells contemplating phenomena in phenomena both internally and externally. Or else he dwells contemplating in phenomena its nature of arising, or he dwells contemplating in phenomena its nature of vanishing, or he dwells contemplating in phenomena its nature of both arising and vanishing. Or else mindfulness that 'there are phenomena' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the six internal and external sense bases.

[THE SECTION ON THE SIX SENSE BASES IS FINISHED.]

# The Seven Enlightenment Factors

Again, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the seven enlightenment factors.

And how, bhikkhus, does a bhikkhu dwell contemplating phenomena in phenomena in terms of the seven enlightenment factors?

Kāyañca pajānāti phoṭṭhabbe ca pajānāti. yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca pajānāti yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti yathā ca uppannassa saññojanassa pahānaṃ hoti tañca pajānāti yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Manañca pajānāti dhamme ca pajānāti yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca pajānāti yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti yathā ca uppannassa saññojanassa pahānaṃ hoti tañca pajānāti yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti tañca pajānāti.

Iti ajjhattam vā dhammesu dhammānupassī viharati bahiddhā vā dhammesu dhammānupassī viharati ajjhattabahiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu viharati vayadhammānupassī vā dhammesu viharati samudaya-vayadhammānupassī vā dhammesu viharati. 'atthi dhammā'ti vā panassa sati paccupatthitā hoti yāvadeva ñānamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

[ ĀУАТА NA PABBA M NI ŢŢНІТА M. ]

## Bojjhangapabbam

Puna caparaṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Here, bhikkhus, when there is the mindfulness enlightenment factor in him, a bhikkhu understands: 'There is the mindfulness enlightenment factor in me'; or when there is no mindfulness enlightenment factor in him, he understands: 'There is no mindfulness enlightenment factor in me'; and he also understands how the unarisen mindfulness enlightenment factor arises, and how the arisen mindfulness enlightenment factor comes to fulfillment by development.

When there is the discrimination of phenomena enlightenment factor in him, a bhikkhu understands: 'There is the discrimination of phenomena enlightenment factor in me'; or when there is no discrimination of phenomena enlightenment factor in him, he understands: 'There is no discrimination of phenomena enlightenment factor in me'; and he also understands how the unarisen discrimination of phenomena enlightenment factor arises, and how the arisen discrimination of phenomena enlightenment factor comes to fulfillment by development.

When there is the energy enlightenment factor in him, a bhikkhu understands: 'There is the energy enlightenment factor in me'; or when there is no energy enlightenment factor in him, he understands: 'There is no energy enlightenment factor in me'; and he also understands how the unarisen energy enlightenment factor arises, and how the arisen energy enlightenment factor comes to fulfillment by development.

When there is the rapture enlightenment factor in him, a bhikkhu understands: 'There is the rapture enlightenment factor in me'; or when there is no rapture enlightenment factor in him, he understands: 'There is no rapture enlightenment factor in me'; and he also understands how the unarisen rapture enlightenment factor arises, and how the arisen rapture enlightenment factor comes to fulfillment by development.

Idha bhikkhave bhikkhu santam vā ajjhattam satisambojjhangam atthi me ajjhattam satisambojjhangoti pajānāti asantam vā ajjhattam satisambojjhangam natthi me ajjhattam satisambojjhangoti pajānāti yathā ca anuppannassa satisambojjhangassa uppādo hoti tanca pajānāti yathā ca uppannassa satisambojjhangassa bhāvanāpāripūri hoti tanca pajānāti.

Santaṃ vā ajjhattaṃ dhammavicayasambojjhaṅgaṃ atthi me ajjhattaṃ dhammavicayasambojjhaṅgoti pajānāti asantaṃ vā ajjhattaṃ dhammavicayasambojjhaṅgaṃ natthi me ajjhattaṃ dhammavicayasambojjhaṅgoti pajānāti yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti tañca pajānāti yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāpāripūri hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ viriyasambojjhaṅgaṃ atthi me ajjhattaṃ viriyasambojjhaṅgoti pajānāti asantaṃ vā ajjhattaṃ viriyasambojjhaṅgaṃ natthi me ajjhattaṃ viriyasambojjhaṅgoti pajānāti yathā ca anuppannassa viriyasambojjhaṅgassa uppādo hoti tañca pajānāti yathā ca uppannassa viriyasambojjhaṅgassa bhāvanāpāripūri hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ atthi me ajjhattaṃ pītisambojjhaṅgaṇ atthi me ajjhattaṃ pītisambojjhaṅgaṃ natthi me ajjhattaṃ pītisambojjhaṅgoti pajānāti yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti tañca pajānāti yathā ca uppannassa pītisambojjhaṅgassa bhāvanāpāripūri hoti tañca pajānāti.

When there is the tranquillity enlightenment factor in him, a bhikkhu understands: 'There is the tranquillity enlightenment factor in me'; or when there is no tranquillity enlightenment factor in him, he understands: 'There is no tranquillity enlightenment factor in me'; and he also understands how the unarisen tranquillity enlightenment factor arises, and how the arisen tranquillity enlightenment factor comes to fulfillment by deveopment.

When there is the concentration enlightenment factor in him, a bhikkhu understands: 'There is the concentration enlightenment factor in me'; or when there is no concentration enlightenment factor in him, he understands: 'There is no concentration enlightenment factor in me'; and he also understands how the unarisen concentration enlightenment factor arises, and how the arisen concentration enlightenment factor comes to fulfillment by development.

When there is the equanimity enlightenment factor in him, a bhikkhu understands: 'There is the equanimity enlightenment factor in me'; or when there is no equanimity enlightenment factor in him, he understands: 'There is no equanimity enlightenment factor in me'; and he also understands how the unarisen equanimity enlightenment factor arises, and how the arisen equanimity enlightenment factor comes to fulfillment by deveopment.

In this way he dwells contemplating phenomena in phenomena internally, or he dwells contemplating phenomena in phenomena externally, or he dwells contemplating phenomena in phenomena both internally and externally. Or else he dwells contemplating in phenomena its nature of arising, or he dwells contemplating in phenomena its nature of vanishing, or he dwells contemplating in phenomena its nature of both arising and vanishing. Or else mindfulness that 'there are phenomena' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ atthi me ajjhattaṃ passaddhisambojjhaṅgaṇ natthi me ajjhattaṃ passaddhisambojjhaṅgaṃ natthi me ajjhattaṃ passaddhisambojjhaṅgoti pajānāti yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāpāripūri hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ atthi me ajjhattaṃ samādhisambojjhaṅgoti pajānāti asantaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ natthi me ajjhattaṃ samādhisambojjhaṅgoti pajānāti yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāpāripūri hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ atthi me ajjhattaṃ upekkhāsambojjhaṅgoti pajānāti asantaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ natthi me ajjhattaṃ upekkhāsambojjhaṅgoti pajānāti yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāpāripūri hoti tañca pajānāti.

Iti ajjhattam vā dhammesu dhammānupassī viharati bahiddhā vā dhammesu dhammānupassī viharati ajjhattabahiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu viharati vayadhammānupassī vā dhammesu viharati samudaya-vayadhammānupassī vā dhammesu viharati. 'atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the seven enlightenment factors.

THE SECTION ON THE SEVEN ENLIGHTENMENT FACTORS IS FINISHED. 1

#### The Truths

Again, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the Four Noble Truths.

And how, bhikkhus, does a bhikkhu dwell contemplating phenomena in phenomena in terms of the Four Noble Truths?

Here, bhikkhus, a bhikkhu understands as it really is: 'This is suffering. The is the origin of suffering. This is the cessation of suffering. This is the way leading to the cessation of suffering.'

#### Suffering

And what, bhikkhus, is the noble truth of suffering? Birth is suffering; ageing is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

And what, bhikkhus, is birth? The birth of beings into the vaious orders of beings, their coming to birth, precipitation [in a womb], generation, the manifestation of the aggregates, obtaining the bases for contact – this is called birth.

And what, bhikkhus, is ageing? The ageing of beings in the various orders of beings, their old age, brokenness of teeth, greyness of hair, wrinkling of skin, deline of life, weakness of faculties – this is called ageing.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

[ВОЈЈНАЙ САРАВВАМ NIŢŢНІТАМ.]

#### Saccapabbam

Puna caparam bhikkhave bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Idha bhikkhave bhikkhu idam dukkhanti yathābhūtam pajānāti ayam dukkhasamudayoti yathābhūtam pajānāti ayam dukkhanirodhoti yathābhūtam pajānāti ayam dukkhanirodhagāminī paṭipadāti yathābhūtam pajānāti.

#### **Dukkham Ariyasaccam**

Katamañca bhikkhave dukkham ariyasaccam? Jātipi dukkhā jarāpi dukkhā maranampi dukkham soka-parideva-dukkhadomanass'upāyāsāpi dukkhā appiyehi sampayogo dukkho piyehi vippayogo dukkho yampiccham na labhati tampi dukkham sankhittena pañcupādānakkhandhā dukkhā.

Katamā ca bhikkhave jāti? Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti sañjāti okkanti nibbatti abhinibbatti khandhānam pātubhāvo āyatanānam paṭilābho ayam vuccati bhikkhave jāti.

Katamā ca bhikkhave jarā? Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā jīranatā khandiccam pāliccam valitacatā āyuno samhāni indriyānam paripāko ayam vuccati bhikkhave jarā.

And what, bhikkhus, is death? The passing of beings out of the various orders of beings, their passing away, dissolution, disappearance, dying, death, completion of time, dissolution of aggregates, laying down of the body, the cutting off of the life faculty – this is called death.

And what, bhikkhus, is sorrow? Bhikkhus, for one who has encountered some misfortune or is affected by some painful state, there is sorrow, sorrowing, sorrowfulness, inner sorrow, inner sorriness – this is called sorrow.

And what, bhikkhus, is lamentation? Bhikkhus, for one who has encountered some misfortune or is affected by some painful state, there is wail and lament, wailing and lamenting, bewailing and lamentation – this is called lamentation.

And what, bhikkhus, is pain? That, bhikkhus, which is bodily pain, bodily discomfort, painful, uncomfortable feeling born of bodily contact – this is called pain.

And what, bhikkhus, is grief? That, bhikkhus, which is mental pain, mental discomfort, painful, uncomfortable feeling born of mental contact – this is called grief.

And what, bhikkhus, is despair? Bhikkhus, for one who has encountered some misfortune or is affected by some painful state, there is the trouble and despair, the tribulation and desperation – this is called despair.

And what, bhikkhus, is 'union with what is displeasing is suffering'? Here, bhikkhus, for one who has undesireable, unlovely, disagreeable forms, sounds, ordours, tastes, and tactile objects;

Katamañca bhikkhave maraṇaṃ? Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kaļevarassa nikkhepo jīvitindriyassa upacchedo idaṃ vuccati bhikkhave maraṇaṃ.

Katamo ca bhikkhave soko? Yo kho bhikkhave aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko ayaṃ vuccati bhikkhave soko.

Katamo ca bhikkhave paridevo? Yo kho bhikkhave aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ ayaṃ vuccati bhikkhave paridevo.

Katamañca bhikkhave dukkham? Yam kho bhikkhave kāyikam dukkham kāyikam asātam kāyasamphassajam dukkham asātam vedayitam idam vuccati bhikkhave dukkham.

Katamañca bhikkhave domanassam? Yam kho bhikkhave cetasikam dukkham cetasikam asātam cetosamphassajam dukkham asātam vedayitam idam vuccati bhikkhave domanassam.

Katamo ca bhikkhave upāyāso? Yo kho bhikkhave aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṃ upāyāsitattaṃ ayaṃ vuccati bhikkhave upāyāso.

Katamo ca bhikkhave appiyehi sampayogo dukkho? Idha bhikkhave yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā ye vā panassa te honti

or for one who has those who do not desire his welfare, his benefit, his comfort, and his security – (and then) having meetings, assembly, connection, and mixing with them: this, bhikkhus, is called 'union with what is displeasing is suffering'.

And what, bhikkhus, is 'separation from what is pleasing is suffering'? Here, bhikkhus, for one who has desirable, lovely, agreeable forms, sounds, ordours, tastes, and tactile objects; or, for one who has those who do desire his welfare, his benefit, his comfort and his security – mothers, fathers, brothers, or sisters; friends, companions, or blood relatives – (and then) not having meetings, assembly, connection, and mixing with them: this, bhikkhus, is called 'separation from what is pleasing is suffering'?

And what, bhikkhus, is 'not to get what one wants is suffeing'? To beings subject to birth there comes the wish: 'Oh, that we were not subject to birth! That birth would not come to us!' But this is not to be obtained by wishing; this is 'not to get what one wants is suffering.'

To beings subject to ageing there comes the wish: 'Oh, that we were not subject to ageing! That ageing would not come to us!' But this is not to be obtained by wishing; this is 'not to get what one wants is suffering.'

To beings subject to sickness there comes the wish: 'Oh, that we were not subject to sickness! That sickness would not come to us!' But this is not to be obtained by wishing; this is 'not to get what one wants is suffering.'

To beings subject to death there comes the wish: 'Oh, that we were not subject to death! That death would not come to us!' But this is not to be obtained by wishing; this is 'not to get what one wants is suffering.'

anatthakāmā ahitakāmā aphāsukāmā ayogakkhemakāmā ya tehi saṅgati samāgamo samodhānaṃ missībhāvo ayaṃ vuccati bhikkhave appiyehi sampayogo dukkho.

Katamo ca bhikkhave piyehi vippayogo dukkho? Idha bhikkhave yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā ye vā panassa te honti atthakāmā hitakāmā phāsukāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā ye tehi asaṅgati asamāgamo asamodhānaṃ amissībhāvo ayaṃ vuccati bhikkhave piyehi vippayogo dukkho.

Katamañca bhikkhave yampiccham na labhati tampi dukkham? Jātidhammānam bhikkhave sattānam evam icchā uppajjati aho vata mayam na jātidhammā assāma na ca vata no jāti āgaccheyyāti na kho panetam icchāya pattabbam idampi yampiccham na labhati tampi dukkham.

Jarādhammānam bhikkhave sattānam evam icchā uppajjati aho vata mayam na jarādhammā assāma na ca vata no jarā āgaccheyyāti na kho panetam icchāya pattabbam idampi yampiccham na labhati tampi dukkham.

Byādhidhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati aho vata mayaṃ na byādhidhammā assāma na ca vata no byādhī āgaccheyyunti na kho panetaṃ icchāya pattabbaṃ idampi yampicchaṃ na labhati tampi dukkhaṃ.

Maraṇadhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati aho vata mayaṃ na maraṇadhammā assāma na ca vata no maraṇaṃ āgaccheyyāti na kho panetaṃ icchāya pattabbaṃ idampi yampicchaṃ na labhati tampi dukkhaṃ.

To beings subject to sorrow, lamentation, pain, grief, and despair, there comes the wish: 'Oh, that we were not subject to sorrow, lamentation, pain, grief, and despair! That sorrow, lamentation, pain, grief, and despair would not come to us!' But this is not to be obtained by wishing; this is 'not to get what one wants is suffering.'

And what, bhikkhus, are the five aggregates subject to clinging that, in brief, are suffering? They are: the material form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. These are the five aggregates subject to clinging that, in brief, are suffering. This, bhikkhus, is called the noble truth of suffering.

#### The Origin of Suffering

And what, bhikkhus, is the noble truth of the origin of suffering? It is this craving, which leads to renewed existence, accompanied by delight and lust, seeking delight in this and that; that is, craving for sensual pleasures, craving for existence, and craving for non-existence.

Now where, bhikkhus, does that craving when it is arising arise? When settling where does it settle? That in the world which is pleasant and agreeable – here this craving when it is arising arises, here when settling it settles.

In the world what is pleasant and agreeable? In the world the eye ... the ear ... the nose ... the tongue ... the body ... the mind is likeable and pleasing – here this craving when it is arising arises, here when settling it settles.

In the world the forms ... the sounds ... the ordours ... the tastes ... the tactile objects ... the mental phenomena is likeable and pleasing – here this craving when it is arising arises, here when settling it settles.

Soka-parideva-dukkha-domanass'upāyāsa-dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati aho vata mayaṃ na soka-parideva-dukkha-domanass'upāyāsa-dhammā assāma na ca vata no soka-parideva-dukkha-domanass'upāyāsā āgaccheyyunti na kho panetaṃ icchāya pattabbaṃ idampi yampicchaṃ na labhati tampi dukkhaṃ.

Katame ca bhikkhave saṅkhittena pañcupādānakkhandhā dukkhā? Seyyathīdaṃ rūpūpādānakkhandho vedanūpādānakkhandho saṅkhārūpādānakkhandho viññāṇūpādānakkhandho ime vuccanti bhikkhave saṅkhittena pañcupādānakkhandhā dukkhā. Idaṃ vuccati bhikkhave dukkhaṃ ariyasaccaṃ.

### Dukkhasamudayo Ariyasaccam

Katamañca bhikkhave dukkhasamudayo ariyasaccam? Yāyam tanhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī seyyathīdam kāmatanhā bhavatanhā vibhavatanhā.

Sā kho panesā bhikkhave taṇhā kattha uppajjamānā uppajjati kattha nivīsamānā nivīsati? Yaṃ loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati ettha nivīsamānā nivīsati.

Kiñca loke piyarūpam sātarūpam? Cakkhum loke ... Sotam loke ... Ghānam loke ... Jivhā loke ... Kāyo loke ... Mano loke piyarūpam sātarūpam etthesā tanhā uppajjamānā uppajjati ettha nivīsamānā nivīsati.

Rūpā loke ... Saddā loke ... Gandhā loke ... Rasā loke ... Phoṭṭhabbā loke ... Dhammā loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati ettha nivīsamānā nivīsati.

In the world the eye-consciousness ... ear-consciousness ... nose-consciousness ... tongue-consciousness ... body-consciousness ... mind-consciousness is likeable and pleasing – here this craving when it is arising arises, here when settling it settles.

In the world the eye-contact ... ear-contact ... nose-contact ... tongue-contact ... body-contact ... mind-contact is likeable and pleasing – here this craving when it is arising arises, here when settling it settles.

In the world feeling born of eye-contact ... feeling born of ear-contact ... feeling born of nose-contact ... feeling born of tongue-contact ... feeling born of body-contact ... feeling born of mind-contact is likeable and pleasing – here this craving when it is arising arises, here when settling it settles.

In the world perception of forms ... perception of sounds ... perception of odours ... perception of tastes ... perception of tactile objects ... perception of mental phenomena is likeable and pleasing – here this craving when it is arising arises, here when settling it settles.

In the world volition regarding forms ... volition regarding sounds ... volition regarding odours ... volition regarding tastes ... volition regarding tactile objects ... volition regarding mental phenomena is likeable and pleasing – here this craving when it is arising arises, here when settling it settles.

In the world craving for forms ... craving for sounds ... craving for odours ... craving for tastes ... craving for tactile objects ... craving for mental phenomena is likeable and pleasing – here this craving when it is arising arises, here when settling it settles.

Cakkhuviññāṇaṃ loke ... Sotaviññāṇaṃ loke ... Ghānaviññāṇaṃ loke ... Jivhāviññāṇaṃ loke ... Kāyaviññāṇaṃ loke ... Manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati ettha nivīsamānā nivīsati.

Cakkhusamphasso loke ... Sotasamphasso loke ... Ghānasamphasso loke ... Jivhāsamphasso loke ... Kāyasamphasso loke ... Manosamphasso loke piyarūpam sātarūpam etthesā tanhā uppajjamānā uppajjati ettha nivīsamānā nivīsati.

Cakkhusamphassajā vedanā loke ... Sotasamphassajā vedanā loke ... Ghānasamphassajā vedanā loke ... Jivhāsamphassajā vedanā loke ... Kāyasamphassajā vedanā loke ... Manosamphassajā vedanā loke piyarūpam sātarūpam etthesā tanhā uppajjamānā uppajjati ettha nivīsamānā nivīsati.

Rūpasaññā loke ... Saddasaññā loke ... Gandhasaññā loke ... Rasasaññā loke ... Phoṭṭhabbasaññā loke ... Dhammasaññā loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati ettha nivīsamānā nivīsati.

Rūpasañcetanā loke ... Saddasañcetanā loke ... Gandhasañcetanā loke ... Rasasañcetanā loke ... Dhammasañcetanā loke piyarūpam sātarūpam etthesā tanhā uppajjamānā uppajjati ettha nivīsamānā nivīsati.

Rūpataṇhā loke ... Saddataṇhā loke ... Gandhataṇhā loke ... Rasataṇhā loke ... Phoṭṭhabbataṇhā loke ... Dhammataṇhā loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati ettha nivīsamānā nivīsati.

In the world thought about forms ... thought about sounds ... thought about odours ... thought about tastes ... thought about tactile objects ... thought about mental phenomena is likeable and pleasing – here this craving when it is arising arises, here when settling it settles.

In the world examination of forms ... examination of sounds ... examination of odours ... examination of tastes ... examination of tactile objects ... examination of mental phenomena is likeable and pleasing – here this craving when it is arising arises, here when settling it settles.

This, bhikkhus, is called the noble truth of the origin of suffering.

#### The Cessation of Suffering

And what, bhikkhus, is the noble truth of the cessation of suffering? It is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it.

Now where, bhikkhus, is that craving when it is being abandoned, abandoned? When ceasing where does it cease? That in the world which is pleasant and agreeable – here this craving when it is being abandoned, abandoned, here when ceasing it ceases.

In the world what is pleasant and agreeable? In the world the eye ... the ear ... the nose ... the tongue ... the body ... the mind is likeable and pleasing – here this craving when it is being abandoned, abandoned, here when ceasing it ceases.

In the world the forms ... the sounds ... the ordours ... the tastes ... the tactile objects ... the mental phenomena is likeable and pleasing – here this craving when it is being abandoned, abandoned, here when ceasing it ceases.

Rūpavitakko loke ... Saddavitakko loke ... Gandhavitakko loke ... Rasavitakko loke ... Dhammavitakko loke piyarūpam sātarūpam etthesā tanhā uppajjamānā uppajjati ettha nivīsamānā nivīsati.

Rūpavicāro loke ... Saddavicāro loke ... Gandhavicāro loke ... Rasavicāro loke ... Phoṭṭhabbavicāro loke ... Dhammavicāro loke piyarūpaṃ sātarūpaṃ etthesā taṇhā uppajjamānā uppajjati ettha nivīsamānā nivīsati.

Idam vuccati bhikkhave dukkhasamudayo ariyasaccam.

#### Dukkhanirodho Ariyasaccam

Katamañca bhikkhave dukkhanirodho ariyasaccam? Yo tassā yeva tanhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

Sā kho panesā bhikkhave taṇhā kattha pahīyamānā pahīyati? kattha nirujjhamānā nirujjhati? Yaṃ loke piyarūpaṃ sātarūpaṃ etthesā tanhā pahīyamānā pahīyati ettha nirujjhamānā nirujjhati.

Kiñca loke piyarūpaṃ sātarūpaṃ? Cakkhuṃ loke ... Sotaṃ loke ... Ghānaṃ loke ... Jivhā loke ... Kāyo loke ... Mano loke piyarūpaṃ sātarūpaṃ etthesā taṇhā pahīyamānā pahīyati ettha nirujjhamānā nirujjhati.

Rūpā loke ... Saddā loke ... Gandhā loke ... Rasā loke ... Phoṭṭhabbā loke ... Dhammā loke piyarūpaṃ sātarūpaṃ etthesā taṇhā pahīyamānā pahīyati ettha nirujjhamānā nirujjhati.

In the world the eye-consciousness ... ear-consciousness ... nose-consciousness ... tongue-consciousness ... body-consciousness ... mind-consciousness is likeable and pleasing – here this craving when it is being abandoned, abandoned, here when ceasing it ceases.

In the world the eye-contact ... ear-contact ... nose-contact ... tongue-contact ... body-contact ... mind-contact is likeable and pleasing – here this craving when it is being abandoned, abandoned, here when ceasing it ceases.

In the world feeling born of eye-contact ... feeling born of ear-contact ... feeling born of nose-contact ... feeling born of tongue-contact ... feeling born of body-contact ... feeling born of mind-contact is likeable and pleasing – here this craving when it is being abandoned, abandoned, here when ceasing it ceases.

In the world perception of forms ... perception of sounds ... perception of odours ... perception of tastes ... perception of tactile objects ... perception of mental phenomena is likeable and pleasing – here this craving when it is being abandoned, abandoned, here when ceasing it ceases.

In the world volition regarding forms ... volition regarding sounds ... volition regarding odours ... volition regarding tastes ... volition regarding tactile objects ... volition regarding mental phenomena is likeable and pleasing – here this craving when it is being abandoned, abandoned, here when ceasing it ceases.

In the world craving for forms ... craving for sounds ... craving for odours ... craving for tastes ... craving for tactile objects ... craving for mental phenomena is likeable and pleasing – here this craving when it is being abandoned, abandoned, here when ceasing it ceases.

Cakkhuviññāṇaṃ loke ... Sotaviññāṇaṃ loke ... Ghānaviññāṇaṃ loke ... Jivhāviññāṇaṃ loke ... Kāyaviññāṇaṃ loke ... Manoviññāṇaṃ loke piyarūpaṃ sātarūpaṃ etthesā taṇhā pahīyamānā pahīyati ettha nirujjhamānā nirujjhati.

Cakkhusamphasso loke ... Sotasamphasso loke ... Ghānasamphasso loke ... Jivhāsamphasso loke ... Kāyasamphasso loke ... Manosamphasso loke piyarūpam sātarūpam etthesā tanhā pahīyamānā pahīyati ettha nirujjhamānā nirujjhati.

Cakkhusamphassajā vedanā loke ... Sotasamphassajā vedanā loke ... Ghānasamphassajā vedanā loke ... Jivhāsamphassajā vedanā loke ... Kāyasamphassajā vedanā loke ... Manosamphassajā vedanā loke piyarūpam sātarūpam etthesā tanhā pahīyamānā pahīyati ettha nirujjhamānā nirujjhati.

Rūpasaññā loke ... Saddasaññā loke ... Gandhasaññā loke ... Rasasaññā loke ... Phoṭṭhabbasaññā loke ... Dhammasaññā loke piyarūpaṃ sātarūpaṃ etthesā taṇhā pahīyamānā pahīyati ettha nirujjhamānā nirujjhati.

Rūpasañcetanā loke ... Saddasañcetanā loke ... Gandhasañcetanā loke ... Rasasañcetanā loke ... Phoṭṭhabbasañcetanā loke ... Dhammasaññacetanā loke piyarūpaṃ sātarūpaṃ etthesā taṇhā pahīyamānā pahīyati ettha nirujjhamānā nirujjhati.

Rūpataṇhā loke ... Saddataṇhā loke ... Gandhataṇhā loke ... Rasataṇhā loke ... Phoṭṭhabbataṇhā loke ... Dhammataṇhā loke piyarūpaṃ sātarūpaṃ etthesā taṇhā pahīyamānā pahīyati ettha nirujjhamānā nirujjhati.

In the world thought about forms ... thought about sounds ... thought about odours ... thought about tastes ... thought about tactile objects ... thought about mental phenomena is likeable and pleasing – here this craving when it is being abandoned, abandoned, here when ceasing it ceases.

In the world examination of forms ... examination of sounds ... examination of odours ... examination of tastes ... examination of tactile objects ... examination of mental phenomena is likeable and pleasing – here this craving when it is being abandoned, abandoned, here when ceasing it ceases.

This, bhikkhus, is called the noble truth of the cessation of suffering.

### The Way Leading to the Cessation of Suffering

And what, bhikkhus, is the noble truth of the way leading to the cessation of suffering? It is this Noble Eightfold Path; that is right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

And what, bhikkhus, is right view? Bhikkhus, the knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this, bhikkhus, is called right view.

And what, bhikkhus, is right intention? Intention of renunciation, intention of non-ill will, intention of harmlessness: this, bhikkhus, is called right intention.

And what, bhikkhus, is right speech? Abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, abstinence from idle chatter: this, bhikkhus, is called right speech.

Rūpavitakko loke ... Saddavitakko loke ... Gandhavitakko loke ... Rasavitakko loke ... Dhammavitakko loke piyarūpam sātarūpam etthesā tanhā pahīyamānā pahīyati ettha nirujjhamānā nirujjhati.

Rūpavicāro loke ... Saddavicāro loke ... Gandhavicāro loke ... Rasavicāro loke ... Phoṭṭhabbavicāro loke ... Dhammavicāro loke piyarūpaṃ sātarūpaṃ etthesā taṇhā pahīyamānā pahīyati ettha nirujjhamānā nirujjhati.

Idam vuccati bhikkhave dukkhanirodho ariyasaccam.

#### Dukkhanirodhagāminī Paţipadā Ariyasaccam

Katamañca bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ. Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

Katamā ca bhikkhave sammādiṭṭhi? Yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ ayaṃ vuccati bhikkhave sammādiṭṭhi.

Katamo ca bhikkhave sammāsaṅkappo? Nekkhammasaṅkappo abyāpādasaṅkappo avihiṃsāsaṅkappo ayaṃ vuccati bhikkhave sammāsaṅkappo.

Katamā ca bhikkhave sammāvācā? Musāvādā veramaņī pisuņāya vācāya veramaņī pharusāya vācāya veramaņī samphappalāpā veramaņī ayaṃ vuccati bhikkhave sammāvācā.

And what, bhikkhus, is right action? Abstinence from the destruction of life, abstinence from taking what is not given, abstinence from sexual misconduct: this, bhikkhus, is called right action.

And what, bhikkhus, is right livelihood? Here, bhikkhus, a noble disciple, having abandoned a wrong mode of livelihood, earns his living by a right livelihood: this, bhikkhus, is called right livelihood.

And what, bhikkhus, is right effort? Here, bhikkhus, a bhikkhu, for the nonarising of unarisen evil unwholesome states; he generates desire, makes an effort, arouses energy, applies his mind, and strives. For the abandoning of arisen evil unwholesome states; he generates desire, makes an effort, arouses energy, applies his mind, and strives. For the arising of unarisen wholesome states; he generates desire, makes an effort, arouses energy, applies his mind, and strives. For the maintenance of arisen wholesome states, for their nondecay, increase, expansion, and fulfilment by development; he generates desire, makes an effort, arouses energy, applies his mind, and strives. This, bhikkhus, is called right effort.

And what, bhikkhus, is right mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, and mindful, having subdued longing and dejection in regard to the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, and mindful, having subdued longing and dejection in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, and mindful, having subdued longing and dejection in regard to the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, and mindful, having subdued longing and dejection in regard to the world. This, bhikkhus, is called right mindfulness.

And what, bhikkhus, is right concentration? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, accompanied by thought and examination, with rapture and happiness born of seclusion,

Katamo ca bhikkhave sammākammanto? Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesu micchācārā veramaṇī ayaṃ vuccati bhikkhave sammākammanto.

Katamo ca bhikkhave sammāājīvo? Idha bhikkhave ariyasāvako micchāājīvam pahāya sammāājīvena jīvikam kappeti ayam vuccati bhikkhave sammāājīvo.

Katamo ca bhikkhave sammāvāyāmo? Idha bhikkhave bhikkhu anuppannānam pāpakānam akusalānam dhammānam anuppādāya chandam janeti vāyamati viriyam ārabhati cittam pagganhāti padahati uppannānam pāpakānam akusalānam dhammānam pahānāya chandam janeti vāyamati viriyam ārabhati cittam pagganhāti padahati anuppannānam kusalānam dhammānam uppādāya chandam janeti vāyamati viriyam ārabhati cittam pagganhāti padahati uppannānam kusalānam dhammānam thitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandam janeti vāyamati viriyam ārabhati cittam pagganhāti padahati. ayam vuccati bhikkhave sammāvāyāmo.

Katamā ca bhikkhave sammāsati? Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Ayaṃ vuccati bhikkhave sammāsati.

Katamo ca bhikkhave sammāsamādhi? Idha bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ a bhikkhu enters and dwells in the first jhāna. With the subsiding of thought and examination, with internal confidence and unification of mind, being without thought and examination, having the rapture and happiness born of concentration, he enters and dwells in the second jhāna. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; that which the noble ones declare: 'He is equanimous, mindul, one who dwells happily', he enters and dwells in the third jhāna. With the abandoning of pleasure, with the abandoning of pain, with the previous passing away of joy and displeasure, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity, he enters and dwells in the fourth jhāna. This, bhikkhus, is called right concentration.

This, bhikkhus, is called the noble truth of the way leading to the cessation of suffering.

In this way he dwells contemplating phenomena in phenomena internally, or he dwells contemplating phenomena in phenomena externally, or he dwells contemplating phenomena in phenomena both internally and externally. Or else he dwells contemplating in phenomena its nature of arising, or he dwells contemplating in phenomena its nature of vanishing, or he dwells contemplating in phenomena its nature of both arising and vanishing. Or else mindfulness that 'there are phenomena' is simply established in him to the extent necessary for bare knowledge and repeated mindfulness.

And he dwells independent, not clinging to anything in the world. That is how, bhikkhus, a bhikkhu dwells contemplating phenomena in phenomena in terms of the Four Noble Truths.

THE SECTION ON TRUTHS IS FINISHED. 1

[THE CONTEMPLATION OF PHENOMENA IS FINISHED.]

pathamam jhānam upasampajja viharati. vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena patisamvedeti, yam tam ariyā ācikkhanti - 'upekkhako satimā sukhavihārī'ti, tatiyam jhānam upasampajja viharati. sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassa-domanassānam atthangamā adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati. ayam vuccati bhikkhave sammāsamādhi. Idam vuccati bhikkhave dukkhanirodhagāminī patipadā ariyasaccam. Iti ajjhattam vā dhammesu dhammānupassī viharati bahiddhā vā dhammesu dhammānupassī viharati ajjhattabahiddhā vā dhammesu dhammānupassī viharati samudayadhammānupassī vā dhammesu viharati vayadhammānupassī vā dhammesu viharati samudaya-vayadhammānupassī vā dhammesu viharati. 'atthi dhammā'ti vā panassa sati paccupatthitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

[SACCAPABBAM NIŢŢHITAM.]

[ DHAMMĀNUPASSANĀ NIŢŢHITĀ. ]

## Conclusion

Bhikkhus, if anyone should develop these four foundations of mindfulness in such a way for seven years, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, nonreturning.

Let alone seven years, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for six years ... five years ... four years ... three years ... two years ... one year, Let alone one year, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven months, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, nonreturning. Let alone seven months, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for six months ... five months ... four months ... three months ... two months ... one month ... half a month, Let alone half a month, bhikkhus.

If anyone should develop these four foundations of mindfulness in such a way for seven days, one of two fruits could be expected for him: eitherfinal knowledge here and now, or if there is a trace of clinging left, nonreturning.

'Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the passing away of pain and dejection, for the attainment of the true way, for the realisation of Nibbāna, namely, the four foundations of mindfulness.'

It was with reference to this that it was said. This is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

THE GREATER DISCOURSE ON THE FOUNDATIONS OF MINDFULNESS IS FINISHED.

## Conclusion

Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe va dhamme aññā sati vā upādisese anāgāmitā.

Tiṭṭhantu bhikkhave satta vassāni, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni ... pañca vassāni ... cattāri vassāni ... tīṇi vassāni ... dve vassāni ... ekaṃ vassaṃ, tiṭṭhatu bhikkhave ekaṃ vassaṃ, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭhe va dhamme aññā sati vā upādisese anāgāmitā. Tiṭṭhantu bhikkhave satta māsāni, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni ... pañca māsāni ... cattāri māsāni ... tīṇi māsāni ... dve māsāni ... ekaṃ māsaṃ ... addhamāsaṃ, tiṭṭhatu bhikkhave addhamāso.

Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ ditthe va dhamme aññā sati vā upādisese anāgāmitā.

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānāti.

Iti yantam vuttam idametam paṭicca vuttanti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

Mahāsatipaṭṭhānasuttaṃ niṭṭhitaṃ.