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Mahāsatipaṭṭhāna Sutta

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.]

Uddeso

3

[Evaṃ me sutam]

Ekam samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo”ti. “Bhaddante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca:

“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, soka-paridevānaṃ samatikkamāya dukkha-domanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.

Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ.

[UDDESO NIṬṬHITO.]

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 whole body.’
 He trains thus: ‘I will breathe in tranquilising the bodily formation’;
 he trains thus: ‘I will breathe out tranquilising the bodily formation.’

Kāyānupassanā

5

Ānāpānappabbaṃ

Kathaṇca pana, bhikkhave, bhikkhu kāye kāyānupassī viharati?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā
suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya
parimukhaṃ satiṃ upaṭṭhapetvā. so satova assasati, satova passasati.

Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti,
dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti.

rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti,
rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti.

‘sabbakāya-paṭisaṃvedī assasissāmī’ti sikkhati,
‘sabbakāya-paṭisaṃvedī passasissāmī’ti sikkhati.

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati,
‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā
dīghaṃ vā añchanto ‘dīghaṃ añchāmī’ti pajānāti,
rassaṃ vā añchanto ‘rassaṃ añchāmī’ti pajānāti;
evameva kho, bhikkhave, bhikkhu

dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti,
dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti,
rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti,
rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti.

‘sabbakāya-paṭisaṃvedī assasissāmī’ti sikkhati,
‘sabbakāya-paṭisaṃvedī passasissāmī’ti sikkhati,

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati,
‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti 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 ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye
kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati.
samudaya-dhammānupassī vā kāyasmim viharati, vāya-dhammā-
nupassī vā kāyasmim viharati, samudaya-vāya-dhammānupassī 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.

[ĀNĀPĀNAPABBAṃ NIṬṬHITAṃ.]

Iriyāpathapabba

Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmi’ti pajānāti,
ṭhito vā ‘ṭhitomhi’ti pajānāti, nisinno vā ‘nisinnomhi’ti pajānāti,
sayāno vā ‘sayānomhi’ti pajānāti, yathā yathā vā panassa kāyo paṇihito
hoti tathā tathā naṃ pajānāti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye
kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati.
samudaya-dhammānupassī vā kāyasmim viharati, vāya-dhammā-
nupassī vā kāyasmim viharati, samudaya-vāya-dhammānupassī 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.

[IRIYĀPATHAPABBAṃ NIṬṬHITAṃ.]

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.]

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.’

Sampajānapabba

Puna caparaṃ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭi-patta-cīvara-dhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccāra-passāva-kamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhibhāve sampajānakārī hoti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati. samudaya-dhammānupassī vā kāyasmiṃ viharati, vāya-dhammānupassī vā kāyasmiṃ viharati, samudaya-vāya-dhammānupassī vā kāyasmiṃ 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.

[SAMPAJĀNAPABBAṃ NIṬṬHITAṃ.]

Paṭikūla-manasikārapabba

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:

‘Atthi imasmiṃ kāye kesā lomā nakhā dantā taco, maṃsaṃ nahārū atṭhī atṭhimiñjaṃ vakkhaṃ, hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antaguṇaṃ udariyaṃ karīsaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

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 in the body.

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

Seyyathāpi, bhikkhave, ubhatomukhā putoli pūrā nānāvihitassa dhaññassa, seyyathidaṃ, sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tameṇaṃ cakkhumā puriso muñcitvā paccavekkheyya:

‘Ime sālī, ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti. Evameva kho, bhikkhave, bhikkhu imeva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:

‘Atthi imasmiṃ kāye kesā lomā nakhā dantā taco, maṃsaṃ nahārū aṭṭhī aṭṭhimiñjaṃ vakkaṃ, hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antaguṇaṃ udariyaṃ karīsaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati. samudaya-dhammānupassī vā kāyasmim viharati, vāya-dhammānupassī vā kāyasmim viharati, samudaya-vāya-dhammānupassī 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.

[PAṬIKŪLA-MANASIKĀRAPABBAṃ NIṬṬHITAṃ.]

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.’

Dhātu-manasikārapabba

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati: ‘atthi imasmiṃ kāye pathaviḍhātu āpodhātu tejodhātu vāyodhātū’ti.

Seyyathāpi, bhikkhave, dakkho goghātakō vā goghāta-kantevāsī vā gāviṃ vadhitvā cātummahāpathe bilaso vibhajitvā nisinno assa; evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati: ‘atthi imasmiṃ kāye pathaviḍhātu āpodhātu tejodhātu vāyodhātū’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati. samudaya-dhammānupassī vā kāyasmiṃ viharati, vāya-dhammānupassī vā kāyasmiṃ viharati, samudaya-vāya-dhammānupassī vā kāyasmiṃ 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.

[DHĀTU-MANASIKĀRAPABBAṃ NIṬṬHITAṃ.]

Navasivathikapabba

[1] Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātaṃ vinīlakaṃ vipubbakajātaṃ. So imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃ-dhammo evaṃ-bhāvī evaṃ-anatīto’ti.

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 ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati. samudaya-dhammānupassī vā kāyasmim viharati, vāya-dhammānupassī vā kāyasmim viharati, samudaya-vāya-dhammānupassī 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.

[2] Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ. So imeva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃ-dhammo evaṃ-bhāvī evaṃ-anatīto’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati. samudaya-dhammānupassī vā kāyasmim viharati, vāya-dhammānupassī vā kāyasmim viharati, samudaya-vāya-dhammānupassī 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.

[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 caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ
sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ
nahārusambandhaṃ ...

[4] Aṭṭhikasaṅkhalikaṃ nimāṃsalohitamakkhitaṃ
nahārusambandhaṃ ...

[5] Aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ ...

[6] Aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena
hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena goppakaṭṭhikaṃ aññena
jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ aññena
phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ
aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ
aññena sīsakaṭṭhikaṃ. So imeva kāyaṃ upasaṃharati: ‘ayampi kho
kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye
kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati.
samudaya-dhammānupassī vā kāyasmiṃ viharati, vāya-dhammā-
nupassī vā kāyasmiṃ viharati, samudaya-vāya-dhammānupassī vā
kāyasmiṃ 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.

[7] Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ
sivathikāya chaḍḍitaṃ aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni ...

[8] Aṭṭhikāni 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 pūtini cuṇṇakajātāni. so imameva kāyaṃ upasaṃharati:
‘ayampi kho kāyo evaṃ-dhammo evaṃ-bhāvī evaṃ-anatīto’ti.

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye
kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati.
samudaya-dhammānupassī vā kāyasmiṃ viharati, vaya-dhammā-
nupassī vā kāyasmiṃ viharati, samudaya-vaya-dhammānupassī vā
kāyasmiṃ 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.

[NAVASIVATHIKAPABBAṀ NIṬṬHITAṀ.]

[KĀYĀNUPASSANĀ NIṬṬHITĀ.]

Contemplation of Feelings

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

21

Kathañca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

Idha, bhikkhave, bhikkhu

sukhaṃ vā vedanaṃ vedayamāno

‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti.

dukkhaṃ vā vedanaṃ vedayamāno

‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti.

adukkhamasukhaṃ vā vedanaṃ vedayamāno

‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti.

Sāmisam vā sukhaṃ vedanaṃ vedayamāno

‘sāmisam sukhaṃ vedanaṃ vedayāmī’ti pajānāti. nirāmisam vā

sukhaṃ vedanaṃ vedayamāno

‘nirāmisam sukhaṃ vedanaṃ vedayāmī’ti pajānāti.

Sāmisam vā dukkhaṃ vedanaṃ vedayamāno

‘sāmisam dukkhaṃ vedanaṃ vedayāmī’ti pajānāti.

nirāmisam vā dukkhaṃ vedanaṃ vedayamāno

‘nirāmisam dukkhaṃ vedanaṃ vedayāmī’ti pajānāti.

Sāmisam vā adukkhamasukhaṃ vedanaṃ vedayamāno

‘sāmisam adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti.

nirāmisam vā adukkhamasukhaṃ vedanaṃ vedayamāno

‘nirāmisam adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti.

In this way he dwells contemplating feelings in feelings internally, or he dwells contemplating feelings in feelings externally, or he dwells contemplating feelings in 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 ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatta-bahiddhā vā vedanāsu vedanānupassī viharati. samudaya-dhammānupassī vā vedanāsu viharati, vāyā-dhammānupassī vā vedanāsu viharati, samudaya-vāyā-dhammānupassī vā vedanāsu viharati. ‘atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

[VEDANĀNUPASSANĀ NIṬṬHITĀ.]

Cittānupassanā

Kathañca pana, bhikkhave, bhikkhu citte cittānupassī viharati?

Idha, bhikkhave, bhikkhu

sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti.

vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ti pajānāti.

sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti.

vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānāti.

samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti.

vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti.

saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti.

vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānāti.

mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti.

amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti 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.]

Sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānāti.
 anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti pajānāti.
 samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānāti.
 asaṃhitaṃ vā cittaṃ ‘asaṃhitaṃ cittaṃ’ti pajānāti.
 vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānāti.
 avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānāti.

Iti ajjhattaṃ vā citte cittānupassī viharati, bahiddhā vā citte
 cittānupassī viharati, ajjhatta-bahiddhā vā citte cittānupassī viharati.
 samudaya-dhammānupassī vā cittaṃ viharati, vāya-dhammā-
 nupassī vā cittaṃ viharati, samudaya-vāya-dhammānupassī vā
 cittaṃ viharati, ‘atthi cittaṃ’ti vā paṇassa sati paccupaṭṭhitā hoti
 yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca
 kiñci loke upādiyati. evampi 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

27

Nīvaraṇapabba

Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ kāmaccandaṃ ‘atthi me ajjhataṃ kāmaccando’ti pajānāti, asantaṃ vā ajjhataṃ kāmaccandaṃ ‘natthi me ajjhataṃ kāmaccando’ti pajānāti, yathā ca anuppannassa kāmaccandassa uppādo hoti taṇca pajānāti, yathā ca uppannassa kāmaccandassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa kāmaccandassa āyatiṃ anuppādo hoti taṇca pajānāti.

Santaṃ vā ajjhataṃ byāpādaṃ ‘atthi me ajjhataṃ byāpādo’ti pajānāti, asantaṃ vā ajjhataṃ byāpādaṃ ‘natthi me ajjhataṃ byāpādo’ti pajānāti, yathā ca anuppannassa byāpādassa uppādo hoti taṇca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa byāpādassa āyatiṃ anuppādo hoti taṇca pajānāti.

Santaṃ vā ajjhataṃ thīnamiddhaṃ ‘atthi me ajjhataṃ thīnamiddhaṃ’ti pajānāti, asantaṃ vā ajjhataṃ thīnamiddhaṃ ‘natthi me ajjhataṃ thīnamiddhaṃ’ti pajānāti, yathā ca anuppannassa thīnamiddhassa uppādo hoti taṇca pajānāti, yathā ca uppannassa thīnamiddhassa pahānaṃ hoti taṇca pajānāti, yathā ca pahīnassa thīnamiddhassa āyatiṃ anuppādo hoti taṇca 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 uddhacca-kukkuccaṃ ‘atthi me ajjhattaṃ uddhacca-kukkuccaṃ’ti pajānāti, asantaṃ vā ajjhattaṃ uddhacca-kukkuccaṃ ‘natthi me ajjhattaṃ uddhacca-kukkuccaṃ’ti pajānāti, yathā ca anuppannassa uddhacca-kukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhacca-kukkuccassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa uddhacca-kukkuccassa āyatim anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ vicikicchāṃ ‘atthi me ajjhattaṃ vicikicchā’ti pajānāti, asantaṃ vā ajjhattaṃ vicikicchāṃ ‘natthi me ajjhattaṃ vicikicchā’ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati. samudaya-dhammānupassī vā dhammesu viharati, vāya-dhammānupassī vā dhammesu viharati, samudaya-vāya-dhammānupassī 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 nīvaraṇesu.

[NĪVARAṆAPABBAṀ NIṬṬHITAṀ.]

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.]

Khandhapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādāna-kkhandhesu.

Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādāna-kkhandhesu?

Idha, bhikkhave, bhikkhu: ‘iti rūpaṃ, 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 viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatta-bahiddhā vā dhammesu dhammānupassī viharati. samudaya-dhammānupassī vā dhammesu viharati, vāya-dhammānupassī vā dhammesu viharati, samudaya-vāya-dhammānupassī 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 upādāna-kkhandhesu.

[KHANDHAPABBAṃ NIṬṬHITAṃ.]

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.

Āyatanapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu.

Kathaṃca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu?

Idha, bhikkhave, bhikkhu cakkhuṃca pajānāti, rūpe ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃca pajānāti, yathā ca pahīnassa saṃyojanassa āyatimaṃ anuppādo hoti taṃca pajānāti.

Sotaṃca pajānāti, sadde ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃca pajānāti, yathā ca pahīnassa saṃyojanassa āyatimaṃ anuppādo hoti taṃca pajānāti.

Ghānaṃca pajānāti, gandhe ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃca pajānāti, yathā ca pahīnassa saṃyojanassa āyatimaṃ anuppādo hoti taṃca pajānāti.

Jivhaṃca pajānāti, rase ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃca pajānāti, yathā ca pahīnassa saṃyojanassa āyatimaṃ anuppādo hoti taṃca 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 saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa
 saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa
 saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa
 saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ paṭicca
 uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa
 saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa
 saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa
 saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā
 dhammesu dhammānupassī viharati, ajjhatta-bahiddhā vā dhammesu
 dhammānupassī viharati. samudaya-dhammānupassī vā dhammesu
 viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-
 dhammānupassī 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 chasu
 ajjhattika-bāhiresu āyatanesu.

[ĀYATANAPABBAṃ NIṬṬHITAṃ.]

Bojjhaṅgapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī
 viharati sattasu bojjhaṅgesu.

Kathañca pana, 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 santaṃ vā ajjhattaṃ sati-sambojjhaṅgaṃ
 ‘atthi me ajjhattaṃ sati-sambojjhaṅgo’ti pajānāti, asantaṃ vā
 ajjhattaṃ sati-sambojjhaṅgaṃ ‘natthi me ajjhattaṃ
 sati-sambojjhaṅgo’ti pajānāti, yathā ca anuppannassa
 sati-sambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa
 sati-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ dhammavicaya-sambojjhaṅgaṃ ‘atthi me
 ajjhattaṃ dhammavicay-asambojjhaṅgo’ti pajānāti, asantaṃ vā
 ajjhattaṃ dhammavicaya-sambojjhaṅgaṃ ‘natthi me ajjhattaṃ
 dhammavicaya-sambojjhaṅgo’ti pajānāti, yathā ca anuppannassa
 dhammavicaya-sambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca
 uppannassa dhammavicaya-sambojjhaṅgassa bhāvanāya pāripūrī hoti
 tañca pajānāti.

Santaṃ vā ajjhattaṃ viriya-sambojjhaṅgaṃ ‘atthi me ajjhattaṃ
 viriya-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ
 viriya-sambojjhaṅgaṃ ‘natthi me ajjhattaṃ viriya-sambojjhaṅgo’ti
 pajānāti, yathā ca anuppannassa viriya-sambojjhaṅgassa uppādo hoti
 tañca pajānāti, yathā ca uppannassa viriya-sambojjhaṅgassa
 bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ pīti-sambojjhaṅgaṃ ‘atthi me ajjhattaṃ
 pīti-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ
 pīti-sambojjhaṅgaṃ ‘natthi me ajjhattaṃ pīti-sambojjhaṅgo’ti
 pajānāti, yathā ca anuppannassa pīti-sambojjhaṅgassa uppādo hoti
 tañca pajānāti, yathā ca uppannassa pīti-sambojjhaṅgassa bhāvanāya
 pāripūrī 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 development.

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 development.

In this way he dwells contemplating phenomena in phenomena ... 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 seven enlightenment factors.

[THE SECTION ON THE SEVEN ENLIGHTENMENT FACTORS IS FINISHED.]

Santaṃ vā ajjhattaṃ passaddhi-sambojjhaṅgaṃ ‘atthi me ajjhattaṃ passaddhi-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ passaddhi-sambojjhaṅgaṃ ‘natthi me ajjhattaṃ passaddhi-sambojjhaṅgo’ti pajānāti, yathā ca anuppannassa passaddhi-sambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhi-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ samādhi-sambojjhaṅgaṃ ‘atthi me ajjhattaṃ samādhi-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ samādhi-sambojjhaṅgaṃ ‘natthi me ajjhattaṃ samādhi-sambojjhaṅgo’ti pajānāti, yathā ca anuppannassa samādhi-sambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhi-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ upekkhā-sambojjhaṅgaṃ ‘atthi me ajjhattaṃ upekkhā-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ upekkhā-sambojjhaṅgaṃ ‘natthi me ajjhattaṃ upekkhā-sambojjhaṅgo’ti pajānāti, yathā ca anuppannassa upekkhā-sambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhā-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatta-bahiddhā vā dhammesu dhammānupassī viharati. samudaya-dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī 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 sattasu bojjhaṅgesu.

[BOJJHAṄGAPABBAṀ NIṬṬHITAṀ.]

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. This 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 various 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, decline of life, weakness of faculties – this is called ageing.

Saccapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?

Idha, bhikkhave, bhikkhu ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkha-samudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkha-nirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkha-nirodha-gāmini paṭipadā’ti yathābhūtaṃ pajānāti.

Dukkha-sacca

Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ? Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, soka-parideva-dukkha-domanass’upāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ, saṅkhittena pañcupādāna-kkhandhā dukkhā.

Katamā ca, bhikkhave, jāti? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho, ayaṃ vuccati, bhikkhave, jāti.

Katamā ca, bhikkhave, jarā? Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, ayaṃ 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 undesirable, unlovely, disagreeable forms, sounds, odours, tastes, and tactile objects;

Katamañca, bhikkhave, maraṇaṃ? Yaṃ tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyass’upacchedo, idaṃ vuccati, bhikkhave, maraṇaṃ.

Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, aññata’raññatarena byasanena samannāgatassa aññata’raññatarena dukkha-dhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko, ayaṃ vuccati, bhikkhave, soko.

Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, aññata’raññatarena byasanena samannāgatassa aññata’raññatarena dukkha-dhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, ayaṃ vuccati, bhikkhave, paridevo.

Katamañca, bhikkhave, dukkhaṃ? Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāya-samphassajaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, dukkhaṃ.

Katamañca, bhikkhave, domanassaṃ? Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ mano-samphassajaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, domanassaṃ.

Katamo ca, bhikkhave, upāyāso? Yo kho, bhikkhave, aññata’raññatarena byasanena samannāgatassa aññata’raññatarena dukkha-dhammena phuṭṭhassa āyāso upāyāso āyāsitaṃ upāyāsitaṃ, ayaṃ vuccati, bhikkhave, upāyāso.

Katamo ca, bhikkhave, appiyehi sampayogo dukkho? Idha yassa te honti anittā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā,

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, odours, 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 suffering’? 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.’

ye vā panassa te honti anattakāmā ahitakāmā aphāsukakāmā
ayogakkhemakāmā, yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ
missibhāvo, ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.

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

Katamañca, bhikkhave, yampicchaṃ na labhati tampi dukkhaṃ?
Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati: ‘aho vata
mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyā’ti. Na
kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi
dukkhaṃ.

Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati: ‘aho vata
mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā’ti. Na
kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi
dukkhaṃ.

Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho
vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi
āgaccheyyā’ti. 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
āgaccheyyā’ti. 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.

Origin

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 odours ... 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'upāyāsa āgaccheyyun'ti. Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.

Katame ca, bhikkhave, saṅkhittena pañcupādāna-kkhandhā dukkhā? Seyyathidaṃ, rūpūpādāna-kkhandho, vedanūpādāna-kkhandho, saññūpādāna-kkhandho, saṅkhārūpādāna-kkhandho, viññāṇūpādāna-kkhandho. ime vuccanti, bhikkhave, saṅkhittena pañcupādāna-kkhandhā dukkhā.

Idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.

Samudaya-sacca

Katamañca, bhikkhave, dukkha-samudayaṃ ariyasaccaṃ? Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra-tatrābhinandinī, seyyathidaṃ, kāmataṇhā bhavataṇhā vibhavataṇhā.

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

Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivīsamānā nivīsati. Sotaṃ loke ... pe ... ghānaṃ loke ... jivhā loke ... kāyo loke ... mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivīsamānā nivīsati.

Rūpā loke ... saddā loke ... gandhā loke ... rasā loke ... phoṭṭhabbā loke ... dhammā loke piyarūpaṃ sātārūpaṃ, 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.

Cakkhu-viññāṇaṃ loke ... sota-viññāṇaṃ loke ... ghāna-viññāṇaṃ loke ... jivhā-viññāṇaṃ loke ... kāya-viññāṇaṃ loke ... mano-viññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivīsamānā nivīsati.

Cakkhu-samphasso loke ... sota-samphasso loke ... ghāna-samphasso loke ... jivhā-samphasso loke ... kāya-samphasso loke ... mano-samphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivīsamānā nivīsati.

Cakkhu-samphassajā vedanā loke ... sota-samphassajā vedanā loke ... ghāna-samphassajā vedanā loke ... jivhā-samphassajā vedanā loke ... kāya-samphassajā vedanā loke ... mano-samphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivīsamānā nivīsati.

Rūpa-saññā loke ... sadda-saññā loke ... gandha-saññā loke ... rasa-saññā loke ... phoṭṭhabba-saññā loke ... dhamma-saññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivīsamānā nivīsati.

Rūpa-sañcetanā loke ... sadda-sañcetanā loke ... gandha-sañcetanā loke ... rasa-sañcetanā loke ... phoṭṭhabba-sañcetanā loke ... dhamma-sañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivīsamānā nivīsati.

Rūpa-taṇhā loke ... sadda-taṇhā loke ... gandha-taṇhā loke ... rasa-taṇhā loke ... phoṭṭhabba-taṇhā loke ... dhamma-taṇhā loke piyarūpaṃ sātārūpaṃ, 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.

Cessation

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 odours ... 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.

Rūpa-vitakko loke ... sadda-vitakko loke ... gandha-vitakko loke ...
 rasa-vitakko loke ... phoṭṭhabba-vitakko loke ... dhamma-vitakko loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha
 nivīsamānā nivīsati.

Rūpa-vicāro loke ... sadda-vicāro loke ... gandha-vicāro loke ...
 rasa-vicāro loke ... phoṭṭhabba-vicāro loke ... dhamma-vicāro loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha
 nivīsamānā nivīsati.

Idaṃ vuccati, bhikkhave, dukkha-samudayaṃ ariyasaccaṃ.

Nirodha-sacca

Katamañca, bhikkhave, dukkha-nirodhaṃ ariyasaccaṃ? Yo tassāyeva
 taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo.

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

Kiñca loke piyarūpaṃ sātārūpaṃ? Cakkhu loke piyarūpaṃ sātārūpaṃ,
 etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
 Sotaṃ loke ... ghānaṃ loke ... jivhā loke ... kāyo loke ... mano loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha
 nirujjhamānā nirujjhati.

Rūpā loke ... saddā loke ... gandhā loke ... rasā loke ... phoṭṭhabbā loke ...
 dhammā loke piyarūpaṃ sātārūpaṃ, 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.

Cakkhu-viññāṇaṃ loke ... sota-viññāṇaṃ loke ... ghāna-viññāṇaṃ loke ... jivhā-viññāṇaṃ loke ... kāya-viññāṇaṃ loke ... mano-viññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhu-samphasso loke ... sota-samphasso loke ... ghāna-samphasso loke ... jivhā-samphasso loke ... kāya-samphasso loke ... mano-samphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhu-samphassajā vedanā loke ... sota-samphassajā vedanā loke ... ghāna-samphassajā vedanā loke ... jivhā-samphassajā vedanā loke ... kāya-samphassajā vedanā loke ... mano-samphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpa-saññā loke ... sadda-saññā loke ... gandha-saññā loke ... rasa-saññā loke ... phoṭṭhabba-saññā loke ... dhamma-saññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpa-sañcetanā loke ... sadda-sañcetanā loke ... gandha-sañcetanā loke ... rasa-sañcetanā loke ... phoṭṭhabba-sañcetanā loke ... dhamma-sañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpa-taṇhā loke ... sadda-taṇhā loke ... gandha-taṇhā loke ... rasa-taṇhā loke ... phoṭṭhabba-taṇhā loke ... dhamma-taṇhā loke piyarūpaṃ sātārūpaṃ, 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

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.

Rūpa-vitakko loke ... sadda-vitakko loke ... gandha-vitakko loke ...
 rasa-vitakko loke ... phoṭṭhabba-vitakko loke ... dhamma-vitakko loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha
 nirujjhamānā nirujjhati.

Rūpa-vicāro loke ... sadda-vicāro loke ... gandha-vicāro loke ...
 rasa-vicāro loke ... phoṭṭhabba-vicāro loke ... dhamma-vicāro loke
 piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha
 nirujjhamānā nirujjhati.

Idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.

Magga-sacca

Katamañca, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariyasaccaṃ?
 ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ, sammā-diṭṭhi
 sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo
 sammā-vāyāmo sammā-sati sammā-samādhi.

Katamā ca, bhikkhave, sammā-diṭṭhi? yaṃ kho, bhikkhave, dukkhe
 ñāṇaṃ, dukkha-samudaye ñāṇaṃ, dukkha-nirodhe ñāṇaṃ,
 dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ. ayaṃ vuccati,
 bhikkhave, sammā-diṭṭhi.

Katamo ca, bhikkhave, sammā-saṅkappo? nekkhamma-saṅkappo
 abyāpāda-saṅkappo avihiṃsā-saṅkappo. ayaṃ vuccati, bhikkhave,
 sammā-saṅkappo.

Katamā ca, bhikkhave, sammā-vācā? musāvādā veramaṇī piṣuṇāya
 vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā
 veramaṇī. ayaṃ vuccati, bhikkhave, sammā-vācā.

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.

Katamo ca, bhikkhave, sammā-kammanto? pāṇātipātā veramaṇī
adinnādānā veramaṇī kāmesu-micchācārā veramaṇī. ayaṃ vuccati,
bhikkhave, sammā-kammanto.

Katamo ca, bhikkhave, sammā-ājīvo? idha, bhikkhave, ariyasāvako
micchā-ājīvaṃ pahāya sammā-ājīvena jīvitam kappeti. ayaṃ vuccati,
bhikkhave, sammā-ājīvo.

Katamo ca, bhikkhave, sammā-vāyāmo? Idha, bhikkhave, bhikkhu
anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya
chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya
chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti
vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti
vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. ayaṃ vuccati,
bhikkhave, sammā-vāyāmo.

Katamā ca, bhikkhave, sammā-sati? Idha, bhikkhave, bhikkhu kāye
kāyānupassī viharati ātāpī sampajāno satimā vineyya loke
abhiijjhā-domanassaṃ;

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke
abhiijjhā-domanassaṃ;

citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke
abhiijjhā-domanassaṃ;

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya
loke abhiijjhā-domanassaṃ. ayaṃ vuccati, bhikkhave, sammā-sati.

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, 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, mindful, 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 ... 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.]

[THE CONTEMPLATION OF PHENOMENA IS FINISHED.]

Katamo ca, bhikkhave, sammā-samādhī? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa-domanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhā-satipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati, bhikkhave, sammā-samādhī.

Idaṃ vuccati, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariyasaccaṃ.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati. samudaya-dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī 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 catūsu ariyasaccesu.

[SACCAPABBAṀ NIṬṬHITAṀ.]

[DHAMMĀNUPASSANĀ NIṬṬHITĀ.]

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: either final 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
sattavassāni, tassa dvinnam phalānam aññataram phalam
pāṭikaṅkham diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, sattavassāni. yo hi koci, bhikkhave, ime cattāro
satipaṭṭhāne evaṃ bhāveyya cha vassāni ... pañca vassāni ... cattāri
vassāni ... tīṇi vassāni ... dve vassāni ... ekaṃ vassam ... tiṭṭhatu,
bhikkhave, ekaṃ vassam. yo hi koci, bhikkhave, ime cattāro
satipaṭṭhāne evaṃ bhāveyya sattamāsāni, tassa dvinnam phalānam
aññataram phalam pāṭikaṅkham diṭṭheva 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 māsam ... aḍḍhamāsam ...
tiṭṭhatu, bhikkhave, aḍḍhamāso. yo hi koci, bhikkhave, ime cattāro
satipaṭṭhāne evaṃ bhāveyya sattāham, tassa dvinnam phalānam
aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā; sati vā
upādisese anāgāmitā.

Ekāyano ayaṃ, bhikkhave, maggo sattānam visuddhiyā
soka-paridevānam samatikkamāya dukkha-domanassānam
atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyaṃ yadidaṃ
cattāro satipaṭṭhānāti. Iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttan'ti.
Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ
abhinanduntī.