

2

Mahā Sati'paṭṭhāna Sutta

THE GREAT DISCOURSE ON THE FOCUSSES OF MINDFULNESS¹

[Present-moment awareness and the truths]

Dīgha Nikāya 22/2:290-315

Translated with notes by Piya Tan ©2003

Prologue

[290] 1a Thus have I heard.

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

“Bhikshus.”

“Venerable sir,” the monks answered the Blessed One in assent.

Synopsis

1b The Blessed One said this:

^{4c} Bhikshus, this is **the *ekāyana* path [the path for one, where only one goes by oneself to the one-pointedness of mind]**,⁵ for the purification of beings, for overcoming sorrow and lamentation, for the disappearance of physical and mental pain,⁶ for gaining the right way,⁷ for realizing nirvana, that is to say, the four focusses of mindfulness.⁸

The basic satipaṭṭhana formula

1c What are the four?

Here, bhikshus,

A. a monk⁹ dwells exertive, clearly aware, mindful,¹⁰ **observing [watching] the body in the body**,¹¹ removing¹² covetousness and displeasure¹³ in the world;¹⁴

¹ Most of the footnotes here have not been updated since SD 13 (this vol) was completed. For the updated fns, see SD 13.1 (Introd) and SD 13.3 (Satipaṭṭhāna S).

² “Market-town,” *nigama*, here generally refers to a trading village or town, whose main activity was the bartering or sales of commodities. A “village” (*gāma*), however, ranged from a single household of an extended family to several hundred households of many families, whose main occupation were agriculture, arts and crafts for manufacturing tools. (Gokhale 1994:51 f; Chakravarti 1987:19, 22 f)

³ Comy to **Mahā Nidāna S** (D 15) says: “It is said that the Blessed One was unable to find any dwelling-place at (ie near) the market-town. So leaving the market-town, the Blessed One went into the great forest, where he found a certain suitable and pleasant spot with water, and there he dwelt, making the market-town his alms-resort” (*Bhagavato kira tasmim nigame vasaṇ'okāso koci vihāro nāma nāhosi. Nigamato pana apakkamma aññatarasmim udaka,sampanne ramanīye bhūmi,bhāge mahā,vana,soṇḍo ahoṣi tattha bhagavā vihāsi, tam nigamaṁ gocara,-gāmaṁ katvā*) (DA 2:483). See Intro (1b) & (12).

⁴ Qu at Kvu 158.

⁵ *Ekāyano maggo*, lit “one-going path”; alt tr, “the direct one-way path to samadhi.” See Intro (3.1-2).

⁶ *Dukkha,domanassa*, sometimes tr as “pain and sadness.” See Walshe 1996 (D:W 589 n627). For a broader sense of *domanassa* see §1c n & 1c(A) n.

⁷ “For gaining the right way,” *nāyassa adhiḡamāya*. See Intro (3.3) above.

⁸ *Satipaṭṭhāna* is best resolved as *sati + upaṭṭhāna* (lit “placed near”), following the old Skt name *Smṛty-upa-sthāna Sūtra*. See Intro (3.1).

⁹ Here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipaṭṭhana) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251). See above §3.0(ii).

¹⁰ *Ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassaṁ*. Here we find 4 of the 5 spiritual faculties (*indriya*) in action: see Intro (4.2) above.

¹¹ “Observing the body in the body” (*kāye kāyānupassī*). See Intro (3.4).

- B. a monk dwells exertive, clearly aware, mindful, **observing feelings in the feelings**, removing covetousness and displeasure in the world;
- C. a monk dwells exertive, clearly aware, mindful, **observing the mind in the mind**, removing covetousness and displeasure in the world;
- D. a monk dwells exertive, clearly aware, mindful, **observing dharmas [phenomena] in the dharmas**, removing covetousness and displeasure in the world.

A. OBSERVING THE BODY

(1) Mindfulness of the in-and-out-breath¹⁵

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

2b Here, bhikshus, a monk who has gone to the forest,¹⁶ or to the foot of a tree, or to an empty house,¹⁷ sits down, and having crossed his legs¹⁸ and keeping his body upright,¹⁹ establishes mindfulness before him.²⁰

¹² *Vīneyya* can mean “should remove” (as pot, like *vineyya*, Sn 590) or as “having removed” (as ger, like *vinaitvā*, Pm 1:244), and both senses apply in Mahā patthāna S. U Silananda similarly ends the sentence with “removing covetousness and grief in the world” (1990:177); also 1990:22-25. See Intro (4.2c) above.

¹³ “Covetousness and displeasure,” *abhijjhā, domanassaṃ*, alt trs: “desire and discontent,” “desiring and disliking,” or “longing and loathing.” Walshe (1995:335 & n632) renders it as “hankering and fretting [for the world].” See Intro (4.2) above.

¹⁴ “World” (*loka*). See Intro (4.2b) above.

¹⁵ The header tr here omits the Be header, *Kāyānupassanā*, etc, since they repeat. On breath meditation, see **Mahā Rāhul’ovāda S** (M 62) = SD 3.11 esp Intro (2). Here (and at D 22.20) breath meditation is a 4-step exercise; as 16-step exercise in **Ānāpāna, sati S** (M 118/3:78-88); as a perception (*saññā*) at **Giri-m-ānanda S** (A 10.60.12-13/5:111 f); and as a “concentration of breath mindfulness” (*ānāpāna, sati, samādhi*) in **Ānāpāna Saṃyutta** (eg S 5:317).

¹⁶ Comy says that a “(dwelling) of the forest” (*ārañṇaka*) is one situated more than 500 bow-lengths (fathoms) away. An Yang-Gyu equates “bow-length” with “fathom” (2003:28). The Vinaya, the Abhidhamma and the Suttanta (Sutta) each give a different def of forest (*ārañṇa*). **The Vinaya** says “the village compound (or precinct)” (*gām-ūpacāra*) is up to the farthest reach of a stone’s throw (V 3:46). “The forest” is what lies beyond the village and its immediate vicinity (V 3:46; qu at SnA 83 & Vism 73), while **Vibhaṅga** defines it as the area beyond the city-gate pillars (Vbh 251; Pm 1:176). **The Suttanta** defines: “A forest dwelling is 500 bow-lengths away (DA 2:527; V 4:183). **The Visuddhi, magga** discusses these defs at length (Vism 2.48-51/71 f).

¹⁷ “Empty place,” (*suññ’āgāra*), sometimes rendered as “empty place.” This stock phrase of 3 places conducive to meditation are at D 2:29; M 1:56, 297, 398, 425, 2:263, 3:82, 89, 4:297; S 5:311, 313, 314, 315, 316, 317, 323, 329, 336; A 1:147, 148, 149, 3:92, 100, 4:437, 5:109, 110, 111; Pm 1:175, 2:36. In **Sāmañña, phala S** (D 2), probably an older account, the following instruction is given: “Possessing this aggregate of noble moral virtue and this aggregate of noble sense-restraint and this aggregate of noble mindfulness and clear knowledge and this aggregate of noble contentment, he seeks out a secluded dwelling: a forest, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw” (*so iminā ca ariyena sīla-k, khandhena samannāgato iminā ca ariyena indriya, saṃvarena samannāgato iminā ca ariyena sati, sampajaññena samannāgato imāya ca ariyāya santuṭṭhitāya samannāgato vivittaṃ senāsanaṃ bhajati, araññaṃ rukkha, mūlaṃ pabbataṃ kandaram giri, guhaṃ susānaṃ vana, patthaṃ abbhokāsaṃ palāla, puñjaṃ*, D 2.67/ 1:71): this stock passage also at **Sāmañña, phala S** (D 2) = SD 8.10.67 (2005). The oldest reference to an ideal meditation spot is in **Ariya, pariyesanā S** (M 26) and **Saṅgārava S** (M 100): “still in search of the wholesome, seeking the supreme state of sublime peace, I walked by stages through Magadha until eventually I arrived at Senānigama near Uruvelā. There I saw an agreeable spot, a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. I sat down there thinking: ‘This is conducive for spiritual striving.’” (M 26.17/1:167 = 100.13/2:212).

¹⁸ “Sitting cross-legged” (*pallaṅkam ābhujitvā*) here helps one to spread one’s body weight over the greatest area, thereby reducing tiredness so that one can focus better on the meditation. This is the prescribed posture for breath meditation which is best done in the sitting posture.

¹⁹ “Keeping his body upright” (*ujum kāyaṃ pañidhāya*). This is mainly for the sake of warding off discomfort and pain after a long sitting. Imagine a pendulum or plumbline hanging from just below one’s skull with the pendulum ball hanging inside the belly. When one bends too far forward, or one sits leaning too far back, the pendulum hangs outside the body—the centre of gravity is outside the body. When one’s centre of gravity is outside the body, it tires more quickly.

2c Mindfully he breathes in, mindfully he breathes out.²¹

(1) Breathing in long, he understands: ‘I breathe in long [Long in-breath],’²²

Or, breathing out long, he understands: ‘I breathe out long [Long out-breath],’

(2) Or, breathing in short, he understands: ‘I breathe in short [Short in-breath],’

Or, breathing out short, he understands: ‘I breathe out short [Short out-breath],’

(3) He trains himself thus: ‘I shall breathe in experiencing the whole body (of breath),’²³

He trains himself thus: ‘I shall breathe out experiencing the whole body (of breath),’

(4) He trains himself thus: ‘I shall breathe in calming the bodily formation (of breathing),’

He trains himself thus: ‘I shall breathe out calming the bodily formation (of breathing).’

2d Just as a skilled turner or his apprentice, when making a long turn, understands that he is making a long turn, or in making a short turn, understands that he is making a short turn, so, too, a monk,²⁴

(1) breathing in long, he understands: ‘I breathe in long [Long in-breath],’²⁵

or, breathing out long, he understands: ‘I breathe out long [Long out-breath];’

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

or, when he is breathing out short, he understands: ‘I breathe out short [Short out-breath];’

(3) he trains himself thus: ‘I shall breathe in experiencing the whole body,’

he trains himself thus: ‘I shall breathe out experiencing the whole body;’

(4) he trains himself thus: ‘I shall breathe in calming the bodily formation (of breathing),’²⁶

he trains himself thus: ‘I shall breathe out calming the bodily formation (of breathing).’

The insight refrain²⁷

[292] **2e** So he dwells

(1) observing the body in the body internally,²⁸

(2) or, observing the body in the body externally,

(3) or, observing the body in the body both internally and externally;

(4) or, he dwells observing states that arise in the body,

(5) or, he dwells observing states that pass away in the body,

(6) or, he dwells observing states that arise and pass away in the body.

Or else, he maintains the mindfulness that ‘There is a body,’ just sufficient for knowing and awareness.

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

And that, bhikshus, is how a monk dwells observing the body in the body.

(2) The four postures²⁹

3 Furthermore, bhikshus, a monk,

²⁰ *Parimukham*, lit “around the mouth,” see Intro (3.9d) & *Ānāpāna,sati S* (M 118) = SD 7.13 Intro (2).

²¹ *So sato va assasati, sato passasati*. On the word “breath,” see Intro (3.9e).

²² On translating the direct speech here, see Intro (3.9c). On the nature of the breath and where to watch it, see Intro (9cd).

²³ “Experiencing the whole body (of breath),” *sabba,kāya,paṭisaṃvedī*. MA glosses *sabba,kāya* as “the whole body of breath” that is, its three phases of each in-breath and out-breath through its three phases of beginning, middle and end (Brahmavamso, 2002:60). See Intro (3.9e).

²⁴ On where to watch the breath, see Intro (3.9d).

²⁵ On the tr here, see §1 n on “Observing the body in the body.”

²⁶ *Kāya,saṅkhāra*. The bodily formation is the in-and-out-breath itself (M 44.13). This calming process may lead to the development of *jhāna*, but this is not the primary object here. See *Cūḷa Vedalla S* (M 44.14) for explanation of *kāya,saṅkhāra*.

²⁷ This refrain and the other 15 are also called “the basic *satipaṭṭhāna* formula” and “the expanded *satipaṭṭhāna* formula” by Rupert Gethin; “the *satipaṭṭhāna* refrain” by Analayo, and “the auxiliary formula” by Sujato. On its possible lateness, see Intro (1b, 3.0).

²⁸ “Internally...” and “externally,” see Intro (3.7bc).

²⁹ For an expanded version of this exercise, see *Mahā Suññata S* (M 122.11/3:122 f) = SD 11.4. Except for highlighting the 4 postures, this exercise of this section is actually found in the “Clear knowledge” section which follows and which, in *Sāmañña,phala S* (D 2), is called “mindfulness and clear knowledge” (*sati sampajañña*) (D 2.65).

- (1) while walking, understands, ‘I walk [‘Walking’].³⁰
- (2) Or, while standing, he understands, ‘I stand’ [‘Standing’];
- (3) Or, while sitting, he understands, ‘I sit [‘Sitting’];
- (4) Or, while lying down, he understands, ‘I lie down’ [‘Lying down’].

In whatever way his body is disposed, that is how he understands it.

The insight refrain

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

Or else, he maintains the mindfulness that ‘There is a body,’ just sufficient for knowing and awareness.

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

And that, bhikshus, is how a monk dwells observing the body in the body.

(3) Full awareness³¹

4 Furthermore, bhikshus, a monk,

(1) while going forward or going backward [stepping back], is clearly aware of [clearly knows] what he is doing.

(2) While looking forward or back, he is clearly aware of what he is doing.

(3) While bending or stretching, he is clearly aware of what he is doing.

(4) While carrying his upper robe, outer robe and bowl, he is clearly aware of what he is doing.

(5) While eating, drinking, chewing and tasting, he is clearly aware of what he is doing.

(6) While voiding or peeing, he is clearly aware of what he is doing.

(7) While walking, while standing, while sitting, while asleep, while awake,³² while talking, or while remaining silent, he is clearly aware of what he is doing.

The insight refrain

[293] So he dwells observing the body in the body internally, or,...externally, or,...both internally and externally;

or, he dwells observing states that arise in the body, or...that pass away..., or that arise and pass away in the body.

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

And that, bhikshus, is how a monk dwells observing the body in the body.

(4) Perception of foulness: 31 parts of the body³³

5 Furthermore, bhikshus, a monk reviews this very body, wrapped in skin and full of various impurities, from the soles of the feet upwards and from the crown of the head downwards:

‘In this body there are³⁴

³⁰ On the tr here, see §1(A) n on “Observing the body in the body.”

³¹ “Clear knowledge,” *sampajañña* or *sampajāna*. See Intro (3.6abc). See n on “The four postures” [3].

³² “When asleep, when awake” *sutte jāgarite*. Comy glosses *sutte* as *sayane*, “lying down, sleeping.” See Intro (3.6c).

³³ In the Suttas, this practice is called *asubha,saññā* (perception of foulness). The term *asubha,nimitta* (the sign of foulness) in Comys, refers to one or other of the 10 foul objects, ie bodily remains in one of the 10 stages of decomposition (Vism 6.1-11/178 f). On details of practice, see **Kāya,gatā,sati S** (M 119) = SD 12.21 Intro (5). See also **Vibhaṅga S** (S 51.29/5:277 f), on the analysis of will or desire (*chanda*).

³⁴ In this meditation of parts of the body, groups (1)-(4) constitute the **earth** element (**Mahā Rāhul’ovāda S**, M 62.8/1:421 f); groups (5)-(6) constitute the **water** element (ib M 62.9/1:422). The same sutta describes the **fire** element as *that by which one is warmed, ages, and burns, and that by which what is eaten, drunk, chewed and tasted gets completely digested*, or whatever else that is liquid, liquefied and clung to internally and individually

- (1) head-hairs, body-hairs, nails, teeth,³⁵
- (2) flesh, sinews, bones, bone-marrow, kidneys;³⁶
- (3) heart, liver, membranes (around the lungs),³⁷ spleen, lungs;³⁸
- (4) large intestines, small intestines, stomach-contents,³⁹ faeces[, brain];⁴⁰
- (5) bile, phlegm, pus, blood, sweat, fat;⁴¹
- (6) tears, grease, saliva, snot, oil of the joints,⁴² urine.⁴³

Just as if there were a bag, open at both ends, full of various kinds of grain, such as hill-rice, paddy, green gram,⁴⁴ kidney-beans, sesame, husked rice,⁴⁵

and a man with good sight were to open the bag and examine them, saying: ‘This is hill-rice; this is paddy; this is green gram; this is kidney-bean; this is sesame; this is husked rice,’⁴⁶

so, too, a monk reviews this very body, wrapped in skin and full of various impurities, from the soles of the feet upwards and from the crown of the head downwards:

‘In this body there are

head-hairs, body-hairs, nails, teeth, skin;
flesh, [294] sinews, bones, bone-marrow, kidneys;
heart, liver, membranes (around the lungs), spleen, lungs;
large intestines, small intestines, stomach-contents, faeces[, brain];
bile, phlegm, pus, blood, sweat, fat;
tears, grease, saliva, snot, oil of the joints, urine.’

The insight refrain

So he dwells observing the body in the body internally, or... externally, or... both internally and externally;

or, he dwells observing states that arise in the body, or... that pass away..., or that arise and pass away in the body.

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

And that, bhikshus, is how a monk dwells observing the body in the body.

[belonging to oneself] (M 62.10/1:422); and the **air** element as *up-going winds* [*burping*], *down-going winds*, *winds in the belly* [*flatulence*], *winds that course through the limbs*, *in-breath and out-breath*, or whatever else that is air, airy and clung to internally and individually [belonging to oneself] (M 62.11/1:422 f). See prec n.

³⁵ *Kesā lomā nakhā dantā taco*. The meditation on these five parts “with skin as the fifth” or “skin pentad” (*taca, pancake kamma-t, thāna*) (Vism 242=8.50) forms the basic spiritual practice first taught to new monks at the end of their ordination.

³⁶ *Maṃsam nahāru aṭṭhi aṭṭhi, miñjā vakkam*.

³⁷ “Membranes,” alt tr “pleura,” *kilomaka*, ie a pair of membranous sacs surrounding the lungs.

³⁸ *Hadayaṃ yakanam kilomakam pihakam papphasam*.

³⁹ *Udariyam*, lit “that which is in the *udara* (stomach),” sometimes tr as “gorge” (Vism:Ñ 8.120/-122/258 f); technically, this includes chyme (food half-digested by gastric juices, expelled into the duodenum).

⁴⁰ *Antam anta, guṇam udariyam karisam*. See M 3:90; KhpA 38. Later traditions add the 32nd part—*matthake mattha, lungam* (lit “the brain in the head”) (Kh 3, Pm 1:6 f; Vism 8.42-144/239-266): “brain” is not listed at S 4:111). Although “brain” is usually listed last, Comys list it as no 20, after “excrement” (KhA 60; Vism 8.126/260) in the set headed by “large intestines” since they have similar or related appearances. For a fascinating discussion on how ancient ascetics obtain such knowledge of the human anatomy, see Zysk 1998:34-37.

⁴¹ *Pittam semham pubbo lohitaṃ sedo medo*.

⁴² *Lasikā*, ie synovial fluid.

⁴³ *Assu vasā kheḷo siṅghānikā lasikā muttam*. Here there are a total of 31 parts of the body. See here (4)n.

⁴⁴ Or mung beans.

⁴⁵ The Pali substantives are in the plural.

⁴⁶ The Pali substantives are in the plural.

(5) The analysis of the 4 elements⁴⁷

6 Furthermore, bhikshus, a monk reviews⁴⁸ this body, however it may be placed or disposed, in terms of the elements.⁴⁹

‘There are in this body

- (1) the earth-element,
- (2) the water-element,
- (3) the fire-element,
- (4) the air-element.⁵⁰

Just as a skilled butcher or his apprentice, having slaughtered a cow, were to sit at the cross-roads with the carcass divided into portions, so, too, a monk reviews this body, however it may be placed or disposed, in terms of the elements:

‘There are in this body

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

The insight refrain

So he dwells observing the body in the body internally, or,...externally, or,...both internally and externally; [295]

or, he dwells observing states that arise in the body, or...that pass away..., or that arise and pass away in the body.

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

And that, bhikshus, is how a monk dwells observing the body in the body.

(6) The nine charnel-ground meditations

7 (1) Furthermore, bhikshus, just as if⁵¹ he were to see bodily remains [a corpse]⁵² thrown aside in a charnel-ground,

⁴⁷ Vism 348 says that the four primary elements are only briefly explained here, but at length in **Mahā Hatthi,-padôpama S** (M 28.6-27/1185-191 = SD 6.16), **Mahā Rāhul’ovada S** (M 62.8-17/1:421-426 = SD 3.11) and **Dhātu,vibhaṅga S** (M 140.13-18/3:240-242 = SD 4.17). The four elements are explained in some detail in **Mūla,-pariyāya S** (M 1). The six elements (4 primary elements + space + consciousness) are mentioned in **Saṅgīti S** (D 33.2.1 (16)/3: 248), **Bahu,dhātuka S** (M 115.5/3:62), and **Titth’āyatana S** (A 3.61.6/1:175 f = SD 6.8 n here); see also Dhs 638. On how the 4 primary elements cannot exist in themselves, see Boisvert 1995:36 f. Practical meditation instructions on the elements can be found in Vim:ESK 1961:197-205, Vism 351, Pa Auk 1996:17; Fryba 1987:123. For the first 5 elements in later Buddhism, see Lama Govinda, *Foundations of Tibetan Mysticism*, London, 1959:183 ff. See **Khandha 1 Rūpa** = SD 17.2.

⁴⁸ “Reviews,” *paccavekkhati*, see Intro (3.9b).

⁴⁹ In the Tibetan Buddhist tradition, the 4 elements dissolve in the death-process thus: earth dissolves into water, water into fire, fire into air, air into space; the consciousness dissolves in 4 further stages (white flash, red flash, black flash, clear light). See Lati Rinbochay & Jeffrey Hopkins, *Death, Intermediate State and Rebirth in Tibetan Buddhism*, Ithaca, NY: Snow Lion, 1979:13-57; Terry Clifford, *Tibetan Buddhist Medicine and Psychiatry: The Diamond Healing*, York Beach, ME: Samuel Weiser, 1984:108-114; Kalu Rimpoché, *Luminous Mind: The Way of the Buddha*, Boston: Wisdom Publications, 1997:53-56; Margaret Coberly, *Sacred Passage: How to provide fearless, compassionate care for the dying*, Boston & London: Shambhala, 2002:79-98.

⁵⁰ “Earth” (*paṭhavī*) or extension, “water” (*āpo*) or cohesion, “fire” (*tejo*) or temperature, “air” (*vāyo*) or motion. These are the ancient Indian names for the four “great elements” (*mahā,bhūta*) or qualities present in varying proportions in all matter, that is, the various states of matter.

⁵¹ “Just as if,” *seyyathā pi*, alt tr “as though.” [7, 9, 10] “The phrase ‘as though’ (*seyyathā pi*) suggests this meditation, and those to follow, need not be based upon an actual encounter with bodily remains in the state of decay described, but can be performed as an imaginative exercise” (M:ÑB 1192 n150). **The Visuddhi,magga** details how a meditator can gain the first vision of a decaying corpse in a charnel ground and subsequently develop this vision while meditating in his dwelling Vism 6.12-69/180-190, esp §§6.62-64). **Ledi Sayadaw** says that this meditation could be done based on sick or wounded persons (incl oneself), or with dead animals as the object (TM nd:58). See also Analayo 2003:152-155.

one, two, three days dead, bloated, livid [discoloured], festering,⁵³
 so, too, he compares this very body with that, thinking:
 ‘Such is the nature of this body: it will become like that—this is unavoidable.’⁵⁴

The insight refrain

So he dwells observing the body in the body internally, or...externally, or...both internally and externally;

or, he dwells observing states that arise in the body, or...that pass away..., or that arise and pass away in the body.

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

And that, bhikshus, is how a monk dwells observing the body in the body.

8 (2) Or, again, bhikshus, just as if he were to see bodily remains [a corpse] thrown aside in a charnel-ground,

being eaten by crows,
 or being eaten by hawks,
 or being eaten by vultures,
 or being eaten by dogs,
 or being eaten by jackals,
 or being eaten by various worms and bugs;

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

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

The insight refrain

[296] So he dwells observing the body in the body internally, or...externally, or...both internally and externally;

or, he dwells observing states that arise in the body, or...that pass away..., or that arise and pass away in the body.

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

And that, bhikshus, is how a monk dwells observing the body in the body.

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

(3) a skeleton with flesh and blood, connected by sinews,
 (4) a skeleton, fleshless, smeared with blood, connected by sinews,
 (5) a skeleton, flesh and blood all gone, connected by sinews,

⁵² “Bodily remains,” *sarīra*, or “the remains of a body.” The word *sarīra* (Skt *śarīra*) has two broad meanings: (1) the body (living or dead); (2) bodily remains (both bones or relics). The *Pali-English Dictionary* gives all these senses: **(1) The (physical) body** (D 1:157; M 1:157; S 4:286; A 1:50, 2:41, 3:57 f, 323 f, 4:190; Sn 478, 584; Dh 151; Nm 181; J 1:394 (six blemishes), 2:31, 3:53 (~*maṃsa*, flesh of the body) ; *antima,sarīra*, one who wears his last body, an *anāgāmī* (Sn 624; S 1:210; Dh 400). **(2) A dead body, a corpse** (D 2:141, 164, 295 f; M 1:58, 3:91); this is the sense used here in the Satipaṭṭhāna Ss. **(3) The bones** (D 2:164, 296; M1:58 f). **(4) Relics** (Vv 63, 32; VvA 269). In later works, the suffix *-dhātu* is added, ie *sarīrika,dhātu*, to denote “relics (of the Buddha)” (VvA 165, 269; Mahv 13, 167). In **Mahā Parinibbāna S** (D 16 = SD 9), the word *sarīra* is used in a all these different ways. See SD 9 §7d(1).

⁵³ Cf **(Cattāro) Padhāna S** (D 33.1.11(10)/3:225 = A 4.14/2:16 f) which says, “Here, bhikshus, a monk guards the auspicious sign of samadhi when it has arisen, that is to say, the perception [image] of a skeleton (*aṭṭhikānī,saññānī*), the perception of the worm-infested (corpse) (*pulavaka,saññānī*), the perception of the livid [discoloured] (corpse) (*vinīlaka,saññānī*), the perception of the festering (corpse) (*vipubbaka,saññānī*), the perception of the fissured (corpse) (*vicchidaka,saññānī*), the perception of the bloated (corpse). (*uddhumataka,saññānī*). This simpler Aṅguttara listing is probably older than the more systematized set of Mahā Satipaṭṭhāna S.

⁵⁴ Notice the impersonal tone of the statement, reflecting the lack of ownership and not self, ie, the body is actually beyond one’s control [14, 16, 24, 30]. This is an application of the “specific conditionality” (*idap-paccayatā*). See Intro 3.7c & SD 5.16(2).

(6) ⁵⁵ random disconnected bones, scattered in all directions, a hand-bone here, a foot-bone there, a shin-bone here, a rib there, a thigh-bone here, [297] a pelvic bone there, a back-bone here, a shoulder-bone there, a neck-bone here, a jaw-bone there, a tooth here, a skull there;
so, too, he compares this very body with that:
'Such is the nature of this body: it will become like that—this is unavoidable.'

The insight refrain

So he dwells observing the body in the body internally, or...externally, or...both internally and externally;

or, he dwells observing states that arise in the body, or...that pass away..., or that arise and pass away in the body.

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

And that, bhikshus, is how a monk dwells observing the body in the body.

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

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

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

(9) the bones reduced to a powder;

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

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

The insight refrain

So he dwells observing the body in the body internally, or...externally, or...both internally and externally; [298]

or, he dwells observing states that arise in the body, or...that pass away..., or that arise and pass away in the body.

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

And that, bhikshus, is how a monk dwells observing the body in the body.

B. OBSERVING FEELINGS

11 And how, bhikshus, does a monk dwell observing feelings in the feelings?⁵⁶

Here, bhikshus, a monk,

- (1) feeling a pleasant feeling,⁵⁷ he understands, 'I feel a pleasant feeling' ['Pleasant feeling'];⁵⁸
feeling a painful feeling,⁵⁹ he understands, 'I feel a painful feeling' ['Pain'];
feeling a neutral feeling, he understands, 'I feel a neutral feeling' ['Neutral feeling'];⁶⁰
- (2) feeling a pleasant sensual [carnal] feeling,⁶¹ he understands, 'I feel a pleasant sensual feeling' ['Pleasant sensual feeling'];

⁵⁵ For variant readings, see PTS ed, D 2:296 f.

⁵⁶ On the tr here, see §1 n on "Observing the body in the body."

⁵⁷ *Sukham vedanam*, either bodily or mental.

⁵⁸ On the tr here, see §1 n on "Observing the body in the body."

⁵⁹ *Dukkham vedanam*, either bodily or mental.

⁶⁰ *Adukkham-asukham vedanam*, mental only: one is only aware that a feeling is present. Comy says that it is not easy to be mindful of neutral feeling, and that it should be best approached by way of inference, by noting the absence of both pleasant and unpleasant feelings. Comy illustrates with the example of a hunter seeing tracks before and after a rock, thereby inferring the track of an animal (MA 1:277). **Dhamma,saṅgaṇī** says that only the sense of touch is accompanied by pain or pleasure, while feelings arising at the other four sense-doors are invariably neutral (Dhs 139-145; Abhds 2). The suttas however speak of pleasant and unpleasant sights, sounds, smells, and tastes, that in turn condition the arising of corresponding feelings of pleasure or displeasure (S 4:115, 119, 125, 126). "This *Abhidhammic* presentation offers an intriguing perspective on observing feeling, since it invites an inquiry into the degree to which an experience of delight or displeasure in regard to sight, sound, smell or taste is simply the outcome of one's own mental evaluation" (Anālayo, *Satipaṭṭhāna*, 2003:171).

⁶¹ *S'āmisam sukham vedanam*. *S'āmisā* = *sa-āmisā*, "sensual," lit "with flesh" thus connoting some sense of the carnal, ie connected to the pleasures of the five senses (*kāma,gunā*) (S 4:235, 236).

- feeling a pleasant non-sensual [spiritual] feeling,⁶² he understands, ‘I feel a pleasant non-sensual feeling’ [‘Pleasant non-sensual feeling’];
- (3) feeling a painful sensual feeling, he understands, ‘I feel a painful sensual feeling’ [‘Painful sensual feeling’];
feeling a painful non-sensual feeling, he understands, ‘I feel a painful non-sensual feeling’;
- (4) feeling a neutral sensual feeling, he understands, ‘I feel a neutral sensual feeling’ [‘Neutral sensual feeling’];
feeling a neutral non-sensual feeling, he understands, ‘I feel a neutral non-sensual feeling.’ [‘Neutral non-sensual feeling.’]

The insight refrain

So he dwells observing feelings in the feelings internally,
or, observing feelings in feelings externally,
or, observing feelings in feelings both internally and externally.

Or, he dwells observing that arise in the feelings,
or, he dwells observing states that pass away in the feelings, [299]
or, he dwells observing states that arise and pass away in the feelings;

Or else, he maintains the mindfulness that ‘There is a feeling,’ just sufficient for knowing and awareness.

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

And that, bhikshus, is how a monk dwells observing feelings in the feelings.

C. OBSERVING THE MIND

12 And how, bhikshus, does a monk dwell observing the mind⁶³ in the mind?

Here, bhikshus, a monk,

- (1) understands a lustful mind as ‘Lustful mind,’
or, he understands a lust-free mind as ‘Lust-free mind.’
- (2) Or, he understands a hating mind as ‘Hating mind,’
or, he understands a hate-free mind as ‘Hate-free mind.’
- (3) Or, he understands a deluded mind as ‘Deluded mind,’
or, he understands an undeluded mind as ‘Undeluded mind’;
- (4) Or, he understands a narrowed [constricted] mind as ‘Narrowed mind.’⁶⁴
or, he understands a distracted mind as ‘Distracted mind’;⁶⁵
- (5) Or, he understands a great [exalted] mind as ‘Great mind,’⁶⁶
or, he understands a small mind [unexalted mind] as ‘Small mind [Unexalted mind].’
- (6) Or, he understands a surpassable mind as ‘Surpassable mind,’
or, he understands an unsurpassable mind as ‘Unsurpassable mind.’⁶⁷
- (7) Or, he understands a concentrated mind as ‘Concentrated mind,’

⁶² *Nirāmisāṃ sukhaṃ vedanaṃ*. Here *nirāmisā* means ‘non-sensual,’ ‘non-carnal’ or ‘spiritual,’ which according to Comy refers to the six joyful feelings connected with the sense-doors, but not dependent on sense-desire (MA 1:279). In **Sal’āyatana, vibhaṅga S** (M 137), *s’āmisa* and *nirāmisā* refer to the household life and to the renounced life respectively. Elsewhere, as in **Suddhika Nirāmisā S** (S 36.29), *nirāmisā pīti*, *nirāmisā sukha* and *nirāmisā upekkhā* are experienced in the dhyanas (S 36.29.8-15/4:236 f). See D 2:298; M 1:59; S 4:235, 236 (x2); A 1:81, 3:412l Pm 2:233. See also Sue Hamilton, *Identity and Experience*, 1996:43 f.

⁶³ “Mind,” *citta*. also tr as “mind consciousness” (Brahmavamso). See Intro (5C).

⁶⁴ “Narrowed mind,” *saṅkhittāṃ cittaṃ*, ie “narrowed” due to sloth and torpor.

⁶⁵ “Distracted mind,” *vikkhittāṃ cittaṃ*, ie “distracted” by restlessness and worry.

⁶⁶ “Great mind,” *mahaggatāṃ cittaṃ*, ie made great or “exalted” because all the mental hindrances have been overcome, thus attaining a dhyana or a formless attainment. Properly speaking, only the first 4 form dhyanas are called *jhāna*, while the higher four formless bases are called *samāpatti* (attainment); and that the 4 formless attainments actually belong to the 4th form dhyana since they all possess the same two factors (ie equanimity and samādhi).

⁶⁷ “Unsurpassable” (*anuttaraṃ*) mind, probably synonymous with “developed” mind. See D:W 592 n667.

- or, he understands an unconcentrated mind as ‘Unconcentrated mind.’
 (8) Or, he understands a liberated mind as ‘Liberated mind,’
 or, he understands an unliberated mind as ‘Unliberated mind.’

The insight refrain

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

Or, he dwells observing states that arise in the mind,
 or, he dwells observing states that pass away in the mind,
 or, he dwells observing states that arise and pass away in the mind;

Or else, he maintains the mindfulness that ‘There is a mind,’ [300] just sufficient for knowing and awareness.

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

And that, bhikshus, is how a monk dwells observing the mind in the mind.

D. OBSERVING DHARMAS [PHENOMENA]⁶⁸

1 The five hindrances

13 And how, bhikshus, does a monk dwell observing dharmas in the dharmas [phenomena in the phenomena]?

Here, bhikshus, a monk dwells observing dharmas in the dharmas in respect of **the five hindrances**.⁶⁹

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

Here, bhikshus,

- (1) when there is sensual desire⁷⁰ in him, he understands,
 ‘There is sensual desire in me’.

Or, when there is no sensual desire in him, he understands,
 ‘There is no sensual desire in me’.

And he understands the arising of unarisen sensual desire;
 and he understands the letting go of arisen sensual desire;
 and he understands the further non-arising of the sensual desire that he has given up.⁷¹

- (2) When there is ill-will in him, he understands,
 ‘There is ill-will in me’.

Or, when there is no ill-will in him, he understands,
 ‘There is no ill-will in me’.

And he understands the arising of unarisen ill-will;
 and he understands the letting go of arisen ill-will;
 and he understands the further non-arising of the ill-will that he has given up;

- (3) When there are sloth and torpor in him, he understands,
 ‘There are sloth and torpor in me’.

Or, when there are no sloth and torpor in him, he understands,
 ‘There are no sloth and torpor in me’.

And he understands the arising of unarisen sloth and torpor;
 and he understands the letting go of arisen sloth and torpor;

⁶⁸ **Sujato**, in *A History of Mindfulness*, makes an important note on this section: see Intro (5D.3).

⁶⁹ The mental hindrances can only be properly observed *after* one has abandoned them. See Intro (5D.2).

⁷⁰ *Kāma-c, chanda* is almost identical with “a lustful mind” (*sa, rāgam cittam*) in §12(1a). Both refer to sensual desire in general, and arise from wrong reflection on a sensually attractive sense-object. The exercise in §12 is simply that of noting the presence of such a state of mind. Here, one goes on to investigate how it arises, how it can be removed, etc (through right effort).

⁷¹ Comy gives 6 methods for overcoming sensual desire: (1) skilful consideration of an unattractive (*asubha*) object; (2) developing *jhāna*; (3) sense-restraint; (4) moderation in eating; (5) spiritual friendship; (5) helpful conversation (*sappāya, kathā*). (DA 3:778)

- and he understands the further non-arising of the sloth and torpor that he has given up;
- (4) When there are restlessness and worry in him, he understands, ‘There are restlessness and worry [301] in me’.
when there are no restlessness and worry in him, he understands, ‘There are no restlessness and worry in me’.
And he understands the arising of unarisen restlessness and worry;
and he understands the letting go of arisen restlessness and worry;
and he understands the further non-arising of the restlessness and worry that he has given up;
- (5) When there is doubt⁷² in him, he understands, ‘There is doubt in me’.
Or, when there is no doubt in him, he understands, ‘There is no doubt in me’.
And he understands the arising of unarisen doubt;
and he understands the letting go of arisen doubt;
and he understands the further non-arising of the doubt he has given up.

The insight refrain

So he dwells observing dharmas [phenomena] in the dharmas internally,
or, observing dharmas in a dharmas externally,
or, observing dharmas in a dharmas both internally and externally.
Or, he dwells observing states that arise in the dharmas,⁷³
or, he dwells observing states that pass away in the dharmas,
or, he dwells observing states that arise and pass away in the dharmas;
Or else, he maintains the dharma that ‘There are dharmas,’ just sufficient for knowing and awareness.
And he dwells independent, not clinging to anything in this world.
And that, bhikshus, is how a monk dwells observing dharmas in the dharmas in respect to the five hindrances.

2 The five aggregates

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

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

- Here, bhikshus, a monk thinks,
- (1) ‘Such is form,⁷⁴ such is the arising of form, such is the passing away of form’.
(2) ‘Such is feeling, such is the arising of feeling, such is the passing away of feeling’.
(3) ‘Such is perception,⁷⁵ such is the arising of perception, such is the passing away of perception’.
(4) ‘Such are mental formations,⁷⁶ [302] such is the arising of mental formations, such is the passing away of mental formations’;
(5) ‘Such is consciousness,⁷⁷ such is the arising of consciousness, such is the passing away of consciousness’.

⁷² This includes doubts regarding the Three Jewels, that is, the possibility of becoming a Buddha, the truth that makes this possible, and the community of spiritual individuals; the inability to distinguish the wholesome from the unwholesome, etc (see D 1.2.24). As such it includes both doubting and vacillation.

⁷³ According to DA, here and the following, the factors only refer to those giving rise to the mental hindrances by unskillful consideration of sensually attractive objects, and of their dissolution by skilful consideration.

⁷⁴ *Rūpa*, defined as “the four great elements and form derived from them” (S 22.56). In the term *rūpa, kāya*, both components can be translated as “body”, but while *rūpa* is material, especially visible, form, *kāya* is body as an aggregate, as in “a body of form, a body of men.” Often contrasted with *nāma, kāya*, that is, the mental component of the term *nāma, rūpa*, “mind and body.” See BDict: *kāya*.

⁷⁵ *Saññā*, defined as “distinguishing a thing by its marks” (S 22.79).

⁷⁶ *Saṅkhāra*, one of the difficult Buddhist terms to translate as it is polysemous. Here it applies to the group of mental formations. The Abhidhamma traditionally lists 50 of them, embracing various factors, the most important of which is volition (*cetanā*), that is, karma itself. Formations include what we call emotions (i.e. karmic reactions). See D:W n293.

⁷⁷ *Viññāna*, “consciousness”, divided into six, namely, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

The insight refrain

So he dwells observing dharmas [phenomena] in the dharmas internally,
or, observing dharmas in a dharmas externally,
or, observing dharmas in a dharmas both internally and externally...

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

And that, bhikshus, is how a monk dwells observing dharmas in the dharmas in respect to the five aggregates of clinging.

3 The six sense-bases

15 Again, bhikshus, a monk dwells observing dharmas [phenomena] in the dharmas in respect to **the six internal and six external sense-bases**.⁷⁸

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

Here, bhikshus, a monk

- (1) understands the eye and understands forms,⁷⁹
and he understands whatever fetter⁸⁰ that arises dependent on both,
and he understands the arising of an unarisen fetter,
and he understands the letting go of an arisen fetter,
and he understands the further non-arising fetter that he has given up;
- (2) He understands the ear and understands sounds,...
- (3) He understands the nose and understands smells,...
- (4) He understands the tongue and understands tastes,...
- (5) He understands the body⁸¹ and understands touches,⁸²...
- (6) He understands the mind⁸³ and understands dharmas [mind-objects],
and he understands whatever fetter that arises dependent on both, **[303]**
and he understands the arising of an unarisen fetter,
and he understands the letting go of an arisen fetter,
and he understands the further non-arising of the fetter that he has given up.

The insight refrain

So he dwells observing dharmas [phenomena] in the dharmas internally,
or, observing dharmas in a dharmas externally,
or, observing dharmas in a dharmas both internally and externally...

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

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

4 The seven awakening factors

16 Again, bhikshus, a monk dwells observing dharmas [phenomena] in the dharmas in respect to **the seven awakening factors**.⁸⁴

⁷⁸ *Chasu ajjhattika, bāhiresu āyatanesu*, lit “in the six internal and external sense-bases.” See Intro (3.7e).

⁷⁹ *Rūpe* (accusative plural of *rūpa* in this specific sense): “eye-objects, visible forms, shapes.”

⁸⁰ The ten fetters (*samyojana*) listed here are not those in connection with Sainthood (Stream-winning, etc) (see Piya Tan, tr **Ānāpānasati S**, M 3.9-12 & nn), but of the Abhidhamma tradition, namely, sensual desire (*kāma-c, chanda*), repulsion (*paṭigha*), conceit (*māna*), views (*ditthi*), doubt (*vicikicchā*), desire for becoming (*bhava, rāga*), attachment to rules and rituals (*sīla-b, bata parāmasa*), envy (*issā*), avarice (*macchariya*) and ignorance (*avijjā*) (Vbh 17).

⁸¹ Here the “body” is *kāya* in the specific sense of “body-organ”, ie the base of tactile contact. See §3 n on “Observing the body in the body.”

⁸² “Touches,” *phoṭṭhabbā*. At time of tr, I think this usage is a neologism, since “touch” as the dictionary gives sense-experience definition of the word as an uncountable. However, the context here clearly refers to a range of such experiences taken separately, and as such it is better used as a countable noun.

⁸³ “Mind,” *manam*.

⁸⁴ See **Ānāpānasati S** (M 118.29-42) & Gethin 2001:146-189 (ch 5). See foll n.

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

Here, bhikshus, a monk,

- (1) When there is the awakening factor of mindfulness in him, he understands, ‘There is the awakening factor of mindfulness in me’.

Or, when there is no awakening factor of mindfulness in him, he understands, ‘There is no awakening factor of mindfulness in me’.

And he understands the arising of an unarisen awakening factor of mindfulness; and he understands the perfecting of the arisen awakening factor of mindfulness,

- (2) When there is the awakening factor of dharma-discernment⁸⁵ in him,...

- (3) When there is the awakening factor of energy⁸⁶ in him,...

- (4) When there is the awakening factor of zest⁸⁷ in him,... [304]

- (5) When there is the awakening factor of tranquillity in him,...

- (6) When there is the awakening factor of samadhi in him,...

- (7) When there is the awakening factor of equanimity in him, he understands, ‘There is the awakening factor of equanimity in me’.

Or, when there is no awakening factor of equanimity in him, he understands, ‘There is no awakening factor of equanimity in me’.

And he understands the arising of an unarisen awakening factor of equanimity, and he understands the perfecting of the arisen awakening factor of equanimity.

The insight refrain

So he dwells observing dharmas [phenomena] in the dharmas internally,

or, observing dharmas in a dharmas externally,

or, observing dharmas in a dharmas both internally and externally...

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

And that, bhikshus, is how a monk dwells observing dharmas in the dharmas in respect to the seven awakening factors.

5 The four noble truths

17 Again, bhikshus, a monk dwells observing dharmas [phenomena] in the dharmas in respect to **the four noble truths**.

How does a monk dwell observing dharmas in the dharmas in respect of the four noble truths?

Here, bhikshus, a monk,

understands, [knows] as it really is, ‘This is suffering’;

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

understands, as it really is, ‘This is the ending of suffering’;

understands, as it really is, ‘This is the way leading to the ending of suffering’.

⁸⁵ “Dharma-discernment,” *dhamma, vicaya*, lit “taking apart of dharmas (mental and physical states),” also tr as “discrimination of dharmas.” Sometimes this is taken as “investigation of the Doctrine”, but the meaning here actually is “investigation of bodily and mental phenomena” (Walshe 1995n690). Both Edgerton (BHSD) & Gethin, however, call into question the tr of *vicaya* here as “investigation” (Gethin 2001:152 n38). Awakening does not comprise in the assemblage of then 7 factors, but just one, namely, *dhamma, vicaya sambojjhaṅga* (Nm 456). This is the key awakening factor, that is, “awakening” itself, while the others are the “factors” that help this awakening to be realized (Nm 456). **Milinda, pañha** compares *dhamma, vicaya sambojjhaṅga* to a sword, which in order to cut needs the use of the hands (representing the other 5 factors) (Miln 83). See Gethin 2001:147 f, 152-154, 185.

⁸⁶ *Vīriya sambojjhaṅga*. This is identical to the 4 right efforts of the Noble Eightfold Path.

⁸⁷ *Pīti*. Sometimes tr as “rapture”, but “zest” is closer to evoking the more subtle yet enthusing nature of *pīti*. One experiences zest in two ways: by attaining either the 1st or 2nd *jhāna* in which zest is present, one experiences it in the mode of calm (*samatha*); by emerging from that *jhāna* and reflecting that zest is subject to destruction, one experiences zest in the mode of insight (*vipassanā*). Psychologically, zest is a kind of “joyful interest”, as such may be associated with wholesome, unwholesome or neutral states (BDict: pīti). Zest belongs to the Formation Group (*saṅkhāra-k, khandha*) while happiness (*sukha*) belongs to the Feeling Group (*vedanā-k, khandha*). Zest is compared to when a thirsty man lost in the desert finds water; happiness is what he feels when he is drinking the water. See Vism 4.94 ff.

[The First Recital is concluded.]

I The noble truth of suffering⁸⁸

[305] 18 And what, bhikshus, is **the noble truth of suffering?**⁸⁹

- (1) Birth is suffering,
- (2) decay⁹⁰ is suffering,
- [] disease is suffering,⁹¹
- (3) death is suffering;
- (4) to be associated with the unpleasant is suffering;
- (5) to be separated from the pleasant is suffering;
- (6) not getting what one wants is suffering,
- (7) sorrow, lamentation, pain, anguish and despair are suffering⁹²—
- (8) in short, the five aggregates of clinging⁹³ are suffering.

(1) And what, bhikshus, is birth?⁹⁴

The birth, becoming, descending (into a womb), (arising,)⁹⁵ generating, manifesting of the aggregates, obtaining the sense-bases in various beings, in various groups of beings, here and there—this, bhikshus, is called birth.⁹⁶

(2) And what, bhikshus, is decay?⁹⁷

The ageing, decaying, broken teeth, grey hair, wrinkled skin, the dwindling away of one's years, the weakness of the sense-faculties in various beings, in various groups of beings, here and there—this, bhikshus, is called decay.

(3) And what, bhikshus, is death?

The falling away, passing away, breaking up, disappearance, death, dying, when one's time is up,⁹⁸ breaking up of the aggregates, discarding of the body, (uprooting of the life-faculty)⁹⁹ in various beings, in various groups of beings, here and there—this, bhikshus, is called death.

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

Whenever anyone is affected by one thing or other of a painful nature, by any kind of misfortune, sorrow, grief, distress, inner grief, inner woe¹⁰⁰ [306]—this, bhikshus, is called sorrow.

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

⁸⁸ From here on, **Satipaṭṭhāna S** (M 10.44/1:62) breaks off, omitting §§18-21, and meets again at §22 (Conclusion). Here, **Mahā Satipaṭṭhāna S** (D 22.18-21/2:305-313) gives a detailed analysis of the 4 noble truths and which is more elaborate than its parallel in **Sacca Vibhaṅga S** (M 141/3:248-252), which also includes the rest of the noble truth section here. §§18-21 are also not found in the parallel text of **Ānāpānasati S** (M 10). §§18-21 (the truths) should be studied in connection with **Dhamma,cakka-p,pavattana S** (S 56.11). On the lateness of this whole section, see Intro (1ac).

⁸⁹ On the def of these terms, see **Dhamma,cakka-p,pavattana S** (S 56.11/5:420-424) = SD 1.1.

⁹⁰ *Jarā*, old age, aging.

⁹¹ Be Ke omit. It is also omitted in the questions below, and so M 3:249. Perhaps inserted here by mistake, from **Dhamma,cakka-p,pavattana S** (S 5:421) (Rhys Davids & Carpenter, edd. *The Dīgha Nikāya* 2:305 n2)

⁹² Found in most MSS but not in Be and Ce.

⁹³ *Pañc'upadāna-k,khandha*, namely, form, feeling, perception, formations and consciousness (S 3:47, Vbh 1).

⁹⁴ *Jāti*. This section is also found in **Sammādiṭṭhi S** (M 1:50 = 9.26) = SD 14.1.

⁹⁵ *Nibbatti*, so Ke & M 3:249.

⁹⁶ *Yā tesam tesam sattānam tamhi tamhi satta,nikāye jāti sañjāti okkanti [nibbatti]* abhinibbati, khandhānam pātubhāvo āyatanānam paṭilābho, ayam vuccati jāti.* *Ke & M 3:249.

⁹⁷ This section & the foll are given as *jarā,marāṇa* and also found in **Sammādiṭṭhi S** (M 9.22/1:49) = SD 14.2.

⁹⁸ *Kāla,kiriya*, lit “the action of time,” “having done one's time.” Majjhima Comy: An ender called time (*kālo nāma antiko*), whose action (*kiriya*) is the action of time (MA 1:216). Here (DA 3:798 f; MA 1:216 f) death is explained in conventional terms; but now it is explained in the ultimate sense (*param'attha*), according to which it is the aggregates (*khandhā*) that are dispersed, not any being name so-and-so who dies.

⁹⁹ *Jīvit'indriyass'upacchedo*, so Be; omitted in **Sammādiṭṭhi S** (M 9.22/1:49) = SD 14.1.

¹⁰⁰ *Anto,soko anto,parisoko*. I have taken these two terms literally (as in CPD, PED, DP). They refer to self-caused grief and woe, or to unexpressed grief and woe. It is possible to render them as “deep grief” and “deep woe” respectively.

Whenever anyone is affected by one thing or other of a painful nature, by any kind of misfortune, crying, weeping, wailing, lamenting, bewailing, lamentation—this, bhikshus, is called lamentation.

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

Whatever painful bodily feeling, unpleasant bodily feeling, painful or unpleasant feeling arising from bodily contact—this, bhikshus, is called physical pain.

(4d) And what, bhikshus, is mental pain [displeasure]?¹⁰¹

Whatever painful mental feeling, unpleasant mental feeling, painful or unpleasant feeling arising from mental contact¹⁰²—this, bhikshus, is called mental pain [displeasure].

(4e) And what, bhikshus, is despair?

Whenever anyone is affected by one thing or other of a painful nature, stress, distress, despair, desperation—this, bhikshus, is called despair.¹⁰³

(5) ¹⁰⁴And what, bhikshus, is association with the unpleasant?¹⁰⁵

Here, whoever has undesired, disliked, unpleasant sights, sounds, smells, tastes, touch or dharmas, or encountering, meeting, associating with, mixing with those who wish one ill, harm, discomfort, insecurity—this, bhikshus, is called association with the unpleasant.

(6) And what, bhikshus, is separation from the pleasant?

Here, whoever has desirable, likeable, pleasant sights, sounds, smells, tastes, touch or mind-objects,
or encountering, meeting, associating with, mixing with those who wish one well, good, comfort, security:

mother or father or brother or sister or friends or colleagues or blood-relations, and is then deprived of such concourse, intercourse, connection, union

—this, bhikshus, is called separation from the pleasant. [307]

(7) And what, bhikshus, is not getting what one wants?

(i) In beings *subject to birth*, bhikshus, this wish arises:

‘O that we were not subject to birth, that we might not come to birth!’

But this cannot be won by wishing¹⁰⁶—that is not getting what one wants.

(ii) ...subject to ageing,...

(iii) ...subject to disease,...

(iv) ...subject to death,...

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

‘O that we were not subject to sorrow...despair, that we might not have sorrow...despair!’

But this cannot be won by wishing

—that is not getting what one wants.

(8) And what, bhikshus, in short, are the five aggregates of clinging?

They are as follows:

the aggregate of clinging that is form,
the aggregate of clinging that is feeling,
the aggregate of clinging that is perception,
the aggregate of clinging that is formations,
the aggregate of clinging that is consciousness.

These are, in short, the five aggregates of clinging that are suffering.

And this, bhikshus, is called the noble truth of suffering. [308]

II The noble truth of the arising of suffering

19¹⁰⁷ And what, bhikshus, is **the noble truth of the arising of suffering**?

¹⁰¹ *Domanassa*, here used in a more restricted sense. See nn4 & 10.

¹⁰² *-samphassa*, -contact, that is, the impingement of the sense-object on its sense-faculty.

¹⁰³ *Upāyāsa*. See D:W n698.

¹⁰⁴ This and following sections, thus in Be Ke, but omitted in PTS.

¹⁰⁵ This and following §§ omitted in the parallel passage of Saccavibhaṅga S (M 3:250=141.19).

¹⁰⁶ On the Buddha’s criticism of selfish prayer and frivolous wishing, see **Itṭha S** (A 5.43/3:47-49) = SD 12.4-(2); cf **Thāna S** (A 5.48/3:54).

It is this craving that leads to renewed existence [i.e. rebirth], accompanied by pleasure and lust, seeking pleasure here and there; that is,

craving for sensual pleasures,
craving for existence,
craving for non-existence.

And where does this craving arise and establish itself?

Wherever in the world there is anything agreeable and pleasurable, there this craving arises and establishes itself.

And what is there in the world that is agreeable and pleasurable?

(i) **The internal sense-faculties.**

The eye in the world is agreeable and pleasurable,
—and there this craving arises and establishes itself.

The ear...

The nose...

The tongue...

The body...

The mind in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

(ii) **The external sense-faculties.**

Sights in the world are agreeable and pleasurable,
—and there this craving arises and establishes itself.

Sounds...

Smells...

Tastes...

Touch...

Mind-objects in the world are agreeable and pleasurable,
—and there this craving arises and establishes itself.

(iii) **The sense-consciousnesses.**

Eye-consciousness in the world is agreeable and pleasurable,
—and there this craving arises and establishes itself.

Ear-consciousness...

Nose-consciousness...

Tongue-consciousness...

Body-consciousness

Mind-consciousness in the world is agreeable and pleasurable,
—and there this craving arises and establishes itself.

(iv) **Sense-contacts.**

Eye-contact in the world is agreeable and pleasurable,
—and there this craving arises and establishes itself.

Ear-contact...

Nose-contact... [309]

Tongue-contact...

Body-contact...

Mind-contact in the world is agreeable and pleasurable,
—and there this craving arises and establishes itself.

(v) **Feelings.**

Feeling born of eye-contact in the world is agreeable and pleasurable,
—and there this craving arises and establishes itself.

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 in the world is agreeable and pleasurable,

¹⁰⁷ See above Intro (1c).

—and there this craving arises and establishes itself.

(vi) **Perception.**

The perception of eye-contact in the world is agreeable and pleasurable,
—and there this craving arises and establishes itself.

The perception of ear-contact...

The perception of nose-contact...

The perception of tongue-contact...

The perception of body-contact...

The perception of mind-contact in the world is agreeable and pleasurable,
—and there this craving arises and establishes itself.

(vii) **Volition.**

Volition in regard to sights in the world are agreeable and pleasurable,
—and there this craving arises and establishes itself.

Volition in regard to sounds...

Volition in regard to smells...

Volition in regard to tastes...

Volition in regard to touch...

Volition in regard to mind-objects in the world is agreeable and pleasurable,
—and there this craving arises and establishes itself.

(viii) **Craving.**

The craving for sights in the world is agreeable and pleasurable,
—and there this craving arises and establishes itself.

The craving for sounds...

The craving for smells...

The craving for tastes...

The craving for touch...

The craving for mind-objects in the world is agreeable and pleasurable,
and there this craving arises and establishes itself.

(ix) **Initial application [thinking].**

Thinking of sights in the world are agreeable and pleasurable,
—and there this craving arises and establishes itself.

Thinking of sounds...

Thinking of smells...

Thinking of tastes...

Thinking of touch...

Thinking of mind-objects in the world is agreeable and pleasurable,
—and there this craving arises and establishes itself.

(x) **Sustained application [pondering].**

Pondering on sights in the world are agreeable and pleasurable,
—and there this craving arises and establishes itself.

Pondering on sounds...

Pondering on smells...

Pondering on tastes...

Pondering on touch...

Pondering on mind-objects in the world is agreeable and pleasurable,
—and there this craving [310] arises and establishes themselves.

And this, bhikshus, is called the noble truth of the arising of suffering.

[Exposition of the Truth of the Cause (of Suffering)]

III The noble truth of the ending of suffering

¹⁰⁸ And what, bhikshus, is **the noble truth of the ending of suffering?**

¹⁰⁸ See above Intro (1c).

It is the utter fading away and ending of that very craving, giving it up, letting it go, being free from it, being detached from it.

And how, bhikshus, is this craving abandoned; how does it cease?

Wherever in the world there is anything agreeable and pleasurable, there it ceases.

And what is there in the world that is agreeable and pleasurable?

(i) **The internal sense-faculties.**

The eye in the world is agreeable and pleasurable,
and there this craving is abandoned, there it ceases.

The ear...

The nose...

The tongue...

The body...

The mind in the world is agreeable and pleasurable,
—and there this craving is abandoned, there it ceases.

(ii) **The external sense-faculties.**

Sights in the world are agreeable and pleasurable,
—and there this craving is abandoned, there it ceases.

Sounds...

Smells...

Tastes...

Touch...

Mind-objects in the world is agreeable and pleasurable,
—and there this craving is abandoned, there it ceases.

(iii) **The sense-consciousnesses.**

Eye-consciousness in the world is agreeable and pleasurable,
—and there this craving is abandoned, there it ceases..

Ear-consciousness...

Nose-consciousness...

Tongue-consciousness...

Body-consciousness

Mind-consciousness in the world is agreeable and pleasurable,
—and there this craving is abandoned, there it ceases.

(iv) **Sense-contacts.**

Eye-contact in the world is agreeable and pleasurable,
—and there this craving is abandoned, there it ceases.

Ear-contact...

Nose-contact...

Tongue-contact...

Body-contact...

Mind-contact [311] in the world is agreeable and pleasurable,
—and there this craving is abandoned, there it ceases.

(v) **Feelings.**

Feeling born of eye-contact in the world is agreeable and pleasurable,
—and there this craving is abandoned, there it ceases.

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 in the world is agreeable,
—and there this craving is abandoned, there it ceases.

(vi) **Perception.**

The perception of sights in the world is agreeable and pleasurable,
—and there this craving is abandoned, there it ceases.

The perception of sounds...

The perception of smells...

The perception of tastes...
 The perception of touch...
 The perception of mind-objects in the world is agreeable,
 —and there this craving is abandoned, there it ceases.

(vii) **Volition.**

Volition in regard to sights in the world is agreeable,
 —and there this craving is abandoned, there it ceases.
 Volition in regard to sounds...
 Volition in regard to smells...
 Volition in regard to tastes...
 Volition in regard to touch...
 Volition in regard to mind-objects in the world is agreeable,
 —and there this craving is abandoned, there it ceases.

(viii) **Craving.**

The craving for sights in the world is agreeable and pleasurable,
 —and there this craving is abandoned, there it ceases.
 The craving for sounds...
 The craving for smells...
 The craving for tastes...
 The craving for touch...
 The craving for mind-objects in the world is agreeable and pleasurable,
 —and there this craving is abandoned, there it ceases.

(ix) **Initial application (thinking).**

Thinking of sights in the world are agreeable and pleasurable,
 —and there this craving is abandoned, there it ceases.
 Thinking of sounds...
 Thinking of smells...
 Thinking of tastes...
 Thinking of touch...
 Thinking of mind-objects in the world is agreeable and pleasurable,
 —and there this craving is abandoned, there it ceases.

(x) **Sustained application [pondering].**

Pondering on sights in the world are agreeable and pleasurable,
 —and there this craving is abandoned, there it ceases.
 Pondering on sounds...
 Pondering on smells...
 Pondering on tastes...
 Pondering on touch...
 Pondering on mind-objects in the world is agreeable,
 —and there this craving is abandoned, there it ceases.

And this, bhikshus, is called the noble truth of the ending of suffering.

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

IV The noble truth of the way leading to the ending of suffering

21 And what, bhikshus, is **the noble truth of the way leading to the ending of suffering?**

It is this noble eightfold path,¹⁰⁹ that is,

- i. right view,
- ii. right thought,
- iii. right speech,
- iv. right action,
- v. right livelihood,
- vi. right effort,

¹⁰⁹ For an insightful study of the eightfold path, see Gethin 2001:190-226 (ch 6).

vii. right mindfulness,

viii. right samadhi.

(i) And what, bhikshus, is **right view**?¹¹⁰ [312]

Bhikshus, it is the knowledge of suffering,
the knowledge of the arising of suffering,
the knowledge of the cessation of suffering,
and the knowledge of the way leading to the end of suffering.

—This, bhikshus, is called right view.

(ii) And what, bhikshus, is **right thought**?

Bhikshus, it is
the thought of renunciation,¹¹¹
the thought of non-malice,
the thought of harmlessness.

—This, bhikshus, is called right thought.

(iii) And what, bhikshus, is **right speech**?

Refraining from lying;
Refraining from slander;
Refraining from harsh speech;
Refraining from frivolous talk.

—This, bhikshus, is called right speech.

(iv) And what, bhikshus, is **right action**?

Refraining from taking life;
Refraining from taking the not-given;
Refraining from sexual misconduct;

—This, bhikshus, is called right action.

(v) And what, bhikshus, is **right livelihood**?

Here, bhikshus, the Noble Disciple, having given up wrong livelihood,¹¹² supports himself through right livelihood.¹¹³

—This, bhikshus, is called right livelihood.

(vi) And what, bhikshus, is **right effort**?

Here, bhikshus,

- (1) a monk rouses his will, makes an effort,
stirs up energy, exerts his mind and strives
to prevent the arising of unarisen evil unwholesome mental states.
- (2) He rouses his will, makes an effort,
stirs up energy, exerts his mind and strives
to abandon evil unwholesome mental states that have arisen.
- (3) He rouses his will, makes an effort,

¹¹⁰ *Sammā,diṭṭhi*, lit “right seeing.” By itself, *diṭṭhi* is usually translated as “views”, always connoting “wrong view.” “Right vision” is ambiguous, while “perfect view” (which may translate *sammā,dassana*) refers to the supra-mundane eightfold path (Vism 605).

¹¹¹ *Nekkhamma,saṅkappa* is the thought of letting go of sense-desires, and is the opp of *kāma,saṅkappa*, the thought of sense-desires. This is the thought that may lead one to become a monastic, but it should continue to underlie one’s life of not running after worldly gains and fleeting pleasures.

¹¹² A list of unwholesome trades is given **Vañijja S** (A 2:208=5.177). For a detailed list of wrong livelihood, see the *sīla* section of the Dīgha, esp **Sāmaññaphala S** (D 2.45-63). See also **Mahā Cattārīsaka S** (M 3:75 = 117.28-33). Comy given at Vism 1.61-65. See foll n.

¹¹³ **Right livelihood. Amba,Jaṭṭhika Rāhul’ovāda S** (M 61 = SD 3.10) says that if an action would harm oneself, or harm others, or harm both, such an action should not be done. Here “both” refers to “society” at large, or in today’s lingo, “the environment.” Traditionally, moral virtue should comprise “the threefold purity” (*ti,koṭi parisuddha*), ie, not breaking the precept oneself, not causing another to do so, and not approving of such breaches, eg **Dhammika S** (Sn 394; SnA 394). The **Atta,hita S** (A 4.96/ 2:96 f) and **Sikkhā S** (A 4.99/2:98 f) declare that such a person is “one who lives both for his own good and for the good of others.” Cf the 10 wholesome courses of conduct (*kusala kamma,patha*), **Sāleyaka S** (M 41.11-14/1:287 f = SD 5.7); (**Kusalākusala**) **Saṅcetanika S 1** (A 10.16/5:292-297 = SD 3.9). See prev n.

stirs up energy, exerts his mind and strives
towards the arising of unarisen wholesome mental states.

- (4) He rouses his will, makes an effort,
stirs up energy, exerts his mind and strives
to maintain wholesome mental states that have arisen,
so that they are not lost, [313] to bring them to greater growth, to develop them to full
perfection.

—This, bhikshus, is called right effort

(vii) And what, bhikshus, is **right mindfulness**?

Here, bhikshus,

- (1) having removed covetousness and displeasure in the world, a monk dwells exertive, fully aware,
mindful, observing the body in the body.¹¹⁴
(2) Having removed covetousness and displeasure in the world, he dwells exertive, fully aware,
mindful, observing feelings in the feelings.
(3) Having removed covetousness and displeasure in the world, he dwells exertive, fully aware,
mindful, observing the mind in the mind.
(4) Having removed covetousness and displeasure in the world, he dwells exertive, fully aware,
mindful, observing dharmas in the dharmas.

—This, bhikshus, is called right mindfulness

(viii) And what, bhikshus, is **right samadhi [concentration]**?¹¹⁵

- (1) Here, bhikshus, a monk, detached from sensual pleasures,
detached from unwholesome mental states,
enters and remains in the first dhyana,¹¹⁶
accompanied by initial application and sustained application,¹¹⁷
accompanied by zest and happiness, born of detachment [ie born of samadhi].
(2) With the stilling of initial application and sustained application,
by gaining inner tranquillity and oneness of mind,
he enters and remains in the second dhyana,
free from initial application and sustained application,
accompanied by zest and happiness born of samadhi.¹¹⁸
(3) With the fading away of zest, he remains equanimous,
mindful and clearly aware,
and experiences happiness with the body,
he enters and remains in the third dhyana,
of which the noble ones declare,
'Happily he dwells in equanimity and mindfulness.'
(4) With the abandoning of pleasure and pain—
and with the earlier disappearance of joy and grief—
he enters and abides in the fourth dhyana,
that is neither pleasant nor painful,
with a mindfulness fully purified by equanimity.¹¹⁹

¹¹⁴ On the tr of *ātāpī sampajāno satimā vineyya loke abhijjhā, domanassam*, see Intro (4).

¹¹⁵ Buddhist practitioners like Brahmavamso teach that the *jhāna* (Skt *dhyāna*, orig meaning simply “meditation”) is unique to Buddhism, ie discovered by the Buddha (2003:5-7). See also Bronkhorst 1986 & Gethin 2001: 180 f.

¹¹⁶ For a more details description of dhyanas with similes, see **Sāmaññaphala S** (D 1:73-76 = 2.75-82).

¹¹⁷ “Initial application and sustained application,” *vitakka, vicāra*. For a discussion on these terms, see Gethin 1992:137-157.

¹¹⁸ The 2nd dhyana is known as “the noble silence” (*ariya, tuṅhī, bhāva*), explains the Kolita Sutta (S 2:273), because within it initial application and sustained application (thinking and pondering) (*vitakka, vicāra*) cease, and with their cessation, speech cannot occur. In **Kāmaabhū S 2** (S 4:293) *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya, pariyesanā S** (M 1:161 = 26.4), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence.” Comy on the passage says that those who cannot attain *jhāna* are advised to maintain “noble silence” by attending to their basic meditation subject. See also “Dhyana” = SD 8.4.

—This, bhikshus, is called right samadhi.

And that, bhikshus, is what is called the way leading to the ending of suffering.

The insight refrain

So he dwells observing dharmas [phenomena] in the dharmas internally, [314]

or, observing dharmas in the dharmas externally,

or, observing dharmas in the dharmas both internally and externally.

Or, he dwells observing states that arise in the dharmas,

or, he dwells observing states that pass away in the dharmas,

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

Or else, he maintains the mindfulness that ‘There is dharma,’¹²⁰ just sufficient for knowing and awareness.

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

And that, bhikshus, is how a monk dwells observing dharmas in the dharmas in respect of the four noble truths.

CONCLUSION

22 Whoever, bhikshus, were to practise these four focusses of mindfulness *in this way*¹²¹ for just seven years, one of two fruits is to be expected:¹²² either **arhathood** in this very life or, if there is any residue [substrate] of clinging left,¹²³ **non-return**.¹²⁴

Let alone seven years—whoever were to cultivate these four focusses of mindfulness in this way for just six years, he may expect one of two results: either arhathood in this very life or, if there should be any trace of clinging [substrate] left, non-return.

Let alone six years...five years....,

Let alone five years,...four years....,

Let alone four years,...three years....,

Let alone three years,...two years....,

Let alone two years,...one year....,

Let alone one year,...seven months....,

Let alone seven months—whoever were to cultivate these four focusses of mindfulness in this way for just six months, one of two fruits is to be expected: either **arhathood** in this very life or, if there is any residue [substrate] of clinging left, **non-return**.

Let alone six months,...five months...

Let alone five months,...four months...

Let alone four months,...three months...

Let alone three months,...two months...

Let alone two months,...one month... [315]

Let alone one month,...half a month...

¹¹⁹ Vbh 245, Vism 165 = 4.183.

¹²⁰ That is, “a phenomenon,” or simply, “mental state.” I take *atthi dhammā ti* here as *atthi dhammo iti*.

¹²¹ *Evam bhāveyya*. The guarantee of spiritual liberation here should be understood in connection with this crucial phrase, “were to cultivate in this way” (*evam bhāveyya*). See Intro (7).

¹²² “Without doubt...is to be expected,” *pāṭikaṅkhami*. I have applied both senses of the word here.

¹²³ *Upādi*, “trace (of clinging),” according to Comys “material support (the result of past karma)” (MA 4:55, UA 151), i.e. the 5 Aggregates (*khandha*). In the Suttas, the term mostly occurs in this context and in the sentence, “Here the Tathāgata passed into the remainderless (*anupādi,sesa*) Nirvana-element.” (A 4:118). Cf secular use in the parable of the man shot with a dart, “trace (of poison)” (M 105.19). In D:W 350 (2 places), Walshe renders it as “substrate”, probably confounding it for *upadhi* (life-basis), which is a very close term.

¹²⁴ “One of two fruits...non-return,” as at **Mahā Satipaṭṭhāna S** (D 2:314); **Satipaṭṭhāna S** (M 1:62); **Kiṭṭagiri S** (M 1:481); **Aññātara S** (S 5:129); **Nirodha S** (S 5:133); **Añña S** (S 5:191); **Dve Phalā S** (S 5:236); **Phalā S 1** (S 5:311); **Phalā S 2** (S 5:314); **Iddhi,pāda S** (A 3:82); **Sati Supaṭṭhita S** (A 3:143); **Pabbajjā S** (A 5:108); **Paṭisallāna S** (It 39); **Sikkhānisamsa S** (It 40); **Jāgariyo S** (It 41); **Dvayatānupassanā S** (Sn pp140, 148). “Either final knowledge...non-return,” *diṭṭhe ca dhamme aññā sati vā upādisese anāgāmitā ti*.

Let alone half a month—whoever were to cultivate these four focusses of mindfulness in this way for just **seven days**¹²⁵ one of two fruits is to be expected: either arhathood in this very life or, if there is any residue [substrate] of clinging left, non-return.

It was said: ‘Bhikshus, this is **the *ekāyana* path [the path for one, where only one goes by oneself to the one-pointedness of mind]**, for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of physical and mental pain, for gaining the right path, for the realization of Nirvana, that is to say, the four focusses of mindfulness.’ It is for this reason that this was said.”

This is what the Blessed One said. The monks joyfully approved of¹²⁶ the Blessed One’s word.

— evaṃ —

040428; rev 071204; 080509; 090827

¹²⁵ On the significance of this “prediction,” and the reason why some do not see results within a week as stated, see §1.7.

¹²⁶ *attamanā...abhinandunī*. The monks mentally rejoiced. The two Chinese versions (MĀ 98; EĀ 12.1), however, “gives additional emphasis to what in the final count constitutes the whole purpose of the Buddha delivering such discourses, namely, that they are to be put into practice [MĀ 98 = T1.584b28 and EĀ12.1 = T2.569b12: 奉行].” (Analayo 2005:13)