

## 3

## Satipaṭṭhāna Sutta

## The Discourse on the Focusses of Mindfulness

[How to cultivate the clear presence of mind]

Majjhima Nikāya 10/1:55-63

Translated with notes by Piya Tan ©2003

Prologue

[D 2:290] /55/

1 Thus have I heard.

At one time, the Blessed One was staying among the Kurus.<sup>1</sup> There was a market-town<sup>2</sup> of the Kurus called Kammāsa,damma.<sup>3</sup> There the Blessed One addressed the monks,

“Bhikshus.”

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

Synopsis

2 The Blessed One said this:

4“Bhikshus, this is the *ekāyana* path [the path for one, where only one goes by oneself to the one-pointedness of mind],<sup>5</sup> for the purification of beings, [56] for overcoming sorrow and lamentation, for the disappearance of physical and mental pain,<sup>6</sup> for gaining the right way,<sup>7</sup> for realizing nirvana, that is to say, the four focusses of mindfulness.<sup>8</sup>

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

Here, bhikshus,

A. a monk<sup>10</sup> dwells<sup>11</sup> exertive, clearly aware, mindful, **observing [watching] the body in the body**,<sup>12</sup> removing<sup>13</sup> covetousness and displeasure<sup>14</sup> in the world;<sup>15</sup>

<sup>1</sup> See Intro (1.2).

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

<sup>3</sup> Comy to **Mahā Nidāna S** (D 15) says: “It is said that the Blessed One was unable to find any dwelling-place at (ie near) the market-town. So leaving the market-town, the Blessed One went into the great forest, where he found a certain suitable and pleasant spot with water, and there he dwelt, making the market-town his alms-resort” (*Bhagavato kira tasmim nigame vasan’okāso koci vihāro nāma nāhosi. Nigamato pana apakkamma aññatarasmim udaka,sampanne ramanīye bhūmi,bhāge mahā,vana,soṇḍo ahosi tattha bhagavā vihāsi, tam nigaman gocara,-gāman katvā*) (DA 2:483). See Intro (1.3) & (12).

<sup>4</sup> Quoted at Kvu 158.

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

<sup>6</sup> *Dukkha,domanassa*, sometimes tr as “pain and sadness.” See Walshe 1996 (D:W 589 n627). For a broader sense of *domanassa*, see §3 n on *abhijjhā,domanassa*.

<sup>7</sup> “For gaining the right way,” *nāyassa adhigamāya*. See Intro (3.3) above.

<sup>8</sup> “Focusses of mindfulness,” *satipaṭṭhāna*: see Intro (3.1) above.

<sup>9</sup> The phrase, “having removed covetousness and displeasure for the world, dwells exertive, clearly aware, mindful” here is called the “**auxiliary formula**” by Ajahn Sujato: see *A History of Mindfulness*, 2004:113. See also Intro (4.3) above.

<sup>10</sup> Here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing satipatthana) (DA 3:756; MA 1:241; VbhA 216 f; cf SnA 251). See Intro §3.1a.

<sup>11</sup> *Ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassaṃ*. Here we find 4 of the 5 spiritual faculties (*pañc’indriya*) in action: see Intro (4.2) above.

<sup>12</sup> “Observing the body in the body” (*kāye kāyānupassī*). See Intro (3.4).

<sup>13</sup> *Vineyya* can mean “should remove” (as pot, like *vineyya*, Sn 590) or as “having removed” (as ger, like *vina-ivā*, Pm 1:244), and both senses apply in Satipaṭṭhāna 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.

- B. a monk dwells exertive, clearly aware, mindful, **observing feelings in the feelings**, having removed 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 in the dharmas**, removing covetousness and displeasure in the world.

## A. OBSERVING THE BODY

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

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

**4b** Here, bhikshus, a monk who has gone to the forest,<sup>17</sup> or to the foot of a tree, or to an empty house,<sup>18</sup> sits down, and having crossed his legs<sup>19</sup> and keeping his body upright,<sup>20</sup> establishes mindfulness before him.<sup>21</sup>

**4c** Mindfully he breathes in, mindfully he breathes out:<sup>22</sup>

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

<sup>14</sup> “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.

<sup>15</sup> “World” (*loka*). See Intro (4.2d) above.

<sup>16</sup> The header tr here omits the Be header, *Kāyānupassanā*, etc, since they repeat. On breath meditation, see **Mahā Rāhul’ovāda S** (M 62) = SD 3.11 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).

<sup>17</sup> Comy says that a “(dwelling) of the forest” (*ārañṇaka*) is one situated more than 500 bow-lengths (fathoms) away. An Yang-Gyu equates “bow-length” with “fathom” (2003:28). The Vinaya, the Abhidhamma and the Suttanta (Sutta) each give a different def of forest (*ārañṇa*). **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).

<sup>18</sup> “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 full awareness and this aggregate of noble contentment, he seeks out a secluded dwelling: a forest, the foot of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the open air, a heap of straw” (*so iminā ca ariyena sīla-k, khandhena samannāgato iminā ca ariyena indriya, samvarena samannāgato iminā ca ariyena sati, sampajaññena samannāgato imāya ca ariyāya santuṭṭhitāya samannāgato vivittam senāsanam bhajati, arañṇam rukkha, mūlam pabbatam kandaram giri, guham susanam vana, pattham abbhokāsam palāla, puñjam*, 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).

<sup>19</sup> “Sitting cross-legged” (*pallaṅkam ābhujitvā*) here helps one to spread one’s body weight over the greatest area, thereby reducing tiredness so that one can focus better on the meditation. This is the prescribed posture for breath meditation which is best done in the sitting posture.

<sup>20</sup> “Keeping his body upright” (*ujum kāyam pañidhāya*). This is mainly for the sake of warding off discomfort and pain after a long sitting. Imagine a pendulum or plumbline hanging from just below one’s skull with the pendulum ball hanging inside the belly. When one bends too far forward, or one sits leaning too far back, the pendulum hangs outside the body—the centre of gravity is outside the body. When one’s centre of gravity is outside the body, it tires more quickly.

<sup>21</sup> **Parimukham**, lit “around the mouth.” See Intro (3.9d) & **Ānāpāna, sati S** (M 118) = SD 7.13 Intro (2).

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

- Or, breathing out long, he understands: ‘I breathe out long [Long out-breath],’  
 (2) Or, breathing in short, he understands: ‘I breathe in short [Short in-breath],’  
 Or, breathing out short, he understands: ‘I breathe out short [Short out-breath],’  
 (3) He trains himself thus: ‘I shall breathe in experiencing the whole body (of breath),’<sup>24</sup>  
 He trains himself thus: ‘I shall breathe out experiencing the whole body (of breath),’  
 (4) He trains himself thus: ‘I shall breathe in calming the bodily formation (of breathing),’  
 He trains himself thus: ‘I shall breathe out calming the bodily formation (of breathing).’

**4d** Just as a skilled turner or his apprentice, when making a long turn, understands that he is making a long turn, or in making a short turn, understands that he is making a short turn, so, too, a monk,<sup>25</sup>

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

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

[D 2:292] **5** So he dwells

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

Or else, he maintains the mindfulness that ‘There is a body (*atthi kāyô ti*),’ merely for knowing and awareness.

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

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

### (2) The four postures<sup>30</sup>

**6** Furthermore, bhikshus, a monk,

- (1) while walking, understands, ‘I walk [‘Walking’].’<sup>31</sup>  
 (2) Or, while standing, he understands, ‘I stand’ [‘Standing’];  
 (3) Or, while sitting, [57] 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.

<sup>23</sup> I have given the alternative renditions of these important sentences of the first 2 (“knowing” or “noting”) tetrads to reflect a “knowing” or “bare noting” (denoted by *pajānati*) (instead of “doing”) in short statements. See Intro (3.9c). On the nature of the breath and where to watch it, see Intro (9cd).

<sup>24</sup> “Experiencing the whole body (of breath),” *sabba,kāya,paṭisaṃvedī*. MA glosses *sabba,kāya* as “the whole body of breath” that is, its three phases of each in-breath and out-breath through its three phases of beginning, middle and end (Brahmavamso, 2002:60). See Intro (3.9e).

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

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

<sup>27</sup> *Kāya,sāṅkhāra*. The bodily formation is the in-and-out-breath itself (M 44.13). This calming process may lead to the development of *jhāna*, but this is not the primary object here. See **Cūḷa Vedalla S** (M 44.14) for explanation of *kāyasāṅkhāra*.

<sup>28</sup> This “insight” (*vipassanā*) refrain and the other 15 have very likely been added in post-Buddha times. This refrain is also called “the basic *satipaṭṭhāna* formula” and “the expanded *satipaṭṭhāna* formula” by R Gethin; “the *satipaṭṭhāna* refrain” by Analayo, and “the auxiliary formula” by Sujato. On its possible lateness, see Intro (1b, 3.0).

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

<sup>30</sup> For an expanded version of this exercise, see **Mahā Suññata S** (M 122.11/3:122 f) = SD 11.4. Except for highlighting the 4 postures, this exercise of this section is actually found in the “Full awareness” section which follows and which, in **Sāmañña,phala S** (D 2), is called “mindfulness and full awareness” (*sati sampajañña*) (D 2.65).

<sup>31</sup> On the tr here, see §1(A) n on “Observing the body in the body.”

**The insight refrain**

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

Or else, he maintains the mindfulness that ‘There is a body,’ merely for knowing and awareness.  
 And he dwells independent, not clinging to anything in this world.  
 And that, bhikshus, is how a monk dwells observing the body in the body.

**(3) Full awareness<sup>32</sup>**

8 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 looking 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,<sup>33</sup> while talking, or while remaining silent, he is clearly aware of what he is doing.

**The insight refrain**

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

Or else, he maintains the mindfulness that ‘There is a body,’ merely for knowing and awareness.  
 And he dwells independent, not clinging to anything in this world.  
 And that, bhikshus, is how a monk dwells observing the body in the body.

**(4) Perception of foulness: 31 parts of the body<sup>34</sup>**

10 Furthermore, bhikshus, a monk reviews<sup>35</sup> this very body, wrapped in skin and full of various impurities, from the soles of the feet upwards and from the crown of the head downwards:

‘In this body there are<sup>36</sup>

(1) head-hairs, body-hairs, nails, teeth, skin,<sup>37</sup>

<sup>32</sup> “Full awareness,” *sampajañña* or *sampajāna*. See Intro (3.6abc). See n on “The four postures” [3].

<sup>33</sup> “When asleep, when awake” *sutte jāgarite*. Comy glosses *sutte* as *sayane*, “lying down, sleeping.” See Intro (3.6b).

<sup>34</sup> In the Suttas, this practice is called *asubha,saññā* (perception of foulness). The term *asubha,nimitta* (the sign of foulness) in Comys, refers to one or other of the 10 foul objects, ie bodily remains in one of the 10 stages of decomposition (Vism 6.1-11/178 f). On details of practice, see **Kāya,gatā,sati S** (M 119) = SD 12.21 Intro (5). See also **Vibhaṅga S** (S 51.29/5:277 f), on the analysis of will or desire (*chanda*).

<sup>35</sup> “Reviews,” *paccavekkhati*, see Intro (3.9b).

<sup>36</sup> 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 [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 at subheading.

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

Just as if there were a bag, open at both ends, full of various kinds of grain, such as hill-rice, paddy, green gram,<sup>46</sup> kidney-beans, sesame, husked rice,<sup>47</sup>

and a man with good sight were to open the bag and examine them, saying: ‘This is hill-rice; this is paddy; this is green gram; this is kidney-bean; this is sesame; this is husked rice,’<sup>48</sup>

—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, [D 2:294] sinews, bones, bone-marrow, kidneys;  
heart, liver, membranes (around the lungs), spleen, lungs;  
large intestines, small intestines, stomach-contents, faeces[, brain];  
bile, phlegm, pus, blood, sweat, fat;  
tears, grease, saliva, snot, oil of the joints, urine.’

### The insight refrain

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

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

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

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

<sup>37</sup> *Kesā lomā nakhā dantā taco*. The meditation on these five parts “with skin as the fifth” or “skin pentad” (*taca, pancake kamma-ṭ, thāna*) (Vism 242=8.50) forms the basic spiritual practice first taught to monks at the end of ordination.

<sup>38</sup> *Maṃsaṃ nahāru aṭṭhi aṭṭhi, miṅṅā vakkam*.

<sup>39</sup> “Membranes,” alt tr “pleura,” *kilomaka*, ie a pair of membranous sacs surrounding the lungs.

<sup>40</sup> *Hadayam yakanam kilomakam pihakam papphasam*.

<sup>41</sup> *Udariyam*, lit “that which is in the *udara* (stomach),” sometimes tr as “gorge” (Vism:Ñ 8.120/-122/258 f); technically, this includes chyme (food half-digested by gastric juices, expelled into the duodenum).

<sup>42</sup> *Antam anta, gunam udariyam karisam*. See M 3:90; KhpA 38. Later traditions add the 32<sup>nd</sup> part—*matthake mattha, lungam* (lit “the brain in the head”) (Kh 3, Pm 1:6 f; Vism 8.42-144/239-266): the “brain” is not listed at S 4:111). Although “brain” is usually listed last, Comys list it as no 20, after “faeces” (KhA 60; Vism 8.126/260) in the set headed by “large intestines” since they have similar or related appearances. For a fascinating discussion on how ancient ascetics obtain such knowledge of the human anatomy, see Zysk 1998:34-37.

<sup>43</sup> *Pittam semham pubbo lohitaṃ sedo medo*.

<sup>44</sup> *Lasikā*, ie synovial fluid.

<sup>45</sup> *Assu vasā kheḷo siṅghāṇikā lasikā muttam*. Here there are a total of 31 parts of the body. See here (4)n.

<sup>46</sup> Or, mung beans.

<sup>47</sup> The Pali substantives are in the plural.

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

**(5) The analysis of the 4 elements<sup>49</sup>**

12 Furthermore, bhikshus, a monk reviews<sup>50</sup> this body, however it may be placed or disposed, in terms of the elements:<sup>51</sup>

‘There are in this body

- (1) the earth-element,
- (2) the water-element,
- (3) the fire-element,
- (4) the air-element.’<sup>52</sup> [58]

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**

13 So he dwells observing the body in the body internally,  
or, observing the body in the body externally,  
or, observing the body in the body both internally and externally; [D 2:295]  
or, he dwells observing states that arise in the body,  
or, he dwells observing states that pass away in the body,  
or, he dwells observing states that arise and pass away in the body.

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

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

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

**(6) The nine charnel-ground meditations<sup>53</sup>**

14 (1) Furthermore, bhikshus, just as if<sup>54</sup> he were to see bodily remains [a corpse]<sup>55</sup> thrown aside in a charnel-ground,

<sup>49</sup> Vism 348 says that the four primary elements are only briefly explained here, but at length in **Mahā Hatthi-padōpama S** (M 28.6-27/1185-191 = SD 6.16), **Mahā Rāhul’ovada S** (M 62.8-17/1:421-426 = SD 3.11) and **Dhātu,vibhaṅga S** (M 140.13-18/3:240-242 = SD 4.17). The 4 elements are explained in some detail in **Mūla-pariyāya S** (M 1). The 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 **Tiṭṭh’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 Vimmi: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.

<sup>50</sup> “Reviews,” *paccavekkhati*, see Intro (3.9b).

<sup>51</sup> In the Tibetan Buddhist tradition, the 4 elements dissolve in the death-process thus: earth dissolves into water, water into fire, fire into air, air into space; the consciousness dissolves in 4 further stages (white flash, red flash, black flash, clear light). See Lati Rinbochay & Jeffrey Hopkins, *Death, Intermediate State and Rebirth in Tibetan Buddhism*, Ithaca, NY: Snow Lion, 1979:13-57; Terry Clifford, *Tibetan Buddhist Medicine and Psychiatry: The Diamond Healing*, York Beach, ME: Samuel Weiser, 1984:108-114; Kalu Rimpoché, *Luminous Mind: The Way of the Buddha*, Boston: Wisdom Publications, 1997:53-56; Margaret Coberly, *Sacred Passage: How to provide fearless, compassionate care for the dying*, Boston & London: Shambhala, 2002:79-98.

<sup>52</sup> “Earth” (*paṭhavī*) or extension, “water” (*āpo*) or cohesion, “fire” (*tejo*) or temperature, “air” (*vāyo*) or motion. These are the ancient Indian names for the four “great elements” (*mahā,bhūta*) or qualities present in varying proportions in all matter, that is, the various states of matter.

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

<sup>54</sup> “Just as if,” *seyyathā pi*, alt tr “as though.” [14, 17, 26] “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

one, two, three days dead, bloated, livid [discoloured], festering,<sup>56</sup>  
 —so, too, he compares<sup>57</sup> this very body with that, thinking:  
 ‘Such is the nature of this body: it will become like that—this is unavoidable.’<sup>58</sup>

### The insight refrain

**15** So he dwells observing the body in the body internally,  
 or, observing the body in the body externally,  
 or, observing the body in the body both internally and externally;  
 or, he dwells observing states that arise in the body,  
 or, he dwells observing states that pass away in the body,  
 or, he dwells observing states that arise and pass away in the body.  
 Or else, he maintains the mindfulness that ‘There is a body,’ merely for knowing and awareness.  
 And he dwells independent, not clinging to anything in this world.  
 And that, bhikshus, is how a monk dwells observing the body in the body.

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

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

—so, too, he compares this very body with that, thinking:  
 ‘Such is the nature of this body: it will become like that—this is unavoidable.’

### The insight refrain

[D 2:296] **17** So he dwells observing the body in the body internally,  
 or, observing the body in the body externally,  
 or, observing the body in the body both internally and externally;  
 or, he dwells observing states that arise in the body,  
 or, he dwells observing states that pass away in the body,  
 or, he dwells observing states that arise and pass away in the body.  
 Or else, he maintains the mindfulness that ‘There is a body,’ merely for knowing and awareness.  
 And he dwells independent, not clinging to anything in this world.  
 And that, bhikshus, is how a monk dwells observing the body in the body.

---

meditation could be done based on sick or wounded persons (incl oneself), or with dead animals as the object (TM nd:58). See also Analayo 2003:152-155.

<sup>55</sup> “Bodily remains,” *sarīra*, or “the remains of a body.” The word *sarīra* (Skt *śarīra*) has two broad meanings: (1) the body (living or dead); (2) bodily remains (both bones or relics). The *Pali-English Dictionary* gives all these senses: **(1) The (physical) body** (D 1:157; M 1:157; S 4:286; A 1:50, 2:41, 3:57 f, 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 *anāgāmi* (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 all these different ways. See SD 9 §7d(1).

<sup>56</sup> Cf (**Cattāro**) **Padhāna S** (D 33.1.11(10)/3:225 = A 4.14/2:16 f) which says, “Here, bhikshus, a monk guards the auspicious sign of samadhi when it has arisen, that is to say, the perception [image] of a skeleton (*aṭṭhikāṃ, saññāṃ*), the perception of the worm-infested (corpse) (*pulavaka, saññāṃ*), the perception of the discoloured (corpse) (*vinīlaka, saññāṃ*), the perception of the festering (corpse) (*vipubbaka, saññāṃ*), the perception of the fissured (corpse) (*vicchidaka, saññāṃ*), the perception of the bloated (corpse). (*uddhumataka, saññāṃ*). This simpler Aṅguttara listing is probably older than the more systematized set of Mahā Satipaṭṭhāna S.

<sup>57</sup> “He compares,” *upasaṃharati*, see Intro (3.9b).

<sup>58</sup> Notice the impersonal tone of the statement, reflecting the lack of ownership and not self, ie, the body is actually beyond one’s control [14, 16, 24, 30]. This is an application of the “specific conditionality” (*idapaccayatā*). See Intro 3.7c & SD 5.16(2).

**18-23**<sup>59</sup> Or, again, bhikshus, just as if he were to see bodily remains [bones] thrown aside in a charnel-ground,

(3) a skeleton with flesh and blood, connected by sinews,

(4) a skeleton, fleshless, smeared with blood, connected by sinews,

(5) a skeleton, flesh and blood all gone, connected by sinews,

(6) <sup>60</sup>random disconnected bones, scattered in all directions, a hand-bone here, a foot-bone there, a shin-bone here, a rib there, a thigh-bone here, [D 2:297] a pelvic bone there, a back-bone here, a shoulder-bone there, a neck-bone here, a jaw-bone there, a tooth here, a skull there;

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

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

### The insight refrain

**25** So he dwells observing the body in the body internally,

or, observing the body in the body externally,

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

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

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

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

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

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

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

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

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

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

**29** (9) the bones reduced to dust; **[59]**

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

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

### The insight refrain

**31** So he dwells observing the body in the body internally,

or, observing the body in the body externally,

or, observing the body in the body both internally and externally; [D 2:298]

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

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

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

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

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

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

## B. OBSERVING FEELINGS

**32** And how, bhikshus, does a monk dwell observing feelings in the feelings?<sup>61</sup>

Here, bhikshus, a monk,

- (1) feeling a pleasant feeling,<sup>62</sup> understands, ‘I feel a pleasant feeling’ [‘Pleasant feeling’],<sup>63</sup>  
 feeling a painful feeling,<sup>64</sup> he understands, ‘I feel a painful feeling’ [‘Pain’];  
 feeling a neutral feeling, he understands, ‘I feel a neutral feeling’ [‘Neutral feeling’].<sup>65</sup>

<sup>59</sup> I have kept to M:NB paragraph numbering here for consistency although the numbers here seem to be in excess of the actual paragraphs, even if we insert the “extended *satipaṭṭhāna* formula” after each of these sub-sections.

<sup>60</sup> For variant readings, see PTS ed, D 2:296 f.

<sup>61</sup> On the tr here, see §1 n on “Observing the body in the body.”

<sup>62</sup> *Sukham vedanam*, either bodily or mental.

<sup>63</sup> On the tr here, see §1 n on “Observing the body in the body.”

<sup>64</sup> *Dukkham vedanam*, either bodily or mental.

<sup>65</sup> *Adukkham-asukham vedanam*, mental only: one is only aware that a feeling is present. Comy says that it is not easy to be mindful of neutral feeling, and that it should be best approached by way of inference, by noting the

- (2) Feeling a pleasant sensual [carnal] feeling,<sup>66</sup> he understands, ‘I feel a pleasant sensual feeling’ [‘Pleasant sensual feeling’].  
feeling a pleasant non-sensual [spiritual] feeling,<sup>67</sup> he understands, ‘I feel a pleasant non-sensual feeling’ [‘Pleasant non-sensual feeling’];
- (3) Feeling a painful sensual feeling, he understands, ‘I feel a painful sensual feeling’ [‘Painful sensual feeling’].  
feeling a painful non-sensual feeling, he understands, ‘I feel a painful non-sensual feeling’;
- (4) Feeling a neutral sensual feeling, he understands, ‘I feel a neutral sensual feeling’ [‘Neutral sensual feeling’].  
feeling a neutral non-sensual feeling, he understands, ‘I feel a neutral non-sensual feeling.’ [‘Neutral non-sensual feeling.’]

### The insight refrain

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

Or, he dwells observing states that arise in the feelings,  
or, he dwells observing states that pass away in the feelings, [D 2:299]  
or, he dwells observing states that arise and pass away in the feelings;

Or else, he maintains the mindfulness that ‘There is feeling (*atthi vedanā’ti*),’ merely for knowing and awareness.

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

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

## C. OBSERVING THE MIND

34 And how, bhikshus, does a monk dwell observing the mind<sup>68</sup> in the mind?  
Here, bhikshus,<sup>69</sup>

- (1) a monk understands a lustful mind as ‘Lustful mind,’  
or, he understands a lust-free mind as ‘Lust-free mind.’
- (2) Or, he understands a hating mind as ‘Hating mind,’  
or, he understands a hate-free mind as ‘Hate-free mind.’
- (3) Or, he understands a deluded mind as ‘Deluded mind,’  
or, he understands an undeluded mind as ‘Undeluded mind.’
- (4) Or, he understands a narrowed [constricted] mind as ‘Narrowed mind,’<sup>70</sup>  
or, he understands a distracted mind as ‘Distracted mind.’<sup>71</sup>
- (5) Or, he understands a great [exalted] mind as ‘Great mind [Exalted mind],’<sup>72</sup>

---

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; Abhd 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).

<sup>66</sup> *S’āmisaṃ sukhaṃ vedanaṃ*. *S’āmisa* = *sa-āmisa*, “sensual,” lit “with flesh” thus connoting some sense of the carnal, ie connected to the pleasures of the five senses (*kāma,guṇā*) (S 4:235, 236).

<sup>67</sup> *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 **Saḷāyatana, 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, 3:4121 Pm 2:233. See also Sue Hamilton, *Identity and Experience*, 1996:43 f.

<sup>68</sup> “Mind,” *citta*, also tr as “mind consciousness” (Brahmavamso). See Intro (5C).

<sup>69</sup> See Intro (9b): “Mental noting,” & Gethin 2001:46.

<sup>70</sup> “Narrowed mind,” *sankhittaṃ citaṃ*, ie “narrowed” or “compressed” due to sloth and torpor.

<sup>71</sup> “Distracted mind,” *vikkhittaṃ cittaṃ*, ie “distracted” by restlessness and remorse.

- 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.’<sup>73</sup>
- (7) Or, he understands a concentrated mind as ‘Concentrated mind,’  
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

**35** So he dwells observing the mind in the mind internally,  
or, observing the mind in the mind externally,  
or, observing the mind in the mind both internally and externally.  
Or, he dwells observing states that arise in the mind, **[60]**  
or, he dwells observing states that pass away in the mind,  
or, he dwells observing states that arise and pass away in the mind;

Or else, he maintains the mindfulness that ‘There is a mind (*atthi cittaṅ ti*),’ [D 2:300] merely for knowing and awareness.

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

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

## D. OBSERVING DHARMAS [PHENOMENA]<sup>74</sup>

### The five mental hindrances

**36** 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**.<sup>75</sup>

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

Here, bhikshus,

- (1) when there is sensual desire<sup>76</sup> in him, he understands,  
‘There is sensual desire in me’.

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

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

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

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

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

- (3) When there are sloth and torpor in him, he understands,

<sup>72</sup> “Great mind,” *mahaggatāṃ cittaṃ*, is 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 4<sup>th</sup> form dhyana since they all possess the same two factors (ie equanimity and *sama-dhi*).

<sup>73</sup> Unsurpassable (*anuttaram*) mind, probably synonymous with “developed” mind. See D:W 592 n667 & Anālayo 2005 ad M 1:59.

<sup>74</sup> **Sujato**, in *A History of Mindfulness*, makes an important note on this section: see Intro (5D.3).

<sup>75</sup> The mental hindrances can only be properly noted only *after* one has abandoned them. See Intro (5D.2).

<sup>76</sup> *Kāma-c, chanda* is almost identical with “a lustful mind” (*sa, rāgaṃ cittaṃ*) in §34(1). Both refer to sensual desire in general, and arises from wrong reflection on a sensually attractive sense-object. The exercise in §12 is simply that of noting the presence of such a state of mind. Here, one goes on to investigate how it arises, how it can be removed, etc (through right effort).

‘There are sloth and torpor in me’.

Or, when there are no sloth and torpor in him, he understands,

‘There are no sloth and torpor in me’.

And he understands the arising of unarisen sloth and torpor;

and he understands the letting go of the arisen sloth and torpor;

and he understands the further non-arising of the sloth and torpor that he has given up.

- (4) When there are restlessness and remorse in him, he understands,

‘There are restlessness and remorse [D 2:301] in me’.

when there are no restlessness and remorse in him, he understands,

‘There are no restlessness and remorse in me’.

And he understands the arising of unarisen restlessness and remorse;

and he understands the letting go of arisen restlessness and remorse;

and he understands the further non-arising of the restlessness and remorse that he has given up.

- (5) When there is doubt<sup>77</sup> in him, he understands, ‘There is doubt in me’.

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

And he understands the arising of unarisen doubt;

and he understands the letting go of arisen doubt;

and he understands the further non-arising of the doubt that he has given up.

### The insight refrain

37 So he dwells observing dharmas in the dharmas internally,

or, observing dharmas in the dharmas externally,

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

Or, he dwells observing states that arise in dharmas,<sup>78</sup>

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

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

Or else, he maintains the dharma that ‘There are dharmas (*atthi dhammā ti*),’ merely for knowing and awareness.

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

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

### The five aggregates

38 Again, bhikshus, a monk dwells observing dharmas [phenomena] in the dharmas [61] 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 considers thus,

- (1) ‘Such is form,<sup>79</sup> such is the arising of form, such is the passing away of form’.

- (2) ‘Such is feeling, such is the arising of feeling, such is the passing away of feeling’.

- (3) ‘Such is perception,<sup>80</sup> such is the arising of perception, such is the passing away of perception’.

- (4) ‘Such are mental formations,<sup>81</sup> [D 2:302] such is the arising of mental formations, such is the passing away of mental formations;

<sup>77</sup> This includes doubts regarding the Three Jewels, that is, the possibility of becoming a Buddha, the truth that makes this possible, and the community of spiritual individuals; the inability to distinguish the wholesome from the unwholesome, etc (see D 1.2.24). As such it includes both doubting and vacillation.

<sup>78</sup> According to DA, here and the following, the factors only refer to those giving rise to the mental hindrances by unskillful consideration of sensually attractive objects, and of their passing away by skilful consideration.

<sup>79</sup> *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*.

<sup>80</sup> *Saññā*, defined as “distinguishing a thing by its marks” (S 22.79).

<sup>81</sup> *Saṅkhāra*, one of the difficult Buddhist terms to translate as it is polysemous. Here it applies to the group of mental formations. The Abhidhamma traditionally lists 50 of them, embracing various factors, the most important of which is volition (*cetanā*), that is, karma itself. Formations include what we call emotions (ie karmic reactions). See D:W n293.

- (5) ‘Such is consciousness,<sup>82</sup> such is the arising of consciousness, such is the passing away of consciousness.

### The insight refrain

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

Or else, he maintains the dharma that ‘There are dharmas (*atthi dhammā ti*),’ merely for knowing and awareness.

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

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

### The six sense-bases

**40** Again, bhikshus, a monk dwells observing dharmas [phenomena] in the dharmas in respect to **the six internal and six external sense-bases**.<sup>83</sup>

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,<sup>84</sup>  
and he understands whatever fetter<sup>85</sup> that arises dependent on both,  
and he understands the arising of an unarisen fetter,  
and he understands the letting go of an arisen fetter,  
and he understands the 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 body<sup>86</sup> and understands touches,<sup>87</sup>...
- (6) He understands the mind<sup>88</sup> and understands dharmas [mind-objects],  
and he understands whatever fetter that arises dependent on both, [D 2:303]  
and he understands the arising of an unarisen fetter,  
and he understands the letting go of an arisen fetter,  
and he understands the further non-arising of the fetter that he has given up.

### The insight refrain

**41** So he dwells observing dharmas in the dharmas internally,  
or, observing dharmas in the dharmas externally,  
or, observing dharmas in the dharmas both internally and externally.  
Or, he dwells observing states that arise in dharmas,  
or, he dwells observing states that pass away in dharmas,

<sup>82</sup> *Viññāna*, “consciousness,” divided into six, namely, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

<sup>83</sup> *Chasu ajjhattika, bāhiresu āyatanesu*, lit “in the six internal and external sense-bases.” See Intro (3.7e).

<sup>84</sup> *Rūpe* (accusative plural of *rūpa* in this specific sense): “eye-objects, visible forms, shapes.”

<sup>85</sup> 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 (*diṭṭhi*), doubt (*vicikicchā*), desire for becoming (*bhava, rāga*), clinging to rituals and vows (*sīla-b, bata parāmasa*), envy (*issā*), avarice (*macchariya*) and ignorance (*avijjā*) (Vbh 17).

<sup>86</sup> Here the “body” is *kāya* in the specific sense of “body-organ,” ie the base of tactile contact. See §3 n on “Observing the body in the body.”

<sup>87</sup> “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.

<sup>88</sup> “Mind,” *manam*.

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

Or else, he maintains the dharma that ‘There are dharmas (*atthi dhammā ti*),’ merely for knowing and awareness.

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

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

### The seven awakening-factors

**42** Again, bhikshus, a monk dwells observing dharmas [phenomena] in the dharmas in respect to **the seven awakening-factors**.<sup>89</sup>

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, [62] ‘There is no awakening factor of mindfulness in me’.

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

- (2) When there is the awakening-factor of dharma-discernment<sup>90</sup> in him,...

- (3) When there is the awakening-factor of energy<sup>91</sup> in him,...

- (4) When there is the awakening-factor of zest<sup>92</sup> in him,... [D 2:304]

- (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**

**43** So he dwells observing dharmas in the dharmas internally,

or, observing dharmas in the dharmas externally,

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

Or, he dwells observing states that arise in dharmas,

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

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

<sup>89</sup> See **Ānāpānasati S** (M 118.29-42) & Gethin 2001:146-189 (ch 5). See foll n.

<sup>90</sup> “Dharma-discernment,” *dhamma, vicaya*, lit “taking apart of dharmas (mental and physical states),” also tr as “discrimination of dharmas.” Sometimes this is taken as “investigation of the Doctrine,” but the meaning here actually is “investigation of bodily and mental phenomena” (Walshe 1995n690). Both Edgerton (BHSD) & Gethin, however, call into question the tr of *vicaya* here as “investigation” (Gethin 2001:152 n38). Awakening does not comprise in the assemblage of then 7 factors, but just one, namely, *dhamma, vicaya sambojjhaṅga* (Nm 456). This is the key awakening-factor, ie, “awakening” itself, while the others are the “factors” that help this awakening to be realized (Nm 456). **Milinda, pañha** compares *dhamma, vicaya sambojjhaṅga* to a sword, which in order to cut needs the use of the hands (representing the other 5 factors) (Miln 83). See Gethin 2001:147 f, 152-154, 185.

<sup>91</sup> *Vīriya sambojjhaṅga*. This is identical to the 4 right efforts of the noble eightfold path. See **Bojjhaṅga Sīla S** (S 46.3) = SD 10.1.

<sup>92</sup> *Pīti*. Sometimes tr as “rapture,” but “zest” is closer to evoking the more subtle yet enthusing nature of *pīti*. One experiences zest in two ways: by attaining either the 1<sup>st</sup> or 2<sup>nd</sup> *jhāna* in which zest is present, one experiences it in 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.

Or else, he maintains the dharma that ‘There are dharmas (*atthi dhammā ti*),’ merely for knowing and awareness.

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

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

### The four noble truths

**44** 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, as it really is, ‘This is suffering’;

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

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

understands, as it really is, ‘This is the way leading to the ending of suffering.’<sup>93</sup>

### The insight refrain

**45** So he dwells observing dharmas in the dharmas internally,

or, observing dharmas in the dharmas externally,

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

Or, he dwells observing states that arise in dharmas,

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

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

Or else, he maintains the dharma that ‘There are dharmas (*atthi dhammā ti*),’ merely for knowing and awareness.

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

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

## CONCLUSION

**46** Whoever, bhikshus, were to cultivate these four focusses of mindfulness *in this way*<sup>94</sup> for just seven years, one of two fruits is to be expected:<sup>95</sup> either **arhathood** in this very life or, if there is any residue [substrate] of clinging left,<sup>96</sup> **non-return**.<sup>97</sup>

Let alone seven years [**63**]—whoever were to cultivate these four focusses of mindfulness in this way for just six years, 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 years...five years....,

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

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

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

<sup>93</sup> From here on, **Mahā Satipaṭṭhāna S** (D 22.18-21/2:305-313) gives a detailed analysis of the 4 noble truths and which is more elaborate than its parallel in **Sacca Vibhaṅga S** (M 141/3:248-252). On the lateness of this whole section, see Intro (1a).

<sup>94</sup> *Evam bhāveyya*. The guarantee of spiritual liberation here should be understood in connection with this crucial phrase, “were to cultivate in this way” (*evam bhāveyya*). See Intro (7).

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

<sup>96</sup> *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.

<sup>97</sup> “One of two fruits... non-return,” as at **Mahā Satipaṭṭhāna S** (D 2:314); **Satipaṭṭhāna S** (M 1:62); **Kitagiri 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); **Paṭisal-lāna 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 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... [D 2:315]

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

Let alone half a month—whoever were to cultivate these four focusses of mindfulness in this way for just seven days,<sup>98</sup> 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.

47 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 of<sup>99</sup> the Blessed One’s word.

— evaṃ —

050421; rev 070428; 080509; 090908

<sup>98</sup> On the significance of this “prediction,” and the reason why some do not see results within a week as stated, see §1.7.

<sup>99</sup> *attamanā...abhinandurū*. 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)