

Mahāsatipaṭṭhānasuttam

Edited by Ānandajoti Bhikkhu

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There are three versions of this text published on the website:

The first is the Paḷi Text,
which shows how the text was established and the variant readings.

The second is a Text and Translation and includes doctrinal notes,
but excludes the variant readings.

There is also an English-Only version of the text,
with somewhat less notes.

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Introduction

Texts and Abbreviations

(BJT) Sinhala edition:

*from **Dīghanikāya**, Buddha Jayanti Tripiṭaka Series Vol VIII, published Colombo (1976). Comment: this was the basis of the current text, but there are many problems with the printed edition both in terms of omissions and commissions, and it doesn't mention which books and ola-leaf manuscripts were consulted in the preparation of the work. The text is printed in full apart from the sections on the 2nd and 3rd Noble Truths in the Ariyasaccapabbhāṃ.*

(ChS) Burmese edition:

Mahāsatiṭṭhāna Suttaṃ; revised edition Igatpuri, April 1993. *Comment: there is some evidence of standardisation and what appear to be a number of additions in this edition, though the proof-reading is much better than in BJT. The text is printed in full apart from the closing section (Satiṭṭhānabhāvanānisamsā), which is greatly abbreviated.*

(PTS) European edition:

*from **Dīgha-nikāya Vol II**, Pali Text Society; eds. T.W. Rhys Davids and J.E. Carpenter, London 1903, reprinted 1995. Comment: this text in terms of readings is the best of the texts compared, but it has a number of inconsistencies and some poor proof-reading, and is marred, like most PTS texts, by being greatly abbreviated in places, to such an extent that it would be difficult to reconstruct the text with this alone as a guide.*

(Only):

The Only Path to Nibbana, Mahā Satipaṭṭhāna Sutta, by Ven. Weragoda Sarada Maha Thero, Singapore, 1999. *Comment: the editor claims this is a re-established text, correcting the text as printed elsewhere. No sources for the readings are given, but it mainly follows PTS. The text as printed contains a number of elementary mistakes and idiosyncratic readings that do not seem to have any real authority. The text is the only one printed in full.*

Preface

The text of *Mahāsatipaṭṭhānasuttam* presented here has been established through a comparison of four editions of the text, none of which are completely satisfactory. PTS, which was compared last of all, appears to give the more reliable readings, though greatly marred by excessive ellipses and inconsistency.

It may be noted here that although the early manuscripts did in fact greatly abbreviate the discourses, the ola-leaves were normally read aloud by a recitor (*bhāṇaka*) who would fill in the repetitions, the written text being merely an *aide-de-memoir* to such a person. Nowadays, however, with the texts being read aloud by people who certainly do not have them memorized, it seems more appropriate to print them in full for ease of recitation, a practice that is to be in every way encouraged, as it helps the teaching to sink into the heart.

I have taken a conservative approach in establishing the text, believing that there is unlikely to have been loss in textual matter in such an important work; but that additions are quite likely, especially when they bring the discourse into line with other readings found elsewhere in the Canon. This process of standardisation has probably been at work throughout the history of the textual transmission, but there seems to be no good reason for it to continue now. The additional readings found in the various editions are recorded in the notes.

An important exception to this is in the inclusion of two lines in the the section on the First Truth in *Dhammānupassanā*, defining suffering to include being joined to what is not liked and being parted from what is liked, and also in the analysis that follows. If these lines are not to be included here then they do not occur in the early texts at all, and must have come in from the *Suttantabhājanīyaṃ* analysis of the Truths in the *Abhidhamma Vibhaṅga*, a situation that seems to me inherently unlikely.

The subjects given in the discourse for contemplation under the various headings vary greatly from those given in the *Vibhaṅga*.¹ There we see that in the *Kāyānupassanā* is only Applying the Mind to Repulsiveness, and in the *Dhammānupassanā* there are only the Hindrances and the Factors of Awakening.

When we look at the *Satipaṭṭhāna* discourses, however, there are many additions to these. All the additions do in fact come from the teachings that are found elsewhere, and it is fairly straightforward to identify the source of much of the additional material.

¹ For the idea that the *Vibhaṅga* represents an early stage in the development of the Mindfulness teachings I am indebted to Bhikkhu Sujāto and his book *A History of Mindfulness* (Taipei, 2005). See my Introduction to the *Analysis of the Ways of Attending to Mindfulness* for a fuller appreciation.

For instance the fully expanded version of *Kāyānupassanā* evidently has been made by including the material found in the Mindfulness related to the Body Discourse (MN 119), which, after the setting, continues in the exact same order as we have here with Mindfulness while Breathing, The Postures, Full Awareness, Applying the Mind to Repulsiveness, Applying the Mind to the Elements and the Nine Charnel Grounds.¹

I have shown elsewhere in my study of the Dhammapada how material comes into a text through association.² There I demonstrated how some verses which are otherwise unrelated have been added to the various chapters because they are in sequences that contain keywords that are being collected through collocation or thematic considerations.

The same sort of principle is at work here. Applying the Mind to Repulsiveness appears in The Mindfulness related to the Body discourse, but there it is in a sequence with the others as listed above. It is then a simple matter to include the rest of the material in The Ways of Attending to Mindfulness Discourse.

The Contemplation of Feelings and Mind occur the same in the *Sāmyutta* discourses as they do here, but in the Contemplation of (the Nature of) Things there is again expansion of the material, with the addition of the Constituents (of Mind & Matter), the Sense-Spheres and the Four Truths.

I cannot explain the addition of the Constituents and Sense-Spheres in the same way, although with the former the formula that is used is found in many places throughout the discourses, in the Sense Spheres the exact formula is only found here, and either is original to the discourse or lost elsewhere.

But the Truths can again be accounted for by inclusion of material found elsewhere. First we should note that in the *Majjhimanikāya* version of the discourse, it simply states the truths, and doesn't elaborate on them at all: *a monk knows as it really is "this is Suffering" ... "this is the Origination of Suffering" ... "this is the Cessation of Suffering" and ... "this is the Practice Leading to the Cessation of Suffering"*.

In the *Mahāsatipaṭṭhānasutta*, which we are examining here, on the other hand there is considerable expansion of that basic statement, as the Truths are analysed and defined. The major part of the material comes verbatim from The Discourse giving the Analysis of the Truths (MN 141) inserted wholesale into the discourse here.

¹ That discourse concludes with the absorptions, which are missing here, and shows how all these things lead up to complete Emancipation. Note that in the early parallel from the Sarvāstivāda school the *Smṛtyupasthānasūtraṃ*, the absorptions are indeed included, over and above the rest of the material, which further suggests that the Body Discourse is the origin of the expansion.

² See A Comparative Edition of the Dhammapada, especially the Introduction, 3 on Collocation onwards.

There is a difference though, as the material that forms the explanation of the Origination and Cessation is greatly expanded after their basic statements, with a further analysis. We can also find that sub-analysis in another discourse, this time coming from the *Nidānasamīyutta*, SN 12.66, the Discourse about Determining (*Sammasanasutta*).

When we piece this information together and present it in a table the origin of the extra material, as far as we can define it, is as follows:

Contemplation of the Body

In-breathing and Out-breathing *Mindfulness related to the Body*

The Postures *Mindfulness related to the Body*

Full Awareness *Mindfulness related to the Body*

Applying the Mind to Repulsiveness original

Applying the Mind to the Elements *Mindfulness related to the Body*

The Nine Charnel Grounds *Mindfulness related to the Body*

Contemplation of Feelings

Contemplation of the Mind

Contemplation of (the Nature of) Things

The Hindrances original

Constituents (of Mind & Matter) ? found in many places

The Sense-Spheres ?

The Factors of Awakening original

The Four Truths (summary) original

The Truth of Suffering *The Analysis of the Truths*

The Truth of Origination *The Analysis of the Truths & Determining*

The Truth of Cessation *The Analysis of the Truths & Determining*

The Truth of the Path *The Analysis of the Truths*

The Advantages

Ānandajoti Bhikkhu

October 2011

Mahāsatipaṭṭhānasuttam¹

Uddeso²

Evam³ me sutam:

ekam samayaṃ Bhagavā Kurūsu viharati Kammāssadamman⁴ nāma Kurūnam nigamo. Tatra kho Bhagavā bhikkhū⁵ āmantesi:

“Bhikkhavo!” ti “Bhadante!” ti te bhikkhū Bhagavato paccassosum, Bhagavā etad-avoca:

“Ekāyano ayaṃ, bhikkhave, maggo sattānam visuddhiyā, sokapariddavānam⁶ samatikkamāya, dukkhadomanassānam atthaṅgamāya,⁷ nāyassa adhigamāya,⁸ Nibbānassa sacchikiriyāya, yad-idaṃ cattāro satipaṭṭhānā.

Katame cattāro?

Idha, bhikkhave,⁹ bhikkhu¹ kāye kāyānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

Vedanāsu vedanānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.

¹ ONLY: *-sutta*; PTS: [*Mahā-Satipaṭṭhāna Suttanta.*] (sic, in brackets); PTS has no further titles or even end-titles, until the end of the *sutta*.

² The titles given here are as they appear in ChS and ONLY (though ONLY omits this particular title), which have been extracted from the end-titles, which are omitted in those editions. Headings being a modern convenience unknown to the manuscript tradition, BJT omits them, but includes the end-titles. In this edition both have been included for convenience on the one hand, and authenticity on the other.

³ PTS: *Evam*.

⁴ BJT: *Kammāssadamman*; ChS: *Kammāssadhamman*. I have accepted the reading giving an unexpected long vowel before a double consonant on the principle of *lectio difficilior*. The reading *-dhamman* is attributed in the commentary to *keci* (some), which usually means the Abhayagiri interpretation.

⁵ BJT: *bhikkhu*, here and in the next line; apparently a printer's error.

⁶ ChS: *sokaparidevānam*.

⁷ PTS: *atthagamāya*, and similarly throughout.

⁸ Comm: *Nāyo vuccati ariyo aṭṭhaṅgiko maggo, tassa adhigamāya*.

⁹ PTS: *bhikkhave*, printer's error.

Citte cittānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Dhammesu dhammānupassī viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Uddeso Niṭṭhito

¹ ONLY prints *bhikkhū* for the singular throughout, which is unwarranted; further cases will not normally be noted here.

Kāyānupassanā¹

Ānāpānappabbam²

Kathañ-ca,³ bhikkhave, bhikkhu kāye kāyānupassī viharati? Idha, bhikkhave, bhikkhu araññagato vā, rukkhamūlagato vā, suññāgāragato vā, nisīdati. Pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā, so sato va assasati, sato va⁴ passasati.

Dīghaṃ vā assasanto “dīghaṃ assasāmī” ti pajānāti,
dīghaṃ vā passasanto “dīghaṃ passasāmī” ti pajānāti;
rassaṃ vā assasanto “rassaṃ assasāmī” ti pajānāti,
rassaṃ vā passasanto “rassaṃ passasāmī” ti pajānāti.

Sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,
sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati;
passambhayaṃ kāyasaṅkhāraṃ⁵ assasissāmī ti sikkhati,
passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati.

Seyyathā pi,⁶ bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto “dīghaṃ añchāmī” ti pajānāti, rassaṃ vā añchanto “rassaṃ añchāmī” ti⁷ pajānāti,

evam-eva kho, bhikkhave, bhikkhu dīghaṃ vā assasanto “dīghaṃ assasāmī” ti pajānāti,
dīghaṃ vā passasanto “dīghaṃ passasāmī” ti pajānāti;
rassaṃ vā assasanto “rassaṃ assasāmī” ti pajānāti,
rassaṃ vā passasanto “rassaṃ passasāmī” ti pajānāti.

¹ This section title is omitted by BJT, though it includes the others (*Vedanānupassanā*, *Cittānupassanā*, *Dhammānupassanā*) at their proper places.

² ONLY: *ānāpānasati pabbam* (sic).

³ ChS: *Kathaṃ ca pana*. In external sandhi ChS always prints *niggahīta* rather than the nasal appropriate to the consonant; further cases will not be noted.

⁴ PTS, ONLY omit the 2nd *va*.

⁵ PTS always prints *niggahīta* before *ka*, further cases will not be noted.

⁶ All editions print *seyyathāpi*, as though we should parse *seyyathā api*; though this is unnecessary as *pi* exists as a word in its own right in Pāli.

⁷ PTS: *añchamīti*, printer’s error.

Sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,
sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati;¹
passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati,
passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati.

* * *

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya,² anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho,³ bhikkhave, bhikkhu kāye kāyānupassī viharati.

Ānāpānappabbāṃ Niṭṭhitāṃ

Iriyāpathapabbāṃ

Puna ca param, bhikkhave, bhikkhu gacchanto vā “gacchāmī” ti pajānāti; ṭhito vā “ṭhitomhī” ti pajānāti, nisinno vā “nisinnomhī” ti pajānāti; sayāno vā “sayānomhī” ti pajānāti; yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā naṃ pajānāti.

* * *

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbāṃ Niṭṭhitāṃ

¹ PTS: *sikkati*, and in the next line, printer’s error.

² ChS: *paṭissatimattāya*, with retroflex *-ṭ-*. In the Pāli manuscript tradition there is a fluctuation between these two in the prefix *pati-*, *paṭi-*. In Sanskrit dental *-ṭ-* is the norm.

³ PTS, ONLY omit *kho*. For the first half of the discourse PTS omits the particle in this position, further cases will not be noted.

Sampajānapabbam¹

Puna ca param, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti; ālokite vilokite sampajānakārī hoti; sammiñjite² pasārite sampajānakārī hoti; saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti; asite pīte khāyite sāyite sampajānakārī hoti; uccārapassāvakamme sampajānakārī hoti; gate ṭhite nisinne; sutte jāgarite; bhāsite tuṅhībhāve sampajānakārī hoti.

* * *

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho,³ bhikkhave, bhikkhu kāye kāyānupassī viharati.

Sampajānapabbam Niṭṭhitam

Paṭikkūlamanasikārapabbam

Puna ca param, bhikkhave, bhikkhu imam-eva kāyaṃ - uddham pādatalā, adho kesamatthakā, tacapariyantaṃ, pūraṃ nānappakārassa asucino paccavekkhati:

“Atthi imasmim kāye:

kesā, lomā, nakhā, dantā, taco,
maṃsam, nahāru,⁴ aṭṭhi, aṭṭhimiñjam,⁵ vakkam,
hadayaṃ, yakanam, kilomakam, pihakam, papphāsam,
antaṃ, antaguṇam, udariyam, karīsam,⁶

¹ The title in ChS is *Sampajānapabbam*; BJT and ONLY give it as *Sampajāññapabbam*.

² BJT, ChS: *samiñjite*.

³ ONLY omits *kho*.

⁴ ChS: *nhāru*, same in the repetition below. ONLY: *nahārū*, *aṭṭhī*, same in the repetition below.

⁵ BJT: *aṭṭhimiñjā* here, but *aṭṭhimiñjam* in the repetition below. PTS, ONLY: *nahārū*, *aṭṭhī*, *aṭṭhimiñjā*; same in the repetition below.

⁶ ONLY adds *matthaluṅgam* here and in the repetition below, which is an addition to the formula made in Medieval times.

pittam, semham, pubbo, lohitaṃ, sedo, medo,
assu, vasā, kheḷo, siṅghāṇikā,¹ lasikā, muttan”-ti.

Seyyathā pi, bhikkhave, ubhatomukhā mutoli² pūrā nānāvihitassa dhañṇassa, seyyathīdam: sālīnam
vīhīnam muggānam māsānam tilānam taṇḍulānam;³ tam-enam cakkhumā puriso muñcitvā
paccavekkheyya: “Ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍulā” ti; evam-eva kho,
bhikkhave, bhikkhu imam-eva kāyam - uddham pādatalā, adho kesamatthakā, tacapariyantam, pūram
nānappakārassa asucino paccavekkhati:

“Atthi imasmim kāye,

kesā, lomā, nakhā, dantā, taco,
maṃsam, nahāru,⁴ aṭṭhi, aṭṭhimiñjam, vakkam,
hadayam, yakanam, kilomakam, pihakam, papphāsam,
antam, antaguṇam, udariyam, karīsam,
pittam, semham, pubbo, lohitaṃ, sedo, medo,
assu, vasā, kheḷo, siṅghāṇikā,⁵ lasikā, muttan”-ti.

* * *

Iti ajjhataṃ vā kāye kāyānupassī⁶ viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā
vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī
vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā
panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca
kiñci loke upādiyati.

Evam-pi kho,⁷ bhikkhave, bhikkhu kāye kāyānupassī viharati.

Paṭikkūlamanasikārapabbam Nūṭṭhitam

¹ ChS: *siṅghāṇikā*, same in the repetition below. ONLY: *kheḷo, siṅghāṇikā*, same in the repetition below.

² BJT: *puṭoli*; ChS: *putoli*; ONLY: *mūtolī*; BJT in its only variant reading for this *sutta* records the reading in ChS as *putoli*. The word is very doubtful in spelling and meaning. See PED under *Mutoli*, BSHD, under *Muṭa* (etc.) & *Mūtoḍi*; SED under *Muṭa*.

³ ONLY: *taṇḍulānam*, and similarly below.

⁴ BJT: *nāharu*, printer’s error.

⁵ BJT: *siṅghāṇikā* here, but *siṅghāṇikā* above.

⁶ ONLY: *kāyānupassī*, printer’s error.

⁷ ONLY omits *kho*.

Dhātumanasikārapabbam

Puna ca param, bhikkhave, bhikkhu imam-eva kāyaṃ, yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati:

“Atthi imasmim kāye,

paṭhavīdhātu¹ āpodhātu tejodhātu vāyodhātū” ti.

Seyyathā pi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā, gāvim vadhitvā cātummahāpathe² bilaso vibhajitvā³ nisinno assa; evam-eva kho, bhikkhave, bhikkhu imam-eva kāyaṃ, yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati:

“Atthi imasmim kāye,

paṭhavīdhātu āpodhātu tejodhātu vāyodhātū” ti.

* * *

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā panassa sati paccuṭṭhitā⁴ hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho,⁵ bhikkhave, bhikkhu kāye kāyānupassī viharati.

Dhātumanasikārapabbam Niṭṭhitam

¹ ChS: *paṭhavīdhātu*, same in the repetition below. ONLY: *paṭhavīdhātu*, same in the repetition below.

² ChS: *cātummahāpathe*.

³ PTS, ONLY: *paṭvibhajitvā*. BJT reads *khīlaso* here, which doesn't make much sense.

There is a play on words in the Pāli which it is not easy to reproduce in English as *vibhajitvā* means both *dividing*, and abstractly, *analysing*, the action of the verb corresponds to the monk's *reflecting* on the elements.

⁴ PTS: *paccuṭṭhitā*, printer's error.

⁵ ONLY omits *kho*.

Navasīvathikapabbam¹

Paṭhamam Sīvathikam

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya² chaḍḍitam,
ekāhamatam vā dvīhamatam vā tīhamatam vā, uddhumātakam vinīlakam vipubbakajātam. So
imam-eva kāyam upasamharati:

“Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto”³ ti.

* * *

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā
vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī
vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā
panassa sati paccupaṭṭhitā hoti yāvad-eva nāṇamattāya patissatimattāya, anissito ca viharati, na ca
kiñci loke upādiyati.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

(Paṭhamam Sīvathikam)

Dutiyam Sīvathikam

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitam,⁴ **kākehi vā
khajjamānam, kulalehi vā khajjamānam, gijjhehi vā khajjamānam, sunakhehi vā khajjamānam,⁵
sigālehi vā khajjamānam, vividhehi vā pāṇakajātehi khajjamānam.**⁶ So imam-eva kāyam
upasamharati:

¹ This heading is only found in ChS (though there given as *-sivathika-*. The titles given below, starting with *Paṭhamam Sīvathikam* have been extracted from the end-titles in BJT.

² ChS: *sivathikāya*, and so throughout; BJT: *sivathikāya*; *sīvathikāya* elsewhere.

³ ChS: *evaṃanatīto*, and so throughout.

⁴ BJT: *chaḍḍitam*, printer's error; correct elsewhere.

⁵ ONLY: *gijjhehi vā khajjamānam, kulalehi vā khajjamānam* (reversing the order of the other editions), *suvānehi vā khajjamānam*; PTS: *supānehi vā khajjamānam*.

⁶ ChS has an expanded list: *kākehi vā khajjamānam kulalehi vā khajjamānam gijjhehi vā khajjamānam kañkehi* (herons) *vā khajjamānam sunakhehi vā khajjamānam byaggehi* (tigers) *vā khajjamānam dīpīhi* (leopards) *vā khajjamānam siṅgālehi vā khajjamānam vividhehi vā pāṇakajātehi khajjamānam*.

“Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī¹ etaṃ anatīto” ti.

* * *

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

(Dutiyāṃ Sīvathikaṃ)

Tatīyāṃ Sīvathikaṃ

Puna ca paraṃ, bhikkhave, bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ, **aṭṭhisāṅkhalikaṃ² samaṃsalohitaṃ nahārusambaddhaṃ.³** So imam-eva kāyaṃ upasaṃharati:

“Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī⁴ etaṃ anatīto” ti.

* * *

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

(Tatīyāṃ Sīvathikaṃ)

¹ ONLY printed *bhāvī* above, but from here onwards prints *bhāvī*, further cases will not be noted.

² ChS: *aṭṭhikaṅkhalikaṃ*, and so throughout; BJT prints *aṭṭhikaṅkhalikaṃ* here, but *aṭṭhisāṅkhalikaṃ* elsewhere.

³ ChS: *nahārusambaddhaṃ*, and so throughout. PTS, ONLY: *-sambaddhaṃ*, and so throughout. PTS abbreviates this section and the next 3 sections in such a way that it is difficult to reconstruct the text.

⁴ BJT: *evambhāvī*. BJT wavers in the spelling of this word; *evambhāvī* (with *niggahīta*) has been adopted as standard here.

Catuttham Sīvathikam

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitam,
aṭṭhisāṅkhalikam nimmaṃsam lohitaṃakkhitaṃ nahārusambaddham.¹ So imam-eva kāyam
upasaṃharati:²

“Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto” ti.

* * *

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā
vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī
vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā
panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca
kiñci loke upādiyati. Evaṃ-pi kho³, bhikkhave, bhikkhu kāye kāyānupassī viharati.

(*Catuttham Sīvathikam*)

Pañcamam Sīvathikam

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitam,
aṭṭhisāṅkhalikam apagatamaṃsalohitaṃ nahārusambaddham. So imam-eva kāyam upasaṃharati:

“Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto” ti.

* * *

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā
vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī
vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā
panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca
kiñci loke upādiyati. Evaṃ-pi kho, bhikkhave, bhikkhu⁴ kāye kāyānupassī viharati.

(*Pañcamam Sīvathikam*)

¹ ChS: *nimaṃsalohitamakkhitam* (however, the prefix is *nis-* in *nimmaṃsa* [not *ni-*] so we need a double consonant in line with the rules of assimilation); ONLY: *nimmaṃsalohitamakkhitam*.

² ChS: *upasaṃharati*, by mistake.

³ BJT omits *kho* by mistake.

⁴ ONLY prints *bhikkhu* here against its normal practice of printing *bhikkhū*.

Chaṭṭham Sīvathikāṃ

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitam, **aṭṭhikāni apagatasambandhāni, disāvidisāsu¹ vikkhittāni,² aññena hatthaṭṭhikāṃ, aññena pādaṭṭhikāṃ, aññena jaṅghaṭṭhikāṃ, aññena ūruṭṭhikāṃ,³ aññena kaṭaṭṭhikāṃ, aññena piṭṭhiṭṭhakaṃ,⁴ aññena sīsakaṭāham.** So imam-eva kāyaṃ upasaṃharati:

“Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto” ti.

* * *

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā⁵ kāyasmim viharati, “atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya,⁶ anissito ca viharati, na ca kiñci loke upādiyati. Evaṃ-pi kho,⁷ bhikkhave, bhikkhu kāye kāyānupassī viharati.

(Chaṭṭham Sīvathikāṃ)

Sattamaṃ Sīvathikāṃ

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitam, **aṭṭhikāni setāni saṅkhavaṇṇupanibhāni.**⁸ So imam-eva kāyaṃ upasaṃharati:

“Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto” ti.

* * *

Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī

¹ ChS: *disā vidisā* (sic); literally: scattered in the main and intermediate directions.

² ONLY: *apagata nahāru sambandhāni disāvidisāsu-vikkhittāni* (sic).

³ PTS: *ūraṭṭhikāṃ*.

⁴ PTS: *piṭṭhikaṇṭhakaṃ*.

⁵ PTS omits *vā*, printer's error.

⁶ PTS: *mattāyo*, printer's error.

⁷ BJT omits *kho* again here by mistake; and at the end of the next 3 sections.

⁸ ChS: *saṅkhavaṇṇapaṭibhāgāni*; the meaning is the same; PTS: *saṅkha*-(sic)-*vaṇṇūpanibhāni*; and again abbreviates this and the following two sections.

vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

(Sattamaṃ Sīvathikaṃ)

Aṭṭhamam Sīvathikaṃ

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitaṃ, **aṭṭhikāni puñjakatāni¹** terovassikāni. So imam-eva kāyaṃ upasaṃharati:

“Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto” ti.

* * *

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

(Aṭṭhamam Sīvathikaṃ)

Navamaṃ Sīvathikaṃ

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitaṃ, **aṭṭhikāni² pūtīni cuṇṇakajātāni**. So imam-eva kāyaṃ upasaṃharati:

“Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto” ti.

* * *

Iti ajjhataṃ³ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti vā

¹ BJT: *puñjikatāni*.

² ONLY: *aṭṭhikāni*, printer’s error, correct elsewhere.

³ ONLY: *ajjahatam*, printer’s error, correct elsewhere.

Mahāsatipaṭṭhānasuttaṃ - Kāyānupassanā

panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evam-pi kho,¹ bhikkhave, bhikkhu kāye kāyānupassī viharati.

(Navamaṃ Sīvathikaṃ)

Cuddasa Kāyānupassanā Niṭṭhitā²

¹ PTS: *evam kho* here, and from here forward, against its previous practice of writing *evam pi* and omitting *kho*.

² ChS, ONLY omit.

Vedanānupassanā

Kathañ-ca,¹ bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

Idha, bhikkhave, bhikkhu **sukhaṃ vā² vedanaṃ** vediyamāno³ “sukhaṃ vedanaṃ vediyāmī” ti pajānāti; **dukkhaṃ vā vedanaṃ** vediyamāno “dukkhaṃ vedanaṃ vediyāmī” ti pajānāti; **adukkhamasukhaṃ vā vedanaṃ** vediyamāno “adukkhamasukhaṃ vedanaṃ vediyāmī” ti pajānāti.

Sāmisam vā sukhaṃ vedanaṃ vediyamāno “sāmisam sukhaṃ vedanaṃ vediyāmī” ti pajānāti; **nirāmisam vā sukhaṃ vedanaṃ** vediyamāno “nirāmisam sukhaṃ vedanaṃ vediyāmī” ti pajānāti; **sāmisam vā dukkhaṃ vedanaṃ** vediyamāno “sāmisam dukkhaṃ vedanaṃ vediyāmī” ti pajānāti; **nirāmisam vā dukkhaṃ vedanaṃ** vediyamāno “nirāmisam dukkhaṃ vedanaṃ vediyāmī” ti pajānāti; **sāmisam vā adukkhamasukhaṃ vedanaṃ** vediyamāno “sāmisam adukkhamasukhaṃ vedanaṃ vediyāmī” ti pajānāti; **nirāmisam vā adukkhamasukhaṃ vedanaṃ** vediyamāno “nirāmisam adukkhamasukhaṃ vedanaṃ vediyāmī” ti pajānāti.

* * *

Iti ajjhataṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā vedanāsu vedanānupassī viharati, samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī⁴ vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati, “atthi vedanā” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya⁵ patissatimattāya,⁶ anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi⁷ kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

Vedanānupassanā Niṭṭhitā

¹ ChS adds *pana*.

² BJT omits *vā* here, which is needed to begin the alternatives that are presented in the coming paragraphs. PTS, ONLY omit *vā* in the first 3 sections, though clearly it is needed.

³ ChS: *vedayamāno*, and so throughout. Also *vedayāmi* in the next line, and so throughout.

⁴ ONLY: *-anupassī*, printer’s error.

⁵ PTS: *ñāṇa-*, printer’s error.

⁶ BJT here spells the word with the reflex *-ṭ-* *paṭissatimattāya*, while everywhere else it reads *pati-*.

⁷ ONLY: *evam kho*.

Cittānupassanā

Kathaṅ-ca,¹ bhikkhave, bhikkhu citte cittānupassī viharati?

Idha, bhikkhave, bhikkhu **sarāgam** vā cittaṃ “sarāgam cittaṃ”-ti pajānāti,
vītarāgam vā cittaṃ “vītarāgam cittaṃ”-ti pajānāti;

sadosaṃ vā cittaṃ “sadosaṃ cittaṃ”-ti pajānāti,
vītadosaṃ vā cittaṃ “vītadosaṃ cittaṃ”-ti pajānāti;

samohaṃ vā cittaṃ “samohaṃ cittaṃ”-ti pajānāti,
vītamohaṃ vā cittaṃ “vītamohaṃ cittaṃ”-ti pajānāti.

saṅkhittaṃ vā² cittaṃ “saṅkhittaṃ cittaṃ”-ti pajānāti,
vikkhittaṃ vā cittaṃ “vikkhittaṃ cittaṃ”-ti pajānāti;

mahaggataṃ vā cittaṃ “mahaggataṃ cittaṃ”-ti pajānāti,
amahaggataṃ vā cittaṃ “amahaggataṃ cittaṃ”-ti pajānāti;

sa-uttaraṃ vā cittaṃ “sa-uttaraṃ cittaṃ”-ti pajānāti,
anuttaraṃ vā cittaṃ “anuttaraṃ cittaṃ”-ti pajānāti;

samāhitaṃ vā cittaṃ “samāhitaṃ cittaṃ”-ti pajānāti,
asamāhitaṃ vā cittaṃ “asamāhitaṃ cittaṃ”-ti pajānāti;

vimuttaṃ vā cittaṃ “vimuttaṃ cittaṃ”-ti pajānāti,
avimuttaṃ vā cittaṃ “avimuttaṃ cittaṃ”-ti pajānāti.

* * *

Iti ajjhattaṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabhiddhā vā citte cittānupassī viharati, samudayadhammānupassī vā cittasmiṃ viharati, vayadhammānupassī vā cittasmiṃ viharati, samudayavayadhammānupassī vā cittasmiṃ viharati, “atthi cittaṃ”-ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho,³ bhikkhave, bhikkhu citte cittānupassī viharati.

Cittānupassanā Niṭṭhitā

¹ BJT, ChS add *pana*.

² BJT omits *vā*, printer’s error.

³ ONLY: *evam kho*.

Dhammānupassanā

Nīvaraṇapabbam

Kathaṅ-ca,¹ bhikkhave, bhikkhu dhammesu dhammānupassī viharati? Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, pañcasu nīvaraṇesu.

Kathaṅ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, pañcasu nīvaraṇesu?

Idha, bhikkhave, bhikkhu santam vā ajjhataṃ **kāmacchandaṃ** “atthi me ajjhataṃ kāmacchando” ti pajānāti; asantaṃ vā ajjhataṃ kāmacchandaṃ “natthi me ajjhataṃ kāmacchando” ti pajānāti. Yathā ca anuppannassa kāmacchandassa uppādo hoti taṅ-ca pajānāti; yathā ca uppannassa kāmacchandassa pahānaṃ hoti taṅ-ca pajānāti; yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti taṅ-ca pajānāti.

Santaṃ vā ajjhataṃ **byāpādaṃ**² “atthi me ajjhataṃ byāpādo” ti pajānāti; asantaṃ vā ajjhataṃ byāpādaṃ “natthi me ajjhataṃ byāpādo” ti pajānāti. Yathā ca anuppannassa byāpādassa uppādo hoti taṅ-ca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti taṅ-ca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti taṅ-ca pajānāti.

Santaṃ vā ajjhataṃ **thīnamiddhaṃ**³ “atthi me ajjhataṃ thīnamiddhaṅ”-ti pajānāti; asantaṃ vā ajjhataṃ thīnamiddhaṃ “natthi me ajjhataṃ thīnamiddhaṅ”-ti pajānāti. Yathā ca anuppannassa thīnamiddhassa uppādo hoti taṅ-ca pajānāti; yathā ca uppannassa thīnamiddhassa pahānaṃ hoti taṅ-ca pajānāti; yathā ca pahīnassa thīnamiddhassa āyatim anuppādo hoti taṅ-ca pajānāti.

Santaṃ vā ajjhataṃ **uddhaccakukkuccaṃ** “atthi me ajjhataṃ uddhaccakukkuccaṅ”-ti pajānāti; asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ “natthi me ajjhataṃ uddhaccakukkuccaṅ”⁴-ti pajānāti. Yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti taṅ-ca pajānāti; yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti taṅ-ca pajānāti; yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti taṅ-ca pajānāti.

Santaṃ vā ajjhataṃ **vicikicchā** “atthi me ajjhataṃ vicikicchā” ti pajānāti; asantaṃ vā ajjhataṃ vicikicchā “natthi me ajjhataṃ vicikicchā” ti pajānāti. Yathā ca anuppannāya vicikicchāya uppādo

¹ BJT, ChS add *pana*, also in the partial repetition just below.

² PTS, ONLY: *vyāpādaṃ*, and so throughout.

³ ChS: *thina-*, and so throughout.

⁴ BJT: *uddhakkukkuccaṅ*, omitting *-cca-* through haplography, a printer’s error.

hoti tañ-ca pajānāti; yathā¹ ca uppannāya vicikicchāya pahānaṃ hoti tañ-ca pajānāti; yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañ-ca pajānāti.

* * *

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati, samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati, “atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho,² bhikkhave, bhikkhu dhammesu dhammānupassī viharati, pañcasu nīvaraṇesu.

*Nīvaraṇapabbam Niṭṭhitam*³

Khandhapabbam⁴

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, pañcasu upādānakkhandhesu.⁵

Kathañ-ca pana,⁶ bhikkhave, bhikkhu dhammesu dhammānupassī viharati, pañcasu upādānakkhandhesu?

Idha, bhikkhave, bhikkhu: “iti **rūpam**, iti rūpassa samudayo, iti rūpassa atthaṅgamo;⁷ iti **vedanā**, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti **saññā**, iti saññāya samudayo, iti saññāya atthaṅgamo; iti **saṅkhārā**, iti saṅkhārānaṃ⁸ samudayo, iti saṅkhārānaṃ atthaṅgamo; iti **viññāṇam**, iti viññāṇassa samudayo,⁹ iti viññāṇassa atthaṅgamo” ti.¹

¹ PTS: *yatha*, printer’s error.

² ONLY: *evampi kho* (sic).

³ BJT: *niṭṭhitā*; BJT also places this end-title in brackets, but not so with the other end-titles in this section.

⁴ ONLY: *Pañcūpādānakkhandha Pabbam*.

⁵ PTS: *pañcas’ upādāna-*, and so throughout.

⁶ ONLY omits *pana*.

⁷ PTS: *athagamo*, and so throughout.

⁸ PTS: *saṅkhārānaṃ*, in both places.

⁹ BJT omits *iti viññāṇassa samudayo*, printer’s error.

* * *

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati, samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati, “atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, pañcasu upādānakkhandhesu.²

Khandhapabbam Niṭṭhitam

Āyatanapabbam³

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, chasu ajjhattikabāhiresu āyatanesu.

Kathaṅ-ca,⁴ bhikkhave, bhikkhu dhammesu dhammānupassī viharati, chasu ajjhattikabāhiresu āyatanesu?

Idha, bhikkhave, bhikkhu **cakkhuṅ-ca** pajānāti, **rūpe** ca pajānāti; yaṅ-ca tad-ubhayaṃ paṭicca uppajjati saññojanam⁵ taṅ-ca pajānāti. Yathā ca anuppanassa saññojanassa uppādo hoti taṅ-ca pajānāti; yathā ca uppanassa saññojanassa pahānam hoti taṅ-ca pajānāti; yathā ca pahīnassa saññojanassa āyatim anuppādo hoti taṅ-ca pajānāti.

Sotaṅ-ca pajānāti, **sadde** ca pajānāti,⁶ yaṅ-ca tad-ubhayaṃ paṭicca uppajjati saññojanam taṅ-ca pajānāti. Yathā ca anuppanassa saññojanassa uppādo hoti taṅ-ca pajānāti; yathā ca uppanassa saññojanassa pahānam hoti taṅ-ca pajānāti;⁷ yathā ca pahīnassa saññojanassa āyatim anuppādo hoti taṅ-ca pajānāti.

¹ ONLY omits *ti*.

² ONLY: *pañcasupādānakkhandhesu* (sic), cf. above.

³ ONLY: *Cha Ajjhattika Bahiddhāyatana Pabbam* (sic).

⁴ BJT, ChS add *pana*.

⁵ PTS, ChS: *saṃyojanam*, and so throughout.

⁶ PTS: greatly abbreviates what follows.

⁷ BJT omits this whole line, printer's error.

Ghānañ-ca pajānāti, **gandhe** ca pajānāti, yañ-ca tad-ubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti; yathā ca uppannassa saññojanassa pahānaṃ hoti tañ-ca pajānāti; yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.

Jivhañ-ca pajānāti, **rāse** ca pajānāti, yañ-ca tad-ubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti; yathā ca uppannassa saññojanassa pahānaṃ hoti tañ-ca pajānāti; yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.

Kāyañ-ca pajānāti, **phoṭṭhabbe**¹ ca pajānāti, yañ-ca tad-ubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti; yathā ca uppannassa saññojanassa pahānaṃ hoti tañ-ca pajānāti; yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.

Manañ-ca pajānāti, **dhamme** ca pajānāti, yañ-ca tad-ubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti; yathā ca uppannassa saññojanassa pahānaṃ hoti tañ-ca pajānāti; yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.

* * *

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati, samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati, “atthi dhammā” ti vā panassa sati paccupaṭṭhitā² hoti yāvad-eva nāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, chasu ajjhattikabāhiresu āyatanesu.

Āyatanapabbam Niṭṭhitam

¹ BJT *phoṭṭhabbo*, by mistake.

² PTS: *paccupaṭṭhitā*, from here on PTS prints thus, but it is certainly wrong, as the compound represents *paṭi* + *upaṭṭhitā*, and there can be no question of a doubling of the consonant here.

Bojjhaṅgapabbam¹

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, sattasu Bojjhaṅgesu. Kathañ-ca,² bhikkhave, bhikkhu dhammesu dhammānupassī viharati, sattasu Bojjhaṅgesu?

Idha, bhikkhave, bhikkhu santam vā ajjhataṃ **Satisambojjhaṅgam** “atthi me ajjhataṃ Satisambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhataṃ Satisambojjhaṅgam “natthi me ajjhataṃ Satisambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Satisambojjhaṅgassa uppādo hoti tañ-ca pajānāti, yathā ca uppanassa Satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

Santaṃ vā ajjhataṃ **Dhammavicayasambojjhaṅgam**³ “atthi me ajjhataṃ Dhammavicayasambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhataṃ Dhammavicayasambojjhaṅgam “natthi me ajjhataṃ Dhammavicayasambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Dhammavicayasambojjhaṅgassa uppādo hoti tañ-ca pajānāti; yathā ca uppanassa Dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

Santaṃ vā ajjhataṃ **Viriyasambojjhaṅgam**⁴ “atthi me ajjhataṃ Viriyasambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhataṃ Viriyasambojjhaṅgam “natthi me ajjhataṃ Viriyasambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Viriyasambojjhaṅgassa uppādo hoti tañ-ca pajānāti; yathā ca uppanassa Viriyasambojjhaṅgassa bhāvanāya pāripūrī hoti – tañ-ca pajānāti.

Santaṃ vā ajjhataṃ **Pītisambojjhaṅgam** “atthi me ajjhataṃ Pītisambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhataṃ Pītisambojjhaṅgam “natthi me ajjhataṃ Pītisambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Pītisambojjhaṅgassa uppādo hoti tañ-ca pajānāti; yathā ca uppanassa Pītisambojjhaṅgassa bhāvanāya pāripūrī hoti – tañ-ca pajānāti.

Santaṃ vā ajjhataṃ **Passaddhisambojjhaṅgam** “atthi me ajjhataṃ Passaddhisambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhataṃ Passaddhisambojjhaṅgam “natthi me ajjhataṃ Passaddhisambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Passaddhisambojjhaṅgassa uppādo hoti tañ-ca pajānāti; yathā ca uppanassa Passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti – tañ-ca pajānāti.

¹ ONLY: *Satta Bojjhaṅga Pabbam* (sic).

² BJT, ChS add *pana*.

³ PTS adds ellipsis marks . . . before this sentence by mistake, and greatly abbreviates what follows again.

⁴ ChS: *vīriya*-, and so throughout.

Santaṃ vā ajjhataṃ **Samādhisambojjhaṅgaṃ** “atthi me ajjhataṃ Samādhisambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhataṃ Samādhisambojjhaṅgaṃ “natthi me ajjhataṃ Samādhisambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Samādhisambojjhaṅgassa uppādo hoti tañ-ca pajānāti. yathā ca uppanassa Samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti – tañ-ca pajānāti.

Santaṃ vā ajjhataṃ **Upekkhāsambojjhaṅgaṃ**¹ “atthi me ajjhataṃ Upekkhāsambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhataṃ Upekkhāsambojjhaṅgaṃ “natthi me ajjhataṃ Upekkhāsambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Upekkhāsambojjhaṅgassa uppādo hoti tañ-ca pajānāti; yathā ca uppanassa Upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti – tañ-ca pajānāti.

* * *

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati, samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati, “atthi dhammā” ti vā panassa sati paccupaṭṭhitā² hoti yāvad-eva nāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, sattasu Bojjhaṅgesu.³

Bojjhaṅgapabbaṃ Niṭṭhitam⁴

¹ PTS: *upekhā*-, and so throughout.

² PTS: *paccupaṭṭhitā* again here.

³ BJT, PTS: *Sambojjhaṅgesu*.

⁴ BJT places this end-title in brackets, and adds *Paṭhamakabhāṇavāraṃ Niṭṭhitam*.

Catusaccapabbam

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, Catusu¹ Ariyasaccesu.

Kathañ-ca,² bhikkhave, bhikkhu dhammesu dhammānupassī viharati, Catusu Ariyasaccesu?

Idha, bhikkhave, bhikkhu “idaṃ **Dukkhan**”-ti yathābhūtaṃ pajānāti,

“ayaṃ **Dukkhasamudayo**” ti yathābhūtaṃ pajānāti,

“ayaṃ **Dukkhanirodho**” ti yathābhūtaṃ³ pajānāti,

“ayaṃ **Dukkhanirodhagāminī Paṭipadā**” ti yathābhūtaṃ pajānāti.

Dukkhasaccam

Katamañ-ca, bhikkhave, Dukkham Ariyasaccam?

Jāti pi dukkhā

jarā pi dukkhā⁴

maraṇam-pi⁵ dukkham

sokaparidevadukkhadomanassupāyāsā pi dukkhā,

appiyehi sampayogo dukkho,

piyehi vippayogo dukkho,⁶

yam-piccham na labhati tam-pi dukkham

saṅkhittena pañcūpādānakkhandhā⁷ dukkhā.

¹ ChS: *catūsu*, and below.

² BJT, ChS add *pana*.

³ ChS: *yatha*-, printer's error.

⁴ ChS, PTS: have the line *vyādhi pi dukkhā* in brackets at this point.

⁵ ONLY: *maraṇam 'pi* (sic).

⁶ ONLY: *appiyehi sampayogo pi dukkho, piyehi vippayogo pi dukkho*. PTS omits these two lines, saying they might be an addition from *Dhammacakkappavattanasuttaṃ*, but is then forced to omit the explanation of these lines which occurs later also. But the explanation does not occur in the first discourse, or anywhere else in the early texts except in this discourse and its Majjhima parallel, so that it seems that if they are genuine they must belong here.

⁷ BJT, ChS: *-upādāna-*. BJT includes *pi* here, which is out of place, as this line is not additional to the others, but a summary of them.

Katamā ca, bhikkhave, **jāti**?

Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti, sañjāti, okkanti, abhinibbatti;¹
khandhānam pātubhāvo, āyatanānam paṭilābho:

ayaṃ vuccati, bhikkhave, jāti.

Katamā ca, bhikkhave, **jarā**?

Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā, jīraṇatā, khaṇḍiccaṃ, pāliccaṃ,
valittacatā; āyuno saṃhāni, indriyānam paripāko:

ayaṃ vuccati, bhikkhave, jarā.

Katamañ-ca, bhikkhave, **maraṇam**?

Yaṃ² tesam tesam sattānam tamhā tamhā sattanikāyā cuti, cavanatā, bhedo, antaradhānam,
maccu, maraṇam, kālakiriyā; khandhānam bhedo, kaḷebarassa nikkhepo;
jīvitindriyassupacchedo.³

idaṃ vuccati, bhikkhave, maraṇam.

Katamo ca, bhikkhave, **soko**?

Yo kho, bhikkhave, aññataraññatarena byasanena⁴ samannāgatassa, aññataraññatarena
dukkhadhammena phuṭṭhassa, soko, socanā, socitattam, antosoko, antoparisoko:

ayaṃ vuccati, bhikkhave, soko.

Katamo ca, bhikkhave, **paridevo**?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa, aññataraññatarena
dukkhadhammena phuṭṭhassa, ādevo, paridevo, ādevanā, paridevanā, ādevitattam,
paridevitattam:

¹ ONLY: *nibbatti, abhinibbatti*.

² ONLY: *Yā*.

³ ONLY: *kalebarassa nikkhepo, jīvitindriyassa upacchedo*. PTS omits.

⁴ PTS, ONLY: *vyasanena*, and so throughout.

ayaṃ vuccati, bhikkhave, paridevo.

Katamañ-ca, bhikkhave, **dukkhaṃ**?

Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ, kāyasamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ:

idaṃ vuccati, bhikkhave, dukkhaṃ.

Katamañ-ca, bhikkhave, **domanassaṃ**?

Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ, cetasikaṃ asātaṃ, manosamphassajaṃ dukkhaṃ, asātaṃ vedayitaṃ:

idaṃ vuccati, bhikkhave, domanassaṃ.

Katamo ca, bhikkhave, **upāyāso**?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa, aññataraññatarena dukkhadhammena phuṭṭhassa, āyāso, upāyāso, āyāsitattaṃ, upāyāsitattaṃ:

ayaṃ vuccati, bhikkhave, upāyāso.

Katamo ca, bhikkhave, **appiyehi sampayogo dukkho**?¹

Idha² yassa te honti anīṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā; ye vā panassa te honti anattakāmā ahitakāmā aphāsukakāmā³ ayogakkhemakāmā - yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo:

ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.

Katamo ca, bhikkhave, **piyehi vippayogo dukkho**?

Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā; ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā - mātā vā pitā vā bhātā

¹ PTS omits this and the next section.

² ONLY adds *bhikkhave* here and in the next section, but it is not translated, so it maybe by mistake.

³ ONLY: *aphāsukāmā*, here and below.

vā bhaginī vā,¹ mittā vā amaccā vā ñātisālohitā vā - yā tehi saddhiṃ asaṅgati asamāgamo
asamodhānaṃ amissībhāvo:

ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

Katamañ-ca, bhikkhave, **yam-picchaṃ na labhati tam-pi dukkhaṃ?**

Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati: “Aho vata mayaṃ na jātidhammā
assāma, na ca vata no jāti āgaccheyyā!” ti Na kho panetaṃ icchāya pattabbaṃ:

idam-pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

Jarādhammānaṃ, bhikkhave, sattānaṃ² evaṃ icchā uppajjati:

“Aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā!” ti Na kho panetaṃ
icchāya pattabbaṃ:

idam-pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

Byādhidhammānaṃ,³ bhikkhave, sattānaṃ evaṃ icchā uppajjati:

“Aho vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi⁴ āgaccheyyā!” ti Na kho
panetaṃ icchāya pattabbaṃ:

idam-pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

Maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:

“Aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā!” ti Na kho
panetaṃ icchāya pattabbaṃ:

idam-pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

Sokaṇḍevadukkhadomanassupāyāsadhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati:

¹ BJT: *bhagini*; BJT then adds *jeṭṭhā elders vā kaniṭṭhā juniors* vā here, which would seem to be an addition.

² From here onwards PTS greatly abbreviates the text, reading *jarādhammānaṃ, bhikkhave, sattānaṃ . . .
vyādhidhammānaṃ, bhikkhave, sattānaṃ . . . maraṇadhammānaṃ, bhikkhave, sattānaṃ . . .* before taking it up
again in full.

³ PTS, ONLY: *Vyādhi-*, and so throughout.

⁴ ONLY: *vyādhī*, printer's error.

“Aho vata mayāṃ na sokaparidevadukkhadomanassupāyāsadhammā¹ assāma, na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyyūn!”² ti Na kho panetaṃ icchāya pattabbāṃ:

idam-pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

Katame ca, bhikkhave, saṅkhittena pañcūpādānakkhandhā³ dukkhā?

Seyyathīdam:⁴

rūpūpādānakkhandho⁵
vedanūpādānakkhandho
saññūpādānakkhandho
saṅkhārūpādānakkhandho
viññāṇūpādānakkhandho.

Ime vuccanti, bhikkhave, saṅkhittena pañcūpādānakkhandhā⁶ dukkhā.

Idaṃ vuccati, bhikkhave, Dukkhaṃ Ariyasaccaṃ.

Samudayasaccaṃ

Katamañ-ca, bhikkhave, Dukkhasamudayaṃ⁷ Ariyasaccaṃ?

Yā yaṃ taṇhā ponobhavikā, nandirāgasahagatā, tatratatrābhinandinī,⁸ seyyathīdam:⁹

¹ PTS: *-domanassa-upāyāsa-*, and so below, but before it read *-domanass-upāyāsa-*.

² ChS: *-upāyāsadhammānaṃ āgaccheyyūn' ti*, by mistake; ONLY: *-upāyāsā āgaccheyyan'ti*. BJT spells out each of the component parts separately, reading: *Sokadhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati: “Aho vata mayāṃ na sokadhammā assāma, na ca vata no sokadhammānaṃ āgaccheyyā!” ti* and so on with *parideva* and the others.

³ BJT, PTS, ChS: *-upādāna-*, and again below.

⁴ ChS: *Seyyathidam*, and so in similar places throughout, further cases will not be noted.

⁵ ChS: *rūpupādāna-*, short *-u-* here and in the other compounds below.

⁶ BJT includes *pi* here.

⁷ BJT: *Dukkhasamudayo*.

⁸ ONLY: *tatratatrābhinandinī*, a modern Sanskritisation.

⁹ ChS: *ponobbhavikā nandīrāgasahagatā ... seyyathidam*.

kāmatañhā
bhavatañhā
vibhavatañhā.

Sā kho panesā, bhikkhave, tañhā kattha uppajjamānā uppajjati? Kattha nivisaṃānā nivisati?

Yaṃ loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Kiñ-ca¹ loke piyarūpaṃ sātārūpaṃ?²

Cakkhum loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Sotam³ loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Ghānam loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Jivhā loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Kāyo loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Mano loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Rūpā loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Saddā loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Gandhā loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Rasā loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Phoṭṭhabbā loke piyarūpaṃ sātārūpaṃ - etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

¹ PTS: *Kiñci*.

² ONLY adds: *etthesā tañhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati*, at this point. BJT greatly abbreviates what follows in the *samudaysaccam* and *nirodhasaccam* sections.

³ ChS: *Saotam*, printer's error. From here on PTS greatly abbreviates: *Sotam loke . . . pe . . . Ghānam loke . . .* etc.

Dhammā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Sotaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Ghānaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Jivhāviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Kāyaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhūsamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Sotasamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Ghānasamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Jivhāsamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Kāyasamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Manosamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Sotasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Ghānasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Jivhāsamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Kāyasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Saddasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Gandhasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rasasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Phoṭṭhabbasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Dhammasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpasañcetanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Saddasañcetanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Gandhasañcetanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rasasañcetanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Phoṭṭhabbasañcetanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Dhammasañcetanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Saddataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Gandhataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rasataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Phoṭṭhabbataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Dhammataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

Rūpavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Saddavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Gandhavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Rasavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Phoṭṭhabbavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Dhammavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Rūpavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Saddavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Gandhavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Rasavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Phoṭṭhabbavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Dhammavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

Idaṃ vuccati, bhikkhave, Dukkhasamudayaṃ¹ Ariyasaccaṃ.

Nirodhasaccaṃ

Katamañ-ca, bhikkhave, Dukkhanirodhaṃ² ariyasaccaṃ?

Yo tassā yeva taṇhāya asesavirāganirodho - cāgo paṭinissaggo mutti anālayo.

Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati? Kattha nirujjhamānā nirujjhati?

Yaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Kiñ-ca³ loke piyarūpaṃ sātārūpaṃ?⁴

Cakkhum⁵ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Sotaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Ghānaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Jivhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Kāyo loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Mano loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Saddā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

¹ BJT: *Dukkhasamudayo*.

² BJT: *Dukkhanirodho*.

³ PTS: *Kiñci*.

⁴ ONLY: *Kiñca loke piyarūpaṃ sātārūpaṃ? etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati*; as at the opening of *Samudayasaccaṃ* above.

⁵ BJT: *cakkhu*, printer's error.

Gandhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rasā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Phoṭṭhabbā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Dhammā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Sotaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Ghānaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Jivhāviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Kāyaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Sotasamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Ghānasamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Jivhāsamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Kāyasamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Manosamphasso loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Sotasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Ghānasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Jivhāsamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Kāyasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Saddasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Gandhasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rasasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Phoṭṭhabbasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Dhammasaññā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasañcetanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Saddasañcetanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Gandhasañcetanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rasasañcetanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Phoṭṭhabbasañcetanā¹ loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Dhammasañcetanā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Saddataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

¹ BJT omits *Phoṭṭhabbasañcetanā*, printer's error.

Gandhataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rasataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Phoṭṭhabbataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Dhammataṇhā loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Saddavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Gandhavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rasavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Phoṭṭhabbavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Dhammavitakko loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Saddavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Gandhavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rasavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Phoṭṭhabbavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Dhammavicāro loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Idaṃ vuccati, bhikkhave, Dukkhanirodham¹ Ariyasaccaṃ.

Maggasaccaṃ²

Katamañ-ca, bhikkhave, Dukkhanirodhagāminī Paṭipadā Ariyasaccaṃ?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo
sammāsati sammāsamādhi.

Katamā ca, bhikkhave, **sammādiṭṭhi**?

Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ
dukkhasamudaye ñāṇaṃ
dukkhanirodhe ñāṇaṃ
dukkhanirodhagāminiyā³ paṭipadāya ñāṇaṃ.

Ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

Katamo ca, bhikkhave, **sammāsaṅkappo**?

¹ BJT: *Dukkhanirodho*.

² ONLY: *Ariyo Aṭṭhaṅgiko Maggo*.

³ ONLY: *gāmiṇiyā*, printer's error.

Nekkhammasaṅkappo
abyāpādasāṅkappo¹
avihimsāsāṅkappo.

Ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

Katamā ca, bhikkhave, **sammāvācā**?

Musāvādā veramaṇī
pisuṇāya vācāya² veramaṇī
pharusāya vācāya veramaṇī
samphappalāpā veramaṇī.

Ayaṃ vuccati, bhikkhave, sammāvācā.

Katamo ca, bhikkhave, **sammākammanto**?

Pāṇātipātā veramaṇī
adinnādānā veramaṇī
kāmesu micchācārā veramaṇī.

Ayaṃ vuccati, bhikkhave, sammākammanto.

Katamo ca, bhikkhave, **sammā-ājīvo**?

Idha, bhikkhave, ariyasāvako micchā-ājīvaṃ pahāya, sammā-ājīvena jīvikam³ kappeti.

Ayaṃ vuccati, bhikkhave, sammā-ājīvo.

Katamo ca, bhikkhave, **sammāvāyāmo**?

Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, viriyam⁴ ārabhati, cittaṃ paggaṇhāti,⁵ padahati.

¹ PTS, ONLY: *avyāpāda*-.

² ONLY: *pisuṇā vācā ... pharusā vācā (sic)*.

³ ChS: *jīvitam*.

⁴ ChS: *vīriyam*, and so throughout.

⁵ ONLY: *paggaṇhāti*, printer's error.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti, vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

Uppannānaṃ kusalānaṃ dhammānaṃ - ṭhitiyā, asamosāya, bhīyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janeti, vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

Ayaṃ vuccati, bhikkhave, sammāvāyāmo.

Katamā ca, bhikkhave, **sammāsati**?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati, ātāpī, sampajāno, satimā, vineyya loke abhiṅghādomanassaṃ.

Vedanāsu vedanānupassī viharati, ātāpī, sampajāno, satimā, vineyya loke abhiṅghādomanassaṃ.

Citte cittānupassī viharati, ātāpī, sampajāno, satimā, vineyya loke abhiṅghādomanassaṃ.

Dhammesu dhammānupassī viharati, ātāpī, sampajāno, satimā, vineyya loke abhiṅghādomanassaṃ.

Ayaṃ vuccati, bhikkhave, sammāsati.

Katamo ca, bhikkhave, **sammāsamādhi**?

Idha, bhikkhave, bhikkhu vivicca kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ, paṭhamā jhānaṃ¹ upasampajja viharati.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ, cetaso ekodibhāvaṃ, avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ, dutiyaṃ jhānaṃ upasampajja viharati.

Pītiyā ca virāgā upekkhako ca² viharati, sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedeti, yan-taṃ Ariyā ācikkhanti:

¹ PTS, ONLY: *paṭhamajjhānaṃ*, and similarly throughout.

² PTS: *upekkhako*, here and below; omits *ca*.

“Upekkhako satimā sukhavihārī” ti,¹ tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā,² adukkham-asukham, upekkhāsatiṭṭhānisuddhiṃ,³ catutthaṃ jhānaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave, sammāsamādhi.

Idaṃ vuccati, bhikkhave, Dukkhanirodhagāminī paṭipadā Ariyasaccaṃ.

* * *

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati, samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati, “atthi dhammā” ti vā panassa sati paccupaṭṭhitā⁴ hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, Catusu Ariyasaccesu.

Catusaccapabbaṃ Niṭṭhitam

*Dhammānupassanā Niṭṭhitā*⁵

¹ BJT adds *taṃ* here.

² PTS: *atthagamā*.

³ PTS: *adukkham asukham upekhā-*.

⁴ PTS: *paccupaṭṭhitā*.

⁵ BJT omits both of these end-titles, though clearly they are wanted here.

Satipaṭṭhānabhāvanānisamsō¹

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattavassāni tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **sattavassāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya chavassāni² tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **chavassāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañcavassāni tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese³ anāgāmitā.

Tiṭṭhantu, bhikkhave, **pañcavassāni**, yo hi koci, bhikkhave, ime⁴ cattāro satipaṭṭhāne evaṃ bhāveyya cattārivassāni tassa dvinnam phalānam aññataram⁵ phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **cattārivassāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīnivassāni⁶ tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **tīnivassāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dvevassāni tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: diṭṭhe va⁷ dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **dvevassāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekam vassam tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

¹ ONLY: *Satipaṭṭhāna Sutta Pariyosānam*. Neither of these headings are found in BJT.

² As is to be expected PTS greatly abbreviates what follows, as does ChS. BJT, ONLY print it in full.

³ ONLY: *upadisese*, printer's error.

⁴ BJT: *imem*, printer's error.

⁵ ONLY: *aññataram*, printer's error.

⁶ ONLY: *tīni vassāni*, also below.

⁷ ONLY: *vā*, printer's error.

Tiṭṭhatu,¹ bhikkhave, **ekam vassam**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattamāsāni tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **sattamāsāni**, yo hi koci, bhikkhave,² ime cattāro satipaṭṭhāne evaṃ bhāveyya chamāsāni tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **chamāsāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañcamāsāni tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **pañcamāsāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cattārimāsāni tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **cattārimāsāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇimāsāni tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **tīṇimāsāni**,³ yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dvemāsāni tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **dvemāsāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekam māsam tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhatu,⁴ bhikkhave, **ekam māsam**,⁵ yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya aḍḍhamāsam¹ tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

¹ ChS, ONLY: *Tiṭṭhantu*.

² PTS: *bhikkhu*, by mistake.

³ ONLY: *tīni*, and again below.

⁴ ChS, ONLY: *Tiṭṭhantu*.

⁵ BJT, ONLY: *māso*.

Tiṭṭhatu,² bhikkhave, **aḍḍhamāsaṃ**,³ yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ tassa dvinnāṃ phalānaṃ aññatarāṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.⁴

Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokapariddavānaṃ⁵ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya,⁶ ñāyassa adhigamāya, nibbānassa⁷ sacchikiriyāya, yad-idaṃ cattāro satipaṭṭhānā ti.

Iti yan-taṃ vuttaṃ, idam-etaṃ paṭicca vuttan”-ti.

Idam-avoca Bhagavā,

attamanā te bhikkhū⁸ Bhagavato bhāsitaṃ abhinandun-ti.

*Satipaṭṭhānabhāvanānisaṃso Niṭṭhito*⁹

*Mahāsatipaṭṭhānasuttam̐ Niṭṭhitam̐*¹⁰

¹ ONLY: *addha-*, here and below.

² ChS, ONLY: *Tiṭṭhantu*.

³ BJT, PTS: *aḍḍhamāso*; ONLY: *addhamāso*.

⁴ BJT *anāgāmitā ti*; ChS: *anāgāmita*.

⁵ ChS: *sokaparidevānaṃ*.

⁶ PTS: *atthagamāya*.

⁷ ONLY: *nibbānassa*.

⁸ ONLY: *bhikkhu* here when a plural is needed, despite writing *bhikkhū* throughout when a singular is wanted!

⁹ BJT omits this end-title. ONLY adds: *Sādhu! Sādhu! Sadhu! Etena sacca vajjena sotthi te hotu sabbadā*, meant as a blessing, not as part of the text, of course.

¹⁰ PTS: *-suttantaṃ*; BJT adds: *navamaṃ* (i.e. the ninth in the *Mahāvagga* section of *Dighanikāya*).