

**The Discourse about the  
Ways of Attending to Mindfulness  
(Satipaṭṭhānasuttaṃ MN. 10)**

translated by

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# Satipaṭṭhānasuttaṃ

## The Discourse about the Ways of Attending to Mindfulness

### Summary

Thus I heard:

at one time the Gracious One was dwelling amongst the Kurus near a market town of the Kurus named Kammāssadamma.

There the Gracious One addressed the monks (saying): “Monks!” Venerable Sir!” those monks replied to the Gracious One, and the Gracious One said this: “This is a one-way path, monks, for the purification of beings, for the overcoming of grief and lamentation, for the extinction of pain and sorrow, for attaining the right way, for the direct realisation of Nibbāna, that is to say, the four ways of attending to mindfulness.

Which four?

Here, monks, a monk dwells contemplating (the nature of) the body in the body, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

He dwells contemplating (the nature of) feelings in feelings, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

He dwells contemplating (the nature of) the mind in the mind, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

He dwells contemplating (the nature of) things in (various) things, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

*The Summary is Finished*

# Contemplation of the Body

## The Section about In-breathing and Out-breathing

And how, monks, does a monk dwell contemplating (the nature of) the body in the body?

Here, monks, a monk who has gone to the wilderness, or has gone to the root of a tree, or has gone to an empty place, sits down.

After folding his legs crosswise, setting his body straight, and establishing mindfulness at the front, always mindful he breathes in, mindful he breathes out.

While breathing in long, he knows “I am breathing in long”,  
or, while breathing out long, he knows “I am breathing out long”;  
or, while breathing in short, he knows “I am breathing in short”,  
or, while breathing out short, he knows “I am breathing out short”.

Experiencing the whole body I will breathe in, like this he trains,  
experiencing the whole body I will breathe out, like this he trains;  
calming the bodily process I will breathe in, like this he trains,  
calming the bodily process I will breathe out, like this he trains.

Just as, monks, a clever turner or turner’s apprentice while making a long turn knows “I am making a long turn”, or, while making a short turn knows “I am making a short turn”, just so, monks, a monk

while breathing in long, knows “I am breathing out long”;  
or, while breathing out long, he knows “I am breathing out long”,  
or, while breathing in short, he knows “I am breathing in short”;  
or, while breathing out short, he knows “I am breathing out short”.

Experiencing the whole body I will breathe in, like this he trains,  
experiencing the whole body I will breathe out, like this he trains;  
calming the bodily process I will breathe in, like this he trains,  
calming the bodily process I will breathe out, like this he trains.

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that “there is a body” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

*The Section about In-breathing and Out-breathing is Finished*

## Contemplation of the Body

### The Section about the Postures

Moreover, monks, a monk while going knows “I am going”;  
or, standing he knows “I am standing”; or, sitting he knows “I am sitting”;  
or, while lying down he knows “I am lying down”;  
or, in whatever way his body is disposed, he knows it is (disposed) in that way.

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that “there is a body” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

*The Section about the Postures is Finished*

### The Section about Full Awareness

Moreover, monks, a monk in going forwards, in going back, is one who practises with full awareness; in looking ahead, or in looking around, he is one who practises with full awareness; in bending or in stretching, he is one who practises with full awareness; in bearing his double-robe, bowl, and (other) robes, he is one who practises with full awareness; in eating, in drinking, in chewing, in tasting, he is one who practises with full awareness; in passing stool and urine, he is one who practises with full awareness; in going, in standing, in sitting; in sleeping, in waking; in talking, and in maintaining silence, he is one who practises with full awareness.

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that “there is a body” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

*The Section about Full Awareness is Finished*

## Contemplation of the Body

### The Section about Applying the Mind to Repulsiveness

Moreover, monks, a monk in regard to this very body - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and full of manifold impurities - reflects (thus):

“There are in this body:

hairs of the head, body hairs, nails, teeth, skin,  
flesh, sinews, bones, bone-marrow, kidney,  
heart, liver, pleura, spleen, lungs,  
intestines, mesentery, undigested food, excrement,  
bile, phlegm, pus, blood, sweat, fat,  
tears, grease, spit, mucus, synovial fluid, urine.”

Just as though, monks, there were a bag having two openings, full of various kinds of grain, such as: hill rice, white rice, mungo beans, kidney beans, sesame seeds, chick peas; and a man with good vision having opened it were to reflect (thus):

“This is hill rice, this is white rice, these are mungo beans, these are sesame seeds, these are chick peas”;

even so, monks, a monk in regard to this very body - from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and full of manifold impurities - reflects (thus):

“There are in this body,

hairs of the head, body hairs, nails, teeth, skin,  
flesh, sinews, bones, bone-marrow, kidney,  
heart, liver, pleura, spleen, lungs,  
intestines, mesentery, undigested food, excrement,  
bile, phlegm, pus, blood, sweat, fat,  
tears, grease, spit, mucus, synovial fluid, urine.”

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that “there is a body” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

*The Section about Applying the Mind to Repulsiveness is Finished*

## Contemplation of the Body

### The Section about Applying the Mind to the Elements

Moreover, monks, a monk, in regard to this very body, however placed, however disposed, reflects by way of the elements:

“There are in this body,

the earth element, the water element, the fire element, the wind element.”

Just as though, monks, a clever butcher, or a butcher’s apprentice, were to sit down at a crossroads after slaughtering a cow and dividing it into portions;

even so, monks, a monk in regard to this very body, however placed, however disposed, reflects by way of the elements:

“There are in this body,

the earth element, the water element, the fire element, the wind element.”

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself, or he dwells contemplating (the nature of) the body in the body in regard to others, or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others, or he dwells contemplating the nature of origination in the body, or he dwells contemplating the nature of dissolution in the body, or he dwells contemplating the nature of origination and dissolution in the body, or else mindfulness that “there is a body” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

*The Section about Applying the Mind to the Elements is Finished*

## Contemplation of the Body

### The Section about the Nine Charnel Grounds

#### The First Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, dead for one day, or dead for two days, or dead for three days, bloated, discoloured, having become quite rotten. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

#### The Second Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into 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 kinds of worms. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

## Contemplation of the Body

### The Third Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, a skeleton, with flesh and blood, bound together by tendons. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.  
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

### The Fourth Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, a skeleton, without flesh, smeared with blood, bound together by tendons. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

## Contemplation of the Body

### The Fifth Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, a skeleton, no longer having flesh and blood, bound together by tendons. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

### The Sixth Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, with bones no longer bound together, scattered in all directions, with a hand-bone here, with a foot-bone there, with a knee-bone here, with a thigh-bone there, with a hip-bone here, with a bone of the back there, with the skull here. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

## Contemplation of the Body

### The Seventh Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, having white bones, like the colour of a conch. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

### The Eighth Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, a heap of bones more than a year old. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

## Contemplation of the Body

### The Ninth Charnel Ground

Moreover, monks, it's as if a monk might see a body thrown into a charnel ground, rotten bones that have become like powder. He then compares it with his very own body (thinking): "This body also has such a nature, has such a constitution, has not gone beyond this."

\* \* \*

Thus he dwells contemplating (the nature of) the body in the body in regard to himself,  
or he dwells contemplating (the nature of) the body in the body in regard to others,  
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the body,  
or he dwells contemplating the nature of dissolution in the body,  
or he dwells contemplating the nature of origination and dissolution in the body,  
or else mindfulness that "there is a body" is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

*The Fourteen Contemplations of the Body are Finished*

## Contemplation of Feelings

And how, monks, does a monk dwell contemplating (the nature of) feelings in feelings?

Here, monks, a monk while experiencing a pleasant feeling knows “I am experiencing a pleasant feeling”;

or, while experiencing an unpleasant feeling he knows “I am experiencing an unpleasant feeling”;

or, while experiencing a neither-unpleasant-nor-pleasant feeling he knows “I am experiencing a neither-unpleasant-nor-pleasant feeling”;

or, while experiencing a sensual pleasant feeling he knows “I am experiencing a sensual pleasant feeling”;

or, while experiencing a spiritual pleasant feeling he knows “I am experiencing a spiritual pleasant feeling”;

or, while experiencing a sensual unpleasant feeling he knows “I am experiencing a sensual unpleasant feeling”;

or, while experiencing a spiritual unpleasant feeling he knows “I am experiencing a spiritual unpleasant feeling”;

or, while experiencing a sensual neither-unpleasant-nor-pleasant feeling he knows “I am experiencing a sensual neither-unpleasant-nor-pleasant feeling”;

or, while experiencing a spiritual neither-unpleasant-nor-pleasant feeling he knows “I am experiencing a spiritual neither-unpleasant-nor-pleasant feeling”.

\* \* \*

Thus he dwells contemplating (the nature of) feelings in feelings in regard to himself,  
or he dwells contemplating (the nature of) feelings in feelings in regard to others,  
or he dwells contemplating (the nature of) feelings in feelings in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the feelings,  
or he dwells contemplating the nature of dissolution in the feelings,  
or he dwells contemplating the nature of origination and dissolution in the feelings,  
or else mindfulness that “there are feelings” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) feelings in feelings.

*Contemplation of Feelings is Finished*

## Contemplation of the Mind

And how, monks, does a monk dwell contemplating (the nature of) the mind in the mind?

Here, monks, a monk when a mind has passion knows “the mind has passion”,  
or when a mind is without passion he knows “the mind is without passion”;

or when a mind has hate he knows “the mind has hate”,  
or when a mind is without hate he knows “the mind is without hate”;

or when a mind has delusion he knows “the mind has delusion”,  
or when a mind is without delusion he knows “the mind is without delusion”;

or when a mind is collected he knows “the mind is collected”,  
or when a mind is scattered he knows “the mind is scattered”;

or when a mind has become very great he knows “the mind has become very great”,  
or when a mind has not become very great he knows “the mind has not become very great”;

or when a mind is surpassable he knows “the mind is surpassable”,  
or when a mind is unsurpassable he knows “the mind is unsurpassable”;

or when a mind is concentrated he knows “the mind is concentrated”,  
or when a mind is not concentrated he knows “the mind is not concentrated”;

or when a mind is liberated he knows “the mind is liberated”,  
or when a mind is not liberated he knows “the mind is not liberated”.

\* \* \*

Thus he dwells contemplating (the nature of) the mind in the mind in regard to himself,  
or he dwells contemplating (the nature of) the mind in the mind in regard to others,  
or he dwells contemplating (the nature of) the mind in the mind in regard to himself and in regard to others,  
or he dwells contemplating the nature of origination in the mind,  
or he dwells contemplating the nature of dissolution in the mind,  
or he dwells contemplating the nature of origination and dissolution in the mind,  
or else mindfulness that “there is a mind” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating the (the nature of) the mind in the mind.

*Contemplation of the Mind is Finished*

# Contemplation of (the Nature of) Things

## The Section about the Hinderances

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things?

Here, monks, a monk dwells contemplating (the nature of) things in (various) things, in the five hinderances.

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things, in the five hinderances?

Here, monks, a monk having sensual desire in himself knows “I have sensual desire in myself”; or, not having sensual desire in himself he knows “I do not have sensual desire in myself”.

How there is an arising of sensual desire that has not arisen — that he knows; and how there is an abandonment of sensual desire that has arisen — that also he knows; and how there is a non-arising of abandoned sensual desire again in the future — that also he knows.

Having ill-will in himself he knows “I have ill-will in myself”; or, not having ill-will in himself he knows “I do not have ill-will in myself”.

How there is an arising of ill-will that has not arisen — that he knows; and how there is an abandonment of ill-will that has arisen — that also he knows; and how there is a non-arising of abandoned ill-will again in the future — that also he knows.

Having sloth and torpor in himself he knows “I have sloth and torpor in myself”; or, not having sloth and torpor in himself he knows “I do not have sloth and torpor in myself”.

How there is an arising of sloth and torpor that has not arisen — that he knows; and how there is an abandonment of sloth and torpor that has arisen — that also he knows; and how there is a non-arising of abandoned sloth and torpor again in the future — that also he knows.

Having agitation and worry in himself he knows “I have agitation and worry in myself”; or, not having agitation and worry in himself he knows “I do not have agitation and worry in myself”.

How there is an arising of agitation and worry that has not arisen — that he knows; and how there is an abandonment of agitation and worry that has arisen — that also he knows; and how there is a non-arising of abandoned agitation and worry again in the future — that also he knows.

Having doubt in himself he knows “I have doubt in myself”; or, not having doubt in himself he knows “I do not have doubt in myself”.

How there is an arising of doubt that has not arisen — that he knows; and how there is an abandonment of doubt that has arisen — that also he knows; and how there is a non-arising of abandoned doubt again in the future — that also he knows.

\* \* \*

## Contemplation of (the Nature of) Things

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,  
or he dwells contemplating (the nature of) things in (various) things in regard to others,  
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in  
regard to others,  
or he dwells contemplating the nature of origination in things,  
or he dwells contemplating the nature of dissolution in things,  
or he dwells contemplating the nature of origination and dissolution in things,  
or else mindfulness that “there are these (various) things” is established in him just as far as (is  
necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells  
independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things, in the  
five hinderances.

*The Section about the Hinderances is Finished*

## **The Section on the Constituent Groups (of Mind & Matter)**

Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things, in the five  
constituent groups (of mind and matter) that provide fuel for attachment.

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things, in the  
five constituent groups (of mind and matter) that provide fuel for attachment?

Here, monks, a monk (knows): “such is form, such is the origination of form, such is the passing  
away of form; such is feeling, such is the origination of feeling, such is the passing away of feeling;  
such is perception, such is the origination of perception, such is the passing away of perception; such  
are (mental) processes, such is the origination of (mental) processes, such is the passing away of  
(mental) processes; such is consciousness, such is the origination of consciousness, such is the passing  
away of consciousness”.

\* \* \*

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,  
or he dwells contemplating (the nature of) things in (various) things in regard to others,  
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in  
regard to others,  
or he dwells contemplating the nature of origination in things,  
or he dwells contemplating the nature of dissolution in things,  
or he dwells contemplating the nature of origination and dissolution in things,  
or else mindfulness that “there are these (various) things” is established in him just as far as (is  
necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells  
independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things, in the  
five constituent groups (of mind and matter) that provide fuel for attachment.

*The Section on the Constituent Groups is Finished*

## Contemplation of (the Nature of) Things

### The Section on the Sense-Spheres

Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things, in the six internal and external sense-spheres.

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things, in the six internal and external sense-spheres?

Here, monks, a monk knows the eye, and he knows forms; and the fetter that arises dependent on the pair of them – that also he knows.

How there is an arising of a fetter that has not arisen – that he knows; and how there is an abandonment of a fetter that has arisen – that also he knows; and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

He knows the ear, and he knows sounds, and the fetter that arises dependent on the pair of them – that also he knows.

How there is an arising of a fetter that has not arisen – that he knows; and how there is an abandonment of a fetter that has arisen – that also he knows; and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

He knows the nose, and he knows smells, and the fetter that arises dependent on the pair of them – that also he knows. How there is an arising of a fetter that has not arisen – that he knows; and how there is an abandonment of a fetter that has arisen – that also he knows; and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

He knows the tongue, and he knows tastes, and the fetter that arises dependent on the pair of them – that also he knows.

How there is an arising of a fetter that has not arisen – that he knows; and how there is an abandonment of a fetter that has arisen – that also he knows; and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

He knows the body, and he knows tangibles, and the fetter that arises dependent on the pair of them – that also he knows.

How there is an arising of a fetter that has not arisen – that he knows; and how there is an abandonment of a fetter that has arisen – that also he knows; and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

He knows the mind, and he knows thoughts, and the fetter that arises dependent on the pair of them – that also he knows.

## Contemplation of (the Nature of) Things

How there is an arising of a fetter that has not arisen – that he knows; and how there is an abandonment of a fetter that has arisen – that also he knows; and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

\* \* \*

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself, or he dwells contemplating (the nature of) things in (various) things in regard to others, or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others, or he dwells contemplating the nature of origination in things, or he dwells contemplating the nature of dissolution in things, or he dwells contemplating the nature of origination and dissolution in things, or else mindfulness that “there are these (various) things” is established in him just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things, in the six internal and external sense-spheres.

*The Section on the Sense-Spheres is Finished*

## The Section about the Factors of Awakening

Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things, in the seven factors of Awakening.

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things, in the seven factors of Awakening?

Here, monks, a monk having the Mindfulness factor of Complete Awakening in himself knows “I have the Mindfulness factor of Complete Awakening in myself”; or, not having the Mindfulness factor of Complete Awakening in himself he knows “I do not have the Mindfulness factor of Complete Awakening in myself”.

How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen – that he knows; and how to develop the Mindfulness factor of Complete Awakening that has arisen (until) it comes to fulfilment – that also he knows.

Having the investigation of the Dhamma factor of Complete Awakening in himself he knows “I have the investigation of the Dhamma factor of Complete Awakening in myself”; or, not having the investigation of the Dhamma factor of Complete Awakening in himself he knows “I do not have the investigation of the Dhamma factor of Complete Awakening in myself”.

How there is an arising of the investigation of the Dhamma factor of Complete Awakening that has not arisen – that he knows; and how to develop the investigation of the Dhamma factor of Complete Awakening that has arisen (until) it comes to fulfilment – that also he knows.

## Contemplation of (the Nature of) Things

Having the Energy factor of Complete Awakening in himself he knows “I have the Energy factor of Complete Awakening in myself”; or, not having the Energy factor of Complete Awakening in himself he knows “I do not have the Energy factor of Complete Awakening in myself”.

How there is an arising of the Energy factor of Complete Awakening that has not arisen – that he knows; and how to develop the Energy factor of Complete Awakening that has arisen (until) it comes to fulfilment – that also he knows.

Having the Joyful-interest factor of Complete Awakening in himself he knows “I have the Joyful-interest factor of Complete Awakening in myself”; or, not having the Joyful-interest factor of Complete Awakening in himself he knows “I do not have the Joyful-interest factor of Complete Awakening in myself”.

How there is an arising of the Joyful-interest factor of Complete Awakening that has not arisen – that he knows; and how to develop the Joyful-interest factor of Complete Awakening that has arisen (until) it comes to fulfilment – that also he knows.

Having the Calmness factor of Complete Awakening in himself he knows “I have the Calmness factor of Complete Awakening in myself”; or, not having the Calmness factor of Complete Awakening in himself he knows “I do not have the Calmness factor of Complete Awakening in myself”.

How there is an arising of the Calmness factor of Complete Awakening that has not arisen – that he knows; and how to develop the Calmness factor of Complete Awakening that has arisen (until) it comes to fulfilment – that also he knows.

Having the Concentration factor of Complete Awakening in himself he knows “I have the Concentration factor of Complete Awakening in myself”; or, not having the Concentration factor of Complete Awakening in himself he knows “I do not have the Concentration factor of Complete Awakening in myself”.

How there is an arising of the Concentration factor of Complete Awakening that has not arisen – that he knows; and how to develop the Concentration factor of Complete Awakening that has arisen (until) it comes to fulfilment – that also he knows.

Having the Equanimity factor of Complete Awakening in himself he knows “I have the Equanimity factor of Complete Awakening in myself”; or, not having the Equanimity factor of Complete Awakening in himself he knows “I do not have the Equanimity factor of Complete Awakening in myself”.

How there is an arising of the Equanimity factor of Complete Awakening that has not arisen – that he knows; and how to develop the Equanimity factor of Complete Awakening that has arisen (until) it comes to fulfilment – that also he knows.

\* \* \*

## Contemplation of (the Nature of) Things

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,  
or he dwells contemplating (the nature of) things in (various) things in regard to others,  
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in  
regard to others,  
or he dwells contemplating the nature of origination in things,  
or he dwells contemplating the nature of dissolution in things,  
or he dwells contemplating the nature of origination and dissolution in things,  
or else mindfulness that “there are these (various) things” is established in him just as far as (is  
necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells  
independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things, in the  
seven Factors of Awakening.

*The Section about the Factors of Awakening is Finished*

## The Section about the Four Truths

Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things, in the Four  
Noble Truths.

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things, in the  
Four Noble Truths?

Here, monks, a monk knows as it really is “this is Suffering”;  
he knows as it really is “this is the Origination of Suffering”;  
he knows as it really is “this is the Cessation of Suffering”;  
he knows as it really is “this is the Practice Leading to the Cessation of Suffering”;

\* \* \*

Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,  
or he dwells contemplating (the nature of) things in (various) things in regard to others,  
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in  
regard to others,  
or he dwells contemplating the nature of origination in things,  
or he dwells contemplating the nature of dissolution in things,  
or he dwells contemplating the nature of origination and dissolution in things,  
or else mindfulness that “there are these (various) things” is established in him just as far as (is  
necessary for) a full measure of knowledge and a full measure of mindfulness, and he dwells  
independent, and without being attached to anything in the world.

In this way, monks, a monk dwells contemplating (the nature of) things in (various) things, in the  
Four Noble Truths.

*The Section about the Four Truths is Finished*

*Contemplation of (the Nature of) Things is Finished*

## **The Advantages of Developing the Ways of Attending to Mindfulness**

Whoever, monks, should develop these four ways of attending to mindfulness in this way for seven years for him, out of two results, a particular result is to be expected: final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone seven years, monks, whoever should develop these four ways of attending to mindfulness in this way for six years for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone six years, monks, whoever should develop these four ways of attending to mindfulness in this way for five years for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone five years, monks, whoever should develop these four ways of attending to mindfulness in this way for four years for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone four years, monks, whoever should develop these four ways of attending to mindfulness in this way for three years for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone three years, monks, whoever should develop these four ways of attending to mindfulness in this way for two years for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone two years, monks, whoever should develop these four ways of attending to mindfulness in this way for one year for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone one year, monks, whoever should develop these four ways of attending to mindfulness in this way for seven months for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone seven months, monks, whoever should develop these four ways of attending to mindfulness in this way for six months for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone six months, monks, whoever should develop these four ways of attending to mindfulness in this way for five months for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone five months, monks, whoever should develop these four ways of attending to mindfulness in this way for four months for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

## The Advantages of Developing Attention to Mindfulness

Let alone four months, monks, whoever should develop these four ways of attending to mindfulness in this way for three months for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone three months, monks, whoever should develop these four ways of attending to mindfulness in this way for two months for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone two months, monks, whoever should develop these four ways of attending to mindfulness in this way for one month for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone a month, monks, whoever should develop these four ways of attending to mindfulness in this way for half a month for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Let alone half a month, monks, whoever should develop these four ways of attending to mindfulness in this way for seven days for him, out of two results, a particular result is to be expected final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

This is a one-way path, monks, for the purification of beings, for the overcoming of grief and lamentation, for the extinction of pain and sorrow, for attaining the right way, for the direct realisation of Nibbāna, that is to say, the four ways of attending to mindfulness.

Thus whatever was said, it is for this reason it was said.”

The Gracious One said this,

and those monks were uplifted and greatly rejoiced in what was said by the Gracious One.

*The Advantages of Developing Attention to Mindfulness is Finished*

*The Discourse about the Ways of Attending to Mindfulness*