



# MAHĀSATIPATṬHĀNASUTTAM

DN 22 EDITED BY ANANDAJOTI BHIKKHU

# **Mahāsatipaṭṭhānasuttam**

**DN 22 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 Ariyasaccapabbāṇi.*

(ChS) Burmese edition: **Mahāsatipaṭṭhāna 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 (Satipaṭṭhānabhāvanānisamsā), 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 *Mahāsatipaṭṭhānasuttaṃ* 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*.<sup>1</sup> 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.

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,

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<sup>1</sup> 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.

Applying the Mind to Repulsiveness, Applying the Mind to the Elements and the Nine Charnel Grounds.<sup>1</sup>

I have shown elsewhere in my study of the Dhammapada how material comes into a text through association.<sup>2</sup> 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 *Samyutta* 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 in found in many places throughout the discourses, in the Sense

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<sup>1</sup> 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.

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

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.

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 *Nidānasamyutta*, 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    original  
Repulsiveness

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

*The Nine Charnel Grounds*

## **Contemplation of Feelings**

## **Contemplation of the Mind**

## **Contemplation of (the Nature of) Things**

The Hindrances    original

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

*The Sense-Spheres*

The Factors of Awakening    original

The Four Truths (summary)    original



# Mahāsatipaṭṭhānasuttam<sup>1</sup>

## Uddeso<sup>2</sup>

Evam<sup>3</sup> me sutam:

ekam samayaṃ Bhagavā Kurūsu viharati Kammāssadamman<sup>4</sup>  
nāma Kurūnam nigamo. Tatra kho Bhagavā bhikkhū<sup>5</sup> āmantesi:

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

“Ekāyano ayaṃ, bhikkhave, maggo sattānam visuddhiyā,  
sokapariddavānam<sup>6</sup> samatikkamāya, dukkhadomanassānam

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

<sup>2</sup> 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.

<sup>3</sup> PTS: *Evam*.

<sup>4</sup> 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.

<sup>5</sup> BJT: *bhikkhu*, here and in the next line; apparently a printer’s error.

<sup>6</sup> ChS: *sokaparidevānam*.

## Mahāsatipatṭhānasuttaṃ - Uddeso - 11

atthaṅgamāya,<sup>1</sup> ñāyassa adhigamāya,<sup>2</sup> Nibbānassa sacchikiriyāya,  
yad-idaṃ cattāro satipaṭṭhānā.

Katame cattāro?

Idha, bhikkhave,<sup>3</sup> bhikkhu<sup>4</sup> kāye kāyānupassī viharati, ātāpī  
sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

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

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

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

### *Uddeso Niṭṭhito*

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<sup>1</sup> PTS: *atthagamāya*, and similarly throughout.

<sup>2</sup> Comm: *Ñāyo vuccati ariyo aṭṭhaṅgiko maggo, tassa adhigamāya*.

<sup>3</sup> PTS: *bhikkave*, printer's error.

<sup>4</sup> ONLY prints *bhikkhū* for the singular throughout, which is unwarranted;  
further cases will not normally be noted here.

# Kāyānupassanā<sup>1</sup>

## Ānāpānappabbam<sup>2</sup>

Kathañ-ca,<sup>3</sup> bhikkhave, bhikkhu kāye kāyānupassī viharati? Idha, bhikkhave, bhikkhu araññagato vā, rukkhamūlagato vā, suññāgāragato vā, nisīdati. Pallāṅkam ābhujitvā, ujum kāyam paṇidhāya, parimukham satim upaṭṭhapetvā, so sato va assasati, sato va<sup>4</sup> passasati.

Dīgham vā assasanto “dīgham assasāmī” ti pajānāti,  
dīgham vā passasanto “dīgham passasāmī” ti pajānāti;  
rassam vā assasanto “rassam assasāmī” ti pajānāti,  
rassam vā passasanto “rassam passasāmī” ti pajānāti.

Sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,  
sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati;  
passambhayam kāyasaṅkhāram<sup>5</sup> assasissāmī ti sikkhati,  
passambhayam kāyasaṅkhāram passasissāmī ti sikkhati.

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

<sup>2</sup> ONLY: *ānāpānasati pabbam* (sic).

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

<sup>4</sup> PTS, ONLY omit the 2nd *va*.

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

Seyyathā pi,<sup>1</sup> bhikkhave, dakkho bhamakāro vā bhamakārantevāsī  
vā dīghaṃ vā añchanto “dīghaṃ añchāmī” ti pajānāti, rassaṃ vā  
añchanto “rassaṃ añchāmī” ti<sup>2</sup> 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.

Sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,  
sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati;<sup>3</sup>  
passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati,  
passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati.

\* \* \*

Iti ajjhataṃ 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 paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya  
patissatimattāya,<sup>4</sup> anissito ca viharati, na ca kiñci loke upādiyati.

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<sup>1</sup> 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.

<sup>2</sup> PTS: *añchamīti*, printer’s error.

<sup>3</sup> PTS: *sikkati*, and in the next line, printer’s error.

<sup>4</sup> 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 *-t-* is the norm.

Evam-pi kho,<sup>1</sup> bhikkhave, bhikkhu kāye kāyānupassī viharati.

### *Ānāpānappabbam Niṭṭhitam*

## **Iriyāpathapabbam**

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 nam pajānāti.

\* \* \*

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.

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<sup>1</sup> PTS, ONLY omit *kho*. For the first half of the discourse PTS omits the particle in this position, further cases will not be noted.

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

*Sriyāpathapabbam Niṭṭhitam*

**Sampajānapabbam<sup>1</sup>**

Puna ca param, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti; ālokite vilokite sampajānakārī hoti; sammiñjite<sup>2</sup> pasārite sampajānakārī hoti; saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti; asite pīte khāyite sāyite sampajānakārī hoti; uccārapassāvakamme sampajānakārī hoti; gate ṭhite nisinne; sutte jāgarite; bhāsīte tuṇhībhave sampajānakārī hoti.

\* \* \*

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 nāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho,<sup>1</sup> bhikkhave, bhikkhu kāye kāyānupassī viharati.

*Sampajānapabbam Niṭṭhitam*

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

<sup>2</sup> BJT, ChS: *samiñjite*.



## Paṭikkūlamanasikārapabbam̐

Puna ca param̐, bhikkhave, bhikkhu imam-eva kāyam̐ - uddham̐  
pādatalā, adho kesamatthakā, tacapariyantam̐, pūram̐  
nānapakārassa asucino paccavekkhati:

“Atthi imasmim̐ kāye:

kesā, lomā, nakhā, dantā, taco,  
maṁsam̐, nahāru,<sup>2</sup> aṭṭhi, aṭṭhimiñjam̐,<sup>3</sup> vakkam̐,  
hadayam̐, yakanam̐, kilomakam̐, pihakam̐, papphāsam̐,  
antam̐, antaguṇam̐, udariyam̐, karīsam̐,<sup>4</sup>  
pittam̐, semham̐, pubbo, lohitaṁ, sedo, medo,  
assu, vasā, khelo, siṅghāṇikā,<sup>5</sup> lasikā, muttan”-ti.

Seyyathā pi, bhikkhave, ubhatomukhā mutoli<sup>6</sup> pūrā nānāvihitassa  
dhaññassa, seyyathīdam̐: sālīnam̐ vīhīnam̐ muggānam̐ māsānam̐  
tilānam̐ taṇḍulānam̐;<sup>7</sup> tam-enam̐ cakkhumā puriso muñcivā

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<sup>1</sup> ONLY omits *kho*.

<sup>2</sup> ChS: *nhāru*, same in the repetition below. ONLY: *nahārū*, *aṭṭhī*, same in the repetition below.

<sup>3</sup> BJT: *aṭṭhimiñjā* here, but *aṭṭhimiñjam̐* in the repetition below. PTS, ONLY: *nahārū*, *aṭṭhī*, *aṭṭhimiñjā*; same in the repetition below.

<sup>4</sup> ONLY adds *matthaluṅgam̐* here and in the repetition below, which is an addition to the formula made in Medieval times.

<sup>5</sup> ChS: *siṅghāṇikā*, same in the repetition below. ONLY: *khelo*, *siṅghāṇikā*, same in the repetition below.

<sup>6</sup> BJT: *puṭolī*; ChS: *putolī*; ONLY: *mūtoli*; 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 *Mutoḷī*, BSHD, under *Muta* (etc.) & *Mūtoḍī*; SED under *Muṭa*.

<sup>7</sup> ONLY: *taṇḍulānam̐*, and similarly below.

paccavekkheyya: “Ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍulā” ti; evam-eva kho, bhikkhave, bhikkhu imam-eva kāyaṃ - uddham pādatalā, adho kesamatthakā, tacapariyantam, pūram nānpakkārassa asucino paccavekkhati:

“Atthi imasmim kāye,

kesā, lomā, nakhā, dantā, taco,  
maṃsam, nahāru,<sup>1</sup> atthi, atthimiñjam, vakkam,  
hadayaṃ, yakanam, kilomakam, pihakam, papphāsam,  
antam, antaguṇam, udariyam, karīsam,  
pittam, semham, pubbo, lohitaṃ, sedo, medo,  
assu, vasā, kheḷo, siṅghāṇikā,<sup>2</sup> lasikā, muttan”-ti.

\* \* \*

Iti ajjhataṃ vā kāye kāyānupassī<sup>3</sup> 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,<sup>1</sup> bhikkhave, bhikkhu kāye kāyānupassī viharati.

### ***Paṭikkūlamanasikārapabbam Niṭṭhitam***

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<sup>1</sup> BJT: *nāharu*, printer’s error.

<sup>2</sup> BJT: *siṅghāṇikā* here, but *siṅghāṇikā* above.

<sup>3</sup> ONLY: *kāyānupassi*, printer’s error.

## Dhātumanasikārapabbam

Puna ca param, bhikkhave, bhikkhu imam-eva kāyam, yathāṭhitam  
yathāpaṇihitam dhātuso paccavekkhati:

“Atthi imasmim kāye,

paṭhavīdhātu<sup>2</sup> āpodhātu tejodhātu vāyodhātū” ti.

Seyyathā pi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā,  
gāvim vadhitvā cātummahāpathe<sup>3</sup> bilaso vibhajitvā<sup>4</sup> nisinno assa;  
evam-eva kho, bhikkhave, bhikkhu imam-eva kāyam, yathāṭhitam  
yathāpaṇihitam dhātuso paccavekkhati:

“Atthi imasmim kāye,

paṭhavīdhātu āpodhātu tejodhātu vāyodhātū” ti.

\* \* \*

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye  
kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī  
viharati, samudayadhammānupassī vā kāyasmim viharati,

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<sup>1</sup> ONLY omits *kho*.

<sup>2</sup> ChS: *paṭhavīdhātu*, same in the repetition below. ONLY: *paṭhavīdhātu*,  
same in the repetition below.

<sup>3</sup> ChS: *cātummahāpathe*.

<sup>4</sup> PTS, ONLY: *paṭivibhajitvā*. BJT reads *khīlaso* here, which doesn't make  
much sense.

There is a play on words in the Pāḷi 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.

vayadhammānupassī vā kāyasmim viharati,  
samudayavayadhammānupassī vā kāyasmim viharati, “atthi kāyo” ti  
vā panassa sati paccupaṭṭhitā<sup>1</sup> hoti yāvad-eva nāṇamattāya  
patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho,<sup>2</sup> bhikkhave, bhikkhu kāye kāyānupassī viharati.

### *Dhātumanasikārapabbam Niṭṭhitam*

## **Navasīvathikapabbam<sup>3</sup>**

### **Paṭhamam Sīvathikam**

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram  
sīvathikāya<sup>4</sup> chaḍḍitam, **ekāhamataṃ vā dvīhamataṃ vā**  
**tīhamataṃ vā, uddhumātakam vinīlakam vipubbakajātam.** So  
imam-eva kāyam upasaṃharati:

“Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto”<sup>5</sup> ti.

\* \* \*

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<sup>1</sup> PTS: *paccuṭṭhitā*, printer’s error.

<sup>2</sup> ONLY omits *kho*.

<sup>3</sup> 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.

<sup>4</sup> ChS: *sivathikāya*, and so throughout; BJT: *sivathikāya*; *sīvathikāya* elsewhere.

<sup>5</sup> ChS: *evaṃanātīto*, and so throughout.

Iti ajjhattam̃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati, samudayadhammānupassī vā kāyasmim̃ viharati, vayadhammānupassī vā kāyasmim̃ viharati, samudayavayadhammānupassī vā kāyasmim̃ 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.

### *(Paṭhamā Sīvathikā)*

#### **Dutiyā Sīvathikā**

Puna ca param̃, bhikkhave, bhikkhu seyyathā pi passeyya sarīram̃ sīvathikāya chaḍḍitam̃,<sup>1</sup> **kākehi vā khajjamānam̃, kulalehi vā khajjamānam̃, gijjhehi vā khajjamānam̃, sunakhehi vā khajjamānam̃,<sup>2</sup> sigālehi vā khajjamānam̃, vividhehi vā pāṇakajātehi khajjamānam̃.<sup>3</sup>** So imam-eva kāyam̃ upasamharati:

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<sup>1</sup> BJT: *chaḍḍitam̃*, printer’s error; correct elsewhere.

<sup>2</sup> ONLY: *gijjhehi vā khajjamānam̃, kulalehi vā khajjamānam̃* (reversing the order of the other editions), *suvānehi vā khajjamānam̃*; PTS: *supāṇehi vā khajjamānam̃*.

<sup>3</sup> ChS has an expanded list: *kākehi vā khajjamānam̃ kulalehi vā khajjamānam̃ gijjhehi vā khajjamānam̃ kaṅkehi* (herons) *vā khajjamānam̃ sunakhehi vā khajjamānam̃ byagghehi* (tigers) *vā khajjamānam̃ dīpīhi* (leopards) *vā khajjamānam̃ sigālehi vā khajjamānam̃ vividhehi vā pāṇakajātehi khajjamānam̃*.

“Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī<sup>1</sup> etaṃ anatīto” 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.

### *(Dutiyam Sīvathikam)*

### **Tatiyam Sīvathikam**

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitam, **aṭṭhisāṅkhalikam**<sup>2</sup> **samaṃsalohitam** **nahārusambaddham**.<sup>3</sup> So imam-eva kāyam upasaṃharati:

“Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī<sup>1</sup> etaṃ anatīto” ti.

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

<sup>2</sup> ChS: *aṭṭhikasāṅkhalikam*, and so throughout; BJT prints *aṭṭhikaṅkhalikam* here, but *aṭṭhisāṅkhalikam* elsewhere.

<sup>3</sup> ChS: *nahārusambandham*, and so throughout. PTS, ONLY: *-sambandham*, and so throughout. PTS abbreviates this section and the next 3 sections in such a way that it is difficult to reconstruct the text.

\* \* \*

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 ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

*(Tatiyam Sīvathikam)*

### Catuttham Sīvathikam

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitam, **aṭṭhisāṅkhalikam nimmaṁsam lohitamakkhitam nahārusambaddham.**<sup>2</sup> So imam-eva kāyam upasaṁharati:<sup>3</sup>

“Ayam-pi kho kāyo evaṁdhammo evaṁbhāvī etaṁ anatīto” ti.

\* \* \*

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<sup>1</sup> BJT: *evambhāvī*. BJT wavers in the spelling of this word; *evambhāvī* (with *niggahīta*) has been adopted as standard here.

<sup>2</sup> ChS: *nimaṁsalohitamakkhitam* (however, the prefix is *nis-* in *nimmaṁsa* [not *ni-*] so we need a double consonant in line with the rules of assimilation); ONLY: *nimmaṁsalohitamakkhitam*.

<sup>3</sup> ChS: *upasamharati*, by mistake.

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<sup>1</sup>, bhikkhave, bhikkhu kāye kāyānupassī viharati.

*(Catuttham Sīvathikam)*

### Pañcamam Sīvathikam

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitaṃ, **aṭṭhisāṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambaddhaṃ**. 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

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<sup>1</sup> BJT omits *kho* by mistake.



patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.  
Evam-pi kho, bhikkhave, bhikkhu<sup>1</sup> kāye kāyānupassī viharati.

*(Pañcamam̃ Sīvathikam̃)*

**Chaṭṭham̃ Sīvathikam̃**

Puna ca param̃, bhikkhave, bhikkhu seyyathā pi passeyya sarīram̃  
sīvathikāya chaḍḍitam̃, **aṭṭhikāni apagatasambandhāni,**  
**disāvidisāsu<sup>2</sup> vikkhittāni,<sup>3</sup> aññena hatthaṭṭhikam̃, aññena**  
**pādaṭṭhikam̃, aññena jaṅghaṭṭhikam̃, aññena ūruṭṭhikam̃,<sup>4</sup>**  
**aññena kaṭaṭṭhikam̃, aññena piṭṭhiṭṭhakam̃,<sup>5</sup> aññena**  
**sīsakaṭāham̃.** So imam-eva kāyam̃ upasaṃharati:

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

\* \* \*

Iti ajjhattam̃ vā kāye kāyānupassī viharati, bahiddhā vā kāye  
kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī  
viharati, samudayadhammānupassī vā kāyasmiṃ viharati,  
vayadhammānupassī vā kāyasmiṃ viharati,  
samudayavayadhammānupassī vā<sup>6</sup> kāyasmiṃ viharati, “atthi kāyo”

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<sup>1</sup> ONLY prints *bhikkhu* here against its normal practice of printing *bhikkhū*.

<sup>2</sup> ChS: *disā vidisā* (sic); literally: scattered in the main and intermediate directions.

<sup>3</sup> ONLY: *apagata nahāru sambandhāni disāvidisāsu-vikkhittāni* (sic).

<sup>4</sup> PTS: *ūraṭṭhikam̃*.

<sup>5</sup> PTS: *piṭṭhikaṇṭhakam̃*.

<sup>6</sup> PTS omits *vā*, printer’s error.

ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya,<sup>1</sup> anissito ca viharati, na ca kiñci loke upādiyati. Evam-pi kho,<sup>2</sup> bhikkhave, bhikkhu kāye kāyānupassī viharati.

*(Chaṭṭham Sīvathikam)*

**Sattamam Sīvathikam**

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitam, **aṭṭhikāni setāni saṅkhavaṇṇupanibhāni.**<sup>3</sup> So imam-eva kāyam upasaṃharati:

“Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto” 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 ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

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<sup>1</sup> PTS: *mattāyo*, printer’s error.

<sup>2</sup> BJT omits *kho* again here by mistake; and at the end of the next 3 sections.

<sup>3</sup> ChS: *saṅkhavaṇṇapaṭibhāgāni*; the meaning is the same; PTS: *saṅkha-* (sic)-*vaṇṇūpanibhāni*; and again abbreviates this and the following two sections.

*(Sattamaṃ Sīvathikaṃ)*

**Aṭṭhamam Sīvathikaṃ**

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ, **aṭṭhikāni puñjakatāni**<sup>1</sup> 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 nāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

*(Aṭṭhamam Sīvathikaṃ)*

**Navamam Sīvathikaṃ**

Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ, **aṭṭhikāni**<sup>2</sup> **pūtīni cuṇṇakajātāni**. So imam-eva kāyaṃ upasaṃharati:

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<sup>1</sup> BJT: *puñjikatāni*.

<sup>2</sup> ONLY: *aṭṭhikāni*, printer's error, correct elsewhere.

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

\* \* \*

Iti ajjhattam<sup>1</sup> 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 paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati. Evam-pi kho,<sup>2</sup> bhikkhave, bhikkhu kāye kāyānupassī viharati.

*(Navamam Sīvathikam)*

*Cuddasa Kāyānupassanā Niṭṭhitā*<sup>3</sup>

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<sup>1</sup> ONLY: *ajjahattam*, printer’s error, correct elsewhere.

<sup>2</sup> PTS: *evam kho* here, and from here forward, against its previous practice of writing *evam pi* and omitting *kho*.

<sup>3</sup> ChS, ONLY omit.

## Vedanānupassanā

Kathañ-ca, <sup>1</sup> bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

Idha, bhikkhave, bhikkhu **sukhaṃ vā**<sup>2</sup> **vedanaṃ** vediyamāno<sup>3</sup> “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.

\* \* \*

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<sup>1</sup> ChS adds *pana*.

<sup>2</sup> 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.

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

## Mahāsatipaṭṭhānasuttaṃ - Vedanānupassanā- 29

Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā vedanāsu vedanānupassī viharati, samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī<sup>1</sup> vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati, “atthi vedanā” ti vā panassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya<sup>2</sup> patissatimattāya,<sup>3</sup> anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi<sup>4</sup> kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

### *Vedanānupassanā Niṭṭhitā*

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<sup>1</sup> ONLY: *-anupassī*, printer’s error.

<sup>2</sup> PTS: *ñāṇa-*, printer’s error.

<sup>3</sup> BJT here spells the word with the reflex *-ṭ-* *paṭissatimattāya*, while everywhere else it reads *pati-*.

<sup>4</sup> ONLY: *evam kho*.

## Cittānupassanā

Kathañ-ca,<sup>1</sup> 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** vā<sup>2</sup> 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;

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<sup>1</sup> BJT, ChS add *pana*.

<sup>2</sup> BJT omits *vā*, printer’s error.

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

\* \* \*

Iti ajjhattaṃ vā citte cittaṇupassī viharati, bahiddhā vā citte  
cittaṇupassī viharati, ajjhatabahiddhā vā citte cittaṇupassī viharati,  
samudayaadhammānupassī vā cittaṣṣim viharati,  
vayaadhammānupassī vā cittaṣṣim viharati,  
samudayaavayaadhammānupassī vā cittaṣṣim viharati, “atthi cittaṇ”-  
ti vā paṇassa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya  
patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

Evam-pi kho,<sup>1</sup> bhikkhave, bhikkhu citte cittaṇupassī viharati.

### *Cittānupassanā Niṭṭhitā*

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<sup>1</sup> ONLY: *evaṃ kho*.



# Dhammānupassanā

## Nīvaraṇapabbam

Kathaṅ-ca,<sup>1</sup> 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 ajjhataṁ **kāmacchandaṁ** “atthi me ajjhataṁ kāmacchando” ti pajānāti; asantaṁ vā ajjhataṁ kāmacchandaṁ “natthi me ajjhataṁ kāmacchando” ti pajānāti. Yathā ca anuppanassa kāmacchandassa uppādo hoti taṅ-ca pajānāti; yathā ca uppanassa kāmacchandassa pahānaṁ hoti taṅ-ca pajānāti; yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti taṅ-ca pajānāti.

Santaṁ vā ajjhataṁ **byāpādaṁ**<sup>2</sup> “atthi me ajjhataṁ byāpādo” ti pajānāti; asantaṁ vā ajjhataṁ byāpādaṁ “natthi me ajjhataṁ byāpādo” ti pajānāti. Yathā ca anuppanassa byāpādassa uppādo hoti taṅ-ca pajānāti, yathā ca uppanassa byāpādassa pahānaṁ hoti taṅ-ca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti taṅ-ca pajānāti.

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<sup>1</sup> BJT, ChS add *pana*, also in the partial repetition just below.

<sup>2</sup> PTS, ONLY: *vyāpādaṁ*, and so throughout.

Santaṃ vā ajjhataṃ **thīnamiddham̐**<sup>1</sup> “atthi me ajjhataṃ thīnamiddhan”-ti pajānāti; asantaṃ vā ajjhataṃ thīnamiddham̐ “natthi me ajjhataṃ thīnamiddhan”-ti pajānāti. Yathā ca anuppanassa thīnamiddhassa uppādo hoti tañ-ca pajānāti; yathā ca uppanassa thīnamiddhassa pahānaṃ hoti tañ-ca pajānāti; yathā ca pahīnassa thīnamiddhassa āyatim̐ anuppādo hoti tañ-ca pajānāti.

Santaṃ vā ajjhataṃ **uddhaccakukkuccam̐** “atthi me ajjhataṃ uddhaccakukkuccan”-ti pajānāti; asantaṃ vā ajjhataṃ uddhaccakukkuccam̐ “natthi me ajjhataṃ uddhaccakukkuccan”<sup>2</sup>-ti pajānāti. Yathā ca anuppanassa uddhaccakukkuccassa uppādo hoti tañ-ca pajānāti; yathā ca uppanassa uddhaccakukkuccassa pahānaṃ hoti tañ-ca pajānāti; yathā ca pahīnassa uddhaccakukkuccassa āyatim̐ anuppādo hoti tañ-ca pajānāti.

Santaṃ vā ajjhataṃ **vicikiccham̐** “atthi me ajjhataṃ vicikicchā” ti pajānāti; asantaṃ vā ajjhataṃ vicikiccham̐ “natthi me ajjhataṃ vicikicchā” ti pajānāti. Yathā ca anuppanāya vicikicchāya uppādo hoti tañ-ca pajānāti; yathā<sup>3</sup> ca uppanāya vicikicchāya pahānaṃ hoti tañ-ca pajānāti; yathā ca pahīnāya vicikicchāya āyatim̐ anuppādo hoti tañ-ca pajānāti.

\* \* \*

Iti ajjhataṃ vā dhammesu dhammānupassī viharatī, bahiddhā vā dhammesu dhammānupassī viharatī, ajjhatabhiddhā vā dhammesu dhammānupassī viharatī, samudayadhammānupassī vā dhammesu

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<sup>1</sup> ChS: *thina*-, and so throughout.

<sup>2</sup> BJT: *uddhakukkuccan*, omitting *-cca*- through haplography, a printer’s error.

<sup>3</sup> PTS: *yatha*, printer’s error.

viharati, vāyadhammānupassī vā dhammesu viharati, samudayavāyadhammānupassī 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,<sup>1</sup> bhikkhave, bhikkhu dhammesu dhammānupassī viharati, pañcasu nīvaraṇesu.

### *Nīvaraṇapabbam̃ Niṭṭhitam̃<sup>2</sup>*

### **Khandhapabbam̃<sup>3</sup>**

Puna ca param̃, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, pañcasu upādānakkhandhesu.<sup>4</sup>

Kathañ-ca pana,<sup>5</sup> bhikkhave, bhikkhu dhammesu dhammānupassī viharati, pañcasu upādānakkhandhesu?

Idha, bhikkhave, bhikkhu: “iti **rūpam̃**, iti rūpassa samudayo, iti rūpassa atthaṅgamo;<sup>6</sup> iti **vedanā**, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti **saññā**, iti saññāya samudayo, iti saññāya

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<sup>1</sup> ONLY: *evam̃pi kho* (sic).

<sup>2</sup> BJT: *niṭṭhitā*; BJT also places this end-title in brackets, but not so with the other end-titles in this section.

<sup>3</sup> ONLY: *Pañcūpādānakkhandha Pabbam̃*.

<sup>4</sup> PTS: *pañcas' upādāna-*, and so throughout.

<sup>5</sup> ONLY omits *pana*.

<sup>6</sup> PTS: *atthagamo*, and so throughout.

## Mahāsatipaññānasuttam̃ - Dhammānupassanā - 72

atthaṅgamo; iti **saṅkhārā**, iti saṅkhārānaṃ<sup>1</sup> samudayo, iti saṅkhārānaṃ atthaṅgamo; iti **viññāṇaṃ**, iti viññāṇassa samudayo,<sup>2</sup> iti viññāṇassa atthaṅgamo” ti.<sup>3</sup>

\* \* \*

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 paṇassa 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.<sup>4</sup>

### *Khandhapabbam̃ Niṭṭhitam̃*

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<sup>1</sup> PTS: *saṅkhārānaṃ*, in both places.

<sup>2</sup> BJT omits *iti viññāṇassa samudayo*, printer’s error.

<sup>3</sup> ONLY omits *ti*.

<sup>4</sup> ONLY: *pañcasupādānakkhandhesu* (sic), cf. above.

## Āyatanapabbam̐<sup>1</sup>

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

Kathañ-ca,<sup>2</sup> bhikkhave, bhikkhu dhammesu dhammānupassī viharati, chasu ajjhattikabāhiresu āyatanesu?

Idha, bhikkhave, bhikkhu **cakkhuñ-ca** pajānāti, **rūpe** ca pajānāti; yañ-ca tad-ubhayaṃ paṭicca uppajjati saññojanam̐<sup>3</sup> tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti; yathā ca uppannassa saññojanassa pahānam̐ hoti tañ-ca pajānāti; yathā ca pahīnassa saññojanassa āyatim̐ anuppādo hoti tañ-ca pajānāti.

**Sotañ-ca** pajānāti, **sadde** ca pajānāti,<sup>4</sup> yañ-ca tad-ubhayaṃ paṭicca uppajjati saññojanam̐ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti; yathā ca uppannassa saññojanassa pahānam̐ hoti tañ-ca pajānāti;<sup>5</sup> yathā ca pahīnassa saññojanassa āyatim̐ anuppādo hoti tañ-ca pajānāti.

**Ghānañ-ca** pajānāti, **gandhe** ca pajānāti, yañ-ca tad-ubhayaṃ paṭicca uppajjati saññojanam̐ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti; yathā ca

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<sup>1</sup> ONLY: *Cha Ajjhattika Bahiddhāyatana Pabbam̐* (sic).

<sup>2</sup> BJT, ChS add *pana*.

<sup>3</sup> PTS, ChS: *sañyojanam̐*, and so throughout.

<sup>4</sup> PTS: greatly abbreviates what follows.

<sup>5</sup> BJT omits this whole line, printer's error.

uppannassa saññojanassa pahānam̐ hoti tañ-ca pajānāti; yathā ca pahīnassa saññojanassa āyatim̐ anuppādo hoti tañ-ca pajānāti.

**Jivhañ-ca** pajānāti, **rase** ca pajānāti, yañ-ca tad-ubhayam̐ paṭicca uppajjati saññojanam̐ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti; yathā ca uppannassa saññojanassa pahānam̐ hoti tañ-ca pajānāti; yathā ca pahīnassa saññojanassa āyatim̐ anuppādo hoti tañ-ca pajānāti.

**Kāyañ-ca** pajānāti, **phoṭṭhabbe**<sup>1</sup> ca pajānāti, yañ-ca tad-ubhayam̐ paṭicca uppajjati saññojanam̐ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti; yathā ca uppannassa saññojanassa pahānam̐ hoti tañ-ca pajānāti; yathā ca pahīnassa saññojanassa āyatim̐ anuppādo hoti tañ-ca pajānāti.

**Manañ-ca** pajānāti, **dhamme** ca pajānāti, yañ-ca tad-ubhayam̐ paṭicca uppajjati saññojanam̐ tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti; yathā ca uppannassa saññojanassa pahānam̐ hoti tañ-ca pajānāti; yathā ca pahīnassa saññojanassa āyatim̐ anuppādo hoti tañ-ca pajānāti.

\* \* \*

Iti ajjhattam̐ 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

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<sup>1</sup> BJT *phoṭṭhabbo*, by mistake.

dhammā” ti vā panassa sati paccupaṭṭhitā<sup>1</sup> hoti yāvad-eva  
ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke  
upādiyati.

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

### *Āyatanapabbam̐ Niṭṭhitam̐*

## **Bojjhaṅgapabbam̐<sup>2</sup>**

Puna ca param̐, bhikkhave, bhikkhu dhammesu dhammānupassī  
viharati, sattasu Bojjhaṅgesu. Kathañ-ca,<sup>3</sup> bhikkhave, bhikkhu  
dhammesu dhammānupassī viharati, sattasu Bojjhaṅgesu?

Idha, bhikkhave, bhikkhu santam̐ vā ajjhattam̐ **Satisambojjhaṅgam̐**  
“atthi me ajjhattam̐ Satisambojjhaṅgo” ti pajānāti; asantam̐ vā  
ajjhattam̐ Satisambojjhaṅgam̐ “natthi me ajjhattam̐  
Satisambojjhaṅgo” ti pajānāti. Yathā ca anuppannassa  
Satisambojjhaṅgassa uppādo hoti tañ-ca pajānāti, yathā ca  
uppannassa Satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca  
pajānāti.

Santam̐ vā ajjhattam̐ **Dhammavicayasambojjhaṅgam̐<sup>1</sup>** “atthi me  
ajjhattam̐ Dhammavicayasambojjhaṅgo” ti pajānāti; asantam̐ vā

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<sup>1</sup> 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.

<sup>2</sup> ONLY: *Satta Bojjhaṅga Pabbam̐* (sic).

<sup>3</sup> BJT, ChS add *pana*.

ajjhataṃ Dhammavicayasambojjhaṅgaṃ “natthi me ajjhataṃ Dhammavicayasambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Dhammavicayasambojjhaṅgassa uppādo hoti tañ-ca pajānāti; yathā ca uppanassa Dhammavicayasambojjhaṅgassa bhāvanāya pāripurī hoti tañ-ca pajānāti.

Santaṃ vā ajjhataṃ **Viriyasambojjhaṅgaṃ**<sup>2</sup> “atthi me ajjhataṃ Viriyasambojjhaṅgo” ti pajānāti; asantaṃ vā ajjhataṃ Viriyasambojjhaṅgaṃ “natthi me ajjhataṃ Viriyasambojjhaṅgo” ti pajānāti. Yathā ca anuppanassa Viriyasambojjhaṅgassa uppādo hoti tañ-ca pajānāti; yathā ca uppanassa Viriyasambojjhaṅgassa bhāvanāya pāripurī hoti – tañ-ca pajānāti.

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

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

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<sup>1</sup> PTS adds ellipsis marks . . . before this sentence by mistake, and greatly abbreviates what follows again.

<sup>2</sup> ChS: *vīriya-*, and so throughout.



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

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

\* \* \*

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<sup>2</sup> hoti yāvad-eva ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.

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<sup>1</sup> PTS: *upekhā*-, and so throughout.

<sup>2</sup> PTS: *paccupaṭṭhitā* again here.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, sattasu Bojjhaṅgesu.<sup>1</sup>

### *Bojjhaṅgapabbāṃ Niṭṭhitāṃ*<sup>2</sup>

## Catusaccapabbāṃ

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati, Catus<sup>3</sup> Ariyasaccesu.

Kathaṅ-ca,<sup>4</sup> bhikkhave, bhikkhu dhammesu dhammānupassī viharati, Catus Ariyasaccesu?

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

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

“ayaṃ **Dukkhanirodho**” ti yathābhūtaṃ<sup>5</sup> pajānāti,

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

## Dukkhasaccāṃ

Katamaṅ-ca, bhikkhave, Dukkhaṃ Ariyasaccāṃ?

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<sup>1</sup> BJT, PTS: *Sambojjhaṅgesu*.

<sup>2</sup> BJT places this end-title in brackets, and adds *Paṭhamakabhāṅavāraṃ Niṭṭhitāṃ*.

<sup>3</sup> ChS: *catūsu*, and below.

<sup>4</sup> BJT, ChS add *pana*.

<sup>5</sup> ChS: *yatha-*, printer’s error.

Jāti pi dukkhā  
jarā pi dukkhā<sup>1</sup>  
maraṇam-pi<sup>2</sup> dukkham  
sokaparidevadukkhadomanassupāyāsā pi dukkhā,  
appiyehi sampayogo dukkho,  
piyehi vippayogo dukkho,<sup>3</sup>  
yam-piccham na labhati tam-pi dukkham  
saṅkhittena pañcūpādānakkhandhā<sup>4</sup> dukkhā.

Katamā ca, bhikkhave, jāti?

Yā tesam tesam sattānam tamhi tamhi sattanikāye jāti,  
sañjāti, okkanti, abhinibbatti;<sup>5</sup> khandhānam pātubhāvo,  
āyatanānam paṭilābho:

ayaṃ vuccati, bhikkhave, jāti.

Katamā ca, bhikkhave, jarā?

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<sup>1</sup> ChS, PTS: have the line *vyādhi pi dukkhā* in brackets at this point.

<sup>2</sup> ONLY: *maraṇam 'pi* (sic).

<sup>3</sup> ONLY: *appiyehi sampayogo pi dukkho, piyehi vippayogo pi dukkho*. PTS omits these two lines, saying they might be an addition from *Dhammacakkappavattanasuttam*, 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.

<sup>4</sup> 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.

<sup>5</sup> ONLY: *nibbatti, abhinibbatti*.

## Mahāsatiṭṭhānasuttam - Dhammānupassanā - 72

Yā tesam tesam sattānam tamhi tamhi sattanikāye jarā,  
jīraṇatā, khaṇḍiccam, pāliccam, valittacatā; āyuno samhāni,  
indriyānam paripāko:

ayaṃ vuccati, bhikkhave, jarā.

Katamañ-ca, bhikkhave, **maraṇam**?

Yaṃ<sup>1</sup> tesam tesam sattānam tamhā tamhā sattanikāyā cuti,  
cavanatā, bhedo, antaradhānam, maccu, maraṇam, kālakiriya;  
khandhānam bhedo, kaḷebarassa nikkhepo;  
jīvitindriyassupacchedo:<sup>2</sup>

idaṃ vuccati, bhikkhave, maraṇam.

Katamo ca, bhikkhave, **soko**?

Yo kho, bhikkhave, aññataraññatarena byasanena<sup>1</sup>  
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:

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<sup>1</sup> ONLY: *Yā*.

<sup>2</sup> ONLY: *kalebarassa nikkhepo, jīvitindriyassa upacchedo*. PTS omits.

ayaṃ vuccati, bhikkhave, paridevo.

Katamañ-ca, bhikkhave, **dukkham**?

Yaṃ kho, bhikkhave, kāyikaṃ dukkham, kāyikaṃ asātaṃ,  
kāyasamphassaṃ dukkham, asātaṃ vedayitaṃ:

idaṃ vuccati, bhikkhave, dukkham.

Katamañ-ca, bhikkhave, **domanassam**?

Yaṃ kho, bhikkhave, cetasikaṃ dukkham, cetasikaṃ asātaṃ,  
manosamphassaṃ dukkham, asātaṃ vedayitaṃ:

idaṃ vuccati, bhikkhave, domanassam.

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**?<sup>2</sup>

Idha<sup>3</sup> yassa te honti aniṭṭhā akantā amanāpā rūpā saddā  
gandhā rasā phoṭṭhabbā dhammā; ye vā panassa te honti

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<sup>1</sup> PTS, ONLY: *vyasanena*, and so throughout.

<sup>2</sup> PTS omits this and the next section.

<sup>3</sup> ONLY adds *bhikkhave* here and in the next section, but it is not translated, so it maybe by mistake.

## Mahāsatiṭṭhānasuttam̐ - Dhammānupassanā - 72

anattakāmā ahitakāmā aphāsukakāmā<sup>1</sup> ayogakkhemakāmā -  
yā tehi saddhim̐ saṅgati samāgamo samodhānam̐ 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 vā bhaginī vā,<sup>2</sup> mittā vā amaccā vā nāṭisālohitā vā - yā  
tehi saddhim̐ asaṅgati asamāgamo asamodhānam̐  
amissībhāvo:

ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

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

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

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

Jarādhammānam̐, bhikkhave, sattānam̐<sup>3</sup> evaṃ icchā uppajjati:

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<sup>1</sup> ONLY: *aphāsukāmā*, here and below.

<sup>2</sup> BJT: *bhagini*; BJT then adds *jeṭṭhā elders vā kaṇiṭṭhā juniors vā* here,  
which would seem to be an addition.

<sup>3</sup> From here onwards PTS greatly abbreviates the text, reading  
*jarādhammānam̐, bhikkhave, sattānam̐ . . . vyādhidhammānam̐, bhikkhave,*

## Mahāsatiṭṭhānasuttaṃ - Dhammānupassanā - 72

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

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

Byādhidhammānaṃ,<sup>1</sup> bhikkhave, sattānaṃ evaṃ icchā uppajjati:

“Aho vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi<sup>2</sup> āgaccheyyā!” ti Na kho panetaṃ icchāya pattaḃbaṃ:

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 pattaḃbaṃ:

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

Sokaparidevadukkhadomanassupāyāsadhammānaṃ bhikkhave  
sattānaṃ evaṃ icchā uppajjati:

“Aho vata mayaṃ na  
sokaparidevadukkhadomanassupāyāsadhammā<sup>3</sup> assāma, na ca

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*sattānaṃ . . . maraṇadhammānaṃ, bhikkhave, sattānaṃ . . .* before taking it up again in full.

<sup>1</sup> PTS, ONLY: *Vyādhi-*, and so throughout.

<sup>2</sup> ONLY: *vyādhī*, printer’s error.

<sup>3</sup> PTS: *-domanassa-upāyāsa-*, and so below, but before it read *-domanass-upāyāsa-*.

vata no sokaparidevadukkhadomanassupāyāsā āgaccheyyuntī”<sup>1</sup> ti  
Na kho panetaṃ icchāya pattabbaṃ:

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

Katame ca, bhikkhave, **saṅkhittena pañcūpādānakkhandhā<sup>2</sup>  
dukkhā?**

Seyyathīdaṃ:<sup>3</sup>

**rūpūpādānakkhandho<sup>4</sup>  
vedanūpādānakkhandho  
saññūpādānakkhandho  
saṅkhārūpādānakkhandho  
viññāṇūpādānakkhandho.**

Ime vuccanti, bhikkhave, saṅkhittena pañcūpādānakkhandhā<sup>5</sup>  
dukkhā.

Idaṃ vuccati, bhikkhave, Dukkhaṃ Ariyasaccaṃ.

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<sup>1</sup> ChS: *-upāyāsadhammānaṃ āgaccheyyuntī’ ti*, by mistake; ONLY: -  
*upāyāsā āgaccheyyuntī’ ti*. BJT spells out each of the component parts  
separately, reading: *Sokadhammānaṃ bhikkhave sattānaṃ evaṃ icchā  
uppajjati: “Aho vata mayaṃ na sokadhammā assāma, na ca vata no  
sokadhammānaṃ āgaccheyyā!” ti* and so on with *parideva* and the  
others.

<sup>2</sup> BJT, PTS, ChS: *-upādāna-*, and again below.

<sup>3</sup> ChS: *Seyyathidaṃ*, and so in similar places throughout, further cases will  
not be noted.

<sup>4</sup> ChS: *rūpupādāna-*, short *-u-* here and in the other compounds below.

<sup>5</sup> BJT includes *pi* here.



## Samudayasaccaṃ

Katamañ-ca, bhikkhave, Dukkhasamudayaṃ<sup>1</sup> Ariyasaccaṃ?

Yā yaṃ taṇhā ponobhaviḱā, nandirāgasahagatā,  
tatratatrābhinandinī,<sup>2</sup> seyyathīdaṃ:<sup>3</sup>

**kāmatataṇhā**  
**bhavataṇhā**  
**vibhavataṇhā.**

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

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

Kiñ-ca<sup>4</sup> loke piyarūpaṃ sātārūpaṃ?<sup>5</sup>

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

**Sotaṃ**<sup>1</sup> loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisaṃānā nivisati.

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<sup>1</sup> BJT: *Dukkhasamudayo*.

<sup>2</sup> ONLY: *tatratatrābhinandinī*, a modern Sanskritisation.

<sup>3</sup> ChS: *ponobhaviḱā nandirāgasahagatā ... seyyathidaṃ*.

<sup>4</sup> PTS: *Kiñci*.

<sup>5</sup> ONLY adds: *etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati*, at this point. BJT greatly abbreviates what follows in the *samudayasaccaṃ* and *nirodhasaccaṃ* sections.

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

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

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

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

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

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

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

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

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

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<sup>1</sup> 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 nivisaṃānā nivisati.

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

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

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

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

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

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

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

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

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

**Jivhāsamphasso** loke piyarūpaṃ sātārūpaṃ - etthesā taṅhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

**Kāyasamphasso** loke piyarūpaṃ sātārūpaṃ - etthesā taṅhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

**Manosamphasso** loke piyarūpaṃ sātārūpaṃ - etthesā taṅhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

**Cakkhusamphassajā** vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṅhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

**Sotasamphassajā** vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṅhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

**Ghānasamphassajā** vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṅhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

**Jivhāsamphassajā** vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṅhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

**Kāyasamphassajā** vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṅhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

**Manosamphassajā** vedanā loke piyarūpaṃ sātārūpaṃ - etthesā taṅhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

**Rūpasāññā** loke piyarūpaṃ sātārūpaṃ - etthesā taṅhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

**Saddasāññā** loke piyarūpaṃ sātārūpaṃ - etthesā taṅhā uppajjamānā uppajjati, ettha nivisaṃānā 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.

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

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

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

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

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

**Dhammataṇhā** loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā 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, Dukkhasamudayaṃ<sup>1</sup> Ariyasaccam.

### Nirodhasaccam

Katamañ-ca, bhikkhave, Dukkhanirodham<sup>2</sup> ariyasaccam?

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<sup>1</sup> BJT: *Dukkhasamudayo*.

<sup>2</sup> BJT: *Dukkhanirodho*.

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-ca<sup>1</sup> loke piyarūpaṃ  
sātārūpaṃ?<sup>2</sup>

**Cakkhum**<sup>1</sup> loke piyarūpaṃ sātārūpaṃ - etthesā taṇhā pahīyamānā  
pahīyati, ettha nirujjhamānā nirujjhati.

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

**Ghānam** 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.

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<sup>1</sup> PTS: *Kiñci*.

<sup>2</sup> ONLY: *Kiñca loke piyarūpaṃ sātārūpaṃ? etthesā taṇhā pahīyamānā  
pahīyati, ettha nirujjhamānā nirujjhati*; as at the opening of  
*Samudayasaccam* above.



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

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

**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.

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<sup>1</sup> BJT: *cakkhu*, printer's error.

**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.

**Phoṭṭhabbasañcetanā**<sup>1</sup> 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.

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

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

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<sup>1</sup> BJT omits *Phoṭṭhabbasañcetanā*, printer's error.

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

**Dhammatāṇhā** 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, Dukkhanirodham<sup>1</sup> Ariyasaccam.

### **Maggasaccam<sup>2</sup>**

Katamañ-ca, bhikkhave, Dukkhanirodhagāminī Paṭipadā  
Ariyasaccam?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto  
sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī.

Katamā ca, bhikkhave, **sammādiṭṭhi**?

Yam kho, bhikkhave, dukkhe ñāṇam  
dukkhasamudaye ñāṇam

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<sup>1</sup> BJT: *Dukkhanirodho*.

<sup>2</sup> ONLY: *Ariyo Aṭṭhaṅgiko Maggo*.

dukkhanirodhe ñāṇam  
dukkhanirodhagāminiyā<sup>1</sup> paṭipadāya ñāṇam.

Ayaṃ vuccati, bhikkhave, sammādiṭṭhi.

Katamo ca, bhikkhave, **sammāsaṅkappo**?

Nekkhammasaṅkappo  
abyāpādasāṅkappo<sup>2</sup>  
avihiṃsāsaṅkappo.

Ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

Katamā ca, bhikkhave, **sammāvācā**?

Musāvādā veramaṇī  
piṣuṇāya vācāya<sup>3</sup> 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.

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<sup>1</sup> ONLY: *gāminiyā*, printer's error.

<sup>2</sup> PTS, ONLY: *avyāpāda*-.

<sup>3</sup> ONLY: *piṣuṇā vācā ... pharusā vācā (sic)*.

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

Idha, bhikkhave, ariyasāvako micchā-ājīvaṃ pahāya, sammā-ājīvena jīvikam<sup>1</sup> kappeti.

Ayaṃ vuccati, bhikkhave, sammā-ājīvo.

Katamo ca, bhikkhave, **sammāvāyāmo**?

Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, viriyaṃ<sup>2</sup> ārabhati, cittaṃ paggaṇhāti,<sup>3</sup> padahati.

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

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

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

Ayaṃ vuccati, bhikkhave, sammāvāyāmo.

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<sup>1</sup> ChS: *jīvitam*.

<sup>2</sup> ChS: *vīriyam*, and so throughout.

<sup>3</sup> ONLY: *paggaṇhāti*, printer's error.



Katamā ca, bhikkhave, **sammāsati**?

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

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

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

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

Ayaṃ vuccati, bhikkhave, sammāsati.

Katamo ca, bhikkhave, **sammāsamādhī**?

Idha, bhikkhave, bhikkhu vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ, paṭhamam̐ jhānam<sup>1</sup> upasampajja viharati.

Vitakkavicārānam̐ vūpasamā ajjhataṃ sampasādanam̐, cetaso ekodibhāvam̐, avitakkaṃ, avicāraṃ, samādhijam̐ pītisukhaṃ, dutiyam̐ jhānam̐ upasampajja viharati.

Pītiyā ca virāgā upekkhako ca<sup>2</sup> viharati, sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedeti, yan-taṃ Ariyā ācikkhanti:

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<sup>1</sup> PTS, ONLY: *paṭhamajjhānam̐*, and similarly throughout.

<sup>2</sup> PTS: *upekkhako*, here and below; omits *ca*.

## Mahāsatipaññānasuttam - Dhammānupassanā - 72

“Upekkhako satimā sukhavihārī” ti,<sup>1</sup> tatiyaṃ jhānaṃ  
upasampajja viharati.

Sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva  
somanassadomanassānaṃ atthaṅgamā,<sup>2</sup> adukkham-asukham,  
upekkhāsatipaññānaṃ,<sup>3</sup> catutthaṃ jhānaṃ upasampajja  
viharati.

Ayaṃ vuccati, bhikkhave, sammāsamādhī.

Idaṃ vuccati, bhikkhave, Dukkhanirodhagāminī paṭipadā  
Ariyasaccaṃ.

\* \* \*

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 paccupaṭṭhitā<sup>4</sup> hoti yāvad-eva  
ñāṇamattāya patissatimattāya, anissito ca viharati, na ca kiñci loke  
upādiyati.

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<sup>1</sup> BJT adds *taṃ* here.

<sup>2</sup> PTS: *atthagamā*.

<sup>3</sup> PTS: *adukkhamasukhamupekkhā*.

<sup>4</sup> PTS: *paccupaṭṭhitā*.

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

*Catusaccapabbam Niṭṭhitam*

*Dhammānupassanā Niṭṭhitā<sup>1</sup>*

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<sup>1</sup> BJT omits both of these end-titles, though clearly they are wanted here.

## Satipaṭṭhānabhāvanānisamsō<sup>1</sup>

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattavassāni tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **sattavassāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya chavassāni<sup>2</sup> tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **chavassāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañcavassāni tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā; sati vā upādisese<sup>3</sup> anāgāmitā.

Tiṭṭhantu, bhikkhave, **pañcavassāni**, yo hi koci, bhikkhave, ime<sup>4</sup> cattāro satipaṭṭhāne evaṃ bhāveyya cattārivassāni tassa dvinnāṃ phalānaṃ aññataraṃ<sup>5</sup> phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

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<sup>1</sup> ONLY: *Satipaṭṭhāna Sutta Pariyosānaṃ*. Neither of these headings are found in BJT.

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

<sup>3</sup> ONLY: *upadisese*, printer's error.

<sup>4</sup> BJT: *imēṃ*, printer's error.

<sup>5</sup> ONLY: *aññātaraṃ*, printer's error.

Tiṭṭhantu, bhikkhave, **cattārivassāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇivassāni<sup>1</sup> tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **tīṇivassāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dvevassāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va<sup>2</sup> dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **dvevassāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ vassaṃ tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhatu,<sup>3</sup> bhikkhave, **ekaṃ vassaṃ**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattamāsāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **sattamāsāni**, yo hi koci, bhikkhave,<sup>1</sup> ime cattāro satipaṭṭhāne evaṃ bhāveyya chamāsāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **chamāsāni**, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañcamāsāni tassa dvinnaṃ

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<sup>1</sup> ONLY: *tīṇi vassāni*, also below.

<sup>2</sup> ONLY: *vā*, printer's error.

<sup>3</sup> ChS, ONLY: *Tiṭṭhantu*.

phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā;  
sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **pañcamāsāni**, yo hi koci, bhikkhave, ime  
cattāro satipaṭṭhāne evaṃ bhāveyya cattārimāsāni tassa dvinnaṃ  
phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā;  
sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **cattārimāsāni**, yo hi koci, bhikkhave, ime  
cattāro satipaṭṭhāne evaṃ bhāveyya tīṇimāsāni tassa dvinnaṃ  
phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā;  
sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **tīṇimāsāni**,<sup>2</sup> yo hi koci, bhikkhave, ime  
cattāro satipaṭṭhāne evaṃ bhāveyya dvemāsāni tassa dvinnaṃ  
phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā;  
sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, **dvemāsāni**, yo hi koci, bhikkhave, ime  
cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ māsānaṃ tassa dvinnaṃ  
phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā;  
sati vā upādisese anāgāmitā.

Tiṭṭhatu,<sup>3</sup> bhikkhave, **ekaṃ māsānaṃ**,<sup>4</sup> yo hi koci, bhikkhave, ime  
cattāro satipaṭṭhāne evaṃ bhāveyya aḍḍhamāsānaṃ<sup>5</sup> tassa dvinnaṃ

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<sup>1</sup> PTS: *bhikkhu*, by mistake.

<sup>2</sup> ONLY: *tīni*, and again below.

<sup>3</sup> ChS, ONLY: *Tiṭṭhantu*.

<sup>4</sup> BJT, ONLY: *māso*.

<sup>5</sup> ONLY: *addha-*, here and below.

phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā;  
sati vā upādisese anāgāmitā.

Tiṭṭhatu,<sup>1</sup> bhikkhave, **aḍḍhamāsaṃ**,<sup>2</sup> yo hi koci, bhikkhave, ime  
cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ tassa dvinnaṃ  
phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭhe va dhamme aññā;  
sati vā upādisese anāgāmitā.<sup>3</sup>

Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā,  
sokapariddavānaṃ<sup>4</sup> samatikkamāya, dukkhadomanassānaṃ  
atthaṅgamāya,<sup>5</sup> ñāyassa adhigamāya, nibbānassa<sup>6</sup> sacchikiriyāya,  
yad-idaṃ cattāro satipaṭṭhānā ti.

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

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<sup>1</sup> ChS, ONLY: *Tiṭṭhantu*.

<sup>2</sup> BJT, PTS: *aḍḍhamāso*; ONLY: *addhamāso*.

<sup>3</sup> BJT *anāgāmitā ti*; ChS: *anāgāmita*.

<sup>4</sup> ChS: *sokaparidevānaṃ*.

<sup>5</sup> PTS: *atthagamāya*.

<sup>6</sup> ONLY: *nibbānassa*.

Idam-avoca Bhagavā,

attamanā te bhikkhū<sup>1</sup> Bhagavato bhāsitaṃ abhinandun-ti.

*Satipaṭṭhānabhāvanānisaṃso Niṭṭhito*<sup>2</sup>

*Mahāsatipaṭṭhānasuttaṃ Niṭṭhitam*<sup>3</sup>

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<sup>1</sup> ONLY: *bhikkhu* here when a plural is needed, despite writing *bhikkhū* throughout when a singular is wanted!

<sup>2</sup> 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.

<sup>3</sup> PTS: *-suttantaṃ*; BJT adds: *navamaṃ* (i.e. the ninth in the *Mahāvagga* section of *Dighanikāya*).