Mahāsatipaṭṭhānasuttam (DN 22)
The Long Discourse about the Ways of Attending to Mindfulness
Edited and translated by Ānandajoti Bhikkhu
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.
Table of Contents (outline)

Uddeso
Kāyānupassanā
Vedanānupassanā
Cittānupassanā
Dhammānupassanā
Satipaṭṭhānabhāvanānīsāṁso

Table of Contents (detail)

Introduction

Uddeso
Kāyānupassanā
Ānāpānapabbaṁ
Iriyāpathapabbaṁ
Sampajānapabbaṁ
Paṭikkūlamanasikārapabbaṁ
Dhātumanasikārapabbaṁ
Navasīvathikapabbaṁ

Vedanānupassanā

Cittānupassanā

Dhammānupassanā
Nīvaraṇapabbaṁ
Khandhapabbaṁ
Āyatanapabbaṁ
Bojjaṅgapabbaṁ
Catusaccapabbaṁ

Satipaṭṭhānabhāvanānīsāṁso
Introduction

Texts and Abbreviations

(BJT) Sinhala edition:
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 Ariyasaccapabbaṁ.

(ChS) Burmese edition:
Mahāsatipaṭṭhāna Suttaṁ; 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 (Satipaṭṭhānabhāvanānisaṁsā), which is greatly abbreviated.

(PTS) European edition:
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):
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.

Translations Consulted

Comment: a popular, rather abbreviated and simplified (though not necessarily wrong) translation with basic doctrinal notes.

Comment: there are many inconsistencies in the translation, which is made into rather poor English.
Comment: idiosyncratic translation according to the teachings given in the Goenka meditation system.

The Foundations of Mindfulness, from The Middle Length Discourses of the Buddha, a translation of the Majjhima Nikāya, by Bhikkhu ṇāṇamoli and Bhikkhu Bodhi. Comment: translation of the Majjhima version of the discourse, which is easily the best translation commercially available at the present time, clear and accurate, with excellent doctrinal notes drawn mainly from the commentaries by Bhikkhu Bodhi.

The Way of Mindfulness, the Satipaṭṭhāna Sutta And Its Commentary, by Soma Thera (translation of M. 10); 6th revised edition published by W.A.V.E., Kuala Lumpur, 1999. Comment: translation of the Majjhima version of the sutta, and the commentarial material from the Āṭṭhakathā and Ṭīkā. A very useful work and quite reliable translation of the discourse, but the translations from the commentaries are sometimes mere paraphrases.

Dictionaries


Preface

The text of *Mahāsatipaṭṭhānasutta* 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 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 *Suttantabhājanīyaṁ* analysis of the Truths in the Abhidhamma *Vibhaṅga*, a situation that seems to me inherently unlikely.

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

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

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

---

¹ For the idea that the Vibhaṅga represents an early stage in the development of the Mindfulness teachings I am indebted to Bhikkhu Sujāto and his book *A History of Mindfulness* (Taipei, 2005). See my Introduction to the Analysis of the Ways of Attending to Mindfulness for a fuller appreciation.
Mindfulness while Breathing, The Postures, Full Awareness, Applying the Mind to Repulsiveness, Applying the Mind to the Elements and the Nine Charnel Grounds.¹

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

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

The Contemplation of Feelings and Mind occur the same in the 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 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 Nidānasamīyutta, SN 12.66, the Discourse about Determining (Sammassanasutta).

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:

---

¹ That discourse concludes with the absorptions, which are missing here, and shows how all these things lead up to complete Emancipation. Note that in the early parallel from the Sarvāstivāda school the Smṛtyupasthānaśūtraṁ, 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.

Contemplation of the Body

In-breathing and Out-breathing
The Postures
Full Awareness
Mindfulness related to the Body

Applying the Mind to Repulsiveness
Applying the Mind to the Elements
The Nine Charnel Grounds
Mindfulness related to the Body

Contemplation of Feelings

Contemplation of the Mind

Contemplation of (the Nature of) Things

The Hindrances
Constituents (of Mind & Matter) ? found in many places
The Sense-Spheres ?

The Factors of Awakening

The Four Truths (summary)

The Truth of Suffering
The Truth of Origination
The Truth of Cessation
The Truth of the Path
The Analysis of the Truths
The Analysis of the Truths & Determining
The Analysis of the Truths

The Advantages

Ānandajoti Bhikkhu
October 2011
Mahāsatipaṭṭhānasuttaṁ
The Long Discourse about the Ways of Attending to Mindfulness

Uddeso¹
Summary

Evaṁ me sutaṁ:
Thus I heard:

ekaṁ samayaṁ Bhagavā Kurūsu² viharati
at one time the Fortunate One was dwelling amongst the Kurus

Kammāssadammaṁ³ nāma Kurūnaṁ nigamo.
near a market town of the Kurus named Kammāssadamma.

Tatra kho Bhagavā bhikkhū āmantesi:
There the Fortunate One addressed the monks (saying):

“Bhikkhavo!” ti “Bhadante!” ti te bhikkhū Bhagavato paccassosuṁ,
“Monks!” “Venerable Sir!” those monks replied to the Fortunate One,

Bhagavā etad-avoca:
and the Fortunate One said this:

¹ The titles given in this edition 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.

² Kurūsu is plural and means amongst the Kurus, or amongst the Kuru people, with the implication: in the Kuru country.

³ Kammāssadammaṁ is an accusative having locative meaning here; according to the commentary the accusative is used because there was no monastery in the town, and the Fortunate One stayed in the jungle nearby (though quite why that should change the case is unclear, as the locative regularly means near or nearby).
“Ekāyano¹ ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā,
“This is a one-way path, monks, for the purification of beings,
sokapariddavānaṁ samatikkamāya, dukkhadomanassānaṁ² atthaṅgamāya,
for the overcoming of grief and lamentation, for the extinction of pain and sorrow,
ñāyassa adhigamāya, Nibbānassa sacchikiriyāya,³
for attaining the right way, for the direct realisation of Nibbāna,
yad-idaṁ cattāro satipaṭṭhānā.⁴
that is to say, the four ways of attending to mindfulness.

¹ Commonly translated as either the only path or as the direct path. Doctrinally the former has to be excluded as the Buddha taught many paths according to temperament; and sammāsati forms only one part of the Noble Eightfold Path; the direct path on the other hand is really an unfortunate paraphrase, as a one-way street may and may not go directly to its destination, as witness the one-way streets in our cities.

Rather the phrase means simply a one-way path, as it is translated here, which makes perfect sense doctrinally (as well as linguistically), as the characteristic of all one-way paths is that there is no turning back, and they lead one on until eventually they reach the conclusion, which, in this case, as we will see at the end, is final knowledge (aññā), or the state of non-return (anāgāmitā).

² In this compound dukkha means bodily pain as opposed to mental pain, domanassa or sorrow; but it should be clear that it also implies the ending of all suffering.

³ Sacchi- = sa (one’s own) acchi (eye); with one’s own eyes, directly experiencing or realising.

⁴ The correct parsing of satipaṭṭhāna is sati + upaṭṭhāna (cf. smṛty-upasthāna in BHS) which is recognized but rejected by the commentary, which favours the derivation from sati + paṭṭhāna.

Upaṭṭhāna is derived from the verb upaṭṭhāti (itself a variant of upatiṭṭhati), and literally means standing near, therefore attending on, serving. Also related to upaṭṭhāka, an attendant (Ānanda was the Buddha’s main upaṭṭhāka in later years). The word sati is a feminine action-noun derived from the past participle of sarati the basic meaning of which is remembers.

The translation of sati as mindfulness is something of a compromise, as sati doesn’t really mean simply mindfulness, which in normal English is synonymous with carefulness; but nor is it simple awareness or bare attention, rather the word seems to combine the two meanings and intends a careful sort of attention to whatever objects are arising in consciousness. If it wasn’t so cumbersome reflective awareness might be more indicative than mindfulness.
Katame cattāro?
Which four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati,
Here, monks, a monk dwells contemplating (the nature of) the body in the body,

ātāpi sampañjano satimā, vineyya loke abhijjhādamanassām.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,
He dwells contemplating (the nature of) feelings in feelings,

ātāpi sampañjano satimā, vineyya loke abhijjhādamanassām.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

---

1 Comm: *Idhā ti imasmiṁ Sāsane; here means in this Sāsana*; which seems to be a little narrow, as many people today appear to be practising *satipaṭṭhāna* without being within the Sāsana of the Buddha, even though it remains doubtful how far along the path anyone can go without having attained to right view (*sammā diṭṭhi*).

2 -anupassī nominative from *anupassin*. The suffix -in here is identical in form, but distinct from, the possessive suffix -in (seen, for instance, in ātāpi which follows on the next line, meaning *having* or *possessing* ardour), but carries the meaning of a present participle. This distinction is noticeable in the texts (for another example cf. *sabbakāyapaṭisaṁvedī* in the *Ānāpānapabbaṁ* below), but I have been unable to find any reference to it in the Pāḷi Grammars; however, see Whitney SG § 1230, and the follow-up references given there. Its participle-nature is clearly shown by its entering into combination with the auxiliary viharati.

The prefix anu- in these contexts means *continuously*, or *uninterruptedly* (doing the action of the verb). For mindfulness to become strong it must be maintained continuously on whatever subject has been taken up.

3 Comm: *Ātāpi ti tiṣu bhavesu kilese ātāpeti ti ātāpo, viriyassetāṁ nāmaṁ; ardent means having (enough) ardour to burn away the defilements in the three realms of existence, this is a name for (strong) energy.*

4 *Vineyya* is an absolutive (comm: *vineyyā ti ... vinayitvā*), which is an infinite verbal form syntactically dependent on a finite verb (here viharati). An absolutive signifies that the action is completed (perfected) in the past before the action of the main verb, but carries the meaning of a present participle: *removing avarice and sorrow regarding the world* (or some such translation); however, as far as I have ever seen, the logic of the absolutive grammatically always implies that the action is complete *before* the action of the main verb, no matter what idiom we use in translation.

5 Comm: *Sveva kāyo loko, pañca pi upādānakkhando loko; the world of his own body, the world of the five constituents that provide fuel for attachment*. The same sort of interpretation is to be applied below to the world of the three feelings, the world of the mind and the world of (the nature of) things.
Mahāsatipaṭṭhānasuttaṁ

Citte cittiṇupassī viharati,
He dwells contemplating (the nature of) the mind in the mind,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassāṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,
He dwells contemplating (the nature of) things in (various) things,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassāṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

_Uddeso Niṭṭhito_
_The Summary is Finished_
Kāyānupassanā¹
Contemplation of the Body

Ānāpānapabbaṁ
The Section about In-breathing and Out-breathing

Kathaṅ-ca, bhikkhave, bhikkhu kāye kāyānupassi viharati?
And how, monks, does a monk dwell contemplating (the nature of) the body in the body?

Idha, bhikkhave, bhikkhu araṁnakagato vā, rakkhamūlagato vā,
Here, monks, a monk who has gone to the wilderness, or has gone to the root of a tree,

suññāgāragato vā, nisīdati.
or has gone to an empty place, sits down.

Pallaṅkaṁ abhujitvā,² ujuṁ kāyaṁ paṇidhāya,
After folding his legs crosswise, setting his body straight,

parimukham satiṁ upaṭṭhapetvā,
and establishing mindfulness at the front,³

so sato va assasati, sato va passasati.
being very mindful he breathes in, mindful he breathes out.

Dīghaṁ vā assasanto “dīghaṁ assasāmī” ti pajānāti,
While breathing in long, he knows “I am breathing in long”,

dīghaṁ vā passasanto “dīghaṁ passasāmī” ti pajānāti;
or, while breathing out long, he knows “I am breathing out long”;

rassaṁ vā assasanto “rassaṁ assasāmī” ti pajānāti,
or, while breathing in short, he knows “I am breathing in short”,

rassaṁ vā passasanto “rassaṁ passasāmī” ti pajānāti.
or, while breathing out short, he knows “I am breathing out short”.

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

² The absolutives here and in the next line are connected with the finite verbs assasati and passasati (as in Ñāṇamoli’s translation of MN 10), and not with nisīdati in the preceding line, in which case the folding of the legs, setting the body straight, and establishment of mindfulness would all occur before he sat down!

³ Parimukham means at the front, or perhaps, around the mouth, i.e. it is a vague area, not meant to be confined to one particular spot or place, which would have been easy to designate if that is what was meant (like specifying oṭṭha, the lip). It is of course the mindfulness that is important in the practice, not the breathing as such, which only provides a basis for the mindfulness.
Sabbakāyapaṭisaṁvedī assasissāmī ti sikkhati,
Experiencing the whole body I will breathe in, like this he trains;

sabbakāyapaṭisaṁvedī passasissāmī ti sikkhati;
experiencing the whole body I will breathe out, like this he trains;

passambhayaṁ kāyasaṅkhāraṁ assasissāmī ti sikkhati,
calming the bodily process I will breathe in, like this he trains;

passambhayaṁ kāyasaṅkhāraṁ passasissāmī ti sikkhati.
calming the bodily process I will breathe out, like this he trains.

Seyyathā pi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā
Just as, monks, a clever turner or turner’s apprentice

dīgham vā aṇchtanto “dīgham aṇchāmī” ti pajānāti,
while making a long turn knows “I am making a long turn”,

rassaṁ vā aṇchtanto “rassaṁ aṇchāmī” ti pajānāti,³
or, while making a short turn knows “I am making a short turn”,

evam-eva kho, bhikkhave, bhikkhu dīgham vā assasanto “dīgham assasāmī” ti pajānāti,
just so, monks, a monk while breathing in long, knows “I am breathing in long”,

dīgham vā passasanto “dīgham passasāmī” ti pajānāti;
or, while breathing out long, he knows “I am breathing out long”;

rassaṁ vā assasanto “rassaṁ assasāmī” ti pajānāti,
or, while breathing in short, he knows “I am breathing in short”,

rassaṁ vā passasanto “rassaṁ passasāmī” ti pajānāti.
or, while breathing out short, he knows “I am breathing out short”.

Sabbakāyapaṭisaṁvedī assasissāmī ti sikkhati,
Experiencing the whole body I will breathe in, like this he trains,

---

¹ -paṭisaṁvedī, see the note to -anupassi above for a comment on this form and meaning. Paṭisambhidāmagga says: Kāyo ti dve kāyo - nāmakāyo ca rūpakāyo ca; body means the two bodies - the mind-body and the physical body; this would seem to mitigate against breathing meditation being taken solely as a body-based meditation.

² The instruction here changes from the present tense for breathing to the future tense. The reason for this change is that once the mind is settled on the breath he needs to deliberately cultivate mindfulness to progress further in the practice.

³ The choice of simile here is surely significant, as the turner knows not just what is happening, but how he is making it happen, so that knowledge of the intention is also included in the practice.
Mahāsatipaṭṭhasuttaṁ - Kāyānupassāṇa - 14

sabbakāyapaṭisaṁvedī passasissāmī ti sikkhati;
experiencing the whole body I will breathe out, like this he trains;

passambhayaṁ kāyasaṅkhāraṁ assasissāmī ti sikkhati,
calming the bodily process I will breathe in, like this he trains,

passambhayaṁ kāyasaṅkhāraṁ passasissāmī ti sikkhati.
calming the bodily process I will breathe out, like this he trains.

* * *

Iti ajjhattāṁ vā kāye kāyānupassī viharati,¹
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,²
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhatabahiddhā³ vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

---

¹ The context seems to indicate that contemplating (the nature of) the body in the body means contemplating the transient, ownerless nature of the body, as is signified by the references to origination and dissolution (samudaya & vaya [= anicca]) on the one hand; and the impersonal knowledge “there is a body” (atthi kāyo [= anattā]) on the other. Dukkha, the other of the three characteristics of existence (tilakkhana) is implied in anicca. And similarly in regard to the other contemplations.

² That we are really talking about others' bodies, and not the internal and external parts of our own body, is confirmed by the Abhidhamma Satipaṭṭhānavibhaṅga (translated elsewhere on this website), where the grammar excludes any other interpretation.

³ See DP, ajjhattaṁ (and °bahiddhā) for these meanings. In Janavasabhasutta (DN 18,26) it says: Idha ... bhikkhu ajjhattaṁ kāye kāyānupassī viharati atāpi sampajāno satimā vineyya loke abhijjhādomanassaṁ; ajjhattaṁ kāye kāyānupassī viharanto tattha sammā samādhiyati, sammā vippasidati, so tattha sammā samāhito sammā vippasanno bahiddhā parakāye nānadassanam abhinibbatteti; here ... a monk dwells contemplating (the nature of) the body in the body, ardent, with full awareness, mindfully aware, after removing avarice and sorrow regarding the world; while he dwells contemplating (the nature of) the body in the body there he becomes perfectly concentrated, perfectly clear, and, being perfectly concentrated, perfectly clear, he generates knowledge and insight regarding the external bodies of others. Similarly in regard to the contemplation of vedanā, citta, and dhamma.
samudayadhammānupassī vā kāyasmiṁ viharati, or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati, or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati, or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti or else mindfulness that “there is a body” is established in him

yāvad-eva āṇāmattāya patissatimattāya, just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati. and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Ānāpānapabbaṁ Niṭṭhitāṁ
The Section about In-breathing and Out-breathing is Finished

---

1 Kāye (on the previous line) & kāyasmiṁ are alternative forms of the locative singular of kāya, the former ending being the normal one, and the latter borrowing from the pronominal declension; the same alternation occurs later with citte and cittasmiṁ.

2 Some texts (BJT) and translations (Way, VRI) divide these alternatives into 3 blocks (1: ajjhattaṁ, bahiddhā, ajjhattabahiddhā; 2: samudaya-, vaya-, samudayavaya-; 3: “atthi kāyo”), but this is not justified by the grammar, which connects all the alternatives with vā...vā...

3 The translation follows the commentary, which says: Yāvad-evā ti payojananaricchedavatthāpanam-etaṁ. Idaṁ vuttaṁ hoti: yā sā sati paccupaṭṭhitā hoti sā na aṇṇad-atthāya. Atha kho yāvad-eva āṇāmattāya aparāparaṁ uttaruttari āṇāmamāṇathāya ceva satipamāṇathāya ca, satisampajaṅgānaṁ vudhathathāya ti attho; just as far as, this designates, and is limited to, purpose. This is what is said: whatever mindfulness is established is not for another reason. Then the meaning of as far as (is necessary for) a measure of knowledge is so as to increase more and more, further and further, knowledge and mindfulness, for the increase of mindfulness and full awareness. For the same word in Sanskrit having this meaning see SED under mātra.

   This seems to me to make much better sense than the usual translation of for just knowledge and remembrance (Way); or for mere understanding and mere awareness (VRI). See also MN 22, near the end, where saddhamatta is translated by Nāṇamoḷi and Bodhi (MLDB) as sufficient faith, and pemamatta as sufficient love.

4 Comm: tāpāṇissayaadiṭṭhinissayānaṁ vasena anissito va viharati; he lives independent because he is not dependent on wrong views or craving.

5 Comm: ayaṁ me attā vā attaniyaṁ vā ti na gaṇhāti; he doesn’t grasp (anything) thinking: this is my self or this belongs to my self.
Puna ca param, bhikkhave, bhikkhu gacchanto vā “gacchāmi” ti pajānāti;¹
Moreover, monks, a monk while going knows “I go”;

ṭhito vā “ṭhitomhī” ti pajānāti, nisinno vā “nisinnomhī” ti pajānāti;
or, standing he knows “I am standing”; or, sitting he knows “I am sitting”;
sayāno vā “sayānomhī” ti pajānāti;
or, while lying down he knows “I am lying down”;
yathā yathā² vā panassa kāyo paṇihito hoti, tathā tathā naṁ pajānāti.³
or, in whatever way his body is disposed, he knows it is (disposed) in that way.

* * *

¹ This is where the idea that sati is mere awareness breaks down irretrievably, because as the commentary says: tattha kāmaṁ soṇasiṅgālādayo pi gacchantā gacchāmā ti jānanti ... attasaññaṁ na ugghāṇaṁ na ughnāṇi kammaṭṭhānaṁ vā satipaṭṭhānabhāvanā vā na hoṭi; even animals like dogs and jackals know they are going when they are going ... but they do not uproot the perception of a self and cannot be said to be attending to mindfulness or a (proper) meditation subject. We see that mindfulness as taught here is always mindfulness of the true nature of reality, which is the liberating factor.

² The reduplication of the adverb gives it a distributive sense, in whatever way.

³ The grammar of this section is rather odd and asymmetric. Gacchanto and sayāno are both present participles; ṭhito & nisinno are both past participles.

If gacchanto takes the present indicative gacchāmi, we might have expected that sayāno would take sayāmi, but it doesn’t - it takes the participle form with the auxiliary amhi (from atthi), as do the past participles.

For that matter why the past participles are used at all and not the present participles is also not clear; and why they don’t all take their respective present indicatives is hard to explain, it may be simply a matter of idiom.
Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadharmānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadharmānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudaya-vayadharmānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad eva ānāmattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Iriyāpathapabbaṁ Niṭṭhitam
The Section about the Postures is Finished
Sampajānapabbaṁ
The Section about Full Awareness

Puna ca paraṁ, bhikkhave, bhikkhu abhikkante paṭikkante¹ sampajānakārī hoti;²
Moreover, monks, a monk in going forwards, in going back, is one who practises with full awareness;

ālokite vilokite sampajānakārī hoti;
in looking ahead, or in looking around, he is one who practises with full awareness;

sammiñjite pasārite sampajānakārī hoti;
in bending or in stretching, he is one who practises with full awareness;

saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti;
in bearing his double-robe, bowl, and (other) robes, he is one who practises with full awareness;

asite pīte khāyite sāyite sampajānakārī hoti;
in eating, in drinking, in chewing, in tasting, he is one who practises with full awareness;

uccārapassāvakamme sampajānakārī hoti;
in passing stool and urine, he is one who practises with full awareness;

gate ṭhite nisinne; sutte jāgarite; bhāsite tuṇhībhāve sampajānakārī hoti.³
in going, in standing, in sitting; in sleeping, in waking; in talking, and in maintaining silence, he is one who practises with full awareness.

* * *

¹ Throughout this section we find the use of the locative absolute giving durative sense, which is an idiom that can also be employed in the translation.

² Comm: Tattha, sāṭṭhakasampajaññaṁ sappāyasampajaññaṁ gocarasampajaññaṁ asammohasampajaññaṁ-ti catubbidhaṁ sampajaññaṁ; herein, there are four kinds of full awareness: full awareness of the purpose [of going], full awareness of the suitability [of going], full awareness of resort [where one is going], full awareness of non-delusion [while going].

³ This section emphasises that on all occasions during one's daily life one can maintain mindfulness, as long as one keeps in mind the true nature of the body, and doesn't cling to it, but that is only possible if one doesn't get caught up in daily activities, and therefore forgetful of the nature of reality.
Iti aṭṭhāṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ṅāṇamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Sampajānapabbāṁ Niṭṭhitāṁ
The Section about Full Awareness is Finished
Paṭikkūlamanasikārapabbaṁ
The Section about Applying the Mind to Repulsiveness

Puna ca paraṁ, bhikkhave, bhikkhu imam-eva kāyaṁ -
Moreover, monks, a monk in regard to this very body -

uddhaṁ pādatalā, adho kesamatthakā, tacapariyantaṁ,
from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūraṁ nānappakārassa asucino paccavekkhati:
and full of manifold impurities - reflects (thus):

“Atthi imasmiṁ kāye:
“There are in this body:

kesā, lomā, nakhā, dantā, taco,
hairs of the head, body hairs, nails, teeth, skin,

mam̄saṁ, nahāru, aṭṭhi, aṭṭhimiñjaṁ, vakkaṁ,
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṁ, yakanāṁ, kilomakaṁ, pihakaṁ, papphāsaṁ,
heart, liver, pleura, spleen, lungs,

antaṁ, antaguṇaṁ, udariyaṁ, karīsaṁ,²
intestines, mesentery, undigested food, excrement,

pittam, semhaṁ, pubbo, lohitam, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, sīṅghānikā, lasikā, muttan”-ti.³
tears, grease, spit, mucus, synovial fluid, urine.”

---

1 As noted in the Introduction it appears from the other versions of the Satipaṭṭhāna practice in the Pāḷi discourses and from comparative studies of the texts in the early traditions that this section on replulsiveness is the only original section in Kāyānupassanā, which means that the rest of the meditations described in the discourse are later additions, which gives it special relevance.

2 It should also be noted that traditionally the subject for meditation (kammaṭṭhāna) described here (kesā, lomā, nakhā, dantā, taco, etc.) is the first subject given to a newly ordained monastic, and may be taken as an introduction to the practice of mindfulness right at the beginning of the monastic’s life.

3 Only adds matthaluṅgaṁ, the brain, here and in the repetition below, which is an addition to the formula made in Medieval times. The list up to this point is of the items that have a preponderance of the earth-element, the ones after this point have a preponderance of the water-element.
Seyyathā pi, bhikkhave, ubhatomukhā mutoli pūrā nānāvihitassa dhaññassa, Just as though, monks, there were a bag open at both ends, full of various kinds of grain, seyyathīdaṁ: sālīnaṁ vīhīnaṁ muggānaṁ māsānaṁ tilānaṁ taṇḍulānaṁ; such as: hill rice, white rice, mung beans, kidney beans, sesame seeds, chickpeas; tam-enāṁ cakkhumā puriso muñcitvā paccavekkheyya: and a man with good vision having opened it were to reflect (thus):

“Ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍulā” ti;
“This is hill rice, this is white rice, these are mung beans, these are sesame seeds, these are chickpeas”;

evam-eva kho, bhikkhave, bhikkhu imam-eva kāyaṁ -
even so, monks, a monk in regard to this very body -

uddhamā pādatalā, adho kesamatthakā, tacapariyantāṁ, from the sole of the feet upwards, from the hair of the head down, bounded by the skin,
pūraṁ nānappakārassa asucino paccavekkhati:
and full of manifold impurities - reflects (thus):

“Atthi imasmiṁ kāye,
“There are in this body,

kesā, lomā, nakhā, dantā, taco,
hairs of the head, body hairs, nails, teeth, skin,

maṁsaṁ, nahāru, aṭṭhi, aṭṭhimiñjaṁ, vakkaṁ,
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṁ, yakanaṁ, kilomakaṁ, pihakaṁ, papphasaṁ,
heart, liver, pleura, spleen, lungs,

antaṁ, antagunāṁ, udariyam, karīsaṁ,
intestines, mesentery, undigested food, excrement,

pittam, semhaṁ, pubbo, lohiṭaṁ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, sīṅghāṇikā, lasikā, muttan”-ti.
tears, grease, spit, mucus, synovial fluid, urine.”

* * *
Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ŋānamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Paṭikkūlamanasikārapabbaṁ Niṭṭhitam
The Section about Applying the Mind to Repulsiveness is Finished
Puna ca paraṁ, bhikkhave, bhikkhu imam-eva kāyaṁ,
Moreover, monks, a monk, in regard to this very body,
yathāṭhitaṁ yathāpaṇiṁhitam dhātuso paccavekkhati:
however placed, however disposed, reflects by way of the elements:

“The Atthi imasmiṁ kāye,
There are in this body,

paṭhavīdhatu āpodhatu tejo dhātuvā vāyodhatū” ti.
the earth element, the water element, the fire element, the wind element.”

Seyyathā pi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā,
Just as though, monks, a clever butcher, or a butcher’s apprentice,
gāviṁ vadhitvā cātummahāpathe bilasovibhajītvā nisinno assa;
after slaughtering a cow, were sitting down at a crossroads after dividing it into portions;

evam-evā kho, bhikkhave, bhikkhu imam-eva kāyaṁ,
even so, monks, a monk in regard to this very body,
yathāṭhitaṁ yathāpaṇiṁhitam dhātuso paccavekkhati:
however placed, however disposed, reflects by way of the elements:

“The Atthi imasmiṁ kāye,
There are in this body,

paṭhavīdhatu āpodhatu tejo dhātuvā vāyodhatū” ti.
the earth element, the water element, the fire element, the wind element.”

* * *

1 It appears from Wijesekera’s Syntax (§133 c.) that the -so ending in dhātuso and elsewhere is not an historical ablative case form at all, but was originally an adverb that seems later to have been adopted into the ablative declension in popular speech. It then gives the varied ideas of relation (as here) and distribution, as in bilaso 4 lines below.
Iti ajjhattāṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ṅānakattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Dhātumanasikārapabbaṁ Niṭṭhitaṁ
The Section about Applying the Mind to the Elements is Finished
Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it's as if a monk

passeyya sarīraṁ sīvathikāya chaḍḍitaṁ,
might see a body thrown into a charnel ground,

ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā,
dead for one day, or dead for two days, or dead for three days,

uddhumātakaṁ vinīlakaṁ vipubbakajātaṁ.
bloated, discoloured, having become quite rotten.

So imam-eva kāyaṁ upasaṁharati: He then compares it with his very own body (thinking):

“Ayam-pi kho kāyo evaṁdhammo evaṁbhāvī ātaṁ anatīto” ti.
“This body also has such a nature, has such a constitution, has not gone beyond this.”

** **

---

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

2 A charnel ground is a place where bodies were left on the ground, sometimes elevated ground, to be devoured by animals or birds. PED suggests the word may be related to Śivālaya, but Śiva was not known by that name in Lord Buddha’s time, so the explanation is problematic.

3 More exactly, vinīlaka means blue-coloured.

4 In most countries these days there are no charnel grounds and it is not so easy to find abandoned bodies to do this practice, so monks in Buddhist countries often visit morgues or dissection rooms in hospitals. If actual dead bodies are not available, it is always possible to use one’s imagination. The point of the exercise is not morbidity, but insight, so a degree of spiritual maturity and stability should be established before attempting the practice, which should preferably be done under the guidance of an experienced teacher. Monks in the time of the Buddha who did this practice without guidance started killing themselves (see the opening to Pārājika III in the Vinaya Suttavibhaṅga).

5 -bhāvī here is the possessive suffix, not the participle suffix, as can be seen from its nominal nature and independence from a finite verb.
Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattachiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaññattā sati
or else mindfulness that “there is a body” is established in him

yāvad-eva ṇañamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

(Paṭhamam Sīvathikāṁ)
(The First Charnel Ground)
Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it’s as if a monk

passeyya sarīraṁ sīvathikāya chaḍḍitaṁ,
might see a body thrown into a charnel ground,

kākehi vā khajjamānaṁ, kulalehi vā khajjamānaṁ, gijjhehi vā khajjamānaṁ,
being eaten by crows, or being eaten by hawks, or being eaten by vultures,

sunakhehi vā khajjamānaṁ, sigālehi vā khajjamānaṁ,
or being eaten by dogs, or being eaten by jackals,

vividhehi vā pāṇakajātehi khajjamānaṁ.

So imam-eva kāyaṁ upasaṁharati:
He then compares it with his very own body (thinking):

“Ayam-pi kho kāyo evaṁdhammo evaṁbhāvī etaṁ anatīto” ti.
“This body also has such a nature, has such a constitution, has not gone beyond this.”

* * *

1 ChS has an expanded list: kākehi vā khajjamānaṁ kulalehi vā khajjamānaṁ gijjhehi vā khajjamānaṁ kaṅkehi (herons) vā khajjamānaṁ sunakhehi vā khajjamānaṁ byagghehi (tigers) vā khajjamānaṁ dipīhi (leopards) vā khajjamānaṁ singālehi vā khajjamānaṁ vividhehi vā pāṇakajātehi khajjamānaṁ.
Iti ajjhattāṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ūpādattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evaṁ-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

(Dutiyaṁ Sīvathikāṁ)
(The Second Charnel Ground)
Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it’s as if a monk

passeyya sarīraṁ sīvathikāya chaḍḍitaṁ,
might see a body thrown into a charnel ground,

aṭṭhisāṅkhalikāṁ samāṁsalohitāṁ nahārusambaddham.¹
a skeleton, with flesh and blood, bound together by tendons.

So imam-eva kāyaṁ upasaṁharatī:
He then compares it with his very own body (thinking):

“Ayam-pi kho kāyo evaṁdhammo evaṁbhāvī etaṁ anatīto” ti.
“This body also has such a nature, has such a constitution, has not gone beyond this.”

* * *

¹ PTS abbreviates this section and the next 3 sections in such a way that it is difficult to reconstruct the text.
Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evaṁ-pi kho, bhīkhhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

(Tatiyaṁ Sīvathikāṁ)
(The Third Charnel Ground)
Puna ca param, bhikkhave, bhikkhu seyyathapi
Moreover, monks, it’s as if a monk

passeyya sarīram sīvathikāya chaḍḍitaṁ,
might see a body thrown into a charnel ground,

aṭṭhisāṅkalikaṁ nimmaṁsaṁ lohitamakkhitam nahārusambaddham.
a skeleton, without flesh, smeared with blood, bound together by tendons.

So imam-eva kāyaṁ upasaṁharatī:
He then compares it with his very own body (thinking):

“Ayam-pi kho kāyo evamdhammo evambhāvī etam anatīto” ti.
“This body also has such a nature, has such a constitution, has not gone beyond this.”

* * *
Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattachahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadharmānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ṇāṇamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evaṁ-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

(Catuttham Sīvathikaṁ)
(The Fourth Charnel Ground)
Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it’s as if a monk

passeyya sarīraṁ sīvathikāya chaḍḍitaṁ,
might see a body thrown into a charnel ground,

aṭṭhisāṅkhalikaṁ apagatamaṁsalohitam nahārusambaddham.
a skeleton, no longer having flesh and blood, bound together by tendons.

So imam-evā kāyaṁ upasaṁharatī:
He then compares it with his very own body (thinking):

“Ayam-pi kho kāyo evaṁdhammo evaṁbhāvī etaṁ anatīto” ti.
“This body also has such a nature, has such a constitution, has not gone beyond this.”
Iti ajjhattam vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and
in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-evā ñānamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of
mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

(Pañcamaṁ Sīvathikam)
(The Fifth Charnel Ground)
Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it’s as if a monk

Passeyya sarīraṁ sīvathikāya chaḍḍitaṁ,
might see a body thrown into a charnel ground,

aṭṭhikāni apagatasambandhāni, disāvidisāsu1 vikkhittāni,
with bones no longer bound together, scattered in all directions,

aññena hatthaṭṭhikaṁ, aññena pādaṭṭhikaṁ, aññena jaṅghaṭṭhikaṁ,
with a hand-bone here, with a foot-bone there, with a knee-bone here,

aññena ūruṭṭhikaṁ, aññena kaṭaṭṭhikaṁ, aññena piṭṭhitṭhakāṁ,
with a thigh-bone there, with a hip-bone here, with a bone of the back there,

aññena sīsakaṭāhaṁ.2
with the skull here.

So imam-eva kāyaṁ upasaṁharati:
He then compares it with his very own body (thinking):

“Ayam-pi kho kāyo evaṁdhammo evaṁbhāvī etaṁ anatīto” ti.
“This body also has such a nature, has such a constitution, has not gone beyond this.”

* * *

1 Literally: scattered in the main and intermediate directions.

2 There are many variations in the lists given in the various editions here. BJT adds: gopphaṭṭhikaṁ (ankle-bone); khandhaṭṭhikaṁ (shoulder-bone); gīvaṭṭhikaṁ (neck-bone) and dantaṭṭhikaṁ (tooth-bone).

ChS is different in content and order, and also in spelling in some cases: gomphaṭṭhikaṁ, phāsukaṭṭhikaṁ (rib-bone), khandhaṭṭhikaṁ, gīvaṭṭhikaṁ, hanukaṭṭhikaṁ (jaw-bone), dantaṭṭhikaṁ. Similar variations occur in Only which adds: phāsukaṭṭhikaṁ, uraṭṭhikaṁ (chest-bone), bāhuṭṭhikaṁ (arm-bone), aṁsaṭṭhikaṁ (shoulder-bone), gīvaṭṭhikaṁ, hanuṭṭhikaṁ, dantaṭṭhikaṁ.
Iti ajjhattam vā kāye kāyānupassi viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassi viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassi viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassi vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassi vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassi vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ānāmattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassi viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

(Chaṭṭhaṁ Siṭṭhikāṁ)
(The Sixth Charnel Ground)
Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it’s as if a monk

passeyya sarīraṁ sīvathikāya chaḍḍitaṁ,
might see a body thrown into a charnel ground,

aṭṭhikāni setāni saṅkhavaṇṇupanibhāni.
having white bones, like the colour of a conch.

So imam-eva kāyaṁ upasaṁharati:
He then compares it with his very own body (thinking):

“Ayam-pi kho kāyo evaṁdhammo evaṁbhāvī etaṁ anatīto” ti.
“This body also has such a nature, has such a constitution, has not gone beyond this.”

* * *
Iti aţjhattaţī vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,
bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,
aţjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,
samudayadhammānupassī vā kāyasmiţī viharati,
or he dwells contemplating the nature of origination in the body,
vayadhammānupassī vā kāyasmiţī viharati,
or he dwells contemplating the nature of dissolution in the body,
samudayavayadhammānupassī vā kāyasmiţī viharati,
or he dwells contemplating the nature of origination and dissolution in the body,
“atthi kāyo” ti vā panassa sati paccupaţţhitā hoti
or else mindfulness that “there is a body” is established in him
yāvad-eva ńāţnamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,
anissito ca viharati, na ca kiñci loke upādīyatī.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

(Sattamaţ Sivathikam)
(The Seventh 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.”

* * *
Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ūpamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

(Aṭṭhamaññī Sīvathikaṁ)
(The Eighth 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.”

* * *
Mahāsatipaṭṭhānasuttaṁ - Kāyānupassanā - 42

Iti ajjhattam vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ṇāṇamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissi to ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evaṃ-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

(Navamaṁ Sīvathikaṁ)
(The Ninth Charnel Ground)

Cuddasa Kāyānupassanā Niṭṭhitā
The Fourteen Contemplations of the Body are Finished
Vedanānupassanā
Contemplation of Feelings

Kathañ-ca, bhikkhave, bhikkhu vedanāsu vedanānupassi viharati?
And how, monks, does a monk dwell contemplating (the nature of) feelings in feelings?

Idha, bhikkhave, bhikkhu sukham vā vedanām vediyamāno
Here, monks, a monk when experiencing a pleasant feeling

“sukham vedanām vediyāmī” ti pajānāti;
knows “I experience a pleasant feeling”;

dukkham vā vedanām vediyamāno
or, when experiencing an unpleasant feeling

“dukkham vedanām vediyāmī” ti pajānāti;
he knows “I experience an unpleasant feeling”;

adukkhamasukham1 vā vedanām vediyamāno
or, when experiencing a neither-unpleasant-nor-pleasant feeling

“adukkhamasukham vedanām vediyāmī” ti pajānāti.
he knows “I experience a neither-unpleasant-nor-pleasant feeling”.2

Sāmisaṁ vā sukham vedanām vediyamāno3
Or, when experiencing a sensual pleasant feeling

“sāmisaṁ sukham vedanām vediyāmī” ti pajānāti;
he knows “I experience a sensual pleasant feeling”;

1 To be parsed as a-dukkaṁ a-sukhaṁ. Another word that is used for this is upekkhā, which is this context would mean indifferent feeling.

2 These are the three basic feelings that are enumerated in the teaching, what follows is a further division of these feelings depending on whether they are connected with sense-desire or not. Pleasant feelings that are not connected with sense-desire are recommended by the Buddha for loosening attachment to those that are so connected, see Saḷāyatanavibhaṅgasuttaṁ, MN 137.

3 Comm: sāmisaṁ vā sukhān-ti ādīsu - sāmisā sukhā nāma pañcakāmaṇuṇāsasannissitā, cha gehasitasomanassavedanā; nirāmisā sukhā nāma cha nekkhammasitasomanassavedanā; sensual pleasant and so on - sensual pleasant is a name for the five strands of sensuality dependent on the sensual, and the six happy feelings connected with the life of the householder; spiritual pleasant is a name for the six happy feelings connected with the life of renunciation.
nirāmisaṁ vā sukhaṁ vedanaṁ vediyamāno
or, when experiencing a spiritual pleasant feeling

“nirāmisaṁ sukhaṁ vedanaṁ vediyāmi” ti pajānāti;
he knows “I experience a spiritual pleasant feeling”;

sāmisaṁ vā dukkhaṁ vedanaṁ vediyamāno
or, when experiencing a sensual unpleasant feeling

“sāmisaṁ dukkhaṁ vedanaṁ vediyāmi” ti pajānāti;
he knows “I experience a sensual unpleasant feeling”;

nirāmisaṁ vā dukkhaṁ vedanaṁ vediyamāno
or, when experiencing a spiritual unpleasant feeling

“nirāmisaṁ dukkhaṁ vedanaṁ vediyāmi” ti pajānāti;
he knows “I experience a spiritual unpleasant feeling”;

sāmisaṁ vā adukkhamasukhaṁ vedanaṁ vediyamāno
or, when experiencing a sensual neither-unpleasant-nor-pleasant feeling

“sāmisaṁ adukkhamasukhaṁ vedanaṁ vediyāmi” ti pajānāti;
he knows “I experience a sensual neither-unpleasant-nor-pleasant feeling”;

nirāmisaṁ vā adukkhamasukhaṁ vedanaṁ vediyamāno
or, when experiencing a spiritual neither-unpleasant-nor-pleasant feeling

“nirāmisaṁ adukkhamasukhaṁ vedanaṁ vediyāmi” ti pajānāti.
he knows “I experience a spiritual neither-unpleasant-nor-pleasant feeling”.

* * *

1 Comm: sāmisā dukkhhā nāma cha gehasitadomanassavedanā; nirāmisā dukkhhā nāma cha nekkhammasitadomanassavedanā; sensual unpleasant is a name for the six sorrowful feelings connected with the life of the householder; spiritual unpleasant is a name for the six sorrowful feelings connected with the life of renunciation.

2 Comm: sāmisā adukkhamasukhhā nāma cha gehasita-upekkhāvedanā; nirāmisā adukkhamasukhhā nāma cha nekkhammasita-upekkhāvedanā; sensual neither-unpleasant-nor-pleasant is a name for the six equanimous feelings connected with the life of the householder; spiritual neither-unpleasant-nor-pleasant is a name for the six equanimous feelings connected with the life of renunciation.
Thus he dwells contemplating (the nature of) feelings in regard to himself,

or he dwells contemplating (the nature of) feelings in regard to others,

or he dwells contemplating (the nature of) 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
Cittānupassanā
Contemplation of the Mind

Kathaṅ-ca, bhikkhave, bhikkhu citte cittānupassī viharati?
And how, monks, does a monk dwell contemplating (the nature of) the mind in the mind?

Idha, bhikkhave, bhikkhu sarāgaṁ vā cittaṁ “sarāgaṁ cittan”-ti pajānāti,¹
Here, monks, a monk when a mind has passion knows “the mind has passion”,

vītarāgaṁ vā cittaṁ “vītarāgaṁ cittan”-ti pajānāti;²
or when a mind is without passion he knows “the mind is without passion”;

sadosaṁ vā cittaṁ “sadosaṁ cittan”-ti pajānāti,
or when a mind has hate he knows “the mind has hate”,

vītadosaṁ vā cittaṁ “vītadosaṁ cittan”-ti pajānāti;
or when a mind is without hate he knows “the mind is without hate”;

samohaṁ vā cittaṁ “samohaṁ cittan”-ti pajānāti,
or when a mind has delusion he knows “the mind has delusion”,

vītamohaṁ vā cittaṁ “vītamohaṁ cittan”-ti pajānāti;
or when a mind is without delusion he knows “the mind is without delusion”;

saṅkhittaṁ vā cittaṁ “saṅkhittaṁ cittan”-ti pajānāti,
or when a mind is collected he knows “the mind is collected”,

¹ Relying on an ambiguity in the Pāḷi (which also exists in the English), at the beginning of the Dhammānupassanā the commentary will say: Bhagavatā ... cittānupassanāya viññāṇakkhandhapariggaho ... kathetuṁ ... to teach ... the contemplation of mind the Auspicious One ... took up the constituent of consciousness.

Consciousness (viññāṇa) in the constituents, however, is confined to the six spheres of consciousness. The complexes that are defined here more properly belong to the saṅkhārakkhandha (constituent of [mental] processes).

² The commentary explains that when without passion is said it does not indicate the supermundane state (lokuttarapadaṁ), but only that the mind is in a wordly wholesome or inconsequential state (lokiyakusalābyākataṁ) and the same interpretation is to be applied to hate and delusion below. Throughout this section the Comm is careful to note that we are not talking about supermundane states.
vikkhittaṁ\(^1\) vā cittaṁ “vikkhittaṁ cittan”-ti pajānāti;
or when a mind is scattered he knows “the mind is scattered”;

mahaggataṁ vā cittaṁ “mahaggataṁ cittan”-ti pajānāti,
or when a mind has become very great he knows “the mind has become very great”,

amahaggataṁ vā cittaṁ “amahaggataṁ cittan”-ti pajānāti;\(^2\)
or when a mind has not become very great he knows “the mind has not become very great”;

sa-uttaraṁ vā cittaṁ “sa-uttaraṁ cittan”-ti pajānāti,
or when a mind is surpassable he knows “the mind is surpassable”,

anuttaraṁ vā cittaṁ “anuttaraṁ cittan”-ti pajānāti;
or when a mind is unsurpassable he knows “the mind is unsurpassable”;

samāhitaṁ vā cittaṁ “samāhitaṁ cittan”-ti pajānāti,
or when a mind is concentrated he knows “the mind is concentrated”;

asamāhitaṁ vā cittaṁ “asamāhitaṁ cittan”-ti pajānāti;\(^3\)
or when a mind is not concentrated he knows “the mind is not concentrated”;

---

\(^1\) Comm: **Sāṅkhittan**-ti thinamiddhānupatitaṁ; etañhi sāṅkuṭitacittan nāma; vikkhittan- ti uddhaccasahagataṁ, etañhi pasaṭacittan nāma; sāṅkhittan means fallen into sloth and torpor, this is therefore a name for a shrunken mind; scattered means having become agitated, this is therefore a name for the distracted mind.

I depart from the commentary here in my translation as the whole logic of this passage is that ethical opposites are being set in contrast, and shrunken on the one hand, and distracted on the other are not opposites ethically and therefore do not fit into this pattern. Sāṅkhittan literally means thrown (or brought) together, and vikkhittan means thrown apart.

\(^2\) Comm: **mahaggatan**-ti rūpārūpāvacaraṁ; amahaggatan- ti kāmāvacaraṁ; become very great means being conversant with the form and formless fields; not become very great means being conversant (only) with the sensual field. Similarly for sa-uttaraṁ & anuttaraṁ below.

\(^3\) Comm: **samāhitan**-ti yassa appanāsamaṇḍhi upacārasamaṇḍhi vā atthi; asamāhitan- ti ubhayasamaṇḍhivirahitaṁ; concentrated means he who has fixed concentration or access concentration; not concentrated (indicates being) devoid of both (types of) concentration.
vimuttaṁ vā cittaṁ “vimuttaṁ cittaṁ”-ti pajānāti,
or when a mind is liberated he knows “the mind is liberated”,

avimuttaṁ vā cittaṁ “avimuttaṁ cittaṁ”-ti pajānāti. ¹
or when a mind is not liberated he knows “the mind is not liberated”.

* * *

Iti ajjhattaṁ vā citte cittānupassī viharati,
Thus he dwells contemplating (the nature of) the mind in the mind in regard to himself,

bahiddhā vā citte cittānupassī viharati,
or he dwells contemplating (the nature of) the mind in the mind in regard to others,

ajjhattabahiddhā vā citte cittānupassī viharati,
or he dwells contemplating (the nature of) the mind in the mind in regard to himself and in regard to others,

samudayadhammānupassī vā cittasmiṁ viharati,
or he dwells contemplating the nature of origination in the mind,

vayadhammānupassī vā cittasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the mind,

samudayavayadhammānupassī vā cittasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the mind,

“atthi cittaṁ”-ti vā panassa sati paccudaṭṭhitā hoti
or else mindfulness that “there is a mind” is established in him

yāvad-eva ṇāṇamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

¹ Comm: **Vimuttan**-ti tadangavikkhambhanavimuttīhi vimuttaṁ; **avimuttan**-ti ubhayaavimuttivirahitaṁ; **liberated** means liberated by (replacing) this factor (with the opposite factor, during vipassanā meditation), and by withdrawing support (in absorption meditation); **not liberated** (indicates being) devoid of both (types of) liberation.

We can note here that the list of qualities in this section is ordered not according to logical opposites, but according to grammatical opposition, which can be seen when we extract them in order:

* sarāgaṁ, sadosamī, samohaṁ, sa-uttaraṁ (positive grammatically, negative ethically) - viṭtarāgaṁ, viṭtadosamī, viṭtamohamī, anuttaraṁ (negative grammatically, positive ethically);

but sankhittamī, mahaggataṁ, samāhitamī and vimuttamī (positive grammatically and ethically) - vikkhittamī, amahaggataṁ, asamāhitamī, avimuttamī (negative grammatically and ethically).
anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evaṃ-pi kho, bhikkhave, bhikkhu citte cittānupassī viharati.
In this way, monks, a monk dwells contemplating the (the nature of) the mind in the mind.

Cittānupassā Niṭṭhitā
Contemplation of the Mind is Finished
Dhammānupassanā
Contemplation of (the Nature of) Things

Nīvaraṇapabbaṁ
The Section about the Hindrances

Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?¹
And how, monks, does a monk dwell contemplating (the nature of) things in (various) things?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
Here, monks, a monk dwells contemplating (the nature of) things in (various) things,
pañcasu nīvaraṇesu.
in the five hindrances.

Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,
pañcasu nīvaraṇesu?
in the five hindrances?

Idha, bhikkhave, bhikkhu santaṁ² vā ajjhattam³ kāmacchandaṁ
Here, monks, a monk having sensual desire in himself

¹ The commentary has 2 explanations for the meaning of dhamma in this section, one is that kāyānupassanā dealt with form, vedanā- and cittānupassanā dealt with the formless, and dhammānupassanā deals with a mixture of form and formless; or, secondly, a division into the constituents was intended: kāya = rūpa, vedanā, citta = viññāṇa, and here dhamma = saññā and saṅkhāra. Translations usually follow the second of these explanations, giving dhamma the meaning of mental contents or mental objects. However, as noted above, cittānupassanā really deals with mental processes (saṅkhāra), not with the sense consciousness.

As noted in the Introduction, in other versions of this teaching it appears that the original structure of this section only included the hindrances (nīvaraṇa) and the factors of awakening (bojjhaṅga), which are both lists of ethical qualities of mind. I believe dhamma in this original context probably meant ethical states, a well-attested meaning for dhamma, but one no longer useable once the additions of the constituents (khandha), sense-spheres (āyatana) and truths (sacca) have been included.

² Santāni is the present participle form of athi, meaning having. The present indicative form athi (have) itself occurs in the reflection on the next line.

³ Here ajjhattam takes on another nuance. The parsing of the word is as adhi-, here meaning in, within + atta, meaning the self, to be translated when standing alone as oneself (himself, herself, itself), according to context. In the next line, when in conjunction with me it becomes myself.
“atthi me ajjhattam kāmacchando” ti pajānāti;
knows “there is sensual desire in myself”;

asantaṁ vā ajjhattam kāmacchandaṁ “natthi me ajjhattam kāmacchando” ti pajānāti.
or, not having sensual desire in himself he knows “there is no sensual desire in myself”.

Yathā ca anuppannassa kāmacchandassa uppādo hoti tañ-ca pajānāti;
How there is an arising of sensual desire that has not arisen – that he knows;

yathā ca uppannassa kāmacchandassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of sensual desire that has arisen – that also he knows;

yathā ca pahīnassa kāmacchandassa āyatiṁ anuppādo hoti tañ-ca pajānāti.¹
and how there is a non-arising of abandoned sensual desire again in the future – that also he knows.

Santaṁ vā ajjhattam byāpādaṁ² “atthi me ajjhattam byāpādo” ti pajānāti;
Having ill-will in himself he knows “there is ill-will in myself”;

asantaṁ vā ajjhattam byāpādaṁ “natthi me ajjhattam byāpādo” ti pajānāti.
or, not having ill-will in himself he knows “there is no ill-will in myself”.

Yathā ca anuppannassa byāpādassa uppādo hoti tañ-ca pajānāti,
How there is an arising of ill-will that has not arisen – that he knows;

yathā ca uppannassa byāpādassa pahānaṁ hoti tañ-ca pajānāti,
and how there is an abandonment of ill-will that has arisen – that also he knows;

yathā ca pahīnassa byāpādassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of abandoned ill-will again in the future – that also he knows.

Santaṁ vā ajjhattam thīnamiddhaṁ “atthi me ajjhattam thīnamiddhan”-ti pajānāti;
Having sloth and torpor in himself he knows “there is sloth and torpor in myself”;

asantaṁ vā ajjhattam thīnamiddhaṁ “natthi me ajjhattam thīnamiddhan”-ti pajānāti.
or, not having sloth and torpor in himself he knows “there is no sloth and torpor in myself”.

¹ Many teachings these days seem to stop short at just knowing the state of the mind, but this in itself is not sufficient for the practice of mindfulness, which continues by elucidating the further skilful states of mind that need to be developed to be able to overcome the various sorts of defilements that can arise in the mind.

² This word is used in both its negative and positive senses in the teachings, where byāpāda means ill-will and abyāpāda good-will.
Yathā ca anuppannassa thīnamiddhassa uppādo hoti tañ-ca pajānāti;
How there is an arising of sloth and torpor that has not arisen – that he knows;

yathā ca uppannassa thīnamiddhassa pahānaṁ hoti tañ-ca pajānāti;¹
and how there is an abandonment of sloth and torpor that has arisen – that also he knows;

yathā ca pahīnassa thīnamiddhassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of abandoned sloth and torpor again in the future – that also he knows.

Santaṁ vā ajjhattaṁ uddhaccakukkuccam
Having agitation and worry in himself

“atthi me ajjhattaṁ uddhaccakukkuccan”-ti pajānāti;
he knows “there is agitation and worry in myself”;

asantaṁ vā ajjhattaṁ uddhaccakukkuccam
or, not having agitation and worry in himself

“natthi me ajjhattaṁ uddhaccakukkuccan”-ti pajānāti.
he knows “there is no agitation and worry in myself”.

Yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañ-ca pajānāti;
How there is an arising of agitation and worry that has not arisen – that he knows;

yathā ca uppannassa uddhaccakukkuccassa pahānaṁ hoti tañ-ca pajānāti;²
and how there is an abandonment of agitation and worry that has arisen – that also he knows;

yathā ca pahīnassa uddhaccakukkuccassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of abandoned agitation and worry again in the future – that also he knows.

¹ Comm: api ca cha dhammā thinamiddhassa pahānāya saṅivattanti: atibhojane nimittaggāho, iriyāpathasamparipattā, ālokasaññāmanasikāro, abbhokāsavāso, kalyāṇamittatā, sappāyakathā ti; these six things lead to the giving up of sloth and torpor: grasping that the cause is in too much food, a complete change of the postures, applying the mind to the perception of light, dwelling in open grounds, having spiritual friendship and suitable talk.

² Comm: api ca cha dhammā uddhaccakukkuccassa pahānāya saṅivattanti: bahussutatā, paripuechakatā, vinaye pakataññutā, vuddhasevitā, kalyāṇamittatā, sappāyakathā ti; these six things lead to the giving up of agitation and worry: learning, questioning, gratitude towards the discipline, association with elders, having spiritual friendship and suitable talk.
Santaṁ vā ajjhattam vicikiccham¹ “atthi me ajjhattaṁ vicikicchā” ti pajānāti;
Having doubt in himself he knows “there is doubt in myself”;

asantaṁ vā ajjhattam vicikiccham “natthi me ajjhattaṁ vicikicchā” ti pajānāti.
or, not having doubt in himself he knows “there is no doubt in myself”.

Yathā ca anuppannāya vicikicchāya uppādo hoti tañ-ca pajānāti;
How there is an arising of doubt that has not arisen – that he knows;

yathā ca uppannāya vicikicchāya pahānām hoti tañ-ca pajānāti;
and how there is an abandonment of doubt that has arisen – that also he knows;

yathā ca pahīnāya vicikicchāya āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of abandoned doubt again in the future – that also he knows.

* * *

¹ Vicikicchā is from the verb vicikicchati. The verb is made from the prefix vi- with the intensive verb cikicchati which is formed from √cit, meaning, therefore, to think and think; the prefix vi-
should be taken in the second sense given in PED: denoting disturbance, seperation, mixing up...: it
thus means thinking again and again in a mixed up way.
Iti ajjhattaṁ vā dhammesu dhammānupassī viharati,
Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhatabahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,
samudayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of dissolution in things,
samudayavayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati pacca-paṭṭhitā hoti
or else mindfulness that “there are these (various) things” is established in him

yāvad-eva ṇāṇamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,
anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,
pañcasu nīvaraṇesu.
in the five hindrances.

Nīvaraṇapabbaṁ Niṭṭhitaṁ
The Section about the Hindrances is Finished
Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things, in the five constituents (of mind and body) that provide fuel for attachment.

And how, monks, does a monk dwell contemplating (the nature of) things in (various) things, in the five constituents (of mind and body) 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”.

---

1 Upādāna has two meanings, attachment and fuel, and they are probably both implied in this context, hence the translation adopted here. Pañcakkhandha is commonly translated as the five aggregates, which had me scurrying to the dictionary when I first encountered it, as I had no idea what aggregate could mean in such a context. What it actually means, in more lucid English, is constituent, which is the translation adopted here. As what they constitute may not be altogether clear there is the explanatory addition in brackets.
Iti ajjhattaṁ vā dhammesu dhammānupassī viharati,
Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhattabahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there are these (various) things” is established in him

yāvad-eva āṇāmaṁ ayatā patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu upādānakkhandhesu.
in the five constituents (of mind and body) that provide fuel for attachment.

Khandhapabhāṁ Niṭṭhitāṁ
The Section on the Constituents is Finished
Puna ca paraṁ, bhikkhave, bhikkhu dhammesu dhammānapassī viharati,
Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,
chasu ajjhattikābhiresu āyatanesu.¹
in the six internal and external sense-spheres.

Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānapassī viharati,
And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,
chasu ajjhattikābhiresu āyatanesu?
in the six internal and external sense-spheres?

Idha, bhikkhave, bhikkhu cakkhuñ ca pajānāti, rūpe ca pajānāti;
Here, monks, a monk knows the eye, and he knows forms;

yañ-ca tad-ubhayam² paṭicca uppajjati saññojanam³ tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anupannassa saññojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saññojanassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

---

¹ In the Dhamma the sense-spheres include the five physical senses as well as the mind. These are then further divided into the internal sense-spheres: eye, ear, nose, tongue, body and mind; and their external equivalents: forms, sounds, smells, tastes, tangibles and thoughts. These form the basis for sensual attachment.

² This is an important principle in the Dhamma: the fetter is not the eye, and similarly it is not the form (and not the ear or sound, nor any of the other pairs mentioned). The fetter arises dependent on them, but it is the mental defilement which is the fetter, and it is perfectly possible to have eyes and forms without the fetter (see SN 41.1).

³ Ten fetters are mentioned in the commentary (to MN 10): the passion for sense-desire (kāmarāga), revulsion (paṭigha), conceit (māna), views (diṭṭhi), doubt (vicikicchā), grasping at virtue and practice (sīlabbataparāmāsa), passion for existence (bhavarāga), jealousy (issā), selfishness (macchariya) and ignorance (āvijjā). This is an Abhidhammic list, which differs from the fetters normally listed in the discourses (at DN 6, etc.)
yathā ca pahīnassa saññojanassa āyatiṁ anuppādo hoti
and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Sotañ-ca pajānāti, sadde ca pajānāti.
He knows the ear, and he knows sounds,

yañ-ca tad-ubhayaṁ paṭicca uppajjati saññojanam tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saññojanassa pahānam hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saññojanassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Ghānañ-ca pajānāti, gandhe ca pajānāti,
He knows the nose, and he knows smells,

yañ-ca tad-ubhayaṁ paṭicca uppajjati saññojanam tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saññojanassa pahānam hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saññojanassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Jivhañ-ca pajānāti, rase ca pajānāti,
He knows the tongue, and he knows tastes,

yañ-ca tad-ubhayaṁ paṭicca uppajjati saññojanam tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

1 According to the commentary here views, doubt, grasping at virtue and practice, jealousy and selfishness are thrown off at the first stage of Awakening (sotāpatti); gross sense-desire and revulsion by the second stage (sakadāgāmitā) and even subtle forms of the same by the third stage (anāgāmitā); and conceit, passion for existence and ignorance by the fourth and final stage (arahatta).
Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saññojanassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Kāyañ-ca pajānāti, phoṭṭhabbe ca pajānāti,
He knows the body, and he knows tangibles,

yañ-ca tad-ubhayaṁ paṭicca uppañjati saññojanaṁ tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saññojanassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Manañ-ca pajānāti, dhamme ca pajānāti,
He knows the mind, and he knows thoughts,

yañ-ca tad-ubhayaṁ paṭicca uppañjati saññojanaṁ tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saññojanassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.
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 “there is the Mindfulness factor of Complete Awakening in myself”;
or, not having the Mindfulness factor of Complete Awakening in himself
he knows “there is no 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;

1  Bojjhaṅga > Bodhy + aṅga, Bodhi + aṅga. From √ budh, the primal meaning of which is to awaken. Through development bodhi also means to understand, hence the alternative translation Enlightenment. The commentary allows for both meanings: Yāya vā so sati-ādikāya sattadhamsāmaggiyā sambujjhati kilesaniddāto utṭhāti, Saccāni vā paṭivijjhati, sā dhammasāmaggī Sambodhi; the seven harmonious qualities by which he completely awakens, rises from the sleep of the corruptions, or penetrates the Truths, those harmonious qualities are (called) Complete Awakening.

2 When we look at the structure of this section we can see that it follows the same model as the Hindrances above. These two sections appear to be the earliest and most original form of the Dhammānupassanā, to which the others were later added in the centuries following the parinibbāna.
yathā ca uppannassa Satisambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Mindfulness factor of Complete Awakening that has arisen –

taṅ-ca pajānāti.
that also he knows.

Santakā vā ajjhattaṁ Dhammānupassanā
Having the Investigation of the (nature) of things factor of Complete Awakening in himself

“atthi me ajjhattaṁ Dhammānupassanā” ti pajānāti;
he knows “there is the Investigation of the (nature) of things factor of Complete Awakening in myself”;

asantakā vā ajjhattaṁ Dhammānupassanā
or, not having the Investigation of the (nature) of things factor of Complete Awakening in himself

“natthi me ajjhattaṁ Dhammānupassanā” ti pajānāti.
he knows “there is no Investigation of the (nature) of things factor of Complete Awakening in myself”.

Yathā ca anuppannassa Dhammānupassanā uppādo hoti taṅ-ca pajānāti;
How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen – that he knows;

yathā ca uppannassa Dhammānupassanā bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen (until) it comes to fulfilment –

taṅ-ca pajānāti.
that also he knows.
Santaṁ vā ajjhattaṁ Viriyasambojjhaṅgaṁ
Having the Energy factor of Complete Awakening in himself

“Atthi me ajjhattaṁ Viriyasambojjhaṅgo” ti pajānāti;
he knows “there is the Energy factor of Complete Awakening in myself”;

asantaṁ vā ajjhattaṁ Viriyasambojjhaṅgaṁ
or, not having the Energy factor of Complete Awakening in himself

“Natthi me ajjhattaṁ Viriyasambojjhaṅgo” ti pajānāti.
he knows “there is no Energy factor of Complete Awakening in myself”.

Yathā ca anuppannassa Viriyasambojjhaṅgassa uppādo hoti taṅ-ca pajānāti;
How there is an arising of the Energy factor of Complete Awakening that has not arisen –
that he knows;

yathā ca uppannassa Viriyasambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Energy factor of Complete
Awakening that has arisen –

taṅ-ca pajānāti.
that also he knows.
Having the Joyful-Interest factor of Complete Awakening in himself

he knows “there is the Joyful-Interest factor of Complete Awakening in myself”;

or, not having the Joyful-Interest factor of Complete Awakening in himself

he knows “there is no 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 there is fulfilment of the development of the Joyful-Interest factor of Complete Awakening that has arisen –

that also he knows.

1 Comm: api ca ekādasa dhammā pītisambojjhaṅgassa uppādāya saṁvattanti: Buddhānussati; Dhamma-Saṅgha-sīla-cāga-devatānussati; upasamānussati; lūkhapuggalaparivajjanaṁ; siniddhapuggalasevanatā; pasādanyasuttantapaccavakkhanatā; tad-adhimuttatā ti; these eleven things lead to the arising of the Joyful-Interest factor of Complete Awakening: recollection of the Buddha; recollection of the Dhamma, Saṅgha, virtue, generosity, and the gods; recollection of peace; avoidance of rough people; association with admirable people; reflection on discourses that inspire confidence; and being intent upon it (not: the inclination towards joy, as translated in Way [pg. 163], which is too passive - deliberately cultivating it is what is meant).

Pīti is defined as fivefold (pañcavāṇṇa): khuddikā pīti, khaṇikā pīti, okkantikā pīti, ubbegā pīti, pharaṇā pīti ti pañcavidhā hoti; slight joyful-interest, momentary joyful-interest, reoccurring joyful-interest, transporting joyful-interest, suffusing joyful-interest. The common translation of pīti as rapture would seem to apply only to the last of these.
Santaṁ vā ajjhattaṁ Passaddhisambojjhaṅgaṁ
Having the Calmness factor of Complete Awakening in himself

“atthi me ajjhattaṁ Passaddhisambojjhaṅgo” ti pajānāti;
he knows “there is the Calmness factor of Complete Awakening in myself”;

asantaṁ vā ajjhattaṁ Passaddhisambojjhaṅgaṁ
or, not having the Calmness factor of Complete Awakening in himself

“natthi me ajjhattaṁ Passaddhisambojjhaṅgo” ti pajānāti.
he knows “there is no Calmness factor of Complete Awakening in myself”.

Yathā ca anuppannassa Passaddhisambojjhaṅgassa uppādo hoti tañ-ca pajānāti;
How there is an arising of the Calmness factor of Complete Awakening that has not arisen – that he knows;

yathā ca uppannassa Passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen –

tañ-ca pajānāti.
that also he knows.

---

1 Passaddhi is derived from the verb passambhati, calms, quiets, allays. Another word used in this discourse from the same root is passambhayāṁ (present participle from causative passambheti) in the Ānāpānapappāṁ at the beginning of the Contemplation of the Body section.
Santaṁ vā ajjhattaṁ Samādhisambojjhaṅgam
Having the Concentration factor of Complete Awakening in himself

“atthi me ajjhattaṁ Samādhisambojjhaṅgo” ti pajānāti;
he knows “there is the Concentration factor of Complete Awakening in myself”;

asantaṁ vā ajjhattaṁ Samādhisambojjhaṅgam
or, not having the Concentration factor of Complete Awakening in himself

“natthi me ajjhattaṁ Samādhisambojjhaṅgo” ti pajānāti.
he knows “there is no Concentration factor of Complete Awakening in myself”.

Yathā ca anuppannassa Samādhisambojjhaṅgassa uppādo hoti tañ-ca pajānāti.
How there is an arising of the Concentration factor of Complete Awakening that has not arisen – that he knows;

yathā ca uppannassa Samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen –

tañ-ca pajānāti.
that also he knows.
Mahāsatipaṭṭhānasuttaṁ - Dhammānupassanā - 67

**Santam vā a jjhattam Upekkhāsambojjhaṅgam**
Having the Equanimity factor of Complete Awakening in himself

“atthi me a jjhattam Upekkhāsambojjhaṅgo” ti pajānāti;
he knows “there is the Equanimity factor of Complete Awakening in myself”;

asantaṁ vā a jjhattam Upekkhāsambojjhaṅgam
or, not having the Equanimity factor of Complete Awakening in himself

“natthi me a jjhattam Upekkhāsambojjhaṅgo” ti pajānāti.
he knows “there is no Equanimity factor of Complete Awakening in myself”.

Yathā ca anuppannassa Upekkhāsambojjhaṅgassa uppādo hoti tañ-ca pajānāti;
How there is an arising of the Equanimity factor of Complete Awakening that has not arisen – that he knows;

yathā ca uppannassa Upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Equanimity factor of Complete Awakening that has arisen –

tañ-ca pajānāti.
that also he knows.

***
Iti ajjhattāṁ vā dhammesu dhammānupassī viharati,
Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhattabahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there are (various) things” is established in him

yāvad-eva ūṇānamattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

sattasu Bojjhaṅgesu.
in the seven Factors of Awakening.

Bojjhaṅgapabbaṁ Niṭṭhitāṁ
The Section about the Factors of Awakening is Finished
Puna ca paraṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

Catusu Ariyasaccesu.
in the Four Noble Truths.

Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

Catusu Ariyasaccesu?
in the Four Noble Truths?

Idha, bhikkhave, bhikkhu “idaṁ Dukkhan”-ti yathābhūtaṁ pajānāti,
Here, monks, a monk knows as it really is “this is Suffering”,

“ayaṁ Dukkhasamudayo” ti yathābhūtaṁ pajānāti,
he knows as it really is “this is the Origination of Suffering”,

“ayaṁ Dukkhanirodho” ti yathābhūtaṁ pajānāti,
he knows as it really is “this is the Cessation of Suffering”,

“ayaṁ Dukkhanirodhagāminī Paṭipadā” ti yathābhūtaṁ pajānāti.¹
he knows as it really is “this is the Practice Leading to the Cessation of Suffering”.

¹ In the Satipaṭṭhānasuttaṁ of Majjhimanikāya, this is the end of the Saccapabbaṁ, only here in the Mahā- is it elaborated on.
Katamañ-ca, bhikkhave, Dukkhaṁ? 
Now what, monks, is the Noble Truth of Suffering?

Jāti pi dukkha
Birth is suffering

jarā pi dukkha
also old age is suffering

maraṇam-pi dukkhaṁ
also death is suffering

sokaparidevadukkhadomanassupāyāsā pi dukkhaṁ
also grief, lamentation, pain, sorrow, and despair, is suffering

appiyehi sampayogo dukkho,
also being joined to what is not liked is suffering,

piyehi vippayogo dukkho,³
also being parted from what is liked is suffering,

yam-picchaṁ na labhati tam-pi dukkhaṁ
also not to obtain that which one longs for is suffering

saṅkhittena pañcūpādānakkhandhā dukkhaḥ.⁴
in brief, the five constituents (of mind and body) that provide fuel for attachment are suffering.

¹ From here on the analysis of the truths corresponds closely to Ven. Sāriputta’s exposition of the same subject in Saccavibhaṅgasutta (M. 141, which has some small variations), but with the analysis of the 2nd and 3rd truths greatly expanded.

² Dukkha is the same word that is used in the analysis of the feelings, meaning there: unpleasant (feeling). This is unfortunate as people tend to think it has the same meaning here, which is not the case. Even pleasant feeling is impermanent and therefore dukkha in this sense (though it is not dukkhavedanā, of course). A more comprehensive translation might be unsatisfactoriness (and its cognates), a word too cumbersome to use without risking sounding pedantic, but good to bear in mind as a meaning for dukkha.

³ PTS omits these two lines, saying they might be an addition from Dhammacakkappavattanasuttaṁ (the First Discourse of the Buddha), but is then also forced to omit the later text that explains these lines. However, the explanation does not occur in the first discourse, or anywhere else in the early texts except in the Satipaṭṭhāna discourses, so that it seems that if they are genuine they must belong here.

⁴ To reiterate, it is not that the constituents are always suffering as in the examples given above (like birth, etc.), though they are always prone to it, rather it is that being impermanent they can never provide complete satisfaction.
Katamā ca, bhikkhave, jāti?
Now what, monks, is birth?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi1 sattanikāye
For the various beings in the various classes of beings

jāti, sañjāti, okkanti, abhinibbatti;
(there is) birth, being born, appearing, turning up;

khandhānaṁ pātubhāvo, āyatanānaṁ paṭilābhō:2
the manifestation of the constituents (of mind and body), the acquisition of the sense spheres:

ayaṁ vuccati, bhikkhave, jāti.
this, monks, is called birth.

Katamā ca, bhikkhave, jarā?3
Now what, monks, is old age?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye
For the various beings in the various classes of beings

jarā, jīraṇatā, khaṇḍiccaṁ, pāliccaṁ, valittacatā;
there is old age, agedness, broken teeth, greying hair, and wrinkled skin;

āyuno saṁhāni, indriyānaṁ paripāko:
the dwindling away of the life span, the decay of the sense faculties:

ayaṁ vuccati, bhikkhave, jarā.
this, monks, is called old age.

1 Notice the distributive use of reduplication here. More literally: for this and that being in this and that class of beings, Aññataraññatarena (some sort or other), and tatratatrābhinandini (delighting in this and that), there are other examples of reduplication being used in a distributive sense below.

2 We can see here the methodology employed with definitions in the early texts, which is to define terms by synonyms, so their actual usage in the particular context can be clearly understood.

3 Here is a good example of the methodology at work: jarā in its most general sense means maturing, which can of course have a positive sense. But in this context it doesn’t mean so much maturing, as over-maturing.
Katamañ-ca, bhikkhave, maraṇaṁ?
Now what, monks, is death?

Yañ tesaṁ tesaṁ sattānaṁ tamhā tamhā sattanikāyā
For the various beings in the various classes of beings

cuti, cavanatā, bhedo, antaradhānaṁ, maccu, maraṇaṁ, kālakiriyā;
there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time;
khandhānaṁ bhedo, kaḷebarassa nikkhepo;
the break up of the constituents (of mind and body), the throwing off of the body;

jīvitindriyassupacchedo:
the cutting off of the life faculty:

idaṁ vuccati, bhikkhave, maraṇaṁ.
this, monks, is called death.

Katamo ca, bhikkhave, soko?
Now what, monks, is grief?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa,
For he who has, monks, some sort of misfortune or other,
aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of painful thing or another,
soko, socanā, socitattaṁ, antosoko, antoparisoko:
there is grief, grieving, the state of grieving, inner grief, great inner grief:

ayaṁ vuccati, bhikkhave, soko.
this, monks, is called grief.

Katamo ca, bhikkhave, paridevo?
Now what, monks, is lamentation?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa,
For he who has, monks, some sort of misfortune or other,
aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of painful thing or another,
ādevo, paridevo, ādevanā, paridevanā, ādevitattaṁ, paridevitattaṁ:
there are laments, great laments, lamenting, great lamenting, the state of lamenting, the state of great lamentation:

āyaṁ vuccati, bhikkhave, paridevo.
this, monks, is called lamentation.

Katamañ-ca, bhikkhave, dukkham?¹
Now what, monks, is pain?

Yaṁ kho, bhikkhave, kāyikaṁ dukkham, kāyikaṁ asātaṁ,
That, monks, which is bodily pain, bodily disagreeableness,

kāyasamphassajāṁ dukkham, asātaṁ vedayitaṁ:
pain born of contact with the body, disagreeable feeling:

idaṁ vuccati, bhikkhave, dukkham.
this, monks, is called pain.

Katamañ-ca, bhikkhave, domanassam?
Now what, monks, is sorrow?

Yaṁ kho, bhikkhave, cetasikaṁ dukkham, cetasikaṁ asātaṁ,
That, monks, which is mental pain, mental disagreeableness,

manosamphassajāṁ dukkham, asātaṁ vedayitaṁ:
pain born of contact with the mind, disagreeable feeling:

idaṁ vuccati, bhikkhave, domanassam.
this, monks, is called sorrow.

¹ We can see in this definition how sometimes dukkha is restricted in meaning to bodily pain. Compare the definition of domanassa, sorrow, mental pain which follows where dukkha is also used in the definition, but with a broader connotation.
Katamo ca, bhikkhave, upāyāso?
Now what, monks, is despair?

Yo kho, bhikkhave, aaññataraaññatarena byasanena samannāgatassa,
For he who has, monks, some sort of misfortune or other,
aaññataraaññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of painful thing or another,
āyāso, upāyāso, āyāsitattaṁ, upāyāsitattaṁ:
there is desponding, despairing, the state of despondency, the state of despair:
ayaṁ vuccati, bhikkhave, upāyāso.
this, monks, is called despair.

Katamo ca, bhikkhave, appiyehi sampayogo dukkho?
And what, monks, is the suffering from being joined to what is not liked?

Idha yassa te honti aniṭṭhā akantā amanāpā
Here, for that one who has unwanted, unlovely, unpleasant
rūpā saddā gandhā rasā phoṭṭhabbā dhammā;
forms, sounds, smells, tastes, tangibles, and thoughts;
ye vā panassa te honti anatthakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā -
or, for that one who has those who do not desire his welfare, benefit, comfort and security -
yā tehi saddhīṁ saṅgati samāgamo samodhānaṁ missībhāvo:
(and then) having meetings, assembly, connection, and interaction with them:
ayaṁ vuccati, bhikkhave, appiyehi sampayogo dukkho.
this, monks, is called the suffering from being joined to what is not liked.
Katamo ca, bhikkhave, piyehi vippayogo dukkho?
And what, monks, is the suffering from being parted from what is liked?

Idha yassa te honti iṭṭhā kantā manāpā
Here, for that one who has wanted, lovely, pleasant

rūpā saddā gandhā rasā phoṭṭhabbā dhammā;
forms, sounds, smells, tastes, tangibles, and thoughts;

ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā -
or, for that one who has those who do desire his welfare, benefit, comfort and security -

mātā vā pitā vā bhātā vā bhaginī vā,
mothers, or fathers, or brothers, or sisters,

mittā vā amaccā vā ānātisālohitā vā -
or friends, or companions, or blood relatives -

yā tehi saddhiṁ asaṅgati asamāgamo asamodhānaṁ amissībhāvo:
(and then) not having meetings, assembly, connection, and interaction with them:

ayaṁ vuccati, bhikkhave, piyehi vippayogo dukkho.
this, monks, is called the suffering from being parted from what is liked.

Katamañ-ca, bhikkhave, yam-picchaṁ na labhati tam-pi dukkhaṁ?
Now what, monks, is the suffering from not obtaining what one longs for?

Jātidhammānaṁ,1 bhikkhave, sattānaṁ evam icchā uppaṭjati:
To those beings subject to birth, monks, a longing like this arises:

“Aho vata mayaṁ na jātidhammā assāma,2 na ca vata no3 jāti āgaccheyyā!” ti
“Oh, might we not be subject to birth, may birth not come to us!”

Na kho panaṁ icchāya pattabbaiṁ:
But that cannot be attained merely by longing for it:

idam-pi yam-picchaṁ na labhati tam-pi dukkhaṁ.
this is the suffering from not obtaining what one longs for.

---

1 -dhamma here has the adjectival sense of being so constituted, having the nature of, liability. See PED p. 336 col 2.
2 Assāma is 1st person plural optative from atthi.
3 No here is the enclitic (mid-sentence) dative form of the pronoun ahaṁ, meaning to us.
Jarādhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:
To those beings subject to old age, monks, a longing like this arises:

“Aho vata mayaṁ na jarādhammā assāma, na ca vata no jarā āgaccheyyā!” ti
“Oh, might we not be subject to old age, may old age not come to us!”

Na kho panetaṁ icchāya pattabbaṁ:
But that cannot be attained merely by longing for it:

idam-pi yam-picchaṁ na labhati tam-pi dukkhaṁ.
this is the suffering from not obtaining what one longs for.

Byādhidhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:
To those beings subject to sickness, monks, a longing like this arises:

“Aho vata mayaṁ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyā!” ti
“Oh, might we not be subject to sickness, may sickness not come to us!”

Na kho panetaṁ icchāya pattabbaṁ:
But that cannot be attained merely by longing for it:

idam-pi yam-picchaṁ na labhati tam-pi dukkhaṁ.
this is the suffering from not obtaining what one longs for.

Maraṇadhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:
To those beings subject to death, monks, a longing like this arises:

“Aho vata mayaṁ na maraṇadhammā assāma, na ca vata no maraṇaṁ āgaccheyyā!” ti
“Oh, might we not be subject to death, may death not come to us!”

Na kho panetaṁ icchāya pattabbaṁ:
But that cannot be attained merely by longing for it:

idam-pi yam-picchaṁ na labhati tam-pi dukkhaṁ.
this is the suffering from not obtaining what one longs for.

---

1 From here onwards PTS greatly abbreviates the text, reading jarādhammānaṁ, bhikkhave, sattānaṁ ... byādhidhammānaṁ, bhikkhave, sattānaṁ ... maraṇadhammānaṁ, bhikkhave, sattānaṁ ... before taking it up again in full.
To those beings subject to grief, lamentation, pain, sorrow, and despair,
monks, a longing like this arises:

“Aho vata mayaṁ na sokaparidevadukkhadomanassupāyāsadhhammā assāma,
may grief, lamentation, pain, sorrow, and despair, not come to us!”

But that cannot be attained merely by longing for it:

this is the suffering from not obtaining what one longs for.

Now what, monks, in brief, are the five constituents (of mind and body) that provide fuel for attachment which are suffering?

They are as follows:

- *rupuppādānakkhandho*: the form constituent that is fuel for attachment
- *vedanūpādānakkhandho*: the feelings constituent that is fuel for attachment
- *saññūpādānakkhandho*: the perceptions constituent that is fuel for attachment
- *sañkhārūpādānakkhandho*: the (mental) processes constituent that is fuel for attachment
- *viññāṇūpādānakkhandho*: the consciousness constituent that is fuel for attachment.

These, monks, are called, in brief, the five constituents (of mind and body) that provide fuel for attachment which are suffering.

This, monks, is called the Noble Truth of Suffering.
And what, monks, is the Noble Truth of the Origination of Suffering?

It is that craving which leads to the continuation of existence,

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

**kāmaṭṭhā**
craving in regard to sense pleasures

**bhavataṇhā**<sup>1</sup>
craving in regard to the continuation of existence

**vibhavataṇhā.**<sup>2</sup>
craving in regard to the discontinuation of existence.

---

<sup>1</sup> I translate *bhava* simply as existence in the context of the 3 planes of *bhava* (*kāma-bhava*, sensual existence; *rūpa-bhava*, form existence; *arūpa-bhava*, formless existence).

But in this context it is the *continuation* of existence that is at the heart of the matter. *Bhava* here is divided into *kamma-bhava*, continuation of existence through (result-producing) actions; and *uppatti-bhava* the continuation of existence through rebirth.

<sup>2</sup> Comm: *Kāme taṇhā kāmaṭṭhā, pañcakāma-guṇikārāgassetāṁ nāmaṁ. Bhave taṇhā bhavataṇhā, bhavapatthanāvasesa uppannassa sassaṭadiṭṭhisahagatassa rūpa-rūpa-bhavatārgassa ca jhāna-nilantiyā cetaṁ adhivacanāṁ. Vibhave taṇhā vibhavataṇhā, uccchedadiṭṭhisahagatārāgassetāṁ adhivacanāṁ.*

*Kāmaṭṭhā* is craving in regard to sense pleasures, this is a name for passion regarding the five-fold sense-pleasures. *Bhavataṇhā* is craving in regard to the continuation of existence, because of having a wish for existence. This is a term associated with the arising of the eternalist view, passion for the form and formless existences, and a desire for absorption. *Vibhavataṇhā* is craving in regard to the discontinuation of existence, this is passion associated with the annihilationist view.
Sā kho¹ panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati?²
Now where, monks, does that craving when it is arising arise?

Kattha nivisamānā nivisati?
When settling where does it settle?

Yam loke piyarūpaṁ sātarūpaṁ -
In the world there is that which is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.³
here this craving when it is arising arises, here when settling it settles.

Kiñ-ca loke piyarūpaṁ sātarūpaṁ?
And in the world what is likeable and pleasing?

_______________________________
¹ In Saccavibhaṅgasutta (MN 141) this section, which expands on the second Noble Truth is not found. It appears to have been brought in from the the Discourse about Determining (Sammasanasutta, SN 12.66), which follows the very same scheme. The same applies to the third Noble Truth below.

² This cognate use of the present participle and the present tense of the same verb, apart from its use in this and the following section, seems to be very rare in the discourses. The only other occurrence I have found is ummajjamānā ummajjanti (emerging they emerge) in the simile of the fisherman at the end of Brahmajālasutta (DN 1).

³ As we will see in the section on cessation, although this is the place where it arises, it isn’t the place where it necessarily arises, it can also cease in the same place, provided there is mindfulness and understanding, particularly of the danger involved in sense-desire.
Cakkhumu loke piyarūpaṁ sātarūpaṁ -
In the world the eye is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. ¹
here this craving when it is arising arises, here when settling it settles.

Sotam loke piyarūpaṁ sātarūpaṁ -
In the world the ear is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Ghānam loke piyarūpaṁ sātarūpaṁ -
In the world the nose is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Jivhā loke piyarūpaṁ sātarūpaṁ -
In the world the tongue is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Kāyo loke piyarūpaṁ sātarūpaṁ -
In the world the body is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Mano loke piyarūpaṁ sātarūpaṁ -
In the world the mind is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

¹ The commentary says: *Atha nesaṁ tattha anuppannā ceva taṇhā uppajjati, uppannā ca taṇhā punappunaṁ pavattivasena nivisati. Tasmā Bhagavā: “Cakkhu loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati” ti-ādimāha; craving does not arise when these have not arisen in that place, (but) because of manifesting again and again arisen craving settles. Therefore the Auspicious One said: “In the world the eye is likeable and pleasing...” and so on.*
Rūpā loke piyarūpaṁ sātarūpaṁ - In the world forms are likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhāti, ettha nivisamānā nivisati. here this craving when it is arising arises, here when settling it settles.

Saddā loke piyarūpaṁ sātarūpaṁ - In the world sounds are likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhāti, ettha nivisamānā nivisati. here this craving when it is arising arises, here when settling it settles.

Gandhā loke piyarūpaṁ sātarūpaṁ - In the world smells are likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhāti, ettha nivisamānā nivisati. here this craving when it is arising arises, here when settling it settles.

Rasā loke piyarūpaṁ sātarūpaṁ - In the world tastes are likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhāti, ettha nivisamānā nivisati. here this craving when it is arising arises, here when settling it settles.

Phoṭṭhabbā loke piyarūpaṁ sātarūpaṁ - In the world tangibles are likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhāti, ettha nivisamānā nivisati. here this craving when it is arising arises, here when settling it settles.

Dhammā loke piyarūpaṁ sātarūpaṁ - In the world thoughts are likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhāti, ettha nivisamānā nivisati. here this craving when it is arising arises, here when settling it settles.
Cakkhuviññāṇāṁ loke piyarūpaṁ sātarūpaṁ -
In the world eye-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Sotaviññāṇāṁ loke piyarūpaṁ sātarūpaṁ -
In the world ear-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Ghānaviññāṇāṁ loke piyarūpaṁ sātarūpaṁ -
In the world nose-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Jivhāviññāṇāṁ loke piyarūpaṁ sātarūpaṁ -
In the world tongue-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Kāyaviññāṇāṁ loke piyarūpaṁ sātarūpaṁ -
In the world body-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Manoviññāṇāṁ loke piyarūpaṁ sātarūpaṁ -
In the world mind-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.
Cakkhusamphasso<sup>1</sup> loke piyarūpaṁ sātarūpaṁ -
In the world eye-contact is likeable and pleasing -

etthesā taṇhā uppaṇjamānā uppaṇjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Sotasamphasso loke piyarūpaṁ sātarūpaṁ -
In the world ear-contact is likeable and pleasing -

etthesā taṇhā uppaṇjamānā uppaṇjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Ghānasamphasso loke piyarūpaṁ sātarūpaṁ -
In the world nose-contact is likeable and pleasing -

etthesā taṇhā uppaṇjamānā uppaṇjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Jivhāsamphasso loke piyarūpaṁ sātarūpaṁ -
In the world tongue-contact is likeable and pleasing -

etthesā taṇhā uppaṇjamānā uppaṇjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Kāyasamphasso loke piyarūpaṁ sātarūpaṁ -
In the world body-contact is likeable and pleasing -

etthesā taṇhā uppaṇjamānā uppaṇjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Manosamphasso loke piyarūpaṁ sātarūpaṁ -
In the world mind-contact is likeable and pleasing -

etthesā taṇhā uppaṇjamānā uppaṇjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

---

<sup>1</sup> It appears that -<i>samphassa</i> is the form <i>phassa</i> takes at the end of a compound (<i>samāsa</i>); similarly with <i>cetanā</i> and -<i>sañcetanā</i> in the <i>Nirodhasaccam</i> below.
Cakkhusamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of eye-contact is likeable and pleasing -

etthesā taṇhā uppaṭ尽可能ā uppajjati, ettha nivisanā nivisati.
here this craving when it is arising arises, here when settling it settles.

Sotassamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of ear-contact is likeable and pleasing -

etthesā taṇhā uppaṭ尽可能ā uppajjati, ettha nivisanā nivisati.
here this craving when it is arising arises, here when settling it settles.

Ghānasamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of nose-contact is likeable and pleasing -

etthesā taṇhā uppaṭ尽可能ā uppajjati, ettha nivisanā nivisati.
here this craving when it is arising arises, here when settling it settles.

Jivhāsamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of tongue-contact is likeable and pleasing -

etthesā taṇhā uppaṭ尽可能ā uppajjati, ettha nivisanā nivisati.
here this craving when it is arising arises, here when settling it settles.

Kāyasamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of body-contact is likeable and pleasing -

etthesā taṇhā uppaṭ尽可能ā uppajjati, ettha nivisanā nivisati.
here this craving when it is arising arises, here when settling it settles.

Manosamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of mind-contact is likeable and pleasing -

etthesā taṇhā uppaṭ尽可能ā uppajjati, ettha nivisanā nivisati.
here this craving when it is arising arises, here when settling it settles.
Rūpasaññā loke piyarūpaṁ sātarūpaṁ -
In the world perception of forms is likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhaṁ, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Saddasaññā loke piyarūpaṁ sātarūpaṁ -
In the world perception of sounds is likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhaṁ, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Gandhasaññā loke piyarūpaṁ sātarūpaṁ -
In the world perception of smells is likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhaṁ, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Rasasaññā loke piyarūpaṁ sātarūpaṁ -
In the world perception of tastes is likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhaṁ, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Phoṭṭhabbasaññā loke piyarūpaṁ sātarūpaṁ -
In the world perception of tangibles is likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhaṁ, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Dhammasaññā loke piyarūpaṁ sātarūpaṁ -
In the world perception of thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppaṭṭhaṁ, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.
Rūpasaṅcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to forms is likeable and pleasing -

etthesā taṇhā uppaṭṭhamānā uppaṭṭhi, ettha nivisaṁānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Saddasaṅcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to sounds is likeable and pleasing -

etthesā taṇhā uppaṭṭhamānā uppaṭṭhi, ettha nivisaṁānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Gandhasañcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to smells is likeable and pleasing -

etthesā taṇhā uppaṭṭhamānā uppaṭṭhi, ettha nivisaṁānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Rasasaṅcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to tastes is likeable and pleasing -

etthesā taṇhā uppaṭṭhamānā uppaṭṭhi, ettha nivisaṁānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Phoṭṭhabbasaṅcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to tangibles is likeable and pleasing -

etthesā taṇhā uppaṭṭhamānā uppaṭṭhi, ettha nivisaṁānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Dhammasañcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to thoughts is likeable and pleasing -

etthesā taṇhā uppaṭṭhamānā uppaṭṭhi, ettha nivisaṁānā nivisati.
here this craving when it is arising arises, here when settling it settles.
Rūpataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for forms is likeable and pleasing -

etthesā taṇhā uppañjamānā uppañjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Saddataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for sounds is likeable and pleasing -

etthesā taṇhā uppañjamānā uppañjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Gandhataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for smells is likeable and pleasing -

etthesā taṇhā uppañjamānā uppañjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Rasataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for tastes is likeable and pleasing -

etthesā taṇhā uppañjamānā uppañjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Phoṭṭhabbataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for tangibles is likeable and pleasing -

etthesā taṇhā uppañjamānā uppañjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Dhammataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for thoughts is likeable and pleasing -

etthesā taṇhā uppañjamānā uppañjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.
Rūpavitakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about forms is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Saddavitakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about sounds is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Gandhavitakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about smells is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Rasavitakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about tastes is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Phoṭṭhabbavitakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about tangibles is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Dhammavitakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.
Rūpavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of forms is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Saddavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of sounds is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Gandhavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of smells is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Rasavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of tastes is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Phoṭṭhabbavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of tangibles is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Dhammavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Idaṁ vuccati, bhikkhave, Dukkhasamudayaṁ Ariyasaccaṁ.
This, monks, is called the Noble Truth of the Origination of Suffering.
Nirodhasaccaṁ
The Truth of Cessation

Katamañ-ka, bhikkhave, Dukkhanirodhāriyasaccān? And what, monks, is the Noble Truth of the Cessation of Suffering?

Yo tassā yeva taṇhāya asesavirāganirodho - It is the complete fading away and cessation without remainder of that craving -
cāgo paṭinissaggo mutti anālayo. liberation, letting go, release, and non-adherence.

Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyatī? Now where, monks, is that craving when it is being abandoned (actually) abandoned?

Kattha nirujjhamānā nirujjhati? When ceasing where does it cease?

Yaṁ loke piyarūpaṁ sātarūpaṁ - In the world there is that which is likeable and pleasing -
etthesā taṇhā pahīyamānā pahīyatī, ettha nirujjhamānā nirujjhati. Here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Kiñ-ca loke piyarūpaṁ sātarūpaṁ? And in the world what is likeable and pleasing?

1 Note that in what follows both pahīyatī and nirujjhati are passive verbs (though it appears the latter has no active form).
Cakkhuṁ loke piyarūpaṁ sātarūpaṁ -  
In the world the eye is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.  
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Sotam loke piyarūpaṁ sātarūpaṁ -  
In the world the ear is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.  
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Ghānaṁ loke piyarūpaṁ sātarūpaṁ -  
In the world the nose is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.  
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Jivhā loke piyarūpaṁ sātarūpaṁ -  
In the world the tongue is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.  
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Kāyo loke piyarūpaṁ sātarūpaṁ -  
In the world the body is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.  
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Mano loke piyarūpaṁ sātarūpaṁ -  
In this world the mind is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.  
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.
Rūpā loke piyarūpaṁ sātarūpaṁ -
In this world forms are likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Saddā loke piyarūpaṁ sātarūpaṁ -
In this world sounds are likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Gandhā loke piyarūpaṁ sātarūpaṁ -
In the world smells are likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rasā loke piyarūpaṁ sātarūpaṁ -
In the world tastes are likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Phoṭṭhabbā loke piyarūpaṁ sātarūpaṁ -
In the world tangibles are likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Dhammā loke piyarūpaṁ sātarūpaṁ -
In the world thoughts are likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.
Cakkhuviññāṇaṁ loke piyarūpaṁ sātarūpaṁ -
In the world eye-consciousness is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Sotaviññāṇaṁ loke piyarūpaṁ sātarūpaṁ -
In the world ear-consciousness is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Ghānaviññāṇaṁ loke piyarūpaṁ sātarūpaṁ -
In the world nose-consciousness is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Jīvha viññāṇaṁ loke piyarūpaṁ sātarūpaṁ -
In the world tongue-consciousness is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Kāyaviññāṇaṁ loke piyarūpaṁ sātarūpaṁ -
In the world body-consciousness is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Manoviññāṇaṁ loke piyarūpaṁ sātarūpaṁ -
In the world mind-consciousness is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.
Cakkhusamphasso loke piyarūpaṁ sātarūpaṁ -
In the world eye-contact is likeable and pleasing -

etthesā taṇhā pahiyamānā pahiyati, ettha nirujjhamaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaţiḥaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaţiḥaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁaṁa '~/content/ 書名' - Dhammānupassanā - 94
Cakkhusamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of eye-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Sotasamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of ear-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Ghānasamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of nose-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Jivhāsamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of tongue-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Kāyasamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of body-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Manosamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of mind-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.
Rūpasañña loke piyarūpaṁ sātarūpaṁ -
In the world perception of forms is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Saddasañña loke piyarūpaṁ sātarūpaṁ -
In the world perception of sounds is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Gandhasañña loke piyarūpaṁ sātarūpaṁ -
In the world perception of smells is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rasasañña loke piyarūpaṁ sātarūpaṁ -
In the world perception of tastes is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Phoṭṭhabbasañña loke piyarūpaṁ sātarūpaṁ -
In the world perception of tangibles is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Dhammasañña loke piyarūpaṁ sātarūpaṁ -
In the world perception of thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.
Rūpasañcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to forms is likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Saddasañcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to sounds is likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Gandhasañcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to smells is likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rasasañcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to tastes is likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Phoṭṭhabbasañcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to tangibles is likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Dhammasañcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to thoughts is likeable and pleasing -

etthesā taṃhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.
Rūpataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for forms is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Saddataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for sounds is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Gandhataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for smells is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rasataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for tastes is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Phoṭṭhabbataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for tangibles is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Dhammataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.
Rūpavītakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about forms is likeable and pleasing -

etthesā taṅhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Saddavītakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about sounds is likeable and pleasing -

etthesā taṅhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Gandhavītakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about smells is likeable and pleasing -

etthesā taṅhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rasavītakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about tastes is likeable and pleasing -

etthesā taṅhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Phoṭṭhabbavītakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about tangibles is likeable and pleasing -

etthesā taṅhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Dhammavītakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about thoughts is likeable and pleasing -

etthesā taṅhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.
Rūpavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of forms is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Saddavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of sounds is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Gandhavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of smells is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rasavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of tastes is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Phoṭṭhabbavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of tangibles is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Dhammavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Idaṁ vuccati, bhikkhave, Dukkhanirodhaṁ Ariyasaṅcanaṁ.
This, monks, is called the Noble Truth of the Cessation of Suffering.
Katamañ-ca, bhikkhave, Dukkhanirodhagāminī Paṭipadā Ariyasaccaṁ?

Now what, monks, is the Noble Truth of the Practice Leading to the Cessation of Suffering?

Ayam-eva ariyo¹ aṭṭhaṅgiko maggo,² seyyathidaṁ:

It is this noble path with eight factors, as follows:

- **sammādiṭṭhi, sammāsaṅkappo**, right view, right thought,
- **sammāvācā, sammākammanto, sammā-ājīvo**, right speech, right action, right livelihood
- **sammāvāyāmo, sammāsati, sammāsamādhi.**³ right endeavour, right mindfulness, right concentration.

---

¹ *Ariya* means primarily *belonging to the Ariyan people*; when used ethically, however, as the Buddha used it, it had the meaning of *civilised, worthy*, and therefore *noble*.

² Traditionally the Path is divided into three sections: virtue (*sammāvācā, sammākammanto, sammā-ājīvo*), mind-mastery (*sammāvāyāmo, sammāsati, sammāsamādhi*) and wisdom (*sammādiṭṭhi, sammāsaṅkappo*), but it should be borne in mind that all factors of the Path work to support each other, and this is not a hierarchical sequence.

³ The eightfold Path, when fulfilled, becomes the tenfold Path, with the addition of *sammāṇāṇam* and *sammāvinutti*, which are liberating knowledge and freedom.
Katamā ca, bhikkhave, sammādiṭṭhi?
Now what, monks, is right view?

Yāṁ kho, bhikkhave, dukkhe nāṇaṁ
That, monks, which is knowledge about suffering

dukkhasamudaye nāṇaṁ
knowledge about the origination of suffering

dukkhanirodhe nāṇaṁ
knowledge about the cessation of suffering

dukkhanirodhagāminiyā paṭipadāya nāṇaṁ.
knowledge about the practice leading to the cessation of suffering.

Ayaṁ vuccati, bhikkhave, sammādiṭṭhi.¹
This, monks, is called right view.

Katamo ca, bhikkhave, sammāsaṅkappo?
Now what, monks, is right thought?

Nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṁsāsaṅkappo.²
The thought of renunciation, the thought of good-will, the thought of non-violence.

Ayaṁ vuccati, bhikkhave, sammāsaṅkappo.
This, monks, is called right thought.

¹ Mundane right-view is defined elsewhere (MN 41, 117, etc.) as: atthi dinnaṁ atthi yiṭṭhaṁ atthi hutāṁ, atthi sukatauddaṭṭhanāṁ kammānaṁ phalaṁ vipāko, atthi ayaṁ loko atthi paro loko, atthi Mātā atthi Pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṁ-ca lokaṁ paraṁ-ca lokaṁ sayam abhiññā sacchikatvā pavedenti; there are gifts, offerings and sacrifices, there are fruit and result for well-done and badly-done deeds, there is this world and the next world, there are (obligations towards) Mother and Father, there are spontaneously born (heavenly) beings, there are in this world monks and priests who have practiced and attained correctly, and those who, themselves having directly realised it with their deep knowledge, make known this world and the next world; i.e. one must have understanding of wholesome and unwholesome actions, one’s duties to others, a belief in the heavenly realms and confidence in good teachers. If someone doesn’t have these, it is hard to see how he could make progress to supermundane right-view.

² Avihiṁsā is simply another form of the better known ahiṁsā, a fundamental virtue associated with Mahātma Gandhi, which has been very influential in modern politics as a different way of getting things done: for those who are physically weak it adds the strength of morality.
Katamā ca, bhikkhave, sammāvācā?
Now what, monks, is right speech?

Musāvādā veramaṇī
Refraining from false speech

pisuṇāya vācāya veramaṇī
refraining from malicious speech

pharusāya vācāya veramaṇī
refraining from rough speech

samphappalāpā veramaṇī.¹
refraining from frivolous talk.

Ayaṁ vuccati, bhikkhave, sammāvācā.
This, monks, is called right speech.

Katamo ca, bhikkhave, sammākammanto?
Now what, monks, is right action?

Pāṇātipātā veramaṇī
Refraining from killing living creatures

adinnādānā veramaṇī
refraining from taking what has not been given

kāmesu² micchācārā veramaṇī.³
refraining from sexual misconduct.

Ayaṁ vuccati, bhikkhave, sammākammanto.
This, monks, is called right action.

---

¹ All four are normally included in the five virtuous practices (sīla) under right speech (musāvāda), but sometimes spelt out to make another set of eight virtuous practices, which has right livelihood as the eighth (ājīvā-āṭṭhamakasīla).

² Kāmesu micchācārā are two words, not a semantic compound, as it is apparently taken by all the editions, which print it as such. Kāma means sensuality, but in this context it is defined as being restricted to sexual matters.

³ These are the first three of the five precepts undertaken by lay followers. Together with the previous right speech and restraint from intoxicants they constitute the basic level of morality expected of anyone following the teaching.
Katamo ca, bhikkhave, sammā-ājīvo?
Now what, monks, is right livelihood?

Idha, bhikkhave, ariyasāvako micchā-ājīvaṁ pahāya, sammā-ājīvena jīvikaṁ kappeti.¹
Here, monks, a noble disciple, having abandoned a wrong way of livelihood, makes his living by a right way of livelihood.

Ayaṁ vuccati, bhikkhave, sammā-ājīvo.
This, monks, is called right livelihood.

¹ Five types of wrong livelihood for merchants are explained in Vaṇijjāsuttaṁ (AN 5.177): satthavaṇijjā, sattavaṇijjā, maṁsavaṇijjā, majjavaṇijjā, visavaṇijjā; dealing in weapons (lit. swords), living beings, meat, intoxicants and poisons; but generally speaking any activity whereby in the course of earning one's living one has to break the precepts could be considered wrong livelihood. For monks and nuns, making a living through reading of signs, fortune telling, acting as a go-between, casting spells, accountancy, poetry, philosophy or acting as medical assistants would count as wrong livelihood (see DN 1, where they are spelt out in great detail).
Katamo ca, bhikkhave, sammāvāyāmo?
Now what, monks, is right endeavour?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ
\(^{o}\) Here, monks, a monk regarding bad and unwholesome thoughts that have not yet arisen

anuppādāya chandaṁ janeti,\(^{1}\)
generates desire for their non-arising,

vāyamati, viriyaṁ ārabhati, cittaṁ paggaṇhāti, padahati.
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ
Regarding bad and unwholesome thoughts that have already arisen

pahānāya chandaṁ janeti,
he generates desire for their abandonment,

vāyamati, viriyaṁ ārabhati, cittaṁ paggaṇhāti, padahati.
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti,
He generates desire for the arising of wholesome thoughts that have not yet arisen,

vāyamati, viriyaṁ ārabhati, cittaṁ paggaṇhāti, padahati.
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā, asammosāya,\(^{2}\)
\(^{o}\) Regarding wholesome thoughts that have arisen he generates desire for their endurance, persistence,

bhiyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṁ janeti,
multiplication, extension, development, and fulfilment,

vāyamati, viriyaṁ ārabhati, cittaṁ paggaṇhāti, padahati.
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Ayaṁ vuccati, bhikkhave, sammāvāyāmo.
This, monks, is called right endeavour.

---

\(^{1}\) This section on the endeavours is a good example of the Pāḷi usage of negatives, which sounds so awkward in English, where we would normally say something simple here, like: he endeavours to prevent bad and unwholesome things from arising. In Pāḷi, though, there is a tendency to work with negative and positive forms of the same word (e.g. anuppannānaṁ ... uppādāya), through the exchange of prefixes, and with cognate forms (e.g. anuppannānaṁ ... anuppādāya).

\(^{2}\) Normally asammosa would mean lack of confusion, absence of delusion, etc. Here the commentary defines it thus: asammosāya ti avināsanatthaṁ: for persistence means for non-destruction - a meaning that is demanded by the context.
Katamā ca, bhikkhave, sammāsati?
Now what, monks, is right mindfulness?

Idha, bhikkhave, bhikkhu käye käyānupassī viharati,
Here, monks, a monk dwells contemplating (the nature of) the body in the body,
ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassāṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,
He dwells contemplating (the nature of) feelings in feelings,
ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassāṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Citte cittānupassī viharati,
He dwells contemplating (the nature of) the mind in the mind,
ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassāṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,
He dwells contemplating (the nature of) things in (various) things,
ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassāṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Ayaṁ vuccatī, bhikkhave, sammāsati.
This, monks, is called right mindfulness.
Katamo ca, bhikkhave, sammāsamādhi?
Now what, monks, is right concentration?

Idha, bhikkhave, bhikkhu vivicceva kāmehi, vivicca akusalehi dhammehi,
Here, monks, a monk, quite secluded from sense desires, secluded
from unwholesome things,

savitakkaṁ, savicāraṁ, vivekajāṁ pītisukhāṁ,
having thinking, reflection, and the happiness and joy
born of seclusion,

paṭhamaṁ jhānaṁ upasampajja viharati.¹
dwells having attained the first absorption.

Vitakkavicārānaṁ² vūpasamā
With the calming down of thinking and reflection,

ajjhattāṁ sampasādanaṁ, cetaso ekodibhāvaṁ,
with internal clarity, and one-pointedness of mind,

avitakkaṁ, avicāraṁ, samādhijaṁ pītisukhāṁ,³
being without thinking, without reflection, having the happiness and joy born of
concentration,

dutiyaṁ jhānaṁ upasampajja viharati.
he dwells having attained the second absorption.

¹ Sammāsamādhi is always defined in terms of the absorptions (jhāna) in the discourses; there is
no mention of such things as access concentration (upacārasamādhi) or momentary concentration
(khanikasamādhi) until commentarial times. If they were sufficient to fulfil the Path we might
have expected the Buddha to mention them.

² Vitakka and vicāra are sometimes translated as applied and sustained thought. But if this is
correct then they have a meaning in this context that they have nowhere else, as elsewhere they
always have the much broader meanings of thinking and reflection, as translated here.

³ These are the sorts of pleasurable states of mind that counteract the attachment to sense-desires,
and are always recommended in the discourses, as they lead on along the Path to liberation; it is an
example of what was mentioned in the Vedanānupassanā as: nirāmīsaṁ sukham vedanam; spiritual
pleasant feeling.
Pītiyā ca virāgā upekkhako ca viharati,
With the fading away of joy he dwells equanimous,
sato ca sampajāno, sukhañ-ca kāyena¹ paṭishaṁvedeti,
mindful, fully aware, experiencing happiness through the body,
yan-taṁ Ariyā ācikkhanti: “Upekkhako satimā sukhavihāri” ti,
about which the Noble Ones declare: “He dwells pleasantly, mindful, and equanimous,”
tatiyaṁ jhānaṁ upasampajja viharati.
he dwells having attained the third absorption.

Sukhassa ca pahānā, dukkhassa ca pahānā,
Having abandoned pleasure, abandoned pain,
pubbeva somanassadomanassānaṁ atthaṅgamā,
and with the previous passing away of mental happiness and sorrow,
adukkham-asukham, upekkhāsatipārisuddhiṁ,²
without pain, without pleasure, and with complete purity of mindfulness
owing to equanimity,
catuṭṭhaṁ jhānaṁ upasampajja viharati.
he dwells having attained the fourth absorption.

Ayaṁ vuccati, bhikkhave, sammāsamādhi.
This, monks, is called right concentration.

Idaṁ vuccati, bhikkhave, Dukkhanirodhagāminī paṭipadā Ariyasaccaṁ.
This, monks, is called the Noble Truth of the Practice Leading to the Cessation of Suffering.

* * *

---

¹ Always defined in the commentaries (e.g. MNiddA, Guhaṭṭhakasuttaniddesavaṇṇanā; VinA, Verañjakaṇḍavaṇṇanā, etc.) as being the nāmakāya, or mind-body.

² I take upekkhā in the compound as an ablative and parse it: upekkhāya satiṁ pārisuddhiṁ; another way would be to take upekkhāsati- as a dvanda, in which case it would translate as: complete purity of mindfulness and equanimity.
Iti ajjhataṁ vā dhamesu dhammānupassī viharati,
Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhattabahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to himself
and in regard to others,

samudayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there are these (various) things” is established in him

yāvad-eva ānānattāya patissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of
mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evaṁ-pi kho, bhikkhave, bhikkhu dhassesu dhammānupassī viharati,
In this way, monks, a monk dwells contemplating (the nature of) things in (various)

things,

Catusu Ariyasaccesu.
in the Four Noble Truths.

Catusaccapabbaṁ Niṭṭhitāṁ
The Section about the Four Truths is Finished

Dhammānupassanā Niṭṭhitāṁ
Contemplation of (the Nature of) Things is Finished
Satipaṭṭhānabhāvanānisaṁso
The Advantages of Developing
the Ways of Attending to Mindfulness

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya sattavassāni,
Whoever, monks, should develop these four ways of attending to mindfulness in this way for seven years,

tassa dvinnāṁ phalānaṁ aṇṇataram phalaṁ pāṭikaṅkhāṁ:¹
for him, out of two results, a particular result is to be expected:

diṭṭhe va dhamme² aṇṇā; sati vā upādisese³ anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, sattavassāni,
Let alone seven years, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya chavassāni
whoever should develop these four ways of attending to mindfulness in this way for six years

tassa dvinnāṁ phalānaṁ aṇṇataram phalaṁ pāṭikaṅkhāṁ:
for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aṇṇā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

¹ Pāṭikaṅkhāṁ is a future passive participle from paṭikaṅkhati, desires, expects.
² All editions print diṭṭheva dhamme; but this obscures the fact that this is a locative absolute construction, lit: in the very things that are seen (or visible here and now, i.e. in this very life).
³ Sati ... upādisese is a locative absolutive construction, giving durative sense. Sati here is either formed from santam (the present participle of atti) with denasalisation; or has been formed on its own stem sat-; it appears this form only occurs in locative absolutive constructions.
Tiṭṭhantu, bhikkhave, chavassāni,
Let alone six years, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya pañcavassāni
whoever should develop these four ways of attending to mindfulness in this way for five years

tassa dvinnāṁ phalānaṁ aṇṇataraṁ phalaṁ pāṭikaṅkhami:
for him, out of two results, a particular result is to be expected:

diṭṭhe va dhamme aṇṇā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, pañcavassāni,
Let alone five years, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya cattārivassāni
whoever should develop these four ways of attending to mindfulness in this way for four years

tassa dvinnāṁ phalānaṁ aṇṇataraṁ phalaṁ pāṭikaṅkhami:
for him, out of two results, a particular result is to be expected:

diṭṭhe va dhamme aṇṇā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, cattārivassāni,
Let alone four years, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya tīṇivassāni
whoever should develop these four ways of attending to mindfulness in this way for three years

tassa dvinnāṁ phalānaṁ aṇṇataraṁ phalaṁ pāṭikaṅkhami:
for him, out of two results, a particular result is to be expected:

diṭṭhe va dhamme aṇṇā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.
Tiṭṭhantu, bhikkhave, tīṇivassāni,
Let alone three years, monks,

**yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya dvevassāni**
whoever should develop these four ways of attending to mindfulness in this way for two years

**tassa dvinnaṁ phalānaṁ aṇṇataraṁ phalaṁ pāṭikaṅkham:**
for him, out of two results, a particular result is to be expected:

**diṭṭhe va dhamme aṇṇā; sati vā upādisese anāgāmitā.**
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

---

Tiṭṭhantu, bhikkhave, dvevassāni,
Let alone two years, monks,

**yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya ekaṁ vassaṁ**
whoever should develop these four ways of attending to mindfulness in this way for one year

**tassa dvinnaṁ phalānaṁ aṇṇataraṁ phalaṁ pāṭikaṅkham:**
for him, out of two results, a particular result is to be expected

**diṭṭhe va dhamme aṇṇā; sati vā upādisese anāgāmitā.**
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

---

Tiṭṭhatu, bhikkhave, ekaṁ vassaṁ,
Let alone one year, monks,

**yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya sattamāsāni**
whoever should develop these four ways of attending to mindfulness in this way for seven months

**tassa dvinnaṁ phalānaṁ aṇṇataraṁ phalaṁ pāṭikaṅkham:**
for him, out of two results, a particular result is to be expected

**diṭṭhe va dhamme aṇṇā; sati vā upādisese anāgāmitā.**
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.
Tiṭṭhantu, bhikkhave, sattamāsāni,
Let alone seven months, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya chamāsāni
whoever should develop these four ways of attending to mindfulness in this way for six months
tassa dvinnāṁ phalānaṁ aṅñataraṁ phalaṁ pāṭikaṅkhami:
for him, out of two results, a particular result is to be expected
dīṭṭhe va dhamme aṁṇā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, chamāsāni,
Let alone six months, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya pañcamāsāni
whoever should develop these four ways of attending to mindfulness in this way for five months
tassa dvinnāṁ phalānaṁ aṅñataraṁ phalaṁ pāṭikaṅkhami:
for him, out of two results, a particular result is to be expected
dīṭṭhe va dhamme aṁṇā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, pañcamāsāni,
Let alone five months, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya cattārimāsāni
whoever should develop these four ways of attending to mindfulness in this way for four months
tassa dvinnāṁ phalānaṁ aṅñataraṁ phalaṁ pāṭikaṅkhami:
for him, out of two results, a particular result is to be expected
dīṭṭhe va dhamme aṁṇā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.
Tiṭṭhantu, bhikkhave, cattārimāsāni,
Let alone four months, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya tīṇimāsāni
whoever should develop these four ways of attending to mindfulness in this way for three months

tassa dvinnaṁ phalānaṁ aṇṇataraṁ phalaṁ pāṭikaṅkhami:
for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aṇṇā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, tīṇimāsāni,
Let alone three months, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya dvemāsāni
whoever should develop these four ways of attending to mindfulness in this way for two months

tassa dvinnaṁ phalānaṁ aṇṇataraṁ phalaṁ pāṭikaṅkhami:
for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aṇṇā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, dvemāsāni,
Let alone two months, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya ekaṁ māsaṁ
whoever should develop these four ways of attending to mindfulness in this way for one month

tassa dvinnaṁ phalānaṁ aṇṇataraṁ phalaṁ pāṭikaṅkhami:
for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aṇṇā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.
Tiṭṭhatu, bhikkhave, ekaṁ māsaṁ,
Let alone a month, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam bhāveyya aḍḍhamāsaṁ
whoever should develop these four ways of attending to mindfulness in this way for half a month

tassa dvinnaṁ phalānaṁ aṇṇataraṁ phalaṁ pāṭikaṅkhami:
for him, out of two results, a particular result is to be expected

dīṭṭhe va dhamme aṇṇaṁ; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhatu, bhikkhave, aḍḍhamāsaṁ,
Let alone half a month, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam bhāveyya sattāhaṁ
whoever should develop these four ways of attending to mindfulness in this way for seven days

tassa dvinnaṁ phalānaṁ aṇṇataraṁ phalaṁ pāṭikaṅkhami:
for him, out of two results, a particular result is to be expected

dīṭṭhe va dhamme aṇṇaṁ; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Ekāyano ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā,
This is a one-way path, monks, for the purification of beings,
sokapariddavānaṁ samatikkamāya, dukkhadomanassānaṁ atthaṅgamāya,
for the overcoming of grief and lamentation, for the extinction of pain and sorrow,

ñāyassa adhigamāya, nibbānassa sacchikiriyāya,
for attaining the right way, for the direct realisation of Nibbāna,

yad-idaṁ cattāro satipaṭṭhānā ti.
that is to say, the four ways of attending to mindfulness.

Iti yan-taṁ vuttaṁ, idam-etaṁ paṭīcca vutta”-ti.
Thus, whatever was said, it is for this reason it was said.”
Mahāsatipaṭṭhānasuttaṁ - Satipaṭṭhānabhāvanānisaṁso - 116

Idam-avoca Bhagavā,
The Fortunate One said this,

attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandun-ti.
and those monks were uplifted and greatly rejoiced in what was said by the Fortunate One.

Satipaṭṭhānabhāvanānisaṁso Niṭṭhito
The Advantages of Developing the Ways of Attending to Mindfulness is Finished

Mahāsatipaṭṭhānasuttaṁ Niṭṭhitam
The Long Discourse about the Ways of Attending to Mindfulness is Finished