



MAHĀSATIPATṬHĀNASUTTAMĀ (DN 22)

THE LONG DISCOURSE ABOUT THE

WAYS OF ATTENDING TO MINDFULNESS

EDITED AND TRANSLATED BY ĀNANDAJOTI BHIKKHU

Mahāsatipaṭṭhānasuttam **The Long Discourse about the** **Ways of Attending to Mindfulness**

edited and translated by

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

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

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

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

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Introduction

Texts and Abbreviations

(BJT) Sinhala edition:

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

(ChS) Burmese edition:

Mahāsatipaṭṭhāna Suttaṃ; revised edition Igatpuri, April 1993.

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

(PTS) European edition:

from **Dīgha-nikāya Vol II**, Pali Text Society; eds. T.W. Rhys Davids and J.E. Carpenter, London 1903, reprinted 1995.

Comment: this text in terms of readings is the best of the texts compared, but it has a number of inconsistencies and some poor proof-reading, and is marred, like most PTS texts, by being greatly abbreviated in places, to such an extent that it would be difficult to reconstruct the text with this alone as a guide.

(Only):

The Only Path to Nibbana, Mahā Satipaṭṭhāna Sutta, by Ven. Weragoda Sarada Maha Thero, Singapore, 1999.

Comment: the editor claims this is a re-established text, correcting the text as printed elsewhere. No sources for the readings are given, but it mainly follows PTS. The text as printed contains a number of elementary mistakes and idiosyncratic readings that do not seem to have any real authority. The text is the only one printed in full.

Translations Consulted

The Greater Discourse on the Foundations of Mindfulness, from **The Long Discourses of the Buddha, a translation of the Dīgha Nikāya**, by Maurice Walshe; Wisdom Publications, Boston 1995.

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

The Only Path to Nibbana, Mahā Satipaṭṭhāna Sutta, by Ven. Weragoda Sarada Maha Thero, Singapore, 1999.

Comment: there are many inconsistencies in the translation, which is made into rather poor English.

Mahāsatipaṭṭhāna Suttam, revised edition published Igatpuri, April 1993.
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 Ñāṇamoli 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 Aṭṭhakathā and Ṭīkā. A very useful work and quite reliable translation of the discourse, but the translations from the commentaries are sometimes mere paraphrases.

Dictionaries

PD: A Dictionary of Pāli, Margaret Cone, Pali Text Society, Oxford, Vol I (2001) Vol II (2010).

PED: Pali-English Dictionary, T.W. Rhys Davids and William Stede, 1921-25, online edition.

CPD: Critical Pāli Dictionary, 1947- (unfinished), online edition.

CPED: Concise Pāli-English Dictionary, Ven. A.P. Buddhadatta, Colombo, 1958 reprinted 1968.

BHSD: Buddhist Hybrid Sanskrit Dictionary, Franklin Edgerton, New Haven 1953, reprinted Delhi 1998.

SED: Sanskrit-English Dictionary, Monier-Williams, 1899, online edition.

DPPN: Dictionary of Pali Proper Names, G.P. Malalasekera, Pali Text Society, London 1937.

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 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 *Suttantabhājanīyam* 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 is found in many places throughout the discourses, in the Sense Spheres the exact formula is only found here, and either is original to the discourse or lost elsewhere.

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

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

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

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

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

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

Contemplation of the Body

<i>In-breathing and Out-breathing</i>	<i>Mindfulness related to the Body</i>
<i>The Postures</i>	<i>Mindfulness related to the Body</i>
<i>Full Awareness</i>	<i>Mindfulness related to the Body</i>
Applying the Mind to Repulsiveness	original
<i>Applying the Mind to the Elements</i>	<i>Mindfulness related to the Body</i>
<i>The Nine Charnel Grounds</i>	<i>Mindfulness related to the Body</i>

Contemplation of Feelings

Contemplation of the Mind

Contemplation of (the Nature of) Things

The Hindrances	original
<i>Constituents (of Mind & Matter)</i>	<i>? found in many places</i>
<i>The Sense-Spheres</i>	<i>?</i>
The Factors of Awakening	original
The Four Truths (summary)	original
<i>The Truth of Suffering</i>	<i>The Analysis of the Truths</i>
<i>The Truth of Origination</i>	<i>The Analysis of the Truths & Determining</i>
<i>The Truth of Cessation</i>	<i>The Analysis of the Truths & Determining</i>
<i>The Truth of the Path</i>	<i>The Analysis of the Truths</i>

The Advantages

Ānandajoti Bhikkhu
October 2011

Mahāsatipaṭṭhānasuttam

The Long Discourse about the Ways of Attending to Mindfulness

Uddeso¹ Summary

Evam me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Kurūsu² viharati
at one time the Fortunate One was dwelling amongst the Kurus

Kammāssadamman³ nāma Kurūnaṃ 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 paccassosum,
“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 *Kammāssadamman* 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 ayam, bhikkhave, maggo sattānaṃ visuddhiyā,
“This is a one-way path, monks, for the purification of beings,

sokapariddavānaṃ samatikkamāya, dukkhadomanassānaṃ² 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-idaṃ 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 synonymic 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,¹ bhikkhave, bhikkhu kāye kāyānupassī² viharati,

Here, monks, a monk dwells contemplating (the nature of) the body in the body,

ātāpī³ sampajāno satimā, vineyya⁴ loke abhijjhādomanassam.⁵

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 abhijjhādomanassam.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

¹ Comm: *Idhā ti imasmim̄ 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 dīṭhi*).

² *-anupassī* nominative from *anupassin*. The suffix *-in* here is identical in form, but distinct from, the possessive suffix *-in* (seen, for instance, in *ātāpī* 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. *sabbakāyapaṭisaṃvedī* in the *Ānāpānāpabbam̄* 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: *Ātāpī ti tīsu bhavesu kilese ātāpetī ti ātāpo, viriyassetam̄ nāmaṃ*; *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 ... vinayivā*), 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 time of the finite verb.

This is not, however, a periphrastic construction, as the absolutive is remote from the finite verb, which never happens in periphrasis. Similarly, *vineyya* is sometimes translated as though it were 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 upādānakkhandhā 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.

Citte cittānupassī viharati,

He dwells contemplating (the nature of) the mind in the mind,

ātāpī sampajāno satimā, vineyya loke abhiṭṭhādomanassaṃ.

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 abhiṭṭhādomanassaṃ.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Uddeso Niṭṭhito

The Summary is Finished

Kāyānupassanā¹ **Contemplation of the Body**

Ānāpānappabbhā

The Section about In-breathing and Out-breathing

Kathañ-ca, bhikkhave, bhikkhu kāye kāyānupassī viharati?

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

Idha, bhikkhave, bhikkhu araññagato vā, rukkhamūlagato 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.

Pallaṅkam ābhujitvā,² ujum kāyam paṇidhāya,

After folding his legs crosswise, setting his body straight,

parimukham satim 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.

Dīgham vā assasanto “dīgham assasāmī” ti pajānāti,

While breathing in long, he 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”;

rassam vā assasanto “rassam assasāmī” ti pajānāti,

or, while breathing in short, he knows “I am breathing in short”,

rassam vā passasanto “rassam 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 absolutes 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.

Sabbakāyapaṭisaṃvedī¹ assasissāmī² ti sikkhati,

Experiencing the whole body I will breathe in, like this he trains,

sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati;

experiencing the whole body I will breathe out, like this he trains;

passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati,

calming the bodily process I will breathe in, like this he trains,

passambhayaṃ kāyasaṅkhāraṃ 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

dīghaṃ vā añchanto “dīghaṃ añchāmī” ti pajānāti,

while making a long turn knows “I am making a long turn”,

rassaṃ vā añchanto “rassaṃ añchāmī” ti pajānāti,³

or, while making a short turn knows “I am making a short turn”,

evam-eva kho, bhikkhave, bhikkhu dīghaṃ vā assasanto “dīghaṃ assasāmī” ti pajānāti,

just so, monks, a monk while breathing in long, knows “I am breathing in long”,

dīghaṃ vā passasanto “dīghaṃ passasāmī” ti pajānāti;

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

rassaṃ vā assasanto “rassaṃ assasāmī” ti pajānāti,

or, while breathing in short, he knows “I am breathing in short”,

rassaṃ vā passasanto “rassaṃ passasāmī” ti pajānāti.

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

Sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,

Experiencing the whole body I will breathe in, like this he trains,

¹ -*paṭisaṃvedī*, see the note to -*anupassī* above for a comment on this form and meaning.

Paṭisambhidāmagga says: *Kāyo ti dve kāyā - 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.

sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati;

experiencing the whole body I will breathe out, like this he trains;

passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati,

calming the bodily process I will breathe in, like this he trains,

passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati.

calming the bodily process I will breathe out, like this he trains.

* * *

Iti ajjhattaṃ 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,

ajjhatabhiddhā³ 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 (*tilakkhaṇa*) 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, *ajjhattaṃ* (and °*bahiddhā*) for these meanings. In Janavasabhasutta (DN 18,26) it says: *Idha ... bhikkhu ajjhattaṃ kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ; ajjhattaṃ kāye kāyānupassī viharanto tattha sammā samādhīyati, sammā vipasīdati, so tattha sammā samāhito sammā vipasanno bahiddhā parakāye nāṇadassanaṃ 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 kāyasmim viharati,¹

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti²

or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya patissatimattāya,³

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

anissito ca viharati,⁴ na ca kiñci loke upādiyati.⁵

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.

Ānāpānappabbaṃ Niṭṭhitam

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

¹ *Kāye* (on the previous line) & *kāyasmim* 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 *cittasmim*.

² Some texts (BJT) and translations (Way, VRI) divide these alternatives into 3 blocks (1: *ajjhataṃ, bahiddhā, ajjhatabhiddhā*; 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-eva ti payojanaparichedavavattāpanam-etaṃ. Idaṃ vuttaṃ hoti: yā sā sati paccupaṭṭhitā hoti sā na aññad-atthāya. Atha kho yāvad-eva ñāṇamattāya aparāparaṃ uttaruttari ñāṇapamāṇatthāya ceva satipamāṇatthāya ca, satisampajaññānaṃ vuḍḍhatthāyā 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 Ñāṇamoḷi and Bodhi (MLDB) as *sufficient faith*, and *pemamatta* as *sufficient love*.

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

⁵ Comm: *ayaṃ me attā vā attaniyaṃ vā ti na gaṇhāti; he doesn't grasp (anything) thinking: this is my self or this belongs to my self.*

Iriyāpathapabbāṃ
The Section about the Postures

Puna ca paramā, bhikkhave, bhikkhu gacchanto vā “gacchāmī” 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 nam 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 kāmam soṇasiṅgālādayo pi gacchantā gacchāmā ti jānanti ... attasaññāṃ na ugghāṭeti kammaṭṭhānaṃ vā satipaṭṭhānabhāvanā vā na hoti*; 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 ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmiṃ viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṃ viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṃ 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.

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

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

Iriyāpathapabbam Niṭṭhitam
The Section about the Postures is Finished

Sampajānapabbā

The Section about Full Awareness

Puna ca paramṃ, 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; bhāsīte tuṅhībhāve 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, sātthakasampajāññam sappāyasampajāññam gocarasampajāññam asammohasampajāññan-ti catubbidham sampajāññam; 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 ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmiṃ viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṃ viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṃ 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.

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

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

Sampajānapabbam Niṭṭhitam

The Section about Full Awareness is Finished

Paṭikkūlamanasikārapabbā

The Section about Applying the Mind to Repulsiveness

Puna ca param,¹ **bhikkhave, bhikkhu imam-eva kāyaṃ -**

Moreover, monks, a monk in regard to this very body -

uddham pādatalā, adho kesamatthakā, tacapariyantam,

from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūram nānappakārassa asucino paccavekkhati:

and full of manifold impurities - reflects (thus):

“Atthi imasmim kāye:

“There are in this body:

kesā, lomā, nakhā, dantā, taco,

hairs of the head, body hairs, nails, teeth, skin,

maṃsam, nahāru, aṭṭhi, aṭṭhimiñjam, vakkam,

flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ, yakanam, kilomakam, pihakam, papphāsam,

heart, liver, pleura, spleen, lungs,

antam, antagaṇam, udariyam, karīsam,²

intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṃ, sedo, medo,

bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghāṇikā, 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 Pāli discourses and from comparative studies of the texts in the early traditions that this section on repulsiveness 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.

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.

² Only adds *matthaluṅgam, 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.

³ This is, of course, merely meant to be indicative of the sort of things found in the body, not a comprehensive list thereof, as can also be confirmed from the simile below where examples of grain are given, not a complete list of all known grains.

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,

seyyathīdam: sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ;
such as: hill rice, white rice, mung beans, kidney beans, sesame seeds, chickpeas;

tam-enaṃ 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 kāyaṃ -
even so, monks, a monk in regard to this very body -

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

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

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

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

maṃsaṃ, nahāru, aṭṭhi, aṭṭhimiñjaṃ, vakkam,
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ, yakanam, kilomakam, pihakam, papphasam,
heart, liver, pleura, spleen, lungs,

antam, antagunam, udariyam, karisam,
intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṃ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

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

Iti ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim 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.

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

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

Paṭikkūlamānasikārapabbāṃ Niṭṭhitaṃ

The Section about Applying the Mind to Repulsiveness is Finished

Dhātumanasikārapabbā

The Section about Applying the Mind to the Elements

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

yathāḥhitam yathāpaṇihitam dhātuso¹ paccavekkhati:
however placed, however disposed, reflects by way of the elements:

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

paṭhavīdhātu āpodhātu tejodhātu vāyodhātū” 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,

gāvim vadhitvā cātummahāpathe bilaso vibhajitvā nisinno assa;
after slaughtering a cow, were sitting down at a crossroads after dividing it into portions;

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

yathāḥhitam yathāpaṇihitam dhātuso paccavekkhati:
however placed, however disposed, reflects by way of the elements:

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

paṭhavīdhātu āpodhātu tejodhātu vāyodhātū” 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 ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim 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.

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

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

Dhātumanasikārapabbam Niṭṭhitam

The Section about Applying the Mind to the Elements is Finished

Navasīvathikapabbam¹

The Section about the Nine Charnel Grounds

Paṭhamam Sīvathikam

The First Charnel Ground

Puna ca param, bhikkhave, bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīram sīvathikāya² chaḍḍitaṃ,

might see a body thrown into a charnel ground,

ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā,

dead for one day, or dead for two days, or dead for three days,

uddhumātakam vinīlakam³ vipubbakajātam.

bloated, discoloured, having become quite rotten.

So imam-eva kāyaṃ upasaṃharati:⁴

He then compares it with his very own body (thinking):

“Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī⁵ etaṃ 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 *Paṭhamam Sīvathikam* 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 ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmiṃ viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṃ viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṃ 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.

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

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

*(Paṭhamāṃ Sīvathikāṃ)
(The First Charnel Ground)*

Dutiyāṃ Sīvathikāṃ
The Second Charnel Ground

Puna ca paramāṃ, bhikkhave, bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

kākehi vā khajjamānaṃ, kulalehi vā khajjamānaṃ, gijjhehi vā khajjamānaṃ,

being eaten by crows, or being eaten by hawks, or being eaten by vultures,

sunakhehi vā khajjamānaṃ, sigālehi vā khajjamānaṃ,

or being eaten by dogs, or being eaten by jackals,

vididhehi vā pāṇakajātehi khajjamānaṃ.¹

or being eaten by various kinds of worms.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

“Ayaṃ-pi kho kāyo evaṃdhammo evambhāvī etaṃ 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 khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi (herons) vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi (tigers) vā khajjamānaṃ dīpīhi (leopards) vā khajjamānaṃ sigālehi vā khajjamānaṃ vididhehi vā pāṇakajātehi khajjamānaṃ.*

Iti ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmiṃ viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṃ viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṃ 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.

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

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

(Dutiyāṃ Sīvathikāṃ)

(The Second Charnel Ground)

Tatiyaṃ Sīvathikaṃ
The Third Charnel Ground

Puna ca paraṃ, bhikkhave, bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhisāṅkhalikaṃ samamsalohitaṃ nahārusambaddhaṃ.¹

a skeleton, with flesh and blood, bound together by tendons.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

“Ayaṃ-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ 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 ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmiṃ viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṃ viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṃ 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.

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

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

(Tatiyaṃ Sīvathikaṃ)
(The Third Charnel Ground)

Catuttham Sīvathikam
The Fourth Charnel Ground

Puna ca param, bhikkhave, bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīram sīvathikāya chaḍḍitam,

might see a body thrown into a charnel ground,

aṭṭhisāṅkhalikam nimmaṃsam lohitaṃ akkhitam nahārusambaddham.

a skeleton, without flesh, smeared with blood, bound together by tendons.

So imam-eva kāyam upasaṃharati:

He then compares it with his very own body (thinking):

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

“This body also has such a nature, has such a constitution, has not gone beyond this.”

* * *

Iti ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim 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.

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

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

(Catutthaṃ Sīvathikaṃ)
(The Fourth Charnel Ground)

Pañcamaṃ Sīvathikaṃ
The Fifth Charnel Ground

Puna ca paraṃ, bhikkhave, bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhisāṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambaddhaṃ.

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

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

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

“This body also has such a nature, has such a constitution, has not gone beyond this.”

* * *

Iti ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmiṃ viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṃ viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṃ 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.

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

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

*(Pañcamāṃ Sīvathikāṃ)
(The Fifth Charnel Ground)*

Chaṭṭham Sīvathikāṃ The Sixth Charnel Ground

Puna ca param, bhikkhave, bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhikāni apagatasambandhāni, disāvidisāsu¹ vikkhittāni,

with bones no longer bound together, scattered in all directions,

aññena hatthaṭṭhikāṃ, aññena pādaṭṭhikāṃ, aññena jaṅghaṭṭhikāṃ,

with a hand-bone here, with a foot-bone there, with a knee-bone here,

aññena ūruṭṭhikāṃ, aññena kaṭaṭṭhikāṃ, aññena piṭṭhiṭṭhikāṃ,

with a thigh-bone there, with a hip-bone here, with a bone of the back there,

aññena sīsakaṭāham.²

with the skull here.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

“Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ 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: *gopphaṭṭhikāṃ* (ankle-bone); *khandhaṭṭhikāṃ* (shoulder-bone); *gīvaṭṭhikāṃ* (neck-bone) and *dantaṭṭhikāṃ* (tooth-bone).

ChS is different in content and order, and also in spelling in some cases: *gomphakaṭṭhikāṃ*, *phāsukaṭṭhikāṃ* (rib-bone), *khandhaṭṭhikāṃ*, *gīvaṭṭhikāṃ*, *hanukaṭṭhikāṃ* (jaw-bone), *dantaṭṭhikāṃ*. Similar variations occur in Only which adds: *phāsukaṭṭhikāṃ*, *uraṭṭhikāṃ* (chest-bone), *bāhuṭṭhikāṃ* (arm-bone), *aṃsaṭṭhikāṃ* (shoulder-bone), *gīvaṭṭhikāṃ*, *hanuṭṭhikāṃ*, *dantaṭṭhikāṃ*.

Iti ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim 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.

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

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

*(Chaṭṭham Sīvathikam)
(The Sixth Charnel Ground)*

Sattamaṃ Sīvathikaṃ
The Seventh Charnel Ground

Puna ca paraṃ, bhikkhave, bhikkhu seyyathā pi

Moreover, monks, it's as if a monk

passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,

might see a body thrown into a charnel ground,

aṭṭhikāni setāni saṅkhavaṇṇupanibhāni.

having white bones, like the colour of a conch.

So imam-eva kāyaṃ upasaṃharati:

He then compares it with his very own body (thinking):

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

“This body also has such a nature, has such a constitution, has not gone beyond this.”

* * *

Iti ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmiṃ viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṃ viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṃ 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.

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

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

*(Sattamaṃ Sīvathikam)
(The Seventh Charnel Ground)*

Aṭṭhamam Sīvathikam
The Eighth Charnel Ground

Puna ca param, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it's as if a monk

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

aṭṭhikāni puñjakitāni terovassikāni.
a heap of bones more than a year old.

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

“Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto” ti.
“This body also has such a nature, has such a constitution, has not gone beyond this.”

* * *

Iti ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim 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.

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

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

*(Aṭṭhamāṃ Sīvathikāṃ)
(The Eighth Charnel Ground)*

Navamaṃ Sīvathikaṃ
The Ninth Charnel Ground

Puna ca paraṃ, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it's as if a monk

passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,
might see a body thrown into a charnel ground,

aṭṭhikāni pūtīni cuṇṇakajātāni.
rotten bones that have become like powder.

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

“Ayam-pi kho kāyo evaṃdhammo evaṃbhāvī etaṃ anatīto” ti.
“This body also has such a nature, has such a constitution, has not gone beyond this.”

* * *

Iti ajjhataṃ 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,

ajjhatabhiddhā 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 kāyasmim viharati,

or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmim viharati,

or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmim 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.

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

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

*(Navamaṃ Sīvathikaṃ)
(The Ninth Charnel Ground)*

*Cuddasa Kāyānupassanā Niṭṭhitā
The Fourteen Contemplations of the Body are Finished*

Vedanānupassanā Contemplation of Feelings

Kathañ-ca, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

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

Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ vediyamāno

Here, monks, a monk when experiencing a pleasant feeling

“sukhaṃ vedanaṃ vediyāmī” ti pajānāti;

knows “I experience a pleasant feeling”;

dukkhaṃ vā vedanaṃ vediyamāno

or, when experiencing an unpleasant feeling

“dukkhaṃ vedanaṃ vediyāmī” ti pajānāti;

he knows “I experience an unpleasant feeling”;

adukkhamasukhaṃ¹ vā vedanaṃ vediyamāno

or, when experiencing a neither-unpleasant-nor-pleasant feeling

“adukkhamasukhaṃ vedanaṃ vediyāmī” ti pajānāti.

he knows “I experience a neither-unpleasant-nor-pleasant feeling”.²

Sāmisam vā sukhaṃ vedanaṃ vediyamāno³

Or, when experiencing a sensual pleasant feeling

“sāmisam sukhaṃ vedanaṃ vediyāmī” ti pajānāti;

he knows “I experience a sensual pleasant feeling”;

¹ To be parsed as *a-dukkham a-sukham*. Another word that is used for this is *upekkhā*, which in 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 Saḷāyatanavibhaṅgasuttaṃ, MN 137.

³ Comm: *sāmisam vā sukham-ti ādisu - sāmīsā sukhā nāma pañcakāmaguṇāmisasannissitā, cha gehasitasomanassavedanā; nirāmīsā 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.*

nirāmisam vā sukham vedanam vediyamāno

or, when experiencing a spiritual pleasant feeling

“nirāmisam sukham vedanam vediyāmī” ti pajānāti;

he knows “I experience a spiritual pleasant feeling”;

sāmisam vā dukkham vedanam vediyamāno¹

or, when experiencing a sensual unpleasant feeling

“sāmisam dukkham vedanam vediyāmī” ti pajānāti;

he knows “I experience a sensual unpleasant feeling”;

nirāmisam vā dukkham vedanam vediyamāno

or, when experiencing a spiritual unpleasant feeling

“nirāmisam dukkham vedanam vediyāmī” ti pajānāti;

he knows “I experience a spiritual unpleasant feeling”;

sāmisam vā adukkhamasukham vedanam vediyamāno²

or, when experiencing a sensual neither-unpleasant-nor-pleasant feeling

“sāmisam adukkhamasukham vedanam vediyāmī” ti pajānāti;

he knows “I experience a sensual neither-unpleasant-nor-pleasant feeling”;

nirāmisam vā adukkhamasukham vedanam vediyamāno

or, when experiencing a spiritual neither-unpleasant-nor-pleasant feeling

“nirāmisam adukkhamasukham vedanam vediyāmī” ti pajānāti.

he knows “I experience an spiritual neither-unpleasant-nor-pleasant feeling”.

* * *

¹ Comm: *sāmisā dukkhā nāma cha gehasitadomanassavedanā; nirāmisā dukkhā 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 adukkhamasukhā nāma cha gehasita-upekkhāvedanā; nirāmisā adukkhamasukhā 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.*

Iti ajjhataṃ vā vedanāsu vedanānupassī viharati,

Thus he dwells contemplating (the nature of) feelings in feelings in regard to himself,

bahiddhā vā vedanāsu vedanānupassī viharati,

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

ajjhatabhiddhā vā vedanāsu vedanānupassī viharati,

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

samudayadhammānupassī vā vedanāsu viharati,

or he dwells contemplating the nature of origination in the feelings,

vayadhammānupassī vā vedanāsu viharati,

or he dwells contemplating the nature of dissolution in the feelings,

samudayavayadhammānupassī vā vedanāsu viharati,

or he dwells contemplating the nature of origination and dissolution in the feelings,

“atthi vedanā” ti vā panassa sati paccupaṭṭhitā hoti

or else mindfulness that “there are feelings” 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.

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

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

Vedanānupassanā Niṭṭhitā
Contemplation of Feelings is Finished

Cittānupassanā Contemplation of the Mind

Kathañ-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 sarāgaṃ vā cittaṃ “sarāgaṃ cittaṃ”-ti pajānāti,¹

Here, monks, a monk when a mind has passion knows “the mind has passion”,

vītarāgaṃ vā cittaṃ “vītarāgaṃ cittaṃ”-ti pajānāti;²

or when a mind is without passion he knows “the mind is without passion”;

sadosaṃ vā cittaṃ “sadosaṃ cittaṃ”-ti pajānāti,

or when a mind has hate he knows “the mind has hate”,

vītadosaṃ vā cittaṃ “vītadosaṃ cittaṃ”-ti pajānāti;

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

samohaṃ vā cittaṃ “samohaṃ cittaṃ”-ti pajānāti,

or when a mind has delusion he knows “the mind has delusion”,

vītamohaṃ vā cittaṃ “vītamohaṃ cittaṃ”-ti pajānāti;

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

saṅkhittaṃ vā cittaṃ “saṅkhittaṃ cittaṃ”-ti pajānāti,

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

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

Consciousness (*viññāna*) 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 (*lokuttarapadam*), but only that the mind is in a worldly wholesome or inconsequential state (*lokiyakusalābyākatam*) 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.

vikkhittam¹ vā cittaṃ “vikkhittam cittaṃ”-ti pajānāti;

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

mahaggatam vā cittaṃ “mahaggatam cittaṃ”-ti pajānāti,

or when a mind has become very great he knows “the mind has become very great”,

amahaggatam vā cittaṃ “amahaggatam cittaṃ”-ti pajānāti;²

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

sa-uttaram vā cittaṃ “sa-uttaram cittaṃ”-ti pajānāti,

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

anuttaram vā cittaṃ “anuttaram cittaṃ”-ti pajānāti;

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

samāhitam vā cittaṃ “samāhitam cittaṃ”-ti pajānāti,

or when a mind is concentrated he knows “the mind is concentrated”,

asamāhitam vā cittaṃ “asamāhitam cittaṃ”-ti pajānāti;³

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

¹ Comm: *Saṅkhittan-ti* thinamiddhānupatitam; *etañ-hi saṅkuṭitacittam nāma*; *vikkhittan-ti* uddhaccasahagatam, *etañ-hi pasaṅgacittam nāma*; *saṅkhittam* 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. *Saṅkhittam* literally means *thrown (or brought) together*, and *vikkhittam* means *thrown apart*.

² Comm: *mahaggatan-ti rūpārūpāvacaram*; *amahaggatan-ti kāmāvacaram*; *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-uttaram* & *anuttaram* below.

³ Comm: *samāhitan-ti yassa appanāsamādhi upacārasamādhi vā atthi*; *asamāhitan-ti ubhayasamādhivirahitam*; *concentrated* means he who has fixed concentration or access concentration; *not concentrated* (indicates being) devoid of both (types of) concentration.

vimuttaṃ vā cittaṃ “vimuttaṃ cittaṃ”-ti pajānāti,
or when a mind is liberated he knows “the mind is liberated”,

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

* * *

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

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

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

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

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

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

“atthi cittaṃ”-ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a mind” 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,

¹ Comm: **Vimuttan-ti** *tadaṅgavikkhambhanavimuttīhi vimuttaṃ; avimuttan-ti* *ubhayavimuttivirahitaṃ; 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:

sarāgam, sadosaṃ, samohaṃ, sa-uttaraṃ (positive grammatically, negative ethically) -
vītarāgam, vītadosaṃ, vītamohaṃ, anuttaraṃ (negative grammatically, positive ethically);

but *saṅkhittaṃ, mahaggataṃ, samāhitaṃ* and *vimuttaṃ* (positive grammatically and ethically) -
vikkhittaṃ, amahaggataṃ, asamāhitaṃ, avimuttaṃ (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.

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

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

Cittānupassanā Niṭṭhitā
Contemplation of the Mind is Finished

Dhammānupassanā Contemplation of (the Nature of) Things

Nīvaraṇapabbhāṃ 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 santam² vā ajjhattam³ kāmacchandaṃ

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 *Santam* is the present participle form of *atthi*, meaning *having*. The present indicative form *atthi* (*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 ajjhattaṃ kāmacchando” ti pajānāti;

knows “there is sensual desire in myself”;

asantaṃ vā ajjhattaṃ kāmacchandaṃ “natthi me ajjhattaṃ 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 pahānaṃ hoti tañ-ca pajānāti;

and how there is an abandonment of sensual desire that has arisen – that also he knows;

yathā ca pahīnassa kāmacchandassa āyatiṃ 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.

Santaṃ vā ajjhattaṃ byāpādaṃ² “atthi me ajjhattaṃ byāpādo” ti pajānāti;

Having ill-will in himself he knows “there is ill-will in myself”;

asantaṃ vā ajjhattaṃ byāpādaṃ “natthi me ajjhattaṃ 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 pahānaṃ hoti tañ-ca pajānāti,

and how there is an abandonment of ill-will that has arisen – that also he knows;

yathā ca pahīnassa byāpādassa āyatiṃ anuppādo hoti tañ-ca pajānāti.

and how there is a non-arising of abandoned ill-will again in the future – that also he knows.

Santaṃ vā ajjhattaṃ thīnamiddhaṃ “atthi me ajjhattaṃ thīnamiddhaṃ”-ti pajānāti;

Having sloth and torpor in himself he knows “there is sloth and torpor in myself”;

asantaṃ vā ajjhattaṃ thīnamiddhaṃ “natthi me ajjhattaṃ thīnamiddhaṃ”-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 pahānaṃ 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 āyatim 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.

Santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ

Having agitation and worry in himself

“atthi me ajjhattaṃ uddhaccakukkuccaṃ”-ti pajānāti;

he knows “there is agitation and worry in myself”;

asantaṃ vā ajjhattaṃ uddhaccakukkuccaṃ

or, not having agitation and worry in himself

“natthi me ajjhattaṃ uddhaccakukkuccaṃ”-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 pahānaṃ 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 āyatim 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 thīnamiddhassa pahānāya saṃvattanti: atibhojane nimittaggāho, iriyāpathasamparivattanatā, 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 saṃvattanti: bahussutatā, paripucchakatā, 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.*

Santaṃ vā ajjhattaṃ vicikicchaṃ¹ “atthi me ajjhattaṃ vicikicchā” ti pajānāti;
Having doubt in himself he knows “there is doubt in myself”;

asantaṃ vā ajjhattaṃ vicikicchaṃ “natthi me ajjhattaṃ 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 pahānaṃ hoti tañ-ca pajānāti;
and how there is an abandonment of doubt that has arisen – that also he knows;

yathā ca pahīnāya vicikicchāya āyatim 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 ajjhataṃ 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,

ajjhatabhiddhā 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 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.

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.

Nīvaraṇapabbhaṃ Niṭṭhitam

The Section about the Hindrances is Finished

Khandhapabbam

The Section on the Constituents (of Mind & Matter)

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu upādānakkhandhesu.¹
in the five constituents (of mind and body) that provide fuel for attachment.

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

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

Idha, bhikkhave, bhikkhu: “īti rūpaṃ, īti rūpassa samudayo, īti rūpassa atthaṅgamo;
Here, monks, a monk (knows): “such is form, such is the origination of form, such is the passing away of form;

īti vedanā, īti vedanāya samudayo, īti vedanāya atthaṅgamo;
such is feeling, such is the origination of feeling, such is the passing away of feeling;

īti saññā, īti saññāya samudayo, īti saññāya atthaṅgamo;
such is perception, such is the origination of perception, such is the passing away of perception;

īti saṅkhārā, īti saṅkhārānaṃ samudayo, īti saṅkhārānaṃ atthaṅgamo;
such are (mental) processes, such is the origination of (mental) processes, such is the passing away of (mental) processes;

īti viññāṇaṃ, īti viññāṇassa samudayo, īti viññāṇassa atthaṅgamo” ti.
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 ajjhataṃ 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,

ajjhatabhiddhā 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 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.

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.

Khandhapabbam Niṭṭhitam

The Section on the Constituents is Finished

Āyatanapabbā

The Section on the Sense-Spheres

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

chasu ajjhattikabāhiresu āyatanesu.¹

in the six internal and external sense-spheres.

Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

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

chasu ajjhattikabāhiresu 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 anuppanna saññojanassa uppādo hoti tañ-ca pajānāti;

How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppanna saññojanassa pahānam 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 (āviijā)*. This is an Abhidhammic list, which differs from the fetters normally listed in the discourses (at DN 6, etc.)

yathā ca pahīnassa saññojanassa āyatim anuppādo hoti¹ tañ-ca pajānāti.

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-ubhayaṃ 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 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.

Ghānañ-ca pajānāti, gandhe ca pajānāti,

He knows the nose, and he knows smells,

yañ-ca tad-ubhayaṃ 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 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.

Jivhañ-ca pajānāti, rase ca pajānāti,

He knows the tongue, and he knows tastes,

yañ-ca tad-ubhayaṃ 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 pahānaṃ hoti tañ-ca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saññojanassa āyatiṃ 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-ubhayaṃ paṭicca uppajjati saññojanaṃ 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 pahānaṃ hoti tañ-ca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saññojanassa āyatiṃ 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-ubhayaṃ paṭicca uppajjati saññojanaṃ 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 pahānaṃ hoti tañ-ca pajānāti;

and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti tañ-ca pajānāti.

and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Iti ajjhataṃ 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 paccupaṭṭhitā hoti

or else mindfulness that “there are these (various) things” 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.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

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

chasu ajjhattikabāhiresu āyatanesu.

in the six internal and external sense-spheres.

Āyatanapabbam Niṭṭhitam

The Section on the Sense-Spheres is Finished

Bojjhaṅgapabbam

The Section about the Factors of Awakening

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

sattasu Bojjhaṅgesu.¹

in the seven factors of Awakening.

Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

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

sattasu Bojjhaṅgesu?²

in the seven factors of Awakening?

Idha, bhikkhave, bhikkhu santam vā ajjhataṃ Satisambojjhaṅgam

Here, monks, a monk having the Mindfulness factor of Complete Awakening in himself

“atthi me ajjhataṃ Satisambojjhaṅgo” ti pajānāti;

knows “there is the Mindfulness factor of Complete Awakening in myself”;

asantam vā ajjhataṃ Satisambojjhaṅgam

or, not having the Mindfulness factor of Complete Awakening in himself

“natthi me ajjhataṃ Satisambojjhaṅgo” ti pajānāti.

he knows “there is no Mindfulness factor of Complete Awakening in myself”.

Yathā ca anuppanna Satisambojjhaṅgassa uppādo hoti tañ-ca pajānāti,

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 sattadhammasāmaggiyā sambujjhati kilesaniddāto uṭṭhāti, Saccāni vā paṭivijjhati, sā dhammasāmaggi 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 –

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhataṃ Dhammavicayasambojjhaṅgaṃ¹

Having the Investigation of the (nature) of things factor of Complete Awakening in himself

“atthi me ajjhataṃ Dhammavicayasambojjhaṅgo” ti pajānāti;

he knows “there is the Investigation of the (nature) of things factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Dhammavicayasambojjhaṅgaṃ

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

“natthi me ajjhataṃ Dhammavicayasambojjhaṅgo” ti pajānāti.

he knows “there is no Investigation of the (nature) of things factor of Complete Awakening in myself”.

Yathā ca anuppannassa Dhammavicayasambojjhaṅgassa uppādo hoti tañ-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 Dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti²

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 –

tañ-ca pajānāti.

that also he knows.

¹ Again here we can see a play on words, because *dhamma*, which is *the Teaching of Lord Buddha*, is also *the true nature of things*, and ultimately they are not different from one another, but in translation we have to choose the meaning that is most important to convey.

² SN Bojjhaṅgasamyuttaṃ (46.2) asks how this factor comes to fulfilment, and answers: *atthi, bhikkhave, kusalākusalā dhammā, sāvajjānavajjā dhammā, hīnapañitā dhammā, kaṇhasukkasappaṭibhāgā dhammā, tattha yonisomanasikārabahulikāro; there are, monks, things that are wholesome and unwholesome, blameworthy and blameless, despicable and excellent, things that resemble the dark and the bright, herein he should be one who makes much of wise reflection (on these things).*

Santaṃ vā ajjhattaṃ Viriyasambojjhaṅgaṃ

Having the Energy factor of Complete Awakening in himself

“atthi me ajjhattaṃ Viriyasambojjhaṅgo” ti pajānāti;

he knows “there is the Energy factor of Complete Awakening in myself”;

asantaṃ vā ajjhattaṃ Viriyasambojjhaṅgaṃ

or, not having the Energy factor of Complete Awakening in himself

“natthi me ajjhattaṃ Viriyasambojjhaṅgo” ti pajānāti.

he knows “there is no Energy factor of Complete Awakening in myself”.

Yathā ca anuppannassa Viriyasambojjhaṅgassa uppādo hoti tañ-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 –

tañ-ca pajānāti.

that also he knows.

Santaṃ vā ajjhattaṃ Pītisambojjhaṅgaṃ¹

Having the Joyful-Interest factor of Complete Awakening in himself

“atthi me ajjhattaṃ Pītisambojjhaṅgo” ti pajānāti;

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

asantaṃ vā ajjhattaṃ Pītisambojjhaṅgaṃ

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

“natthi me ajjhattaṃ Pītisambojjhaṅgo” ti pajānāti.

he knows “there is no Joyful-Interest factor of Complete Awakening in myself”.

Yathā ca anuppannaṃ Pītisambojjhaṅgaṃ uppādo hoti tañ-ca pajānāti;

How there is an arising of the Joyful-Interest factor of Complete Awakening that has not arisen – that he knows;

yathā ca uppannaṃ Pītisambojjhaṅgaṃ bhāvanāya pāripūrī hoti

and how there is fulfilment of the development of the Joyful-Interest factor of Complete Awakening that has arisen –

tañ-ca pajānāti.

that also he knows.

¹ Comm: *api ca ekādasa dhammā pītisambojjhaṅgaṃ uppādāya saṃvattanti: Buddhānussati; Dhamma-Saṅgha-sīla-cāga-devatānussati; upasamānussati; lūkhapuggalaparivaḷḷanā; siniddhapuggalasevanā; pasādanīyasuttantapaccavekkhaṇā; 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 (*pañcavaṇṇa*): *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.

Santaṃ vā ajjhataṃ Passaddhisambojjhaṅgaṃ¹

Having the Calmness factor of Complete Awakening in himself

“atthi me ajjhataṃ Passaddhisambojjhaṅgo” ti pajānāti;

he knows “there is the Calmness factor of Complete Awakening in myself”;

asantaṃ vā ajjhataṃ Passaddhisambojjhaṅgaṃ

or, not having the Calmness factor of Complete Awakening in himself

“natthi me ajjhataṃ Passaddhisambojjhaṅgo” ti pajānāti.

he knows “there is no Calmness factor of Complete Awakening in myself”.

Yathā ca anuppanna 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 uppanna 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 *passambhayam* (present participle from causative *passambheti*) in the *Ānāpānappabbā* at the beginning of the Contemplation of the Body section.

Santaṃ vā ajjhattaṃ Samādhisambojjhaṅgaṃ

Having the Concentration factor of Complete Awakening in himself

“atthi me ajjhattaṃ Samādhisambojjhaṅgo” ti pajānāti;

he knows “there is the Concentration factor of Complete Awakening in myself”;

asantaṃ vā ajjhattaṃ Samādhisambojjhaṅgaṃ

or, not having the Concentration factor of Complete Awakening in himself

“natthi me ajjhattaṃ 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.

Santaṃ vā ajjhattaṃ Upekkhāsambojjhaṅgaṃ

Having the Equanimity factor of Complete Awakening in himself

“atthi me ajjhattaṃ Upekkhāsambojjhaṅgo” ti pajānāti;

he knows “there is the Equanimity factor of Complete Awakening in myself”;

asantaṃ vā ajjhattaṃ Upekkhāsambojjhaṅgaṃ

or, not having the Equanimity factor of Complete Awakening in himself

“natthi me ajjhattaṃ 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 ajjhataṃ 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,

ajjhatabhiddhā 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 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.

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.

Bojjhaṅgapabbari Niṭṭhitaṃ

The Section about the Factors of Awakening is Finished

Catusaccapabbam
The Section about the Four Truths

Puna ca param, 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 “idaṃ Dukkhaṃ”-ti yathābhūtaṃ pajānāti,
Here, monks, a monk knows as it really is “this is Suffering”,

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

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

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

¹ In the Satiṭṭhānasuttaṃ of Majjhimanikāya, this is the end of the Saccapabbam, only here in the Mahā- is it elaborated on.

Dukkhasaccam¹ The Truth of Suffering

Katamañ-ca, bhikkhave, Dukkham² Ariyasaccam?

Now what, monks, is the Noble Truth of Suffering?

Jāti pi dukkhā

Birth is suffering

jarā pi dukkhā

also old age is suffering

maraṇam-pi dukkhā

also death is suffering

soka-parideva-dukkhadomanassupāyāsā pi dukkhā

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-piccham na labhati tam-pi dukkhā

also not to obtain that which one longs for is suffering

saṅkhittena pañcūpādānakkhandhā dukkhā.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 *Dhammacakkappavattanasuttaṃ* (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 tesam tesam sattānam 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;

khandhānam pātubhāvo, āyatanānam paṭilābho:²

the manifestation of the constituents (of mind and body), the acquisition of the sense spheres:

ayaṃ vuccati, bhikkhave, jāti.

this, monks, is called birth.

Katamā ca, bhikkhave, jarā?³

Now what, monks, is old age?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jarā, jīraṇatā, khaṇḍiccaṃ, pāliccaṃ, valittacatā;

there is old age, agedness, broken teeth, greying hair, and wrinkled skin;

āyuno saṃhāni, indriyānam paripāko:

the dwindling away of the life span, the decay of the sense faculties:

ayaṃ 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 *tatratatrābhinandinī* (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, maraṇaṃ?

Now what, monks, is death?

Yaṃ tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā

For the various beings in the various classes of beings

cuti, cavanatā, bhedo, antaradhānaṃ, maccu, maraṇaṃ, kālakiriyā;

there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time;

khandhānaṃ 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:

idaṃ vuccati, bhikkhave, maraṇaṃ.

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, socitattaṃ, antosoko, antoparisoko:

there is grief, grieving, the state of grieving, inner grief, great inner grief:

ayaṃ 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, ādevitattam, paridevitattam:

there are laments, great laments, lamenting, great lamenting, the state of lamenting, the state of great lamentation:

ayaṃ vuccati, bhikkhave, paridevo.

this, monks, is called lamentation.

Katamañ-ca, bhikkhave, dukkhaṃ?¹

Now what, monks, is pain?

Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ, kāyikaṃ asātaṃ,

That, monks, which is bodily pain, bodily disagreeableness,

kāyasamphassaṃ dukkhaṃ, asātaṃ vedayitaṃ:

pain born of contact with the body, disagreeable feeling:

idaṃ vuccati, bhikkhave, dukkhaṃ.

this, monks, is called pain.

Katamañ-ca, bhikkhave, domanassaṃ?

Now what, monks, is sorrow?

Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ, cetasikaṃ asātaṃ,

That, monks, which is mental pain, mental disagreeableness,

manosamphassaṃ dukkhaṃ, asātaṃ vedayitaṃ:

pain born of contact with the mind, disagreeable feeling:

idaṃ vuccati, bhikkhave, domanassaṃ.

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, 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,

āyāso, upāyāso, āyāsittam, upāyāsittam:

there is desponding, despairing, the state of despondency, the state of despair:

ayaṃ 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 anattakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā -

or, for that one who has those who do not desire his welfare, benefit, comfort and security

-

yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo:

(and then) having meetings, assembly, connection, and interaction with them:

ayaṃ 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 ñātisālohitā vā -

or friends, or companions, or blood relatives -

yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissībhāvo:

(and then) not having meetings, assembly, connection, and interaction with them:

ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

this, monks, is called the suffering from being parted from what is liked.

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

Now what, monks, is the suffering from not obtaining what one longs for?

Jātidhammānaṃ,¹ bhikkhave, sattānaṃ evaṃ icchā uppajjati:

To those beings subject to birth, monks, a longing like this arises:

“Aho vata mayaṃ 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 panetaṃ icchāya pattabbaṃ:

But that cannot be attained merely by longing for it:

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

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 *ahaṃ*, meaning *to us*.

Jarādhammānaṃ, bhikkhave, sattānaṃ¹ evaṃ icchā uppajjati:

To those beings subject to old age, monks, a longing like this arises:

“Aho vata mayaṃ 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 panetaṃ icchāya pattabbaṃ:

But that cannot be attained merely by longing for it:

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

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

Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:

To those beings subject to sickness, monks, a longing like this arises:

“Aho vata mayaṃ 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 panetaṃ icchāya pattabbaṃ:

But that cannot be attained merely by longing for it:

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

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

Maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:

To those beings subject to death, monks, a longing like this arises:

**“Aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā!”
ti**

“Oh, might we not be subject to death, may death not come to us!”

Na kho panetaṃ icchāya pattabbaṃ:

But that cannot be attained merely by longing for it:

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

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

¹ From here onwards PTS greatly abbreviates the text, reading *jarādhammānaṃ, bhikkhave, sattānaṃ . . . vyādhidhammānaṃ, bhikkhave, sattānaṃ . . . maraṇadhammānaṃ, bhikkhave, sattānaṃ . . .* before taking it up again in full.

Sokaparidevadukkhadomanassupāyāsadhammānaṃ

° To those beings subject to grief, lamentation, pain, sorrow, and despair,

bhikkhave sattānaṃ evaṃ icchā uppajjati:

monks, a longing like this arises:

“Aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma,

“Oh, might we not be subject to grief, lamentation, pain, sorrow, and despair,

na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyyūn!” ti

may grief, lamentation, pain, sorrow, and despair, not come to us!”

Na kho panetaṃ icchāya pattabbaṃ:

But that cannot be attained merely by longing for it:

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

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

Katame ca, bhikkhave, saṅkhittena pañcūpādānakkhandhā dukkhā?

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

Seyyathīdaṃ:

They are as follows:

rūpūpādānakkhandho

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

saṅkhārūpādānakkhandho

the (mental) processes constituent that is fuel for attachment

viññāṇūpādānakkhandho.

the consciousness constituent that is fuel for attachment.

Ime vuccanti, bhikkhave, saṅkhittena pañcūpādānakkhandhā dukkhā.

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

Idaṃ vuccati, bhikkhave, Dukkhaṃ Ariyasaccaṃ.

This, monks, is called the Noble Truth of Suffering.

Samudayasaccam The Truth of Origination

Katamañ-ca, bhikkhave, Dukkhasamudayaṃ Ariyasaccam?

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

Yā yaṃ taṇhā ponobhavikā,

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

nandirāgasahagatā, tatratrābhinandinī, seyyathīdam:

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

kāmatāṇhā

craving in regard to sense pleasures

bhavataṇhā¹

craving in regard to the continuation of existence

vibhavataṇhā.²

craving in regard to the discontinuation of existence.

¹ I translate *bhava* simply as existence in the context of the 3 planes of *bhava* (*kāmahava*, sensual existence; *rūpabhava*, form existence; *arūpabhava*, 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 *kammabhava*, continuation of existence through (result-producing) actions; and *uppatibhava* the continuation of existence through rebirth.

² Comm: *Kāme taṇhā kāmatāṇhā, pañcakāmaguṇikarāgassetam nāmaṃ. Bhava taṇhā bhavataṇhā, bhavapathanāvasena uppannassa sassatadiṭṭhisahagatassa rūpārūpabhavarāgassa ca jhānanikantiyā cetaṃ adhivacanam. Vibhava taṇhā vibhavataṇhā, ucchedadiṭṭhisahagatarāgassetam adhivacanam.*

Kāmatāṇhā 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?

Yaṃ loke piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ?

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.

Cakkhum loke piyarūpaṃ sātārūpaṃ -

In the world the eye is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.¹

here this craving when it is arising arises, here when settling it settles.

Sotam loke piyarūpaṃ sātārūpaṃ -

In the world the ear is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Ghānam loke piyarūpaṃ sātārūpaṃ -

In the world the nose is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Jivhā loke piyarūpaṃ sātārūpaṃ -

In the world the tongue is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Kāyo loke piyarūpaṃ sātārūpaṃ -

In the world the body is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Mano loke piyarūpaṃ sātārūpaṃ -

In the world the mind is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

here this craving when it is arising arises, here when settling it settles.

¹ The commentary says: *Atha nesam tattha anuppannā ceva taṇhā uppajjati, uppannā ca taṇhā punappunam pavattivaseṇa nivisati. Tasmā Bhagavā: “Cakkhu loke piyarūpaṃ sātārūpaṃ, 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 piyarūpaṃ sātārūpaṃ -

In the world forms are likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Saddā loke piyarūpaṃ sātārūpaṃ -

In the world sounds are likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Gandhā loke piyarūpaṃ sātārūpaṃ -

In the world smells are likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rasā loke piyarūpaṃ sātārūpaṃ -

In the world tastes are likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Phoṭṭhabbā loke piyarūpaṃ sātārūpaṃ -

In the world tangibles are likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Dhammā loke piyarūpaṃ sātārūpaṃ -

In the world thoughts are likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Cakkhaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

In the world eye-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Sotaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

In the world ear-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Ghānaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

In the world nose-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Jivhāviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

In the world tongue-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Kāyaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

In the world body-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

In the world mind-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Cakkhusamphasso¹ loke piyarūpaṃ sātārūpaṃ -

In the world eye-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Sotasamphasso loke piyarūpaṃ sātārūpaṃ -

In the world ear-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Ghānasamphasso loke piyarūpaṃ sātārūpaṃ -

In the world nose-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Jivhāsamphasso loke piyarūpaṃ sātārūpaṃ -

In the world tongue-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Kāyasamphasso loke piyarūpaṃ sātārūpaṃ -

In the world body-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Manosamphasso loke piyarūpaṃ sātārūpaṃ -

In the world mind-contact 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 It appears that *-samphassa* is the form *phassa* takes at the end of a compound (*samāsa*); similarly with *cetanā* and *-sañcetanā* in the *Nirodhasaccaṃ* below.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ -

In the world feeling born of eye-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.

here this craving when it is arising arises, here when settling it settles.

Sotasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ -

In the world feeling born of ear-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.

here this craving when it is arising arises, here when settling it settles.

Ghānasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ -

In the world feeling born of nose-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.

here this craving when it is arising arises, here when settling it settles.

Jivhāsamphassajā vedanā loke piyarūpaṃ sātārūpaṃ -

In the world feeling born of tongue-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.

here this craving when it is arising arises, here when settling it settles.

Kāyasamphassajā vedanā loke piyarūpaṃ sātārūpaṃ -

In the world feeling born of body-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.

here this craving when it is arising arises, here when settling it settles.

Manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ -

In the world feeling born of mind-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nīvisamānā nīvisati.

here this craving when it is arising arises, here when settling it settles.

Rūpasaññā loke piyarūpaṃ sātārūpaṃ -

In the world perception of forms is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Saddasaññā loke piyarūpaṃ sātārūpaṃ -

In the world perception of sounds is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Gandhasaññā loke piyarūpaṃ sātārūpaṃ -

In the world perception of smells is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rasasaññā loke piyarūpaṃ sātārūpaṃ -

In the world perception of tastes is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Phoṭṭhabbasaññā loke piyarūpaṃ sātārūpaṃ -

In the world perception of tangibles is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Dhammasaññā loke piyarūpaṃ sātārūpaṃ -

In the world perception of thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rūpasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Saddasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Gandhasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Rasasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Phoṭṭhabbasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Dhammasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Rūpaṭaṇhā loke piyarūpaṃ sātārūpaṃ -

In the world craving for forms is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Saddataṇhā loke piyarūpaṃ sātārūpaṃ -

In the world craving for sounds is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Gandhataṇhā loke piyarūpaṃ sātārūpaṃ -

In the world craving for smells is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Rasataṇhā loke piyarūpaṃ sātārūpaṃ -

In the world craving for tastes is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Phoṭṭhabbataṇhā loke piyarūpaṃ sātārūpaṃ -

In the world craving for tangibles is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Dhammataṇhā loke piyarūpaṃ sātārūpaṃ -

In the world craving for thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā niviṣati.

here this craving when it is arising arises, here when settling it settles.

Rūpavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about forms is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Saddavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about sounds is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Gandhavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about smells is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rasavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about tastes is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Phoṭṭhabbavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about tangibles is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Dhammavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

here this craving when it is arising arises, here when settling it settles.

Rūpavicāro loke piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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.

Idaṃ vuccati, bhikkhave, Dukkhasamudayaṃ Ariyasaccaṃ.

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

Nirodhasaccam
The Truth of Cessation

Katamañ-ca, bhikkhave, Dukkhanirodham ariyasaccam?

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 paṇinissaggo mutti anālayo.

liberation, letting go, release, and non-adherence.

Sā kho pañesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati?

Now where, monks, is that craving when it is being abandoned (actually) abandoned?

Kattha nirujjhamānā nirujjhati?

When ceasing where does it cease?

Yam loke piyarūpaṃ sātārūpaṃ -

In the world there is that which is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.¹

here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Kiñ-ca loke piyarūpaṃ sātārūpaṃ?

And in the world what is likeable and pleasing?

¹ Note that in what follows both *pahīyati* and *nirujjhati* are passive verbs (though it appears the latter has no active form).

Cakkhum loke piyarūpaṃ sātārūpaṃ -

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.

Sotaṃ loke piyarūpaṃ sātārūpaṃ -

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.

Ghānaṃ loke piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

In this world forms are 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.

Saddā loke piyarūpaṃ sātārūpaṃ -

In this world sounds are 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.

Gandhā loke piyarūpaṃ sātārūpaṃ -

In the world smells are 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.

Rasā loke piyarūpaṃ sātārūpaṃ -

In the world tastes are 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.

Phoṭṭhabbā loke piyarūpaṃ sātārūpaṃ -

In the world tangibles are 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.

Dhammā loke piyarūpaṃ sātārūpaṃ -

In the world thoughts are 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.

Cakkhaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

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.

Sotaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

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.

Ghānaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

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.

Jivhāviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

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.

Kāyaviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

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.

Manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

In the world 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.

Sotasamphasso loke piyarūpaṃ sātārūpaṃ -

In the world 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.

Ghānasamphasso loke piyarūpaṃ sātārūpaṃ -

In the world 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.

Jivhāsamphasso loke piyarūpaṃ sātārūpaṃ -

In the world 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.

Kāyasamphasso loke piyarūpaṃ sātārūpaṃ -

In the world 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.

Manosamphasso loke piyarūpaṃ sātārūpaṃ -

In the world 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.

Cakkhusamphassajā vedanā loke piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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.

Rūpasaññā loke piyarūpaṃ sātārūpaṃ -

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.

Saddasaññā loke piyarūpaṃ sātārūpaṃ -

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.

Gandhasaññā loke piyarūpaṃ sātārūpaṃ -

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.

Rasasaññā loke piyarūpaṃ sātārūpaṃ -

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.

Phoṭṭhabbasaññā loke piyarūpaṃ sātārūpaṃ -

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.

Dhammasaññā loke piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Saddasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Gandhasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Rasasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Phoṭṭhabbasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Dhammasañcetanā loke piyarūpaṃ sātārūpaṃ -

In the world intention in regard to 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.

Rūpaṭaṇhā loke piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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.

Rūpavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about 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.

Saddavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about 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.

Gandhavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about 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.

Rasavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about 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.

Phoṭṭhabbavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about 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.

Dhammavitakko loke piyarūpaṃ sātārūpaṃ -

In the world thinking about 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.

Rūpavicāro loke piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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 piyarūpaṃ sātārūpaṃ -

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.

Idaṃ vuccati, bhikkhave, Dukkhanirodhaṃ Ariyasaccaṃ.

This, monks, is called the Noble Truth of the Cessation of Suffering.

Maggasaccaṃ The Truth of the Path

Katamañ-ca, bhikkhave, Dukkhanirodhagāminī Paṭipadā Ariyasaccaṃ?

Now what, monks, is the Noble Truth of the Practice Leading to the Cessation of Suffering?

Ayam-eva ariyo¹ aṭṭhaṅgiko maggo,² seyyathīdam:

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 *sammāñāṇaṃ* and *sammāvimutti*, which are liberating knowledge and freedom.

Katamā ca, bhikkhave, sammādiṭṭhi?

Now what, monks, is right view?

Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ

That, monks, which is knowledge about suffering

dukkhasamudaye ñāṇaṃ

knowledge about the origination of suffering

dukkhanirodhe ñāṇaṃ

knowledge about the cessation of suffering

dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ.

knowledge about the practice leading to the cessation of suffering.

Ayaṃ vuccati, bhikkhave, sammādiṭṭhi.¹

This, monks, is called right view.

Katamo ca, bhikkhave, sammāsaṅkappo?

Now what, monks, is right thought?

Nekhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo.²

The thought of renunciation, the thought of good-will, the thought of non-violence.

Ayaṃ vuccati, bhikkhave, sammāsaṅkappo.

This, monks, is called right thought.

¹ Mundane right-view is defined elsewhere (MN 41, 117, etc.) as: *atthi dinnam atthi yiṭṭham atthi hutam, atthi sukatadukkaṭānam kammānam phalam vipāko, atthi ayam loko atthi paro loko, atthi Mātā atthi Pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅ-ca lokam paraṅ-ca lokam 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 *Avihimsā* is simply another form of the better known *ahimsā*, 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.

Ayaṃ 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.

Ayaṃ 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-aṭṭhamakasīla*).

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-ājīvaṃ pahāya, sammā-ājīvena jīvikāṃ kappeti.¹

Here, monks, a noble disciple, having abandoned a wrong way of livelihood, makes his living by a right way of livelihood.

Ayaṃ vuccati, bhikkhave, sammā-ājīvo.

This, monks, is called right livelihood.

¹ Five types of wrong livelihood for merchants are explained in Vaṇijjāsuttaṃ (AN 5.177): *sathavaṇijjā, sattavaṇijjā, mamsavaṇijjā, 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 anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ

° Here, monks, a monk regarding bad and unwholesome thoughts that have not yet arisen

anuppādāya chandaṃ janeti,¹

generates desire for their non-arising,

vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ

Regarding bad and unwholesome thoughts that have already arisen

pahānāya chandaṃ janeti,

he generates desire for their abandonment,

vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti,

He generates desire for the arising of wholesome thoughts that have not yet arisen,

vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā, asammosāya,²

° Regarding wholesome thoughts that have arisen he generates desire for their endurance, persistence,

bhiyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janeti,

multiplication, extension, development, and fulfilment,

vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Ayaṃ vuccati, bhikkhave, sammāvāyāmo.

This, monks, is called right endeavour.

¹ This section on the endeavours is a good example of the Pāli 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 Pāli, though, there is a tendency to work with negative and positive forms of the same word (e.g. *anuppannānaṃ ... uppannānaṃ*, in next section), through the exchange of prefixes, and with cognate forms (e.g. *anuppānānaṃ ... anuppādāya*).

² Normally *asammosa* would mean lack of confusion, absence of delusion, etc. Here the commentary defines it thus: *asammosāyā ti avināsanattham: 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 kāye kāyānupassī viharati,

Here, monks, a monk dwells contemplating (the nature of) the body in the body,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassam.

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 abhijjhādomanassam.

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 abhijjhādomanassam.

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 abhijjhādomanassam.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Ayam vuccati, 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,

savitakkaṃ, savicāraṃ, vivekaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and joy born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati.¹

dwells having attained the first absorption.

Vitakkavicārānaṃ² vūpasamā

With the calming down of thinking and reflection,

ajjhataṃ sampasādanaṃ, cetaso ekodibhāvaṃ,

with internal clarity, and one-pointedness of mind,

avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ,³

being without thinking, without reflection, having the happiness and joy born of concentration,

dutiyaṃ jhānaṃ 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 (*khaṇikasamādhi*) 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: *nirāmisam 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 paṭisaṃvedeti,

mindful, fully aware, experiencing happiness through the body,

yan-taṃ Ariyā ācikkhanti: “Upekkhako satimā sukhavihārī” ti,

about which the Noble Ones declare: “He dwells pleasantly, mindful, and equanimous,”

tatiyaṃ jhānaṃ upasampajja viharati.

he dwells having attained the third absorption.

Sukhassa ca pahānā, dukkhassa ca pahānā,

Having abandoned pleasure, abandoned pain,

pubbeva somanassadomanassānaṃ atthaṅgamā,

and with the previous passing away of mental happiness and sorrow,

adukkham-asukhaṃ, upekkhāsati pārisuddhiṃ,²

without pain, without pleasure, and with complete purity of mindfulness
owing to equanimity,

catutthaṃ jhānaṃ upasampajja viharati.

he dwells having attained the fourth absorption.

Ayaṃ vuccati, bhikkhave, sammāsamādhī.

This, monks, is called right concentration.

Idaṃ vuccati, bhikkhave, Dukkhanirodhagāminī paṭipadā Ariyasaccaṃ.

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, Guhaṭṭhakasuttaniddesaṅgaṇṇā; VinA, Verañjakaṇḍavaṅgaṇṇā, etc.) as being the *nāmakāya*, or *mind-body*.

² I take *upekkhā* in the compound as an ablative and parse it: *upekkhāya satim pārisuddhiṃ*; another way would be to take *upekkhāsati* as a dvanda, in which case it would translate as: *complete purity of mindfulness and equanimity*.

Iti ajjhataṃ 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,

ajjhatabhiddhā 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 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.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,

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

Catusu Ariyasaccesu.

in the Four Noble Truths.

Catusaccapabbaṃ Niṭṭhitaṃ

The Section about the Four Truths is Finished

Dhammānupassanā Niṭṭhitā

Contemplation of (the Nature of) Things is Finished

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

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattavassāni,

Whoever, monks, should develop these four ways of attending to mindfulness in this way for seven years,

tassa dvinnam phalanam aññataram phalam pāṭikaṅkham:¹

for him, out of two results, a particular result is to be expected:

diṭṭhe va dhamme² aññā; 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 evaṃ bhāveyya chavassāni

whoever should develop these four ways of attending to mindfulness in this way for six years

tassa dvinnam phalanam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

¹ *Pāṭikaṅkham* 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 *atthi*) 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 evaṃ bhāveyya pañcavassāni

whoever should develop these four ways of attending to mindfulness in this way for five years

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected:

diṭṭhe va dhamme aññā; 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 evaṃ bhāveyya cattārivassāni

whoever should develop these four ways of attending to mindfulness in this way for four years

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; 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 evaṃ bhāveyya tīṇivassāni

whoever should develop these four ways of attending to mindfulness in this way for three years

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; 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 evaṃ bhāveyya dvevassāni

whoever should develop these four ways of attending to mindfulness in this way for two years

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected:

diṭṭhe va dhamme aññā; 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 evaṃ bhāveyya ekaṃ vassam

whoever should develop these four ways of attending to mindfulness in this way for one year

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhatu, bhikkhave, ekaṃ vassam,

Let alone one year, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattamāsāni

whoever should develop these four ways of attending to mindfulness in this way for seven months

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; 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 evaṃ bhāveyya chamāsāni

whoever should develop these four ways of attending to mindfulness in this way for six months

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; 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 evaṃ bhāveyya pañcamāsāni

whoever should develop these four ways of attending to mindfulness in this way for five months

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; 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 evaṃ bhāveyya cattārimāsāni

whoever should develop these four ways of attending to mindfulness in this way for four months

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; 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 evaṃ bhāveyya tīṇimāsāni

whoever should develop these four ways of attending to mindfulness in this way for three months

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; 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 evaṃ bhāveyya dvemāsāni

whoever should develop these four ways of attending to mindfulness in this way for two months

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; 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 evaṃ bhāveyya ekaṃ māsam

whoever should develop these four ways of attending to mindfulness in this way for one month

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhatu, bhikkhave, ekam māsam,

Let alone a month, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam bhāveyya aḍḍhamāsam

whoever should develop these four ways of attending to mindfulness in this way for half a month

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhatu, bhikkhave, aḍḍhamāsam,

Let alone half a month, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam bhāveyya sattāham

whoever should develop these four ways of attending to mindfulness in this way for seven days

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.

final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Ekāyano ayam, bhikkhave, maggo sattānam visuddhiyā,

This is a one-way path, monks, for the purification of beings,

sokapariddavānam samatikkamāya, dukkhadomanassānam 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-idam cattāro satipaṭṭhānā ti.

that is to say, the four ways of attending to mindfulness.

Iti yan-tam vuttam, idam-etam paṭicca vuttan"-ti.

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

Idam-avoca Bhagavā,
The Fortunate One said this,

attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

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

Satipaṭṭhānabhāvanānisamsō Niṭṭhito

The Advantages of Developing the Ways of Attending to Mindfulness is Finished

Mahāsatipaṭṭhānasuttaṃ Niṭṭhitaṃ

The Long Discourse about the Ways of Attending to Mindfulness is Finished