

Satipaṭṭhānasuttaṃ

Discourse on the Progressions of Mindfulness

Majjhima Nikāya – 10

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Satipaṭṭhānasuttaṃ

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Evaṃ me sutāṃ: ekaṃ samayaṃ bhagavā kurūsu viharati kammāssadammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi: bhikkhavoti. Bhadanteti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca:

“I have heard thus: At one time the Sublime One was abiding among the Kurus at the market town of the Kurus named Kammāssadamma. There the Sublime One addressed the monks: ‘Monks!’ – ‘Yes, Venerable Sir’ The monks replied. Then the Sublime One said:



Uddeso – Thesis Statement

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthagamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya - yadidaṃ cattāro satipaṭṭhānā.

“Monks, This is the direct way for the purification of beings, for passing beyond sorrow and weeping, for the extinction of affliction and grief; the correct method for the attainment of Liberation – Nibbāna. Such are the Four Progressions of Mindfulness.

Katame cattāro? Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Cित्ते cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

“Which four? Here, monks, (1) a monk abides contemplating body in the body; with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states. (2) He abides contemplating sensations of feeling in sensations of feeling; with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states. (3) He abides contemplating mental faculties in mental faculties; with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states. (4) He abides contemplating mind-states in mind-states; with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states.

Uddeso niṭṭhito – End of Thesis Statement



Kāyānupassanāsatipatthānam:

1. Progression of Mindfulness on Contemplation of the Body (1-14)

Kāyānupassanā ānāpānappabbam

1.1 Contemplation of the Body – Section on In and Out Breathing

Kathaṅca bhikkhave bhikkhu kāye kāyānupassī viharati?

Idha bhikkhave bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā nisīdati pallāṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā. So satova assasati, sato passasati.

“And how, monks, does a monk abide contemplating body in the body? Monks, there is a monk who has gone to the wilderness, or has gone to the root of a tree, or has gone to an empty house, and sitting crossed-legged with body straight and keeping his mindfulness set forward; with mindfulness, he breathes in; with mindfulness he breathes out.

Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti. Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti. Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti. Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati. Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

“Breathing in long, he knows ‘I am breathing in long’; breathing out long, he knows ‘I am breathing out long’. Breathing in short, he knows ‘I am breathing in short’; breathing out short, he knows ‘I am breathing out short’.

‘Experiencing the whole body, I shall breathe in’, thus he trains himself; ‘experiencing the whole body, I shall breathe out’, thus he trains himself.

‘Calming the bodily-construct, I shall breathe in’, thus he trains himself; ‘calming the bodily-construct, I shall breathe out’, thus he trains himself.

Seyyathāpi bhikkhave dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto dīghaṃ añchāmīti pajānāti, rassaṃ vā añchanto rassaṃ añchāmīti pajānāti, evameva kho bhikkhave bhikkhu dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti. Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti. Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti. Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati. Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

“Just as a skilled lathe-worker or a lathe-worker’s apprentice; when making a long turn knows ‘I am making a long turn’ and making a short turn knows ‘I am making a short turn’, monks indeed just so, when a monk is breathing in long, he knows ‘I am breathing

in long'; breathing out long, he knows 'I am breathing out long'. Breathing in short, he knows 'I am breathing in short'; breathing out short, he knows 'I am breathing out short'.

'Experiencing the whole body, I shall breathe in', thus he trains himself; 'experiencing the whole body, I shall breathe out', thus he trains himself.

'Calming the bodily-construct, I shall breathe in', thus he trains himself; 'calming the bodily-construct, I shall breathe out', thus he trains himself.

Iti ajjhattaṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati. Vayadhammānupassī vā kāyasmiṃ viharati. Samudayavayadhammānupassī vā kāyasmiṃ viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

Ānāpānappabbāṃ niṭṭhitāṃ

End of the Section on In and Out Breathing



Kāyānupassanā iriyāpathapabbāṃ

1.2 Contemplation on the Body – Section on Means of Deportment

Puna ca paraṃ bhikkhave bhikkhu gacchanto vā gacchāmīti pajānāti. Ṭhito vā ṭhitomhīti pajānāti. Nisinno vā nisinnomhīti pajānāti. Sayāno vā sayānomhīti pajānāti. Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti.

“And further, monks, when a monk is in motion he knows 'I am in motion'; when standing he knows 'I am standing'; when sitting he knows 'I am sitting'; when lying down he knows 'I am lying down'; and in whatever manner his body is disposed in this or that way, likewise - he knows it.

Iti ajjhattaṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati. Vayadhammānupassī vā kāyasmim viharati. Samudayavayadhammānupassī vā kāyasmim viharati.

“Thus he abides observing body in the body internally; abides observing body in the body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva nāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

Iriyāpathapabbaṃ niṭṭhitaṃ

End of the Section on Means of Deportment



Kyānupassanā sampajānapabbaṃ

1.3 Contemplation on the Body – Section on Establishing Clear Knowing

Puna ca paraṃ bhikkhave bhikkhu abhikkante paṭikkante sampajānakārī hoti. Ālokite vilokite sampajānakārī hoti. Sammiñjite pasārīte sampajānakārī hoti. Saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti. Asite pīte khāyite sāyite sampajānakārī hoti. Uccārapassāvakaṃme sampajānakārī hoti. Gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

“And further monks, when a monk is going forward and returning, he establishes clear knowing; when looking ahead and looking behind, he establishes clear knowing; when flexing and extending, he establishes clear knowing; when wearing the upper and outer robes with the bowl, he establishes clear knowing; when eating, drinking, consuming and tasting, he establishes clear knowing; when defecating and urinating, he establishes clear knowing; when going, standing, sitting, sleeping, waking, speaking and keeping silent, he establishes clear knowing.

Iti ajjhattaṃ vā kāye kāyānupassī viharati bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim

viharati. Vayadhammānupassī vā kāyasmim̃ viharati. Samudayavayadhammānupassī vā kāyasmim̃ viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

Sampajānapabbaṃ niṭṭhitam̃

End of the Section on Establishing Clear knowledge



Kāyānupassanā paṭikūlamanasikārapabbaṃ

1.4 Contemplation on the Body – Section on Reflection on Impurities

Puna ca paraṃ bhikkhave bhikkhu imameva kāyaṃ uddham̃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi imasmim̃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhi aṭṭhimiñjaṃ vakkam̃ hadayaṃ yakanam̃ kilomakam̃ pīhakaṃ papphāsam̃ antaṃ antaguṇam̃ udariyaṃ karīsam̃ pittaṃ semham̃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttanti.

“And further, monks, a monk considers that in this body, from the soles of the feet up, and from the hair of the head down, covered by the skin; it is filled with manifold impurities. ‘In this body there are: hair of the head, hair of the skin, nails, teeth, skin, flesh, sinews, bones, bone-marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, stomach, feces, bile, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints and urine.’

Seyyathāpi bhikkhave ubhatomukhā mūtoḷī pūrā nānāvihitassa dhaññassa-seyyathīdam̃: sālīnam̃ vīhīnam̃ muggānam̃ māsānam̃ tilānam̃ taṇḍulānam̃, tamenam̃ cakkhumā puriso muñcitvā paccavekkheyya: ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulāti.

“Monks, just as a bag with two openings were filled with various kinds of grain, such as rice, wild-rice, beans and peas, sesame seeds and threshed-rice; and just as a sighted-man

were to empty it and upon examination were to find: ‘this is rice, this is wild-rice, these are beans and peas, these are sesame seeds and this is threshed-rice’.

Evameva kho bhikkhave bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantam pūram nānappakārassa asucino paccavekkhati: atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsam nahāru aṭṭhi aṭṭhimiñjaṃ vakkam hadayaṃ yakanam kilomakam pīhakam papphāsam antam antaṅgaṃ udariyaṃ karīsam pittaṃ semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttanti.

Even so, monks, a monk considers that in this body, from the soles of the feet up, and from the hair of the head down, covered by the skin; it is filled with manifold impurities. ‘In this body there are: hair of the head, hair of the skin, nails, teeth, skin, flesh, sinews, bones, bone-marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestines, small intestines, stomach, feces, bile, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, mucus, oil in the joints and urine.’

Iti ajjhataṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati. Vayadhammānupassī vā kāyasmiṃ viharati. Samudayavayadhammānupassī vā kāyasmiṃ viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva nānamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

Paṭikūlamanasikārapabbam nṭṭhitam.

End of the Section on Reflection on Impurities



Kāyānupassanā dhātumanasikārapabbam

1.5 Contemplation on the Body – Section on Reflection on Elements

Puna ca param bhikkhave bhikkhu imameva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati: atthi imasmiṃ kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātūti

“And further, monks, a monk considers that in this body, in whatever position and in whatever way it is disposed; it is of the elements: ‘In this body there are: the earth element, water element, fire element and air element.’

Seyyathāpi bhikkhave dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā cātummahāpathe bilaso paṭivibhajitvā nisinno assa, evameva kho bhikkhave bhikkhu imameva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati: atthi imasmiṃ kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātūti.

“Monks, just as a skilled butcher of cows or his assistant, with a sharp knife were to kill a cow, and seated at a great crossroads, dissected and portioned it accordingly; even so, monks, a monk considers that in this body, in whatever position and in whatever way it is disposed; it is of the elements: ‘In this body there are: the earth element, water element, fire element and air element.’

Iti ajjhattam vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati. Vayadhammānupassī vā kāyasmiṃ viharati. Samudayavayadhammānupassī vā kāyasmiṃ viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissati mattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

Dhātumanasikārapabbam niṭṭhitam.

End of the Section on Reflection on Elements.



Kāyānupassanā navasivathikapabbam

1.6 Contemplation on the Body – Section on the Nine Cemetery Contemplations (1-9)

(First Contemplation)

Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīram sīvathikāya chaḍḍitam ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakaṃ vinīlakaṃ vipubbakajātam, so imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃ dhammo evambhāvī evaṃ anatīto’ti.

“And further, monks, just as a monk sees a body cast aside at a charnel-ground, dead for one day, two days, three days, bloated, discolored and festering puss.

So it is that he should compare his body thus ‘This body is of the same nature, it will become the same, it will not surpass this.’

Iti ajjhataṃ vā kāye kāyānupassī viharati bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati. Vayadhammānupassī vā kāyasmim viharati. Samudayavayadhammānupassī vā kāyasmim viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

(Second Contemplation)

Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīram sīvathikāya chaḍḍitam kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ supāṇehi vā khajjamānaṃ sigālehi vā khajjamānaṃ vividhehi vā pāṇakajātehi khajjamānaṃ, so imameva kāyaṃ upasaṃharati: ayampi kho kāyo evaṃ dhammo evambhāvī etaṃ anatītoti.

“And further, monks, just as a monk sees a body cast aside at a charnel-ground, chewed by crows, chewed by buzzards, chewed by falcons, chewed by dogs, chewed by tigers, chewed by jackals and chewed by various kinds of creatures.

So it is that he should compare his body thus ‘This body is of the same nature, it will become the same, it will not surpass this.’

Iti ajjhattaṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati. Vayadhammānupassī vā kāyasmim viharati. Samudayavayadhammānupassī vā kāyasmim viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

(Third Contemplation)

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nahārusambandhaṃ, so imameva kāyaṃ upasaṃharati: ayampi kho kāyo evaṃ dhammo evambhāvī etaṃ anatītoti.

“And further, monks, just as a monk sees a body cast aside at a charnel-ground; a skeleton covered with flesh and blood and still held together with sinews.

So it is that he should compare his body thus ‘This body is of the same nature, it will become the same, it will not surpass this.’

Iti ajjhattaṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati. Vayadhammānupassī vā kāyasmim viharati. Samudayavayadhammānupassī vā kāyasmim viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of

ping the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

(Fourth Contemplation)

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikaśāṅkhalikaṃ nimmaṃsalohitamakkhittaṃ nahārusambandhaṃ, so imameva kāyaṃ upasaṃharati: ayampi kho kāyo evaṃ dhammo evambhāvī etaṃ anatītoti.

“And further, monks, just as a monk sees a body cast aside at a charnel-ground; a skeleton without flesh and covered with blood and still held together with sinews.

So it is that he should compare his body thus ‘This body is of the same nature, it will become the same, it will not surpass this.’

Iti ajjhattaṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati. Vayadhammānupassī vā kāyasmiṃ viharati. Samudayavayadhammānupassī vā kāyasmiṃ viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of ping the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

(Fifth Contemplation)

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikaṃsalohitaṃ apagatamaṃsalohitaṃ nahārusambandhaṃ, so imameva kāyaṃ upasaṃharati: ayampi kho kāyo evaṃ dhammo evambhāvī etaṃ anatītoti.

“And further, monks, just as a monk sees a body cast aside at a charnel-ground; a skeleton without flesh and blood still held together with sinews.

So it is that he should compare his body thus ‘This body is of the same nature, it will become the same, it will not surpass this.’

Iti ajjhattaṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati. Vayadhammānupassī vā kāyasmiṃ viharati. Samudayavayadhammānupassī vā kāyasmiṃ viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva nāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

(Sixth Contemplation)

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ - aṭṭhikāni apagatasambandhāni disā vidisāsu vikkhittāni aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūraṭṭhikaṃ aññena kaṭaṭṭhikaṃ aññena piṭṭhikaṅṭakaṃ aññena sīsakaṭāhaṃ, so imameva kāyaṃ upasaṃharati : ayampi kho kāyo evaṃ dhammo evambhāvī etaṃ anatītoti.

“And further, monks, just as a monk sees a body cast aside at a charnel-ground; disconnected bones scattered this way and that, here a hand-bone and there a foot-bone, here a ankle-bone and there a shin-bone, here a thigh-bone and there a hip-bone, here a rib-bone and there a spine, here a shoulder-bone and there a neck-bone, here a jaw-bone and there a tooth and here a skull.

So it is that he should compare his body thus ‘This body is of the same nature, it will become the same, it will not surpass this.’

Iti ajjhattaṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati. Vayadhammānupassī vā kāyasmiṃ viharati. Samudayavayadhammānupassī vā kāyasmiṃ viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of ping the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

(Seventh Contemplation)

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni setāni saṅkhavaṇṇūpanibhāni, so imameva kāyaṃ upasaṃharati: ayampi kho kāyo evaṃ dhammo evambhāvī etaṃ anatītoti.

“And further, monks, just as a monk sees a body cast aside at a charnel-ground; bones of white color in the likeness of shells.

So it is that he should compare his body thus ‘This body is of the same nature, it will become the same, it will not surpass this.’

Iti ajjhattaṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati. Vayadhammānupassī vā kāyasmiṃ viharati. Samudayavayadhammānupassī vā kāyasmiṃ viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of ping the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

(Eighth Contemplation)

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni puñjakitāni terovassikāni , so imameva kāyaṃ upasaṃharati: ayampi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto’ti.

“And further, monks, just as a monk sees a body cast aside at a charnel-ground; bones piled up over a year old.

So it is that he should compare his body thus ‘This body is of the same nature, it will become the same, it will not surpass this.’

Iti ajjhattaṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati. Vayadhammānupassī vā kāyasmim viharati. Samudayavayadhammānupassī vā kāyasmim viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

(Ninth Contemplation)

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhikāni pūtīni cuñṇakajātāni, so imameva kāyaṃ upasaṃharati: ‘ayampi kho kāyo evaṃ dhammo evambhāvī etaṃ anatīto’ti.

“And further, monks, just as a monk sees a body cast aside at a charnel-ground; bones rotted away to dust.

So it is that he should compare his body thus ‘This body is of the same nature, it will become the same, it will not surpass this.’

Iti ajjhattaṃ vā kāye kāyānupassī viharati. Bahiddhā vā kāye kāyānupassī viharati. Ajjhatabhiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmiṃ viharati. Vayadhammānupassī vā kāyasmiṃ viharati. Samudayavayadhammānupassī vā kāyasmiṃ viharati.

“Thus he abides observing body in the body internally; abides observing body in body externally; abides observing body in the body both internally and externally; abides observing the arising of phenomena in the body; abides observing the fading away of phenomena in the body; abides observing the arising and fading away of phenomena in the body.

Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘this is body’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing the body in the body.

Navasivathikapabbam niṭṭhitam.

End of the Section on the Nine Cemetery Contemplations

Cuddasa kāyānupassanā niṭṭhitā.

End of the Fourteen Contemplations on the Body



Vedanānupassanāsatiṭṭhānaṃ:

2. Progression of Mindfulness on Contemplation of Sensations of Feeling

Vedanānupassanā

2.1 Contemplation on Sensations of Feeling (1-9)

Kathaṅca bhikkhave bhikkhu vedanāsu vedanānupassī viharati?

Idha bhikkhave bhikkhu sukhaṃ vedanaṃ vediyamāno ‘sukhaṃ vedanaṃ vediyāmi’ti pajānāti. Dukkhaṃ vedanaṃ vediyamāno ‘dukkhaṃ vedanaṃ vediyāmi’ti pajānāti. Adukkhamasukhaṃ vedanaṃ vediyamāno ‘adukkhamasukhaṃ vedanaṃ vediyāmi’ti pajānāti. Sāmisam vā sukhaṃ vedanaṃ vediyamāno ‘sāmisam sukhaṃ vedanaṃ vediyāmi’ti pajānāti. Nirāmisam vā sukhaṃ vedanaṃ vediyamāno ‘nirāmisam sukhaṃ vedanaṃ vediyāmi’ti pajānāti. Sāmisam vā dukkhaṃ vedanaṃ vediyamāno ‘sāmisam dukkhaṃ vedanaṃ vediyāmi’ti pajānāti. Nirāmisam vā dukkhaṃ vedanaṃ vediyamāno ‘nirāmisam dukkhaṃ vedanaṃ vediyāmi’ti pajānāti. Sāmisam vā adukkhamasukhaṃ vedanaṃ vediyamāno ‘sāmisam adukkhamasukhaṃ vedanaṃ vediyāmi’ti pajānāti. Nirāmisam vā adukkhamasukhaṃ vedanaṃ vediyamāno ‘nirāmisam adukkhamasukhaṃ vedanaṃ vediyāmi’ti pajānāti.

“And how, monks, does a monk abide contemplating sensations of feelings in sensations of feelings?”

Monks, there is a monk who (1) senses a pleasant sensation of feeling and knows ‘I am sensing a pleasant sensation of feeling’; (2) sensing an unpleasant sensation of feeling he knows ‘I am sensing an unpleasant sensation of feeling’; (3) sensing neither a pleasant nor unpleasant sensation of feeling he knows ‘I am sensing neither a pleasant nor unpleasant sensation of feeling’.

(4) Sensing a pleasant sensation of feeling with attachment to sensuality he knows ‘I am sensing a pleasant sensation of feeling with attachment to sensuality’; (5) sensing a pleasant sensation of feeling without attachment to sensuality he knows ‘I am sensing a pleasant sensation of feeling without attachment to sensuality’; (6) sensing an unpleasant sensation of feeling with attachment to sensuality he knows ‘I am sensing an unpleasant sensation of feeling with attachment to sensuality’; (7) sensing an unpleasant sensation of feeling without attachment to sensuality he knows ‘I am sensing an unpleasant sensation of feeling without attachment to sensuality’; (8) sensing a neither pleasant nor unpleasant sensation of feeling with attachment to sensuality he knows ‘I am sensing a neither pleasant nor unpleasant sensation of feeling with attachment to sensuality’; (9) sensing a neither pleasant nor unpleasant sensation of feeling without attachment to sensuality he knows ‘I am sensing a neither pleasant nor unpleasant sensation of feeling without attachment to sensuality’.

Iti ajjhataṃ vā vedanāsu vedanānupassī viharati. Bahiddhā vā vedanāsu vedanānupassī viharati. Ajjhatabhiddhā vā vedanāsu vedanānupassī viharati.

Samudayadhammānupassī vā vedanāsu viharati. Vayadhammānupassī vā vedanāsu viharati. Samudayavayadhammānupassī vā vedanāsu viharati.

“Thus he abides observing sensations of feeling in sensations of feeling internally; abides observing sensations of feeling in sensations of feeling externally; abides observing sensations of feeling in sensations of feeling both internally and externally; abides observing the arising of phenomena in sensations of feeling; abides observing the fading away of phenomena in sensations of feeling; abides observing the arising and fading away of phenomena in sensations of feeling.

Atthi vedanāti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘these are sensations of feeling’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing sensations of feeling in sensations of feeling.

Vedanānupassanā niṭṭhitā

End of the Contemplation on Sensations of Feeling



Cittānupassanāsatiṭṭhānaṃ:

3. Progression of Mindfulness on Contemplation of Mental Faculties

Cittānupassanā

3.1 Contemplation on Mental Faculties (1-16)

Kathaṇca bhikkhave bhikkhu citte cittānupassī viharati?

Idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti. Vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajānāti. Sadosaṃ vā cittaṃ sadosaṃ cittanti pajānāti. Vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajānāti.

“And how, monks, does a monk abide contemplating mental faculties in mental faculties?”

“Monks, there is a monk who knows (1) mental faculties with lust as ‘mental faculties with lust’; he knows (2) mental faculties without lust as ‘mental faculties without lust’; he knows (3) mental faculties with ill-will as ‘mental faculties with ill-will’; he knows (4) mental faculties without ill-will as ‘mental faculties without ill-will’.

Samohaṃ vā cittaṃ samohaṃ cittanti pajānāti. Vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajānāti. Saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittanti pajānāti. Vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajānāti.

“He knows (5) mental faculties with delusion as ‘mental faculties with delusion’; he knows (6) mental faculties without delusion as ‘mental faculties without delusion’; he knows (7) mental faculties with attentiveness as ‘mental faculties with attentiveness’; he knows (8) mental faculties with inattentiveness as ‘mental faculties with inattentiveness’.

Mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajānāti. Amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajānāti. Sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajānāti. Anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajānāti.

“He knows (9) mental faculties that are extended as ‘mental faculties that are extended’; he knows (10) mental faculties that are contracted as ‘mental faculties that are contracted’; he knows (11) mental faculties that are surpassable as ‘mental faculties that are surpassable’; he knows (12) mental faculties that are un-surpassable as ‘mental faculties that are un-surpassable’.

Samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajānāti. Asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajānāti.

“He knows (13) mental faculties that are composed as ‘mental faculties that are composed’; he knows (14) mental faculties that are scattered as ‘mental faculties that are scattered’.

Vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānāti. Avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti.

“He knows (15) mental faculties that are released as ‘mental faculties that are released’; he knows (16) mental faculties that are bound as ‘mental faculties that are bound’.

Iti ajjhattaṃ vā citte cittānupassī viharati. Bahiddhā vā citte cittānupassī viharati. Ajjhatabhiddhā vā citte cittānupassī viharati. Samudayadhammānupassī vā cittasmiṃ viharati. Vayadhammānupassī vā cittasmiṃ viharati samudayavayadhammānupassī vā cittasmiṃ viharati.

“Thus he abides observing mental faculties in mental faculties internally; abides observing mental faculties in mental faculties externally; abides observing mental faculties in mental faculties both internally and externally; abides observing the arising of phenomena in mental faculties; abides observing the fading away of phenomena in mental faculties; abides observing the arising and fading away of phenomena in mental faculties.

Atthi cittanti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu citte cittānupassī viharati.

“Therefore it is readily evident to his awareness thus – ‘these are mental faculties’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing mental faculties in mental faculties.

Cittānupassanā niṭṭhitā.

End of Contemplation on Mental Faculties



Dhammānupassanāsatiṭṭhānam:

4. Progression of Mindfulness on Contemplation of Mind-States (1-5)

Dhammānupassanā nīvaraṇapabbam

4.1 Contemplation on Mind-States – Section on Hindrances (1-5)

Kathaṅca bhikkhave bhikkhu dhammesu dhammānupassī viharati? Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathaṅca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

“And how, monks, does a monk abide contemplating mind-states in mind states?

Monks, there is a monk who abides contemplating mind-states in mind-states of the five hindrances.

And how, monks, does a monk abide contemplating mind-states in mind-states of the five hindrances?

Idha bhikkhave bhikkhu santam vā ajjhattam kāmaccandam ‘atthi me ajjhattam kāmaccando’ti pajānāti. Asantam vā ajjhattam kāmaccandam ‘natthi me ajjhattam kāmaccando’ti pajānāti. Yathā ca anuppanassa kāmaccandassa uppādo hoti, taṅca pajānāti. Yathā ca uppanassa kāmaccandassa pahānam hoti, taṅca pajānāti. Yathā ca pahīnassa kāmaccandassa āyatim anuppādo hoti, taṅca pajānāti.

(1) “Monks, there is a monk for whom sensual desire exists within him, he knows ‘sensual desire exists within me’; when sensual desire does not exist within him, he knows ‘sensual desire does not exist within me’. He now knows the manner in which sensual desire that has not arisen comes to exist; he now knows the manner in which sensual desire that has arisen is abandoned; and he now knows the manner in which sensual desire that has been abandoned does not arise again in the future.

Santam vā ajjhattam byāpādam ‘atthi me ajjhattam byāpādo’ti pajānāti. Asantam vā ajjhattam byāpādam ‘natthi me ajjhattam byāpādo’ti pajānāti. Yathā ca anuppanassa byāpādassa uppādo hoti, taṅca pajānāti. Yathā ca uppanassa byāpādassa pahānam hoti, taṅca pajānāti. Yathā ca pahīnassa byāpādassa āyatim anuppādo hoti, taṅca pajānāti.

(2) “When ill-will exists within him, he knows ‘ill-will exists within me’; when ill-will does not exist within him, he knows ‘ill-will does not exist within me’. He now knows the manner in which ill-will that has not arisen comes to exist; he now knows the manner in which ill-will that has arisen is abandoned; and he now knows the manner in which ill-will that has been abandoned does not arise again in the future.

Santam vā ajjhattam thīnamiddham ‘atthi me ajjhattam thīnamiddhanti’ pajānāti. Asantam vā ajjhattam thīnamiddham ‘natthi me ajjhattam thīnamiddhanti, pajānāti. Yathā ca anuppanassa thīnamiddhassa uppādo hoti, taṅca pajānāti. Yathā ca uppanassa

thīnamiddhassa pahānaṃ hoti, tañca pajānāti. Yathā ca pahīnassa thīnamiddhassa āyatim anuppādo hoti, tañca pajānāti.

(3) “When apathy and dullness exists within him, he knows ‘apathy and dullness exists within me’; when apathy and dullness does not exist within him, he knows ‘apathy and dullness does not exist within me’. He now knows the manner in which apathy and dullness that has not arisen comes to exist; he now knows the manner in which apathy and dullness that has arisen is abandoned; and he now knows the manner in which apathy and dullness that has been abandoned does not arise again in the future.

Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ ‘atthi me ajjhataṃ uddhaccakukkucca’nti pajānāti. Asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ ‘natthi me ajjhataṃ uddhaccakukkucca’nti pajānāti. Yathā ca anuppannassa uddhaccakukkucassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa uddhaccakukkucassa pahānaṃ hoti, tañca pajānāti. Yathā ca pahīnassa uddhaccakukkucassa āyatim anuppādo hoti, tañca pajānāti.

(4) “When agitation and worry exists within him, he knows ‘agitation and worry exists within me’; when agitation and worry does not exist within him, he knows ‘agitation and worry does not exist within me’. He now knows the manner in which agitation and worry that has not arisen comes to exist; he now knows the manner in which agitation and worry that has arisen is abandoned; and he now knows the manner in which agitation and worry that has been abandoned does not arise again in the future.

Santaṃ vā ajjhataṃ vicikicchāṃ ‘atthi me ajjhataṃ vicikicchā’nti pajānāti. Asantaṃ vā ajjhataṃ vicikicchāṃ ‘natthi me ajjhataṃ vicikicchā’nti pajānāti. Yathā ca anuppannāya vicikicchāya uppādo hoti, tañca pajānāti. Yathā ca uppannāya vicikicchāya pahānaṃ hoti, tañca pajānāti. Yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti, tañca pajānāti.

(5) “When uncertainty exists within him, he knows ‘uncertainty exists within me’; when uncertainty does not exist within him, he knows ‘uncertainty does not exist within me’. He now knows the manner in which uncertainty that has not arisen comes to exist; he now knows the manner in which uncertainty that has arisen is abandoned; and he now knows the manner in which uncertainty that has been abandoned does not arise again in the future.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati. Bahiddhā vā dhammesu dhammānupassī viharati. Ajjhatabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati. Vayadhammānupassī vā dhammesu viharati. Samudayavayadhammānupassī vā dhammesu viharati.

“Thus he abides observing mind-states in mind states internally; abides observing mind-states in mind states externally; abides observing mind-states in mind states both internally and externally; abides observing the arising of phenomena in mind-states; abides observing the fading away of phenomena in mind-states; abides observing the arising and fading away of phenomena in mind-states.

Atthi dhammāti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

“Therefore it is readily evident to his awareness thus – ‘these are mind-states’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing mind-states in mind states of the five hindrances.

Nīvaraṇapabbam niṭṭhitam.

End of the Section on Hindrances



Dhammānupassanā khandhapabbam

4.2 Contemplation on Mind-States – Section on Bases (1-5)

Puna ca param bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasupādānakkhandhesu. Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasupādānakkhandhesu.?

“And further, monks, a monk abides contemplating mind-states in mind-states of the five bases.

And how, monks, does a monk abide contemplating mind-states in mind-states of the five bases?

Idha bhikkhave bhikkhu"iti rūpam, iti rūpassa samudayo, iti rūpassa atthagamo. Iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo. Itisaññā, iti saññāya samudayo, iti saññāya atthagamo. Iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ. Atthagamo. Iti viññānaṃ, iti viññānaṃssa samudayo, iti viññānaṃssa atthagamo"ti.

“Monks, there is a monk for whom (1) ‘This is materiality, this is the arising of materiality, this is the passing-away of materiality; (2) these are sensations of feeling, this is the arising of sensations of feeling, this is the passing-away of sensations of feeling; (3) this is sense-perception, this is the arising of sense-perception, this is the passing away of sense-perception; (4) this is volitional-cognition, this is the arising of volitional-cognition, this is the passing-away of volitional cognition; (5) this is consciousness, this is the arising of consciousness, this is the passing-away of consciousness.

Iti ajjhattam vā dhammesu dhammānupassī viharati. Bahiddhā vā dhammesu dhammānupassī viharati. Ajjhatabhiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati. Vayadhammānupassī vā dhammesu viharati. Samudayavayadhammānupassī vā dhammesu viharati.

“Thus he abides observing mind-states in mind states internally; abides observing mind-states in mind states externally; abides observing mind-states in mind states both internally and externally; abides observing the arising of phenomena in mind-states; abides observing the fading away of phenomena in mind-states; abides observing the arising and fading away of phenomena in mind-states.

Atthi dhammāti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasupādānakkhandhesu.

“Therefore it is readily evident to his awareness thus – ‘these are mind-states’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing mind-states in mind states of the five bases.

Khandhapabbam niṭṭhitam.

End of the Section on Bases



Dhammānupassanā āyatanapabbam

4.3 Contemplation on Mind-States – Section on Extensions (1-6)

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

“And further, monks, a monk abides contemplating mind-states in mind-states of the six internal and external extensions of sensation.

And how, monks, does a monk abide contemplating mind-states in mind-states of the six internal and external extensions of sensation?

Idha bhikkhave bhikkhu cakkhuñca pajānāti. Rūpe ca pajānāti. Yañca tadubhayam paṭicca uppajjati saṃyojanam, tañca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa saṃyojanassa pahānam hoti, tañca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañca pajānāti.

(1) “Monks, there is a monk who knows the eye, he knows its object, and he presently knows of these two the bond that is dependently arisen. He now knows the manner in which a bond that has not arisen comes to exist; he now knows the manner in which a bond that has arisen is abandoned; and he now knows the manner in which a bond that has been abandoned does not arise again in the future.

Sotañca pajānāti. Sadde ca pajānāti yañca tadubhayam paṭicca uppajjati saṃyojanam, tañca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa saṃyojanassa pahānam hoti. Tañca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañca pajānāti.

(2) “He knows the ear, he knows sounds, and he presently knows of these two the bond that is dependently arisen. He now knows the manner in which a bond that has not arisen comes to exist; he now knows the manner in which a bond that has arisen is abandoned; and he now knows the manner in which a bond that has been abandoned does not arise again in the future.

Ghāṇaṇca pajānāti. Gandhe ca pajānāti yañca tadubhayam paṭicca uppajjati saṃyojanam, tañca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa saṃyojanassa pahānam hoti. Tañca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañca pajānāti.

(3) “He knows the nose, he knows aromas, and he presently knows of these two the bond that is dependently arisen. He now knows the manner in which a bond that has not arisen comes to exist; he now knows the manner in which a bond that has arisen is abandoned; and he now knows the manner in which a bond that has been abandoned does not arise again in the future.

Jivhañca pajānāti. Rase ca pajānāti yañca tadubhayam paṭicca uppajjati saṃyojanam, tañca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa saṃyojanassa pahānam hoti. Tañca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañca pajānāti.

(4) “He knows the tongue, he knows tastes, and he presently knows of these two the bond that is dependently arisen. He now knows the manner in which a bond that has not arisen comes to exist; he now knows the manner in which a bond that has arisen is abandoned; and he now knows the manner in which a bond that has been abandoned does not arise again in the future.

Kāyañca pajānāti. Phoṭṭhabbe ca pajānāti yañca tadubhayam paṭicca uppajjati saṃyojanam, tañca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa saṃyojanassa pahānam hoti. Tañca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañca pajānāti.

(5) “He knows the body, he knows the sense of contact, and he presently knows of these two the bond that is dependently arisen. He now knows the manner in which a bond that has not arisen comes to exist; he now knows the manner in which a bond that has arisen is abandoned; and he now knows the manner in which a bond that has been abandoned does not arise again in the future.

Manañca pajānāti. Dhamme ca pajānāti yañca tadubhayam paṭicca uppajjati saṃyojanam, tañca pajānāti. Yathā ca anuppannassa saṃyojanassa uppādo hoti, tañca pajānāti. Yathā

ca uppannassa saṃyojanassa pahānaṃ hoti. Tañca pajānāti. Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañca pajānāti.

(6) “He knows the mind, he knows mind-states, and he presently knows of these two the bond that is dependently arisen. He now knows the manner in which a bond that has not arisen comes to exist; he now knows the manner in which a bond that has arisen is abandoned; and he now knows the manner in which a bond that has been abandoned does not arise again in the future.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati. Bahiddhā vā dhammesu dhammānupassī viharati. Ajjhatabhiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati. Vayadhammānupassī vā dhammesu viharati. Samudayavayadhammānupassī vā dhammesu viharati.

“Thus he abides observing mind-states in mind states internally; abides observing mind-states in mind states externally; abides observing mind-states in mind states both internally and externally; abides observing the arising of phenomena in mind-states; abides observing the fading away of phenomena in mind-states; abides observing the arising and fading away of phenomena in mind-states.

Atthi dhammāti vā panassa sati paccupaṭṭhitā hoti yāvadeva nāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

“Therefore it is readily evident to his awareness thus – ‘these are mind-states’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing mind-states in mind states of the internal and external extensions of sensation.

Āyatanapabbam nitṭhitam.

End of the Section on Extensions



Dhammānupassanā bojjaṅgapabbam

4.4 Contemplation on Mind-States – Section on Factors of Awakening (1-7)

Puna ca param bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjaṅgesu. Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjaṅgesu?

“And further, monks, a monk abides contemplating mind-states in mind-states of the seven factors of awakening.

And how, monks, does a monk abide contemplating mind-states in mind-states of the seven factors of awakening?

Idha bhikkhave bhikkhu santam vā ajjhataṃ satisambojjhaṅgaṃ atthi me ajjhataṃ satisambojjhaṅgo'ti pajānāti. Asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ 'natthi me ajjhataṃ satisambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa satisambojjhaṅgassa bhāvanāpāripūrī hoti, tañca pajānāti.

(1) "Monks, there is a monk for whom the mindfulness factor of awakening exists in him, he knows 'the mindfulness factor of awakening exists within me'; when the mindfulness factor of awakening does not exist within him, he knows 'the mindfulness factor of awakening does not exist within me'. He now knows the manner in which the mindfulness factor of awakening that has not arisen comes to exist; and he now knows the manner in which the mindfulness factor of awakening that has arisen is developed to fulfillment.

Santaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ 'atthi me ajjhataṃ dhammavicayasambojjhaṅgo'ti pajānāti. Asantaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ 'natthi me ajjhataṃ dhammavicayasambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāpāripūrī hoti, tañca pajānāti.

(2) "When the examination of phenomena factor of awakening exists in him, he knows 'the examination of phenomena factor of awakening exists within me'; when the examination of phenomena factor of awakening does not exist within him, he knows 'the examination of phenomena factor of awakening does not exist within me'. He now knows the manner in which the examination of phenomena factor of awakening that has not arisen comes to exist; and he now knows the manner in which the examination of phenomena factor of awakening that has arisen is developed to fulfillment.

Santaṃ vā ajjhataṃ viriyasambojjhaṅgaṃ atthi me 'ajjhataṃ viriyasambojjhaṅgo'ti pajānāti. Asantaṃ vā ajjhataṃ viriyasambojjhaṅgaṃ 'natthi me ajjhataṃ viriyasambojjhaṅgo'ti pajānāti. Yathā ca anuppannassa viriyasambojjhaṅgassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa viriyasambojjhaṅgassa bhāvanāpāripūrī hoti tañca pajānāti.

(3) "When the energy factor of awakening exists in him, he knows 'the energy factor of awakening exists within me'; when the energy factor of awakening does not exist within him, he knows 'the energy factor of awakening does not exist within me'. He now knows the manner in which the energy factor of awakening that has not arisen comes to exist; and he now knows the manner in which the energy factor of awakening that has arisen is developed to fulfillment.

Santaṃ vā ajjhataṃ pītisambojjhaṅgaṃ atthi me 'ajjhataṃ pītisambojjhaṅgo'ti pajānāti. Asantaṃ vā ajjhataṃ pītisambojjhaṅgaṃ 'natthi me ajjhataṃ pītisambojjhaṅgo'ti

pajānāti. Yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa pītisambojjhaṅgassa bhāvanāpāripūrī hoti tañca pajānāti.

(4) “When the bliss factor of awakening exists in him, he knows ‘the bliss factor of awakening exists within me’; when the bliss factor of awakening does not exist within him, he knows ‘the bliss factor of awakening does not exist within me’. He now knows the manner in which the bliss factor of awakening that has not arisen comes to exist; and he now knows the manner in which the bliss factor of awakening that has arisen is developed to fulfillment.

Santaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ atthi me’ ajjhataṃ passaddhisambojjhaṅgo’ti pajānāti. Asantaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ ‘natthi me ajjhataṃ passaddhisambojjhaṅgo’ti pajānāti. Yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāpāripūrī hoti tañca pajānāti.

(5) “When the serenity factor of awakening exists in him, he knows ‘the serenity factor of awakening exists within me’; when the serenity factor of awakening does not exist within him, he knows ‘the serenity factor of awakening does not exist within me’. He now knows the manner in which the serenity factor of awakening that has not arisen comes to exist; and he now knows the manner in which the serenity factor of awakening that has arisen is developed to fulfillment.

Santaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ atthi me ajjhataṃ samādhisambojjhaṅgo’ti pajānāti. Asantaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ ‘natthi me ajjhataṃ samādhisambojjhaṅgo’ti pajānāti. Yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāpāripūrī hoti tañca pajānāti.

(6) “When the composed factor of awakening exists in him, he knows ‘the composed factor of awakening exists within me’; when the composed factor of awakening does not exist within him, he knows ‘the composed factor of awakening does not exist within me’. He now knows the manner in which the composed factor of awakening that has not arisen comes to exist; and he now knows the manner in which the composed factor of awakening that has arisen is developed to fulfillment.

Santaṃ vā ajjhataṃ upekkhāsambojjhaṅgaṃ atthi me’ ajjhataṃ upekkhāsambojjhaṅgo’ti pajānāti. Asantaṃ vā ajjhataṃ upekkhāsambojjhaṅgaṃ ‘natthi me ajjhataṃ upekkhāsambojjhaṅgo’ti pajānāti. Yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāpāripūrī hoti tañca pajānāti.

(7) “When the equanimity factor of awakening exists in him, he knows ‘the equanimity factor of awakening exists within me’; when the equanimity factor of awakening does not exist within him, he knows ‘the equanimity factor of awakening does not exist within me’. He now knows the manner in which the equanimity factor of awakening that has not

arisen comes to exist; and he now knows the manner in which the equanimity factor of awakening that has arisen is developed to fulfillment.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati. Bahiddhā vā dhammesu dhammānupassī viharati. Ajjhatabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati. Vayadhammānupassī vā dhammesu viharati. Samudayavayadhammānupassī vā dhammesu viharati.

“Thus he abides observing mind-states in mind states internally; abides observing mind-states in mind states externally; abides observing mind-states in mind states both internally and externally; abides observing the arising of phenomena in mind-states; abides observing the fading away of phenomena in mind-states; abides observing the arising and fading away of phenomena in mind-states.

Atthi dhammāti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattu bojjhaṅgesu.

“Therefore it is readily evident to his awareness thus – ‘these are mind-states’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing mind-states in mind states of the seven factors of awakening.

Bojjhaṅgapabbam niṭṭhitam.

End of the Section on Factors of Awakening



Dhammānupassanā saccapabbam

4.5 Contemplation on Mind-States – Section on Truths

Puna ca param bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu. Kathaṅca bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu?

“And further, monks, a monk abides contemplating mind-states in mind-states of the Four Noble Truths.

And how, monks, does a monk abide contemplating mind-states in mind-states of the Four Noble Truths?

Idha bhikkhave bhikkhu ‘idaṃ dukkhanti yathābhūtaṃ pajānāti’ ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti. ‘Ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti. ‘Ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

“Monks, there is a monk who knows as a matter of fact (1) ‘This is Dissatisfaction’; he knows as a matter of fact (2) ‘This is the Arising of Dissatisfaction’; he knows as a matter of fact (3) ‘This is the Extinction of Dissatisfaction’; he knows as a matter of fact (4) ‘This is the Means and Way Leading to the Extinction of Dissatisfaction’.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati. Bahiddhā vā dhammesu dhammānupassī viharati. Ajjhatabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati. Samudayavayadhammānupassī vā dhammesu viharati.

“Thus he abides observing mind-states in mind states internally; abides observing mind-states in mind states externally; abides observing mind-states in mind states both internally and externally; abides observing the arising of phenomena in mind-states; or he abides observing the fading away of phenomena in mind-states; abides observing the arising and fading away of phenomena in mind-states.

Atthi dhammāti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya patissatimattāya. Anissito ca viharati. Na ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasacesu.

“Therefore it is readily evident to his awareness thus – ‘these are mind-states’. Thus there is bare knowledge and bare awareness, and one does not abide dependant on nor identifies with anything in this condition. Monks, thus it is a monk abides observing mind-states in mind states of the Four Noble Truths.



Satipaṭṭhānabhāvanānisamsa

The Advantages of Cultivating the Progressions of Mindfulness

Yo hi ko ci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“Monks, indeed, whoever cultivates these Four Progressions of Mindfulness in this way for seven years, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave satta vassāni, yo hi ko ci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya chabbassāni | tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of seven years, monks, whoever cultivates these Four Progressions of Mindfulness in this way for six years, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave chabbassāni, yo hi ko ci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya pañcavassāni | tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of six years, monks, whoever cultivates these Four Progressions of Mindfulness in this way for five years, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave pañcavassāni, yo hi ko ci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri vassāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of five years, monks, whoever cultivates these Four Progressions of Mindfulness in this way for four years, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave cattāri vassāni, yo hi ko ci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi vassāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of four years, monks, whoever cultivates these Four Progressions of Mindfulness in this way for three years, may expect either of two results; to see the

highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave tīṇi vassāni, yo hi ko ci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya dve vassāni | tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of three years, monks, whoever cultivates these Four Progressions of Mindfulness in this way for two years, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave dve vassāni, yo hi ko ci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ vassaṃ tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of two years, monks, whoever cultivates these Four Progressions of Mindfulness in this way for one year, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave ekaṃ vassaṃ, yo hi ko ci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of one year, monks, whoever cultivates these Four Progressions of Mindfulness in this way for seven months, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave satta māsāni, yo hi ko ci bhikkhave ime cattāro sati satipaṭṭhāne evaṃ bhāveyya cha māsāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of seven months, monks, whoever cultivates these Four Progressions of Mindfulness in this way for six months, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave cha māsāni, yo hi ko ci bhikkhave ime cattāro sati satipaṭṭhāne evaṃ bhāveyya’ pañca māsāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of six months, monks, whoever cultivates these Four Progressions of Mindfulness in this way for five months, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave pañca māsāni, yo hi ko ci bhikkhave ime cattāro sati satipaṭṭhāne evaṃ bhāveyya' cattāri māsāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of five months, monks, whoever cultivates these Four Progressions of Mindfulness in this way for four months, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave cattāri māsāni, yo hi ko ci bhikkhave ime cattāro sati satipaṭṭhāne evaṃ bhāveyya' tīni māsāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of four months, monks, whoever cultivates these Four Progressions of Mindfulness in this way for three months, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave tīni māsāni, yo hi ko ci bhikkhave ime cattāro sati satipaṭṭhāne evaṃ bhāveyya' dve māsāni tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā sati vā upādisese anāgāmitā.

“What to say of three months, monks, whoever cultivates these Four Progressions of Mindfulness in this way for two months, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhantu bhikkhave dve māsāni, yo hi ko ci bhikkhave ime cattāro sati satipaṭṭhāne evaṃ bhāveyya' māsaṃ tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā sati vā upādisese anāgāmitā.

“What to say of two months, monks, whoever cultivates these Four Progressions of Mindfulness in this way for one month, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhatu bhikkhave ekaṃ māsaṃ, yo hi ko ci bhikkhave ime cattāro sati satipaṭṭhāne evaṃ bhāveyya' addhamāsaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

“What to say of one month, monks, whoever cultivates these Four Progressions of Mindfulness in this way for one-half month, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

Tiṭṭhatu bhikkhave addhamāso. Yo hi ko ci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā'ti.

“What to say of one-half month, monks, whoever cultivates these Four Progressions of Mindfulness in this way for seven days, may expect either of two results; to see the highest knowledge in this existence, or if there is some underlying attachment remaining, one will never again return to lower states.

"Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthagamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā"ti, iti yantaṃ vuttaṃ idametaṃ paṭicca vuttanti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī. Nibbāna

“Monks, this is the direct way for the purification of beings, for passing beyond sorrow and weeping, for the extinction of affliction and grief; the correct method for the attainment of Liberation - Nibbāna. Such are the Four Progressions of Mindfulness. This is what was said, and founded on this was it said”

Uplifted in mind, the monks took pleasure in the Sublime One's words.



Satipaṭṭhānasuttaṃ niṭṭhitaṃ, dasamaṃ.

End of The Discourse on the Progressions of Mindfulness, the Tenth

(Translation – Khantijayo Bhikkhu)