

10. Satipaṭṭhānasuttaṃ

105. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosun. Bhagavā etadavoca –

Uddeso

106. “Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.

“Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; citta cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

1. THUS HAVE I HEARD.¹³³ On one occasion the Blessed One was living in the Kuru country where there was a town of the Kurus named Kammāsadhamma.¹³⁴ There he addressed the bhikkhus thus: “Bhikkhus.”—“Bhante,” they replied. The Blessed One said this:

2. “Bhikkhus, this is the direct path¹³⁵ for the purification of beings [56], for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna—namely, the four foundations of mindfulness.¹³⁶

3. “What are the four? Here, bhikkhus, a bhikkhu¹³⁷ abides contemplating the body as a body, ardent, clearly comprehending, and mindful, having put away covetousness and grief for the world.¹³⁸ He abides contemplating feelings as feelings, ardent, clearly comprehending, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, clearly comprehending, and mindful, having put away covetousness and grief for the world. He abides contemplating dhammas as dhammas, ardent, clearly comprehending, and mindful, having put away covetousness and grief for the world.¹³⁹

Kāyānupassanā ānāpānappabbaṃ

107. “Kathaṅca, bhikkhave, bhikkhu kāye kāyānupassī viharati? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā nisīdati, pallaṅkaṃ ābhujjtvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. So satova assasati, sato passasati. Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti, rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti, ‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

“Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto ‘dīghaṃ añchāmī’ti pajānāti, rassaṃ vā añchanto ‘rassaṃ añchāmī’ti pajānāti; evameva kho, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti, rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti; ‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

(CONTEMPLATION OF THE BODY)

(1. Mindfulness of Breathing)

4. “And how, bhikkhus, does a bhikkhu abide contemplating the body as a body? Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out. Breathing in long, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’ Breathing in short, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’¹⁴⁰ He trains thus: ‘I shall breathe in experiencing the whole body’; he trains thus: ‘I shall breathe out experiencing the whole body.’¹⁴¹ He trains thus: ‘I shall breathe in tranquillising the bodily formation’; he trains thus: ‘I shall breathe out tranquillising the bodily formation.’¹⁴² Just as a skilled turner or his apprentice, when making a long turn, understands: ‘I make a long turn’; or, when making a short turn, understands: ‘I make a short turn’; so too, breathing in long, a bhikkhu understands: ‘I breathe in long’...he trains thus: ‘I shall breathe out tranquillising the bodily formation.’

(INSIGHT)

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Ānāpānappabbhaṃ niṭṭhitaṃ.

5. “In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally.¹⁴³ Or else he abides contemplating in the body its nature of arising, or he abides contemplating in the body its nature of vanishing, or he abides contemplating in the body its nature of both arising and vanishing.¹⁴⁴ Or else mindfulness that ‘there is a body’ is simply established in him to the extent necessary for bare knowledge and mindfulness.¹⁴⁵ And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating the body as a body.

Kāyānupassanā iriyāpathapabbam

108. “Puna caparam, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, thito vā ‘thitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti pajānāti, sayāno vā ‘sayānomhī’ti pajānāti. Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti. Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati; samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbam niṭṭhitam.

(2. The Four Postures)

6. “Again, bhikkhus, when walking, a bhikkhu understands: ‘I am walking’; when standing, he understands: ‘I am standing’; when sitting, [57] he understands: ‘I am sitting’; when lying down, he understands: ‘I am lying down’; or he understands accordingly however his body is disposed.¹⁴⁶

7. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

Kāyānupassanā sampajānapabbam

109. “Puna caparam, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate thite nisinne sutte jāgarite bhāsīte tuṅhībhave sampajānakārī hoti. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Sampajānapabbam niṭṭhitam.

(3. Clear comprehension)

8. “Again, bhikkhus, a bhikkhu is one who acts in clear comprehension when going forward and returning;¹⁴⁷ who acts in clear comprehension when looking ahead and looking away; who acts in clear comprehension when flexing and extending his limbs; who acts in clear comprehension when wearing his robes and carrying his outer robe and bowl; who acts in clear comprehension when eating, drinking, consuming food, and tasting; who acts in clear comprehension when defecating and urinating; who acts in clear comprehension when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

9. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

Kāyānupassanā paṭikūlamanasikārapabbam

110. “Puna caparam, bhikkhave, bhikkhu imameva kāyaṃ uddham pādatalā, adho kesamatthakā, tacapariyantam pūram nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam nahāru aṭṭhi aṭṭhimiñjam vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaḡuṇam udariyam karīsam pittaṃ semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

“Seyyathāpi, bhikkhave, ubhatomukhā **mūtoḷi** pūrā nānāvihitassa dhaññassa, seyyathidaṃ – sālīnam vīhīnam muggānam māsānam tilānam taṇḍulānam. Tamenam cakkhumā puriso muñcivā paccavekkheyya – ‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddham pādatalā, adho kesamatthakā, tacapariyantam pūram nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā...pe... muttan’ti.

“Iti ajjhattam vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Paṭikūlamanasikārapabbam niṭṭhitaṃ.

(4. Foulness—The Bodily Parts)

10. “Again, bhikkhus, a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus: ‘In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.’¹⁴⁸ Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: ‘This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice’; so too, a bhikkhu reviews this same body...as full of many kinds of impurity thus: ‘In this body there are head-hairs...and urine.’

11. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

Kāyānupassanā dhātumanasikārapabbam

111. “Puna caparam, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati – ‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti. Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā

cātummahāpathe bilaso vibhajitvā nisinno assa. Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāñhitam yathāpañhitam dhātuso paccavekkhati – ‘atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Dhātumanasikārapabbam niṭṭhitam.

(5. Elements)

12. “Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus: ‘In this body there are the earth element, the water element, the fire element, and the air element.’¹⁴⁹ [58] Just as though a skilled butcher or his apprentice had killed a cow and was seated at the crossroads with it cut up into pieces; so too, a bhikkhu reviews this same body...as consisting of elements thus: ‘In this body there are the earth element, the water element, the fire element, and the air element.’

13. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

Kāyānupassanā navasivathikapabbam

112. “Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipubbakajātam. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti [etam anatītoti (sī. pī.)]. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam kākehi vā khajjamānam kulalehi vā khajjamānam giḃjhehi vā khajjamānam kañkehi vā khajjamānam sunakhehi vā khajjamānam byagghehi vā khajjamānam dīpīhi vā khajjamānam siṅgālehi vā khajjamānam vividhehi vā pāṇakajātehi khajjamānam. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. Iti ajjhataṃ vā kāye kāyānupassī viharati...pe... evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam aṭṭhikasañkhalikam samamsalohitam nhārusambandham...pe... aṭṭhikasañkhalikam nimamsalohitamakkhitam nhārusambandham...pe... aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena hatthattṭhikam aññena pādatṭhikam aññena goppakatṭhikam [“aññena goppakatṭhikan”ti idam sī. syā. pī. potthakesu natthi] aññena jaṅghattṭhikam aññena ūrutṭhikam aññena kaṭṭhikam [aññena kaṭṭhikam aññena piṭṭhatṭhikam aññena kaṇṭakatṭhikam aññena phāsukatṭhikam aññena urattṭhikam aññena amsattṭhikam aññena bāhutṭhikam (syā.)] aññena phāsukatṭhikam aññena piṭṭhitṭhikam aññena khandhattṭhikam aññena gīvatṭhikam aññena hanukatṭhikam aññena dantattṭhikam aññena sīsakaṭāham. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo

evaṃdhammo evaṃbhāvī evaṃanatīto'ti. Iti ajjhattaṃ vā kāye kāyānupassī viharati...pe...
evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

“Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ,
aṭṭhikāni setāni [saṅkhavaṇṇūpanibhāni](#) ...pe... aṭṭhikāni puñjakitāni terovassikāni...pe...
aṭṭhikāni pūtīni cuṇṇakajātāni. So imameva kāyaṃ upasaṃharati – ‘ayampi kho kāyo
evaṃdhammo evaṃbhāvī evaṃanatīto'ti. 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. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā
hoti. Yāvadeva ñānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Navasivathikapabbaṃ niṭṭhitaṃ.

Cuddasakāyānupassanā niṭṭhitā.

(6–14. *The Nine Charnel Ground Contemplations*)

14. “Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter, a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’¹⁵⁰

15. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

16. “Again, as though he were to see a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms, a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

17. “...That too is how a bhikkhu abides contemplating the body as a body.

18–24. “Again, as though he were to see a corpse thrown aside in a charnel ground, a skeleton with flesh and blood, held together with sinews...a fleshless skeleton smeared with blood, held together with sinews...a skeleton without flesh and blood, held together with sinews...disconnected bones scattered in all directions—here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull—a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’¹⁵¹

25. “...That too is how a bhikkhu abides contemplating the body as a body.

26–30. “Again, as though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the colour of shells... bones heaped up, more than a year old...bones rotted and crumbled to dust [59], a bhikkhu compares this same body with it thus: ‘This body too is of the same nature, it will be like that, it is not exempt from that fate.’

(INSIGHT)

31. “In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its nature of arising, or he abides contemplating in the body its nature of vanishing, or he abides contemplating in the body its nature of both arising and vanishing. Or else mindfulness that ‘there is a body’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

Vedanānupassanā

113. “Kathañca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati? Idha, bhikkhave, bhikkhu sukhaṃ vā [sukhaṃ, dukkhaṃ, adukkhamasukhaṃ (sī. syā. pī. ka.)] vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti; dukkhaṃ vā [sukhaṃ, dukkhaṃ adukkhamasukhaṃ (sī. syā. pī. ka.)] vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti; adukkhamasukhaṃ vā vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti; sāmisaṃ vā sukhaṃ vedanaṃ vedayamāno ‘sāmisaṃ sukhaṃ vedanaṃ vedayāmī’ti pajānāti; nirāmisaṃ vā sukhaṃ vedanaṃ vedayamāno ‘nirāmisaṃ sukhaṃ vedanaṃ vedayāmī’ti pajānāti; sāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno ‘sāmisaṃ dukkhaṃ vedanaṃ vedayāmī’ti pajānāti; nirāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno ‘nirāmisaṃ dukkhaṃ vedanaṃ vedayāmī’ti pajānāti; sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno ‘sāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti; nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno ‘nirāmisaṃ adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti; 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. ‘Atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

Vedanānupassanā niṭṭhitā.

(CONTEMPLATION OF FEELING)

32. “And how, bhikkhus, does a bhikkhu abide contemplating feelings as feelings?¹⁵² Here, when feeling a pleasant feeling, a bhikkhu understands: ‘I feel a pleasant feeling’; when feeling a painful feeling, he understands: ‘I feel a painful feeling’; when feeling a neither-painful-nor-pleasant feeling, he understands: ‘I feel a neither-painful-nor-pleasant feeling.’ When feeling a worldly pleasant feeling, he understands: ‘I feel a worldly pleasant feeling’; when feeling an unworldly pleasant feeling, he understands: ‘I feel an unworldly pleasant feeling’; when feeling a worldly painful feeling, he understands: ‘I feel a worldly painful feeling’; when feeling an unworldly painful feeling, he understands: ‘I feel an unworldly painful feeling’; when feeling a worldly neither-painful-nor-pleasant feeling, he understands: ‘I feel a worldly neither-painful-

nor-pleasant feeling'; when feeling an unworldly neither-painful-nor-pleasant feeling, he understands: 'I feel an unworldly neither-painful-nor-pleasant feeling.'

(INSIGHT)

33. "In this way he abides contemplating feelings as feelings internally, or he abides contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. Or else he abides contemplating in feelings their nature of arising, or he abides contemplating in feelings their nature of vanishing, or he abides contemplating in feelings their nature of both arising and vanishing.¹⁵³ Or else mindfulness that 'there is feeling' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating feelings as feelings.

Cittānupassanā

114. "Kathañca pana, bhikkhave, bhikkhu citte cittānupassī viharati? Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ 'sarāgaṃ cittaṃ'ti pajānāti, vītarāgaṃ vā cittaṃ 'vītarāgaṃ cittaṃ'ti pajānāti; sadosaṃ vā cittaṃ 'sadosaṃ cittaṃ'ti pajānāti, vītadosaṃ vā cittaṃ 'vītadosaṃ cittaṃ'ti pajānāti; samohaṃ vā cittaṃ 'samohaṃ cittaṃ'ti pajānāti, vītamohaṃ vā cittaṃ 'vītamohaṃ cittaṃ'ti pajānāti; saṃkhittaṃ vā cittaṃ 'saṃkhittaṃ cittaṃ'ti pajānāti, vikkhittaṃ vā cittaṃ 'vikkhittaṃ cittaṃ'ti pajānāti; mahaggataṃ vā cittaṃ 'mahaggataṃ cittaṃ'ti pajānāti, amahaggataṃ vā cittaṃ 'amahaggataṃ cittaṃ'ti pajānāti; sauttaraṃ vā cittaṃ 'sauttaraṃ cittaṃ'ti pajānāti, anuttaraṃ vā cittaṃ 'anuttaraṃ cittaṃ'ti pajānāti; samāhitaṃ vā cittaṃ 'samāhitaṃ cittaṃ'ti pajānāti, asamāhitaṃ vā cittaṃ 'asamāhitaṃ cittaṃ'ti pajānāti; vimuttaṃ vā cittaṃ 'vimuttaṃ cittaṃ'ti pajānāti, avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānāti. Iti ajjhattaṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabhiddhā vā citte cittānupassī viharati; samudayadhammānupassī vā cittaṃ viharati, vayadhammānupassī vā cittaṃ viharati, samudayavayadhammānupassī vā cittaṃ viharati. 'Atthi cittaṃ'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

Cittānupassanā niṭṭhitā.

(CONTEMPLATION OF MIND)

34. "And how, bhikkhus, does a bhikkhu abide contemplating mind as mind?¹⁵⁴ Here a bhikkhu understands mind affected by lust as mind affected by lust, and mind unaffected by lust as mind unaffected by lust. He understands mind affected by hate as mind affected by hate, and mind unaffected by hate as mind unaffected by hate. He understands mind affected by delusion as mind affected by delusion, and mind unaffected by delusion as mind unaffected by delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands exalted mind as exalted mind, and unexalted mind as unexalted mind. He understands surpassed mind as surpassed mind, and unsurpassed mind as unsurpassed mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as

unconcentrated mind. He understands liberated mind as liberated mind, and unliberated mind as unliberated mind.¹⁵⁵

(INSIGHT)

35. “In this way he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally and externally. Or else he abides contemplating in mind its nature of arising, [60] or he abides contemplating in mind its nature of vanishing, or he abides contemplating in mind its nature of both arising and vanishing.¹⁵⁶ Or else mindfulness that ‘there is mind’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind as mind.

Dhammānupassanā nīvaraṇapabbam

115. “Kathaṅca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati? Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

“Idha, bhikkhave, bhikkhu santam vā ajjhataṃ kāmacchandaṃ ‘atthi me ajjhataṃ kāmacchando’ti pajānāti, asantaṃ vā ajjhataṃ kāmacchandaṃ ‘natthi me ajjhataṃ kāmacchando’ti pajānāti; yathā ca anuppannassa kāmacchandassa uppādo hoti taṅca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti taṅca pajānāti, yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti taṅca pajānāti.

“Santam vā ajjhataṃ byāpādaṃ ‘atthi me ajjhataṃ byāpādo’ti pajānāti, asantaṃ vā ajjhataṃ byāpādaṃ ‘natthi me ajjhataṃ byāpādo’ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti taṅca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti taṅca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti taṅca pajānāti.

“Santam vā ajjhataṃ thīnamiddham ‘atthi me ajjhataṃ thīnamiddhan’ti pajānāti, asantaṃ vā ajjhataṃ thīnamiddham ‘natthi me ajjhataṃ thīnamiddhan’ti pajānāti, yathā ca anuppannassa thīnamiddhassa uppādo hoti taṅca pajānāti, yathā ca uppannassa thīnamiddhassa pahānaṃ hoti taṅca pajānāti, yathā ca pahīnassa thīnamiddhassa āyatim anuppādo hoti taṅca pajānāti.

“Santam vā ajjhataṃ uddhaccakukkucam ‘atthi me ajjhataṃ uddhaccakukkucan’ti pajānāti, asantaṃ vā ajjhataṃ uddhaccakukkucam ‘natthi me ajjhataṃ uddhaccakukkucan’ti pajānāti; yathā ca anuppannassa uddhaccakukkucassa uppādo hoti taṅca pajānāti, yathā ca uppannassa uddhaccakukkucassa pahānaṃ hoti taṅca pajānāti, yathā ca pahīnassa uddhaccakukkucassa āyatim anuppādo hoti taṅca pajānāti.

“Santam vā ajjhataṃ vicikiccham ‘atthi me ajjhataṃ vicikicchā’ti pajānāti, asantaṃ vā ajjhataṃ vicikiccham ‘natthi me ajjhataṃ vicikicchā’ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti taṅca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti taṅca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti taṅca pajānāti.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhhammānupassī vā dhammesu viharati, samudayavayadhhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampī kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

Nīvaraṇapabbhaṃ niṭṭhitam.

(CONTEMPLATION OF DHAMMAS)

(1. *The Five Hindrances*)

36. “And how, bhikkhus, does a bhikkhu abide contemplating dhammas as dhammas?¹⁵⁷ Here a bhikkhu abides contemplating dhammas as dhammas in terms of the five hindrances.¹⁵⁸ And how does a bhikkhu abide contemplating dhammas as dhammas in terms of the five hindrances? Here, there being sensual desire in him, a bhikkhu understands: ‘There is sensual desire in me’; or there being no sensual desire in him, he understands: ‘There is no sensual desire in me’; and he also understands how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire, and how there comes to be the future non-arising of abandoned sensual desire.’

“There being ill will in him...There being sloth and torpor in him...There being restlessness and remorse in him...There being doubt in him, a bhikkhu understands: ‘There is doubt in me’; or there being no doubt in him, he understands: ‘There is no doubt in me’; and he understands how there comes to be the arising of unarisen doubt, and how there comes to be the abandoning of arisen doubt, and how there comes to be the future non-arising of abandoned doubt.

(INSIGHT)

37. “In this way he abides contemplating dhammas as dhammas internally, or he abides contemplating dhammas as dhammas externally, or he abides contemplating dhammas as dhammas both internally and externally. Or else he abides contemplating in dhammas their nature of arising, or he abides contemplating in dhammas their nature of vanishing, or he abides contemplating in dhammas their nature of both arising and vanishing. Or else mindfulness that ‘there are dhammas’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating dhammas as dhammas in terms of the five hindrances.

Dhammānupassanā khandhapabbhaṃ

116. “Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu. Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu? Idha, bhikkhave, bhikkhu – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti

saññāya samudayo, iti saññāya atthaṅgamo; iti sañkhārā, iti sañkhārānaṃ samudayo, iti sañkhārānaṃ atthaṅgamo; iti viññānaṃ, iti viññānaṃ samudayo, iti viññānaṃ atthaṅgamo'ti; iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. 'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñānamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Khandhapabbaṃ niṭṭhitam.

(2. The Five Aggregates)

38. "Again, bhikkhus, a bhikkhu abides contemplating dhammas as dhammas [61] in terms of the five aggregates affected by clinging.¹⁵⁹ And how does a bhikkhu abide contemplating dhammas as dhammas in terms of the five aggregates affected by clinging? Here a bhikkhu understands: 'Such is material form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception, such its origin, such its disappearance; such are the formations, such their origin, such their disappearance; such is consciousness, such its origin, such its disappearance.'

39. "In this way he abides contemplating dhammas as dhammas internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating dhammas as dhammas in terms of the five aggregates affected by clinging.

Dhammānupassanā āyatanapabbaṃ

117. "Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

"Idha, bhikkhave, bhikkhu cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannaṃ saṃyojanaṃ uppādo hoti tañca pajānāti, yathā ca uppannaṃ saṃyojanaṃ pahānaṃ hoti tañca pajānāti, yathā ca pahīnaṃ saṃyojanaṃ āyatim anuppādo hoti tañca pajānāti.

"Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannaṃ saṃyojanaṃ uppādo hoti tañca pajānāti, yathā ca uppannaṃ saṃyojanaṃ pahānaṃ hoti tañca pajānāti, yathā ca pahīnaṃ saṃyojanaṃ āyatim anuppādo hoti tañca pajānāti.

"Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannaṃ saṃyojanaṃ uppādo hoti tañca pajānāti, yathā ca uppannaṃ saṃyojanaṃ pahānaṃ hoti tañca pajānāti, yathā ca pahīnaṃ saṃyojanaṃ āyatim anuppādo hoti tañca pajānāti.

“Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ 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.

“Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ 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.

“Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ 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.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Āyatanapabbaṃ niṭṭhitam.

(3. *The Six Bases*)

40. “Again, bhikkhus, a bhikkhu abides contemplating dhammas as dhammas in terms of the six internal and external bases.¹⁶⁰ And how does a bhikkhu abide contemplating dhammas as dhammas in terms of the six internal and external bases? Here a bhikkhu understands the eye, he understands forms, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

“He understands the ear, he understands sounds...He understands the nose, he understands odours...He understands the tongue, he understands flavours...He understands the body, he understands tangibles...He understands the mind, he understands dhammas, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

41. “In this way he abides contemplating dhammas as dhammas internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating dhammas as dhammas in terms of the six internal and external bases.

Dhammānupassanā bojjhaṅgapabbaṃ

118. “Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattu bojjhaṅgesu. Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattu bojjhaṅgesu? Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ satisambojjhaṅgaṃ ‘atthi me ajjhataṃ satisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ ‘natthi me ajjhataṃ satisambojjhaṅgo’ti pajānāti, yathā ca anuppanassa satisambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppanassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

“Santaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ ‘atthi me ajjhataṃ dhammavicayasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ ‘natthi me ajjhataṃ dhammavicayasambojjhaṅgo’ti pajānāti, yathā ca anuppanassa dhammavicayasambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppanassa dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

“Santaṃ vā ajjhataṃ vīriyasambojjhaṅgaṃ ‘atthi me ajjhataṃ vīriyasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ vīriyasambojjhaṅgaṃ ‘natthi me ajjhataṃ vīriyasambojjhaṅgo’ti pajānāti, yathā ca anuppanassa vīriyasambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppanassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

“Santaṃ vā ajjhataṃ pītisambojjhaṅgaṃ ‘atthi me ajjhataṃ pītisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ pītisambojjhaṅgaṃ ‘natthi me ajjhataṃ pītisambojjhaṅgo’ti pajānāti, yathā ca anuppanassa pītisambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppanassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

“Santaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ ‘atthi me ajjhataṃ passaddhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ ‘natthi me ajjhataṃ passaddhisambojjhaṅgo’ti pajānāti, yathā ca anuppanassa passaddhisambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppanassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

“Santaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ ‘atthi me ajjhataṃ samādhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ ‘natthi me ajjhataṃ samādhisambojjhaṅgo’ti pajānāti, yathā ca anuppanassa samādhisambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppanassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

“Santaṃ vā ajjhataṃ upekkhāsambojjhaṅgaṃ ‘atthi me ajjhataṃ upekkhāsambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ upekkhāsambojjhaṅgaṃ ‘natthi me ajjhataṃ upekkhāsambojjhaṅgo’ti pajānāti, yathā ca anuppanassa upekkhāsambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppanassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti.

“Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati,

samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Bojjhaṅgapabbam nitṭhitam

(4. The Seven Enlightenment Factors)

42. “Again, bhikkhus, a bhikkhu abides contemplating dhammas as dhammas in terms of the seven enlightenment factors.¹⁶¹ And how does a bhikkhu abide contemplating dhammas as dhammas in terms of the seven enlightenment factors? Here, there being the mindfulness enlightenment factor in him, a bhikkhu understands: ‘There is the mindfulness enlightenment factor in me’; or there being no mindfulness enlightenment factor in him, he understands: [62] ‘There is no mindfulness enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen mindfulness enlightenment factor, and how the arisen mindfulness enlightenment factor comes to fulfilment by development.

“There being the investigation-of-states enlightenment factor in him¹⁶²...There being the energy enlightenment factor in him...There being the rapture enlightenment factor in him...There being the tranquillity enlightenment factor in him...There being the concentration enlightenment factor in him...There being the equanimity enlightenment factor in him, a bhikkhu understands: ‘There is the equanimity enlightenment factor in me’; or there being no equanimity enlightenment factor in him, he understands: ‘There is no equanimity enlightenment factor in me’; and he also understands how there comes to be the arising of the unarisen equanimity enlightenment factor, and how the arisen equanimity enlightenment factor comes to fulfilment by development.¹⁶³

43. “In this way he abides contemplating dhammas as dhammas internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating dhammas as dhammas in terms of the seven enlightenment factors.

Dhammānupassanā saccapabbam

119. “Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu. Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu? Idha, bhikkhave, bhikkhu ‘idaṃ dukkhan’ti yathābhūtam pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtam pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtam pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtam pajānāti.

136. “Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati; samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke

upādiyati. Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Saccapabbaṃ niṭṭhitam.

Dhammānupassanā niṭṭhitā.

(5. *The Four Noble Truths*)

44. “Again, bhikkhus, a bhikkhu abides contemplating dhammas as dhammas in terms of the Four Noble Truths.¹⁶⁴ And how does a bhikkhu abide contemplating dhammas as dhammas in terms of the Four Noble Truths? Here a bhikkhu understands as it actually is: ‘This is suffering’; he understands as it actually is: ‘This is the origin of suffering’; he understands as it actually is: ‘This is the cessation of suffering’; he understands as it actually is: ‘This is the way leading to the cessation of suffering.’

(INSIGHT)

45. “In this way he abides contemplating dhammas as dhammas internally, or he abides contemplating dhammas as dhammas externally, or he abides contemplating dhammas as dhammas both internally and externally. Or else he abides contemplating in dhammas their nature of arising, or he abides contemplating in dhammas their nature of vanishing, or he abides contemplating in dhammas their nature of both arising and vanishing. Or else mindfulness that ‘there are dhammas’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating dhammas as dhammas in terms of the Four Noble Truths.

137. “Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

“Tiṭṭhantu, bhikkhave, satta vassāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni...pe... pañca vassāni... cattāri vassāni... tīṇi vassāni... dve vassāni... ekaṃ vassaṃ... tiṭṭhatu, bhikkhave, ekaṃ vassaṃ. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā. Tiṭṭhantu, bhikkhave, satta māsāni. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni...pe... pañca māsāni... cattāri māsāni... tīṇi māsāni... dve māsāni... ekaṃ māsam... aḍḍhamāsaṃ... tiṭṭhatu, bhikkhave, aḍḍhamāso. Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā”ti.

138. “Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā”ti. Iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttan”ti.

46. “Bhikkhus, if anyone should develop these four foundations of mindfulness in such a way for seven years, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.¹⁶⁵

“Let alone seven years, bhikkhus. [63] If anyone should develop these four foundations of mindfulness in such a way for six years...for five years...for four years...for three years...for two years...for one year, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone one year, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven months...for six months...for five months...for four months...for three months...for two months...for one month...for half a month, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

“Let alone half a month, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for seven days, one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return.

47. “So it was with reference to this that it was said: ‘Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna—namely, the four foundations of mindfulness.’”

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.