Mahāsatipaṭṭhāna Sutta

THE GREAT DISCOURSE ON THE STATIONS OF MINDFULNESS
Dīgha Nikāya 22

A trilinear edition

Pali text.
English gloss & translation
with notes
by
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The Pali Centre
Apr 2003
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Mahāsatipaṭṭhāna Sutta (D 22)
Ver. 1.6

Set in Times New Roman with Times Norman Pali fonts

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Printed in the Republic of Singapore
First published 2002
Revised edition 2003

As part of the LIVING WORD OF THE BUDDHA series and
As study texts for
The Pali Without Grammar series,
the Singapore Buddhist Federation English Dharma Class 2003,
the National University of Singapore Buddhist Society,
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The Great Discourse on the Stations of Mindfulness
(Dīgha Nikāya 22)

Introduction

The Mahā Satipaṭṭhāna Sutta is regarded by Theravāda Buddhists as the most important sutta in their Canon. Using the framework of the four stations of mindfulness, the sutta covers practically all the important doctrines of the Buddha in relation to meditation.

The sutta opens with the Buddha’s declaring that the four stations of mindfulness are the “only direct way” to enlightenment. The misinterpretation of this expression has led to the rise of Buddhist triumphalism—that it refers to a certain type of meditation—a zealotry outshone perhaps only by that of theistic evangelism (see n2).

It is important to note that the sutta defines Right Mindfulness as the four stations of mindfulness. Read this alongside references like Dh 372-373, it is clear that the “only way” is not any type of meditation but nothing less than the Noble Eightfold Path itself.

The teaching in the sutta starts with the Breath Meditation (§2) which is identical with that of the Ānāpānasati Sutta (M 118) and the Mahā Rāhul’ovāda Sutta (M 62), except for the similes found only in the Satipaṭṭhāna Suttas. All three texts give the famous 16-factor Breath Meditation.

The sutta then goes on to teach the four postures (§3), full awareness (§4), reflection on the repulsive (§5), the four elements (§6), and the nine “corpse” meditations (§7). All these are in the section on Contemplation of the Body.

The Contemplations of Feelings (§11) and of the Mind (§12) follow. The bulk of the sutta is taken up by the Contemplation of Mind-objects (§§13-21), including the Five Hindrances (§13), the Five Aggregates (§14), the Six Sense-bases (§15), the Seven Factors of Enlightenment (§16), and the Four Noble Truths (§§17-21).

This last section is perhaps the most succinct statement of the Noble Truths and the Noble Eightfold Path. This sutta clearly shows that the meditation absorptions (jhāna) are a vital part of Buddhist meditation, especially in its definition of Right Concentration (§21(4.8)). Each topic section closes with a stock passage on “Insight” (vipassanā), showing how the Calmness (samatha) is upgraded to Insight practice.

The sutta closes with the Buddha declaring that by applying the four stations of mindfulness, a practitioner would be able to see the fruits of liberation in as short a time as just a week (§22).

Except for §§18-21, this sutta occurs verbatim in the Satipaṭṭhāna Sutta (M 10). They should be studied in connection with other important texts, namely, the Ānāpānasati Sutta (M 118) which contains its earlier sections, and the Saccavibhaṅga Sutta (M 141) which contains its concluding section, on the Noble Truths (in abridged form); and the Mahā Rāhul’ovāda Sutta (M 62). The Noble Truths are analyzed in a twelve-factor (dvādasāṭkāra) framework in the Dhammacakkappavattana Sutta (S 56.11, V 1:10-12), a late canonical composition that is probably based on the Sacca-vibhaṅga Sutta.

The Ānāpānasati Sutta has a long and beautiful introductory story, where the Buddha extends his retreat for the benefit of the spiritual progress of his disciples. The Saccavibhaṅga Sutta also contains teaching on spiritual friendship. The Mahā Rāhul’ovāda Sutta shows the Buddha’s compassion and skill in teaching the young Rāhula. The Vibhaṅga (ch 7) contains a helpful canonical commentary on our sutta.

The Rhys Davids translation (D:RD 2:322-326) of this sutta has an introductory essay, which although dated, still provides some useful information. So popular and revered is this sutta that traditional Buddhists would often recite it with their dying breath or listen to its recitation as the last worldly act in this life.

John Kelly of the Pali Yahoo Group has been done a very careful and insightful proof-reading of this text and translations, and has my grateful thanks.
Prologue

<372> (Be 2.0231) [290] Evam me sutam.
Thus by me was heard
Thus I have heard

1 Ekami samayaṁ bhagavā Kurūsu viharati.
At one time the Blessed One among the Kurus he stays.
At one time, the Blessed One was staying among the Kurus.

Kammāsa,dhammaṁ nāma Kurūnaṁ nigamo.
Kammāsa,dhamma called of the Kurus market-town
There was a market-town of the Kurus called Kammāsa,dhamma.¹

Tatra kho bhagavā bhikkhū āmantesi: “Bhikkhavō” ti.
There indeed the Blessed One the monks addressed O monks (endquote)
There the Blessed One addressed the monks, “Monks.”

“Bhadante” ti te bhikkhū bhagavato paccassosuṁ.
Venerable sir (endquote) the monks to the Blessed One replied.
“Venerable sir,” the monks replied.

[Uddeso]²
Summary
Synopsis

Bhagavā etad avoca:
The Blessed One this said
The Blessed One said this:

<373> “Ekāyano ayam, bhikkhave, maggo sattānaṁ visuddhiyā,
The one way this O monks the path of beings for the purification
“This is the only direct path for the purification of beings,

¹ Also called Kammāsa,damma (e.g. in the Divyāvadāna: Kammāsa,damya, Divy 515 f). DA explains that there was no place in town for the Buddha to stay, so he stayed outside, in the jungle. The same setting opens the Mahā-nidāna S (D 15.1 = 2:55).
² These headings within [brackets] are found only in the Be text.
³ Ekāyano maggo, lit “one-going”. DA is uncertain of its exact meaning. Translated by various scholars as “the one way”, “the only way” or “the one and only way”, sometimes with a triumphalist tone. Nānamoli has “a path that goes one way only”. This expression does not refer to “vipassanā” or any type of meditation as the only way. This “only way”, as clear from such passages as Dh 273-274, is the Noble Eightfold Path. This term should not be confused with eka,yāna (“one vehicle”) found in the Lotus Sutra and other Buddhist Skt works.
soka, paridevānaṁ samatikkamāya dukkha, domanassānaṁ atthaṅgamāya
of sorrow & lamentation / for crossing over/ of physical pain & mental pain / for west going (disappearance)
for the overcoming of sorrow and lamentation, for the disappearance of physical and mental pain,\footnote{Quoted at Kvu 158.}

ñāyassa\footnote{Dukkha, domanassa, sometimes tr as “pain and sadness”. See Walsh 1996 (D.W 589 n627). For a broader sense of domanassa, see n9.} adhigamāya nibbānassa sacchikiriyāya, yaṁ idaṁ cattāro sati paṭṭhānā.
of the method / for the gaining / of extinction / for realizing / which / this / the four / mindfulness establishment
for gaining the right path, for the realization of Nirvana, that is to say, the four stations of mindfulness.\footnote{Śāriputra, lit “leading, guiding”, here meaning “right method”, used in reference to the Noble Eightfold Path.}

\textbf{Cattāro sati paṭṭhānā}
The Four Stations of Mindfulness

\textbf{Katame cattāro?}
What / four?
What are the four?

\textbf{Idha, bhikkhave, bhikkhu}
Here / monks / a monk
Here, monks,

(A) \textbf{kāye kāyānapassā} viharati ātāpi sampajāno satimā, vineyya loke abhijjhā, domanassāni;\footnote{Śatipaṭṭhāna is best resolved as sati + upaṭṭhāna (lit “placed near”), following the old Skt name Śmṛty-upaṭṭhāna Sūtra. The Pali sati originally meant “memory”. T.W. Rhys Davids brilliantly renders it as “mindfulness” (1910) which has stuck ever since (D: RD 2:327 et al & Intro). The Skt smṛti adopted by BHS is used in brahminical religion and philosophy to mean “oral tradition”. DA explains the connection of the four stations of mindfulness to the Five Aggregates as follows: the contemplation of body is concerned with the Aggregate of form (rūpa-k, khandha); the contemplation of feelings is concerned with the Aggregate of feelings (vedanā-k, khandha); the contemplation on mind is concerned with aggregate of consciousness (viññāna-k, khandha); and the contemplation of mind-objects is concerned with the Aggregates of perception (saññā-k, khandha) and of mental formations (saṅkhāra-k, khandha).}

(A) A monk,\footnote{DA (on the Mahā Satipaṭṭhāna S) explains why “body” is mentioned twice here: “For determining the object and isolating it,” which Nāṇamoli paraphrases as “This means not confusing, during meditation, body with feeling, mind, etc. The body is contemplated just as body, feelings just as feelings, etc.” (2001 n138 on the Satipaṭṭhāna S).}
having put away longing and displeasure for the world,\footnote{Atāpi sampajāno satimā, vineyya loke abhijjhā, domanassāni. Walshe (1995: 335 & n632) renders abhijjhā, domanassāni as “hankering and fretting for the world”. MA says that longing and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the five hindrances. Cf M 1:274/39.13; see also the Mahā Satipaṭṭhāna S (D 22.13) and Satipaṭṭhāna S (M 10.36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and giving up (of desires), and thus comes to look upon the object with equanimity. There is an interesting related passage from the Pubb or Pubb’eva Sambodha S: “Monks, before my enlightenment, when I was still a bodhisattva, this thought occurred to me… ‘Whatever physical and mental joy (suksa, somanassa) there is in the world, that is the gratification (assāda) in the world; that the world is impermanent, suffering and of the nature to change, that is the wretchedness (adīnava) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world’.” (A 1:258/3.101, pointed out to me by Robert Eddison). Compare atāpi sampajāno satimā, vineyya loke abhijjhā, domanassāni here with vigatābhijjho vigata, yvāpādo asammālho sampajāno patissato (“free from covetousness, free from ill-will, unconfused, fully aware, mindful”) mentioned in connection with the four Divine Abodes (brahma, vihāra) (Kesaputtīyī S, A 3.65.15=1:192).}
dwells contemplating the body as
body, ardent, fully aware, and mindful.\textsuperscript{12}

(B) vedanāsu vedanānupassī viharati ātāpi sampajāno satimā, vineyya loke abhijjhā,domanassāṁ;
\textit{in feelings / feelings contemplating / he stays / ardent / fully aware / mindful / having put away / in the world / covetousness & displeasure}

(B) He...dwells \textbf{contemplating feelings as feelings}...

(C) citte cittānupassī viharati ātāpi sampajāno satimā, vineyya loke abhijjhā,domanassāṁ;
\textit{in the mind / the-mind contemplating / he stays / ardent / fully aware / mindful / having put away / in the world / covetousness & displeasure}

(C) He...dwells \textbf{contemplating the mind as mind}...

(D) dhammesu dhammānupassī viharati ātāpi sampajāno satimā,
\textit{in mind-objects / mind-objects contemplating / he stays / ardent / fully aware / mindful}

(D) He, having put away longing and displeasure for the world, dwells \textbf{contemplating mind-objects}, ardent, fully aware, and mindful.

[Uddeso niṭṭhito.]
The summary / has ended.
[The synopsis is concluded.]

A. Kāyānupassanā
Contemplation on the body

A. \textbf{Contemplation of the body}

(i) Kāyānupassanā ānāpāna pabbām
Body contemplation / in-and-out-breath / section

(i) \textbf{Mindfulness of the in-and-out-breath}\textsuperscript{13}

\textless 374\textgreater  [291] 2 Kathañ ca pana, bhikkhave, bhikkhu kāye kāyānupassī viharatī?
How / and but / but how / O monks / a monk / in the body / the-body contemplating / he stays

[291] 2 And how, monks, does a monk dwell contemplating the body as body?\textsuperscript{14}

\textsuperscript{10} DA says that “monk” (\textit{bhikkhu}) here indicates “whoever undertakes that practice...is here included under the term \textit{bhikkhu}”. See Dh 142; also Dh 362, 260-270. Cf Bhikkhu Vagga (ch 25) and Brāhmaṇa Vagga (ch 26) of Dh.

\textsuperscript{11} “World” (\textit{loka}). The Vibhaṅga says: “This very body is the world, and the five aggregates of clinging (i.e. form, feeling, perception, formations and consciousness) are the world—this is called the world.” (Vbh 195). However, in his amplified tr at Vibh 105, U Thittila has “world (i.e., in ideational objects)” (\textit{dhammā}, mental objects) (Vibh:T 139).

\textsuperscript{12} sampajāno satimā. Vism 163=4.172 explains that full awareness (\textit{sampajānā=paññā}) has the characteristic of non-confusion; its function is to investigate and manifested as scrutiny. \textit{Mindfulness (sati)} has the characteristic of remembering. Its function is not to forget and is manifested as guarding. \textit{Sampajāno} is also tr as “fully understanding”, “clearly comprehending” (see Nānāmoli & Bodhi 2001 n147; also Prayudh 2001:265).

\textsuperscript{13} The header tr here omits the Be header, \textit{Kāyānupassanā}, etc, since they repeat.

\textsuperscript{14} “contemplating the body as body”, §25 “contemplating feelings as feelings”, §26 “contemplating mind as mind, and §27 “contemplating mind-objects as mind-objects”. In each case, they are not to be seen as “This is mine” (\textit{etam maṇa}) (which arises through craving, \textit{tanha}, or as “This I am” (\textit{eso ‘ham asmi}) (due to conceit, \textit{māna}), or as “This is my self” (\textit{eso me attā}) (due to wrong view, \textit{diṭṭhi}) (Anātanā, lakkhaṇa S, S 3:68). These three are also known as “latent tendencies to I-making, mine-making and conceit” (\textit{ahaṇa, kāra; māna, kāra; māṇānusaya}) (M 22.15, 72.15, 112.11 20, S 2:75, 3:236, 4:41, A 1:132, 133). They are called the three obsessions (\textit{gāha}) and are the main factors behind conception (M 1) and mental proliferation (M 18). In short, such experiences are not “beliefs” but direct experiences of reality. See Bodhi,1980:8-11; Peter Harvey, \textit{The Selfless Mind}, 1995:32 f.
Idha, bhikkhave, bhikkhu arañña, gato vā rukkha, múla, gato vā suññāgāra, gato vā, 
Here / O monks / a monk / the forest gone-to / or / a tree root gone-to / or / empty house gone-to / or
Here, monks, a monk who has gone to the forest or to the foot of a tree or to an empty house,15

nisidati pallankaṁ ābhujitvā, ujum kāyaṁ paṇidhāya, parimumkham16 satīṁ upaṭṭhapetvā.
sits down, and having crossed his legs and keeping his body upright, establishes mindfulness before him.

So sato’va assasati, sato’va passasati:
Mindfully he breathes in, mindfully he breathes out:

(1) dīgham vā assasanto ‘Dīgham assasāmi’ ti pajānāti;

   dīgham vā passasanto ‘Dīgham passasāmi’ ti pajānāti;
   long / or / breathing in / long / I breathe in (endquote) / he understands
(1) breathing in long, he understands: ‘Breathing in long’;17
   or, breathing out long, he understands: ‘Breathing out long’;

(2) rassam vā assasanto ‘Rassam assasāmi’ ti pajānāti;

   rassam vā passasanto ‘Rassam passasāmi’ ti pajānāti;
   short / or / breathing out / short / I breathe out (endquote) / he understands
(2) or, breathing in short, he understands: ‘Breathing in short’;
   or, breathing out short, he understands: ‘Breathing out short’;

(3) ‘Sabba, kāya, paṭisarṇvedi18 assasissāmi’ ti sikkhati;

   ‘Sabba, kāya, paṭisarṇvedi passasissāmi ti sikkhati;
(3) he trains himself thus: ‘I will breathe in experiencing the whole body’;
   all the-body experiencing / I breathe in (endquote) / he trains
   he trains himself thus: ‘I will breathe out experiencing the whole body’;

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15 Sometimes rendered as “empty place”.
16 Parimumkham, lit “around the mouth”, here always used idiomatically and as an adverb, meaning “in front”: so U Thittila (Vbh:T 319, 328), Walshe (D:W 1995:335), Soma Thera (1998:42 f digital ed), and Nāṇamoli & Bodhi (M:NB 2001:527). The Vibhaṅga explains it as “at the tip of the nose or at the centre of the upper lip” (Vbh 252=§537).
17 I have rendered these important sentences of the first 2 (“noting”) tetrads to reflect a “bare noting” (denoted by pajānāti) that should occur in meditation whose emphasis is focus and not grammatically complete sentences, unlike the “training” tetrads (each of which ends with sikkhati).
18 “the whole body”, so Thich Nhat Hanh (1990:6, 46-49) & esp Bodhi (2001 n141). MA glosses as “the whole body of breath” that is, its three phases of each in-breath and out-breath through its three phases of beginning, middle and end. Cf the remark that the in-and-out-breath is “a body among the bodies” (§24). However, according to trans-personal psychology (especially bodywork and breathwork), the whole body breathes.
(4) ‘Passambhayāṁ kāya, saṅkhāram\textsuperscript{19} assasissāmi’ ti sikkhati;
calming / the-body function / I will breathe in (endquote) / I train myself

(4) he trains himself thus: ‘I will breathe in calming the bodily function (of breathing)’;

‘Passambhayāṁ kāya, saṅkhāram passasissāmi’ ti sikkhati.
calming / the-body function / I will breathe out (endquote) / I train myself
he trains himself thus: ‘I will breathe out calming the bodily function (of breathing).’

Seyyatha pi, bhikkhave, dakkho bhama, kāro vā bhama, kār’ antevāsī vā:
Just as / too / O monks / skilled / turning-maker / or / turning-maker’s resident / or
Just as, monks, a skilled turner or his apprentice,

dīgham vā añañcanto ‘Dīgham añañcami’ ti pajānāti,
long / or / turning / long / I turn (endquote) / he understands
when making a long turn, understands that he is making a long turn,

rassam vā añañcanto ‘Rassam añañcami’ ti pajānāti,
short / or / turning / short / I turn (endquote) / he understands
or in making a short turn, understands that he is making a short turn,

evam eva kho, bhikkhave, bhikkhu
thus / just / indeed / O monks / a monk
so, too, monks, a monk,

(1) dīgham vā assasanto ‘Dīgham assasami’ ti pajānāti,
long / or / breathing in / long / I breathe in (endquote) / he understands
(1) breathing in long, he understands: ‘Breathing in long,’\textsuperscript{20}

dīgham vā passasanto ‘Dīgham passasami’ ti pajānāti;
long / or / breathing out / long / I breathe out (endquote) / he understands
or, breathing out long, he understands: ‘Breathing out long’;

(2) rassam vā assasanto ‘Rassam assasami’ ti pajānāti,
short / or / breathing in / short / I breathe in (endquote) / he understands
(2) or, breathing in short, he understands: ‘Breathing in short,’

rassam vā passasanto ‘Rassam passasami’ ti pajānāti;
short / or / breathing out / short / I breathe out (endquote) / he understands
or, when he is breathing out short, he understands: ‘Breathing out short’;

(3) ‘Sabba, kāya, paṭisamvedi assasissāmi’ ti sikkhati,
all the-body experiencing / I breath in (endquote) / he trains
(3) he trains himself thus: ‘I will breathe in experiencing the whole body,’

‘Sabba, kāya, paṭisamvedi passasissāmi’ ti sikkhati;
all the-body experiencing / I breathe out (endquote) / he trains
he trains himself thus: ‘I will breathe out experiencing the whole body’;

\textsuperscript{19} kāya, saṅkhāra. The bodily formation is the in-and-out-breath itself (M 44.13). This calming process may lead to the development of jhāna, but this is not the primary object here. See the Cūḷavedalla S (M 44.14) for explanation of kāyasankhāra.

\textsuperscript{20} On the translation here, see n17.
(4) ‘Passambhayāṁ kāya, saṅkhārām assasissāmi’ ti sikkhati,
calming / the-body formation / I breathe in (endquote) / he trains

(4) He trains himself thus: ‘I will breathe in calming the bodily function (of breathing),’

‘Passambhayāṁ kāya, saṅkhārām passasissāmi’ ti sikkhati.
calming / the-body formation / I breathe out (endquote) / he trains
he trains himself thus: ‘I will breathe out calming the bodily function (of breathing)’;

Vipassanā
Insight
Insight

[292] Iti aṭṭhattaṁ vā kāye kāyānupassī viharati,
thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating the body as body internally,

(2) bahiddhā vā kāye kāyānupassī viharati,
externally / or / in the body / the-body contemplating / he stays
(3) or, he dwells contemplating the body as body externally,

(4) aṭṭhatta,bahiddhā vā kāye kāyānupassī viharati.
internally externally / or / in the body / the-body contemplating / he stays
(4) or, he dwells contemplating the body as body both internally and externally;

(5) Samudaya, dhammānupassī vā kāyasmin viharati,
Arising / mind-objects contemplating / or / in the body / he stays
(5) or, he dwells contemplating states that arise in the body,

(6) vaya, dhammānupassī vā kāyasmin viharati,
falling-away mind-objects contemplating / or / in the body / he stays
(6) or, he dwells contemplating states that fall away in the body,

(7) samudaya, vaya, dhammānupassī vā kāyasmin viharati.
arising falling-away mind-objects contemplating / or / in the body / he stays
(7) or, he dwells contemplating states that arise and fall away in the body.

(8) ‘Atthi kāyō’ ti vā pan’assa sati paccupaṭṭhitā hoti,
There is / a body (endquote) / or / indeed of this / mindfulness / is established / is
(8) Or else, he maintains the mindfulness that ‘There is a body’,

(9) yāvad eva ṇāṇa, mātāya paṭissati, mātāya.
That much / just / knowledge for-that-much / awareness for-that-much.
(9) just sufficient for knowing and awareness.

(10) Anissito ca viharati, na ca kiṃci loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / he clings.
(10) And he dwells independent, not clinging to anything in this world.

(11) Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
(11) And this, monks, is how a monk dwells contemplating the body as body.
(ii) **Kāyānupassanā iriyā, patha pabbām**  
body contemplation / postures / section

(ii) The Four Postures

<375> 3 Puna ca paraṁ, bhikkhave, bhikkhu  
again / and / other / O monks / a monk

3 Furthermore, monks, a monk,

1. gacchanto vā ‘Gacchāmi’ ti pajāṇāti,  
walking / or / I walk (endquote) / he knows
   1. when walking, understands, ‘Walking’;\(^{21}\)

2. āṭhito vā ‘Āṭhito’mhi ti pajāṇāti,  
standing / or / standing I-am (endquote) / he knows
   2. or, when standing, understands, ‘Standing’;

3. nisinno vā ‘Nisinno’mhi ti pajāṇāti,  
sitting / or / sitting I-am (endquote) / he knows
   3. or, when sitting, understands, ‘Sitting’;

4. sayāno vā ‘Sayāno’mhi ti pajāṇāti.  
lying down / or / lying-down I-am (endquote) / he knows
   4. or, when lying down, understands, ‘Lying down’.

Yathā yathā vā pan’assa kāyo panihatito hoti, tathā tathā naṁ pajāṇāti.  
Whenever / whichever / or / indeed / his / body / is disposed / he knows  
In whatever way his body is disposed, that is how he understands it.

**Vipassanā**  
Insight

[293] Iti ajhātām vā kāye kāyānupassā viharati,  
thus / internally / or / in the body / the-body contemplating / he stays
   So he dwells contemplating the body as he internally,

bahiddhā vā kāye kāyānupassā viharati...pe...  
externally / or / in the body / the-body contemplating / he stays...etc...
   or he dwells contemplating the body as he externally,...etc...

Anissito ca viharati, na ca kiñci loke upādiyati.  
Not dependent / and / he stays / not / and / whatever / in the world / he clings,  
And he dwells independent, not clinging to anything in this world.

\(^{21}\) On the translation here, see n17.
Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassā viharati.

Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
And this, monks, is how a monk dwells contemplating the body as body.

[Iriyā, patha pabbāṁ niṭṭhitam.]
Postures / section / has ended

[The Postures Chapter is concluded.]

(iii) Kāyānupassanā sampajāna pabbāṁ
Body contemplation / full awareness / section

iii. Full awareness

<376> 4 Puna ca param, bhikkhave, bhikkhu
Again / and / other / O monks / a monk
4 Furthermore, monks, a monk,

(1) abhikkante paṭikkante sampajānakāri hoti,
when he goes forwards / when he goes backwards / with-full-awareness acting / is
(1) when going forward or back, he is fully aware of what he is doing.

(2) ālokite vilokite sampajānakāri hoti,
when he looks ahead / when he looks back / with-full-awareness acting / is
(2) When looking forward or back, he is fully aware of what he is doing.

(3) samiṇjite pasārite sampajānakāri hoti,
when he bends / when he stretches / with-full-awareness acting / is
(3) When bending or stretching, he is fully aware of what he is doing.

(4) saṅghāti, patta, cīvara, dhāraṇe sampajānakāri hoti,
upper-robe / bowl / outer-robe when-he-carries / with-full-awareness acting / is
(4) When carrying his upper robe, outer robe and bowl, he is fully aware of what he is doing.

(5) asite pīte khāyite sāyite sampajānakāri hoti,
when he eats / when he drinks / when he chews / when he tastes / with-full-awareness acting / is
(5) When eating, drinking, chewing and tasting, he is fully aware of what he is doing.

(6) uccāra, passāva, kamme sampajānakāri hoti,
defaecation urination when-doing / with-full-awareness acting / is
(6) When excreting or urinating, he is fully aware of what he is doing.

(7) gate thite nisinne sutte jāgarite bhāsite tunhī, bhāve
When he goes / when he stands / when he sits / when he lies down / when he awakes / when he talks / silent being
(7) When walking, standing, falling asleep, awaking, talking, remaining silent, he is fully aware of what he is doing.

sampajāna, kāri hoti.
with-full-awareness acting / is
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Vipassanā
Insight
Insight

[293] Iti ajhhattam vā kāye kāyānupassī viharati,
thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating the body as body internally,
bahiddhā vā kāye kāyānupassī viharati…pe…
externally / or / in the body / the-body contemplates / he stays…etc…
or he dwells contemplating the body as body externally,…etc…

Anissito ca viharati, na ca kiñci loke upādiyati.
not dependent / and / he stays / not / and / whatever / in the world / he clings.
And he dwells independent, not clinging to anything in this world.

Evan pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
thus / too / indeed / O monks / a monk / in the body / the-body contemplates / he stays
And this, monks, is how a monk dwells contemplating the body as body.

[Sampājāna pabbāṁ niṭṭhitāṁ.]
Full awareness / section / has ended
[The Full Awareness Chapter is concluded.]

(iv) Kāyānupassanā paṭṭikūla.manasikāra pabbāṁ
the-body contemplation / repulsive / consideration / section
(iv) Reflection on the Repulsive: Parts of the Body

<377> 5 Punā ca paraṁ, bhikkhave, bhikkhu imam eva kāyaṁ, uddhāṁ pāda,talā, adho
Again / and / other / O monks / a monk / this / just / body / upwards / feet soles / downwards
5 Furthermore, monks, a monk reviews this very body, wrapped in skin and full of various impurities,

kesa,matthakā, taca,pariyantam pūram nāna-p, pakārassa asucino paccavekkhati:
head-hair crown skin to-the-end / full / of various kinds / impurities / he reviews
from the soles of the feet upwards and from the crown of his head downwards:

‘Atthi imasmiṁ kāye:
there is / in this / in the body
‘In this body there are

(1) kesā lomā nakhā dantā taco,
hair / body-hair / nails / teeth / skin
(1) head-hair, body-hair, nails, teeth, skin,

(2) maṁsaṁ nahāru atṭhi atṭhi, miṁjaṁ vakkāṁ,
flesh / sinews / bone / bone-marrow / kidney
(2) flesh, sinews, bones, bone-marrow, kidney;

22 The meditation on these five parts “with skin as the fifth” or “skin pentad” (taca, pancake kamma-ţ, thāna) (Vism 242=8.50) forms the basic spiritual practice first taught to novices on their initiation.
(3) hadayāṁ yakamaṁ kilomakāṁ pihakaṁ papphāsāṁ,
heart / liver / pleura / spleen / lungs;

(4) antaṁ anta,guṇaṁ (Be 2.0234) udariyaṁ karīsaṁ.
Mesentery / bowels / stomach contents / excrement
mesentery, bowels, stomach contents, excrement;

(5) pittam semham pubbo lohitam sedo medo,
bile / phlegm / pus / blood / sweat / fat
bile, phlegm, pus, blood, sweat, fat;

(6) assu vasā khelo śinghānikā lasikā muttan’ ti.
tears / tallow / saliva / snot / fluid of joints / urine (endquote)
tears, tallow, saliva, snot, synovial fluid, urine.’

Seyyathā pi, bhikkhave, ubhato,mukhā mutoli pūrā nānā, vihitassa dhamassaa,
Just as / too / O monks / on-both mouths / a bag / full / various kinds / of grain
Just as if there were a bag, open at both ends, full of various kinds of grain,
seyyathidam sālinam vīhinam mugganam māsānam tilanām taṇḍulānanam.

Tam enam cakkhumā puriso muñcitvā paccavekkheyya:
that / him / one with eyes / person / having opened / would examine
and a man with good sight were to open the bag and examine them (thus):

Ime sālī, ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā ti.
these / hill-rice / these / paddy / these / green gram / these / kidney-beans / these sesame / these husked rice
‘This is hill-rice; this is paddy, this is green gram, this is kidney-bean, this is sesame, this is husked rice,’

Evam eva kho, bhikkhave, bhikkhu imam eva kāyaṁ, uddhind pāda, talā, adho kesa, matthakā, Thus / just / indeed / O monks / a monk / this / just / body / upwards / feet soles / downwards / head-hair crown
So, too, a monk reviews this very body, wrapped in skin and full of various impurities, from the soles of
taca, pariyaṁ pariyaṁ nānā-p, pakāṛassa asucino paccavekkhati:
skin to-the-end / full / of various kinds / impurities / he reviews
the feet upwards and from the crown of his head downwards:

Atthi imasmiṁ kāye:25
There is / in this / body
‘In this body there are

(1) kesā lomā nakhā dantaō taco,
hair / body-hair / nails / teeth / skin
(1) head-hair, body-hair, nails, teeth, skin;

23 Mung beans.
24 The Pali substantives are in the plural, but here rendered in the English idiomatic singular.
25 See following note.
(2) maṃsaṃ [294] nahāru atṭhi atṭhi, miṃjaṃ vakkaraṃ,
    flesh / sinews / bone / bone-marrow / kidney
(2) flesh, sinews, bones, bone-marrow, kidney;

(3) hadayaṃ yakanāṃ kilomakāṃ pihakaṃ papphāsaṃ,
    heart / liver / pleura / spleen / lungs
(3) heart, liver, pleura, spleen, lungs;

(4) antaṃ anta, guṇaṃdariyaṃ karīsaṃ.
    Mesentery / bowels / gorge (stomach contents) / excrement
(4) mesentery, bowels, gorge, 26 excrement;

(5) pittāṃ semhaṃ pubba lohitaṃ sedo medo,
    bile / phlegm / pus / blood / sweat / fat
(5) bile, phlegm, pus, blood, sweat, fat;

(6) assu vasā khelo singhānikā lasikā muttan’ ti.
    tears / tallow / saliva / snot / fluid of joints / urine (endquote)
(6) tears, tallow, saliva, snot, synovial fluid, urine.’

Vipassanā
Insight
Insight

Iti ajhattam vā käye kāyānupassī viharati,
Thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating the body as body internally,

bahiddhā vā käye kāyānupassī viharati...pe...
externally / or / in the body / the-body contemplating / he stays...etc...
or he dwells contemplating the body as body externally,...etc...

Anissito ca viharati, na ca kiñci loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / clings.
And he dwells independent, not clinging to anything in this world.

Evan pi kho, bhikkhave, bhikkhu käye kāyānupassī viharati.
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
And this, monks, is how a monk dwells contemplating the body as body.

[Paṭikūla.manasikāra pabbam niṭṭhitam.]
Repulsiveness / consideration / section / has ended
[ The Reflection on the Repulsive is concluded.]

26 Gorge. All such terms are not meant to be technically correct anatomical parts but as subjects of meditation to arouse detachment or disenchantment with the body. Those unfamiliar with such terms as “gorge” should familiarize themselves with them, preferably by visualizing them.
(v) Kāyānupassanā dhātu, manasikāra pabbāmi

Contemplation of the body / element-consideration / section

(v) The Reflection on the (Four) Elements

<378> 6 Puna ca paraṁ, bhikkhave, bhikkhu imam eva kāyaṁ yathā, thitam yathā, paniḥhitam

Moreover / and / other / O monks / a monk / this / very / body / whichever has-stood / whichever has-placed

6 Furthermore, monks, a monk reviews this very body, however it may be postured or disposed,

dhātuso paccavekkhati:

from the elements / review

only in terms of the elements:

‘Atthi imasmim kāye

There is / in this / in the body

‘There are in this body

(1) pathavī, dhātu

earth / element

(1) the earth-element,

(2) āpo, dhātu

water / element

(2) the water-element,

(3) tejo, dhātu

heat / element

(3) the fire-element,

(4) vāyo, dhātū ti

wind / element (endquote)

(4) the air-element.28

Seyyathā pi, bhikkhave, dakkho go, ghātako và go, ghātak’antevasī và gāviṁ vadhitvā

Just as / too / O monks / skilled / cow-killer / or / cow-killer resident / or / a cow / having killed

Just as a skilled butcher or his apprentice, having slaughtered a cow, were to sit at the cross-roads with

catu, mahā, pathe bilaso vibhajitvā nisinno assa,

four-great-path / carcass / having cut up / sitting / he would

the carcass divided into portions,

evam eva kho, bhikkhave, bhikkhu imam eva kāyaṁ yathā, thitam yathā, paniḥhitam

even so / just / indeed / O monks / a monk / this / very / body / whichever has-stood / whichever has-placed

Furthermore, monks, a monk reviews this very body, however it may be postured or disposed, only

dhātuso paccavekkhati:

from the elements / he reviews

in terms of the elements:

27 “Postured or disposed.” That is, in whatever posture (standing, walking, sitting or lying down) or disposed in whatever mental state.

28 “Earth” (pathavī) or extension, “water” (āpo) or cohesion, “fire” (tejo) or temperature, “air” (vāyo) or motion. These are the ancient Indian names for the four qualities present in varying proportions in all matter, that is, the various states of matter.
‘Atthi imasmiṁ kāye pathavī, dhātu āpo, dhātu tejo, dhātu vāyo, dhātu tiś. ‘There is in this body the earth element, the water element, the fire element, the air element.

Vipassanā Insight

Iti aghattam vā kāye kāyanupassī viharati, Thus internally or in the body the body contemplating he stays
So he dwells contemplating the body as body internally,
bahiddhā vā kāye kāyanupassī viharati...pe... [295] externally or in the body the body contemplating he stays...etc...
or he dwells contemplating the body as body externally,...etc...

Anissito ca viharati, na ca kiñci loke upādiyati. Not dependent and he stays not and whatever in the world clings.
And he dwells independent, not clinging to anything in this world.

Evaṃ pi kho, bhikkhave, bhikkhu kāye kāyanupassī viharati. Thus too indeed O monks a monk in the body the body contemplating he stays
And this, monks, is how a monk dwells contemplating the body as body.

[Dhātu, manaskāra pabbāṁ nīṭhitam.] Element consideration section has concluded
[The Reflection on the Elements Chapter is concluded.]

(vi) Kāyanupassanā nava, sīvathika pabbāṁ
Body contemplation nine charnel-related section

(vi) The Nine Charnel-ground Contemplations

<379> 7 (1) Puna (Be 2.0235) ca paraṁ, bhikkhave, bhikkhu sēyyathā pi passeyya sarīram
Moreover and other O monks a monk just as too would see a body

7 (1) Furthermore, monks, just as if he were to see a body

sīvathikāya chaḍditam ekāha, mataṁ vā dvīha, mataṁ vā tiha, mataṁ vā uddhumātakāṁ vinīlakāṁ in a charnel thrown aside one-day dead or two-days dead or three-days dead or swollen up become dark blue
thrown aside in a charnel-ground, one, two, three days dead, bloated, discoloured, festering, so, too, he

vipubbaka, jātaṁ, so imam eva kāyaṁ upasamharati: festering arisen he this very body disposes [his mind]
compares his body with that, thinking:

‘Ayam pi kho kāyo evāṁ, dhammo evāṁ, bhāvī etaṁ anatītō’ ti. This too indeed body thus state thus become this is not passed endquote
‘Such is the nature of this body: it will become like that—this is unavoidable.’

16
Vipassanā
Insight
Insight

Iti ajhattaṁ vā kāye kāyānupassī viharati,
Thick / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating the body as body internally,

bahiddhā vā kāye kāyānupassī viharati...pe...
externally / or / in the body / the-body contemplating / he stays...etc...
or he dwells contemplating the body as body externally,...etc...

Anissito ca viharati, na ca kiñcī loke upādiyati.
not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
And this, monks, is how a monk dwells contemplating the body as body.

[Pāthamaṁ sīvathikam.]
first / connected with a charnel

[The first Charnel-ground Contemplation (is concluded).]

8 (2) Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi passeyya saṁrikaṁ sīvathikāya chadditaṁ
Moreover/ and / other / O monks / a monk / just as / too / would see / a body / in a charnel / cast away
8 (2) Or, again, monks, just as if he were to see a corpse thrown aside in a charnel-ground,

kākehi vā khajjamaṇāṁ
by crows / or / being eaten
eaten by crows,

kulalehi vā khajjamaṇāṁ
by hawks / or / being eaten
or eaten by hawks,

gijjhehi vā khajjamaṇāṁ
by vultures / or / being eaten
or eaten by vultures,

supānehi vā khajjamaṇāṁ
by dogs / or / being eaten
or eaten by wild dogs,

byagghehi vā khajjamaṇāṁ\(^{29}\)
by tigers / or / being eaten
or eaten by tigers,

\(^{29}\)PTS ed omits this line.
dīpīhi vā khajjamānaṁ\(^{30}\)  
by leopards / or / being eaten  
or eaten by leopards,

sigālehi vā khajjamānaṁ  
by jackals / or / being eaten  
or eaten by jackals,

vividhehi vā pāṇaka, jātēhi khajjamānaṁ,  
various / or / by creatures that breathe / being eaten  
or eaten by various other creatures,

so imam eva kāyaṁ upasārīharati:  
he / this / very / body / disposes [his mind]  
so, too, he compares this body with that, thinking:

‘Ayam pi kho kāyo evaṁ, dhammo evaṁ, bhāvī etam anātīto ti.  
this / too / indeed / body / thus / state / thus / become / this / is not passed (endquote)  
‘Such is the nature of this body: it will become like that—this is unavoidable.’

Vipassanā  
Insight

[296]  
Iti ajjhattam vā kāye kāyānupassī viharati,  
thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating the body as body internally,

bahiddhā vā kāye kāyānupassī viharati…pe…  
externally / or / in the body / the-body contemplating / he stays…etc…  
or he dwells contemplating the body as body externally,…etc…

Anissito ca viharati, na ca kiṁci loke upādiyatī.  
not dependent / and / he stays / not / and / whatever / in the world / he dings.  
And he dwells independent, not clinging to anything in this world.

Evaṁ pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.  
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays  
And this, monks, is how a monk dwells contemplating the body as body.

9  
Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitaṁ  
Moreover / and / other / O monks / a monk / just as / too / should see / a body / in a channel / cast away
9  
Or, again, monks, just as if he were to see a corpse thrown aside in a charnel-ground,

(3) …pe…aṭṭhi, saṃkhali kam sa, mam sa, lohitam nahāru, sambandham;  
etc. / bone-heap / with-flesh with-b-lood / sinews-connected
(3) a skeleton with flesh and blood, connected by sinews,

\(^{30}\) PTS ed omits this line.
(4) …pe…aṭṭhi, saṁkhaliṅkaṁ nimmariṇsa, lohiτa, makkhitariṁ nahāru, saṁbandhaṁ;
   etc. / bone-heaps / without-flesh blood-smeared / sinew-connected

(4) a skeleton, fleshless, smeared with blood, connected by sinews,

(5) …pe…aṭṭhi, saṁkhaliṅkaṁ apagata, maṃsa, lohiτaṁ nahāru, saṁbandhaṁ;
   etc. / bone-heaps / gone-away flesh blood / sinew-connected

(5) a skeleton, flesh and blood all gone, connected by sinews,

(6) …pe…aṭṭhikāṇī, apagata, saṁbandhāṇī disā vidīśāsu vikkhiṁtaṇi aṇṇena hathh’aṭṭhikaṁ
   etc. / bones / gone-away in-connections / in directions / various directions / scattered / with other / hand bone

(6) randomly connected bones, scattered in all directions, a hand-bone here, a foot-bone there, a thigh-

aṇṇena pād’aṭṭhikaṁ aṇṇena jaṅgh’aṭṭhikaṁ aṇṇena phāṣuk’aṭṭhikaṁ aṇṇena ur’aṭṭhikaṁ aṇṇena
   with other / foot-bone / with other / thigh-bone / with other / flank-bone / with other / breast-bone / with other

bone here, a rib there, a breast-bone here, a hip-bone there, a back-bone here, a shoulder-bone there,

kaṭ’aṭṭhikaṁ [297] aṇṇena piṭṭhi, kaṇṭakaṁ aṇṇena khandh’aṭṭhikaṁ aṇṇena gīv’aṭṭhikaṁ aṇṇena
   hip-bone / with other / back spine / with other / shoulder-bone / with other / neck-bone / with other

a neck-bone here, a jaw-bone there, a tooth here, a skull there,

hanukaṭ’aṭṭhikaṁ aṇṇena dant’aṭṭhikaṁ aṇṇena sīṣa, kaṭāham, jaw-bone . with other / tooth-bone / with other / head skull

so imam eva kāyāṁ upasaniṁharati:
   he / this / just / body / disposes [his mind]

so, too, he compares this body with that:

‘Ayam pi kho kāyo evam, dharmma evam, bhāvī etam anatītō’ ti.
   This / too / indeed / body / thus state / thus become / this / is not passed (endquote)

‘Such is the nature of this body: it will become like that—this is unavoidable.’

Vippasā
Insight
Insight

Iti ajhattaṁ vā kāye kāyānuypassī viharati,
   Thus / internally / or / in the body / the-body contemplating / he stays

So he dwells contemplating the body as body internally,

bhaṭṭhāṁ vā kāye kāyānuypassī viharati…pe…
externally / or / in the body / the-body contemplating / he stays…etc...
or he dwells contemplating the body as body externally,…etc…

Anissito ca viharati, na ca kiṁci loke upādiyatī.
   not dependent / and / he stays / not / and / whatever / in the world / he clings

And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānuypassī viharati.
   thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays

And this, monks, is how a monk dwells contemplating the body as body.

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31 For variant readings, see PTS ed, D 2:296 f.
10 Puna (Be 2.0236) ca paraṁ, bhikkhave, bhikkhu seyyathā pi passeyya sarīrāṁ sīvathikāya
Moreover/ and / other / O monks / a monk / just as / too / should see / a body / in a charnel /
10 Or, again, monks, just as if he were to see a corpse thrown aside in a charnel-ground,

chadditaṁ
thrown aside

thrown aside,

(7) aṭṭhikāni setāni saṅkha,vānṇuṣanibhāni;
(bones / white / conch colour like
(7) the bones bleached, looking like conch-shells,

(8) aṭṭhikāni puṇjakitāni tero,vassikāni;
(bones / piled up / over a-year
(8) the bones piled up, over a year old,

(9) aṭṭhikāni pūṭīni cuṇṇaka,jātāṇi,
(bones / rotten / powder become
(9) the bones reduced to a powder,

so imam eva kāyaṁ upasārinharati:
he / this / just / body / disposes [his mind]
so, too, he compares this body with that:

‘Ayam pi kho kāyo evam,dhammo evam,bhāvī etam anatītō’ ti.
This / too / indeed / body / thus state / thus become/ this / is not passed (endquote)
‘Such is the nature of this body: it will become like that—this is unavoidable.’

Vipassanā
Insight
Insight

Iti aijhattaṁ vā kāye kāyāṇupassī viharati,
Thus / internally / or / in the body / the-body contemplating / he stays
So he dwells contemplating the body as body internally,

bahiḍḍhā vā kāye kāyāṇupassī viharati…pe…[298]
externally / or / in the body / the-body contemplating / he stays…etc...
or he dwells contemplating the body as body externally,…etc…

Anissito ca viharati, na ca kiṁci loke upādiyati.
not dependent / and / he stays / not / and / whatever / in the world / he clings.
And he dwells independent, not clinging to anything in this world.

Evaṁ pi kho, bhikkhave, bhikkhu kāye kāyāṇupassī viharati.
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
And this, monks, is how a monk dwells contemplating the body as body.

[Nava,sīvathika pabbaṁ niṭṭhitāṁ.]
Nine / charnel / section / has ended
[The Nine Charnel-ground Contemplations Chapter is concluded.]
<380> 11 Kathaṅ ca panā, bhikkhave, bhikkhu vedanāsu vedanā’napassī viharati?

Idha, bhikkhave, bhikkhu
Here / O monks / a monk
Here, monks, a monk,

(1) sukkhaṁ vā vedanaṁ vediyamāno ‘Sukham vedanam vediyāmi’ ti pajanāti,

 dukkhaṁ vā vedanaṁ vediyamāno ‘Dukkham vedanaṁ vediyāmi’ ti pajanāti,

(2) s’āmisāṁ vā sukkhaṁ vedanaṁ vediyamāno

‘S’āmisati sukkham vedanaṁ vediyāmi’ ti pajanāti,

(3) nirāmisāṁ vā sukkhaṁ vedanaṁ vediyamāno

nirāmisati sukkham vedanaṁ vediyāmi

32 On this repetition, see n14.
33 Sukham vedanam, either bodily or mental.
34 On the tr style here, see n17.
35 Dukkham vedanam, either bodily or mental.
36 Adukkham-asukham vedanam, mental only: one is only aware that a feeling is present.
37 S’āmisati sukkham vedanaṁ. S’āmisā = sa-āmisā, lit “with flesh”, thus connoting some sense of the carnal.
38 Nirāmisati sukkham vedanaṁ. Here nirāmisā means ‘non-carnal’ or ‘spiritual’, which according to Comy refers to the six joyful feelings connected with the sense-doors, but not dependent on sense-desire. In Saṅgyatana, vibhaṅga S (M 137), s’āmisā and nirāmisā refer to the household life and to the renunciate life respectively.
'Nirāmisāṁ sukham vedanāṁ vediyāmī’ ti pajanāti,
without flesh / joyful / feeling / I am feeling (endquote) / he knows
he understands, ‘Feeling a pleasant non-sensual feeling’;

(3) s’āmisāṁ vā dukkhaṁ vedanāṁ vediyamāno
with flesh / or/ painful / feeling / I am feeling
(3) feeling a painful sensual feeling,

’S’āmisāṁ dukkhaṁ vedanāṁ vediyāmī’ ti pajanāti,
with flesh / painful / feeling / I feel (endquote) / he knows
he understands, ‘I feel a painful sensual feeling’;

nirāmisāṁ vā dukkhaṁ vedanāṁ vediyamāno
without flesh / or / painful / feeling / I am feeling
feeling a painful non-sensual feeling,

‘Nirāmisāṁ dukkhaṁ vedanāṁ vediyāmī’ ti pajanāti,
without flesh / painful / feeling / I feel (endquote) / he knows
he understands, ‘I feel a painful non-sensual feeling’;

(4) s’āmisāṁ vā adukkham-asukham vedanāṁ vediyamāno
with flesh / or / not-painful not-joyful / feeling / I am feeling
(4) feeling a sensual feeling that is neither painful nor pleasant,

’S’āmisāṁ adukkham-asukhaṁ vedanāṁ vediyāmī’ ti pajanāti,
with flesh / not-painful not-joyful / feeling / I feel (endquote) / he knows
he understands, ‘Feeling a sensual feeling that is neither painful nor pleasant’;

nirāmisāṁ vā adukkham-asukhaṁ vedanāṁ vediyamāno
without flesh / or / not-painful not-joyful / feeling / I am feeling
feeling a non-sensual feeling that is neither painful nor pleasant,

‘Nirāmisāṁ adukkham-asukhaṁ vedanāṁ vediyāmī’ ti pajanāti.
without flesh / not-painful not-joyful / feeling / I feel (endquote) / he knows
he understands, ‘Feeling a non-sensual feeling that is neither painful nor pleasant’.

Vipassanā
Insight
Insight

Iti aijhattāṁ vā vedanāsū vedanā’nupassī viharati,
Thus / internally / or / in feelings / feelings contemplating / he stays
So he dwells contemplating feelings as feelings internally,

bahiddhā vā vedanāsū (Be 2.0237) vedanā’nupassī viharati,
externally / or / in feelings / feelings contemplating / he stays
or, he dwells contemplating feelings as feelings externally,
ajjhatta, bahiddhā vā vedanāsu vedanā’nupassī viharati.
Internally externally / or / in feelings / feelings contemplating / he stays
or, he dwells contemplating feelings as feelings both internally and externally.

Samudaya, dhammānupassī vā vedanāsu viharati,
Arising mind-objects contemplating / or / in feelings / he stays
Or, he dwells contemplating states that arise in the feelings

vaya[299] dhammānupassī vā vedanāsu viharati,
falling-away mind-objects contemplating / or / in feelings / he stays
or, he dwells contemplating states that fall away in the feelings,

samudaya, vaya, dhammānupassī vā vedanāsu viharati.
arising falling-away mind-objects contemplating / or / in feelings / he stays
or, he dwells contemplating states that arise and fall away in the feelings;

‘Atthi vedanā’ tī vā pañ’assa sati paccupaṭṭitā hoti.
there is / feeling (endquote) / or / indeed / of this / mindfulness / is established / is
Or else, he maintains this mindfulness: ‘There is feeling’,

yāvad eva ñāna, mattāya patissati, mattāya.
that much / just / knowledge for-that-much / awareness / for-that-much
just sufficient for knowing and awareness.

Anissito ca viharati na ca kiñcī loke upādiyati.
not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu vedanāsu vedanā’nupassī viharati.
thus / too / indeed / O monks / a monk / in feelings / feeling contemplating / he stays
And this, monks, is how a monk dwells contemplating feelings as feelings.

[Vedanā’nupassanā niṭṭhitā.]
Feelings contemplation / has ended
[The Contemplation on Feelings is concluded.]

C. Cittānupassanā
C. Contemplation of Mind

<381> 12 Kathañ ca pana, bhikkhave, bhikkhu citte cittānupassī viharati?
how / and how (but how) O monks / a monk / in the mind / the mind contemplating / he stays
12 And how, monks, does a monk dwell contemplating mind as mind?

Idha, bhikkhave, bhikkhu
Here / monks / a monk
Here, monks, a monk,

(1) sarāgarāṁ vā cittaṁ ‘Sa,rāgarā cittan’ ti pañāñāti,
with lust / or / the mind / with lust / the mind (endquote) / he knows
(1) understands a lustful mind as ‘Lustful mind’,

23
vītarāgam vā cittam ‘Vītā, rāgam cittan’ ti pajānāti,  
without lust / or / the mind / without lust / the mind (endquote) / he knows  
or, he understands a lust-free mind as ‘Lust-free mind’;

(2) sa,dosoṁ vā cittam ‘Sadosoṁ cittan’ ti pajānāti,  
with hate / or / the mind / with hate / the mind (endquote) / he knows  
or, he understands a hating mind as ‘Hating mind’;

vīta,dosoṁ vā cittam ‘Vīta,dosoṁ cittan’ ti pajānāti,  
without hate / or / the mind / without hate / the mind (endquote) / he knows  
or, he understands a hate-free mind as ‘Hate-free mind’;

(3) sa,mohanam vā cittam ‘Sa,mohanam cittan’ ti pajānāti,  
with delusion / or / the mind / with delusion / the mind (endquote) / he knows  
or, he understands a deluded mind as ‘Deluded mind’;

vīta,mohanam vā cittam ‘Vīta,mohanam cittan’ ti pajānāti,  
without delusion / or / the mind / without delusion / the mind (endquote) / he knows  
or, he understands an undeluded mind as ‘Undeluded mind’;

(4) sāṅkhittam vā cittam ‘Sāṅkhittam cittan’ ti pajānāti,  
contracted / or / the mind / contracted / the mind (endquote) / he knows  
or, he understands a contracted mind as ‘Contracted mind’;

vīkhhittam vā cittam ‘Vikkhitam cittan’ ti pajānāti,  
distracted / or / the mind / distracted / the mind (endquote) / he knows  
or, he understands a distracted mind as ‘Distracted mind’;

(5) maha-g, gataṁ vā cittam ‘Maha-g, gataṁ cittan’ ti pajānāti,  
great become / or / the mind / great become / the mind (endquote) / he knows  
or, he understands an exalted mind as ‘Exalted mind’;

amaha-g, gataṁ vā cittam ‘Amaha-g, gataṁ cittan’ ti pajānāti,  
not-great become / or / the mind / not-great become / the mind (endquote) / he knows  
or, he understands an unexalted mind as ‘Unexalted mind’;

(6) sa, uttaram vā cittam ‘Sa, uttaram cittan’ ti pajānāti,  
with greater / or / the mind / with greater / the mind (endquote) / he knows  
or, he understands a surpassable mind as ‘Surpassable mind’;

anuttaram vā cittam ‘Anuttaram cittan’ ti pajānāti,  
not greater / or / mind / not greater / mind (endquote) / he knows  
or, he understands an unsurpassable mind as ‘Unsurpassable mind’;

(7) sa, uttaram vā cittam ‘Sa, uttaram cittan’ ti pajānāti,  
with greater / or / the mind / with greater / the mind (endquote) / he knows  
or, he understands a surpassable mind as ‘Surpassable mind’;

sa, uttaram vā cittam ‘Sa, uttaram cittan’ ti pajānāti,  
concentrated / or / the mind / concentrated / the mind (endquote) / he knows  
or, he understands a concentrated mind as ‘Concentrated mind’;

39 Due to sloth and torpor.
40 Through the lower of higher absorptions.
41 Unsurpassable (anuttaram) mind, probably synonymous with “developed” mind. See D·W 592 n667.
asamāhiṭṭaṁ vā cittam ‘Asamāhiṭṭaṁ cittan’ ti pajanāti,
not concentrated / or / the mind / not concentrated / the mind (endquote) / he knows
or, he understands an unconcentrated mind as ‘Unconcentrated mind’,

(8) vimuttaṁ vā cittam ‘Vimuttaṁ cittan’ ti pajanāti,
liberated / or / the mind / liberated / the mind (endquote) / he knows
(8) or, he understands a liberated mind as ‘Liberated mind’,

avimuttaṁ vā cittam ‘Avimuttaṁ cittan’ ti pajanāti.
not liberated / or / the mind / not liberated / the mind (endquote) / he knows
or, he understands an unliberated mind as ‘Unliberated mind’.

Vipassanā
Insight

Iti ajhattarā vā citte cittanupassī viharati,
Thus / internally / or / the mind / the-mind contemplating / he stays
So he dwells contemplating mind as mind internally,

bahiṛddhā vā citte cittanupassī viharati,
externally / or / in the mind / the-mind contemplating / he stays
or, he dwells contemplating mind as mind externally,

ajhatta,bahiṛddhā vā citte cittanupassī viharati.
Internally externally / or / the mind / the-mind contemplating / he stays
or, he dwells contemplating mind as mind both internally and externally.

Samudaya,dhammānupassī vā cittasmim viharati,
arising mind-objects contemplating / or / in the mind / he stays
or, he dwells contemplating states that arise in the mind,

vaya,dhammānupassī vā cittasmim viharati,
falling-away mind-objects contemplating / or / in the mind / he stays
or, he dwells contemplating states that fall away in the mind,

samudaya,vaya,dhammānupassī vā cittasmim viharati,
arising falling-away / mind-objects contemplating / or / in the mind / he stays
or, he dwells contemplating states that arise and fall away in the mind;

‘Atthi cittan’ ‘ti vā paṇassa sati paccuppāthī[300] hoti,
there is / mind (endquote) / or / indeed / his / mindfulness / is established / is
Or else, he maintains the mindfulness that ‘There is mind’,

yāvad eva nāna,matṭaya paṭissati,mattāya.
that much / just / knowledge for-that-much / awareness for-that-much
just sufficient for knowing and awareness.

Anissito ca viharati na ca kiñci loke upādiyatī.
Not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.
Evam pi kho, bhikkhave, bhikkhu citte cittanupassī viharati.
Thus / too / indeed / O monks / a monk / in mind / the-mind contemplating / he stays
And this, monks, is how a monk dwells contemplating mind as mind.

[Cittanupassanā niṭṭhitā.]
Contemplation of the mind / has ended

D. Contemplation of mind-objects

(i) Dhammānupassanā nīvaraṇa pabbāṁ
mind-objects contemplation / hindrances / section

(i) The Five Hindrances

<382> 13 Kathañca (Be 2.0238) pana, bhikkhave, bhikkhu dhamesu dhammānupassī viharati?
How / and / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays
13 And how, monks, does a monk dwell contemplating mind-objects as mind-objects?

Idha, bhikkhave, bhikkhu dhamesu dhammānupassī viharati pañcasu nīvaraṇesu.
Here / O monks / a monk / in the mind-objects / contemplating mind-objects / he stays / in the five / in the hindrances
Here, monks, a monk dwells contemplating mind-objects as mind-objects in respect of the five hindrances.

Kathaṁca pana, bhikkhave, bhikkhu dhamesu dhammānupassī viharati pañcasu nīvaraṇesu?
How / and how (but how) / O monks / a monk / in the mind-objects / mind-objects contemplating / he stays / in the five / in the hindrances
And how does a monk dwells contemplating mind-objects as mind-objects in respect of the five hindrances?

Idha, bhikkhave, bhikkhu
Here / O monks / a monk
Here, monks, a monks

(1) Santārī vā ajjhattāṁ kāma-c, chandāṁ ‘Atthi me ajjhattāṁ kāma-c, chandǒ ti pajāṇāti;
There is / or / internal / sensual desire / there is / in me / internal / sensual desire / he knows
(1) When sensual desire⁴² is present in him, he understands, ‘Sensual desire is present in me’;

Asantārī vā ajjhattāṁ kāma-c, chandāṁ, ‘N’atthi me ajjhattāṁ kāma-c, chandǒ ti pajāṇāti;
There is not / or / internal / sensual desire / there is none / in me / internal / sensual desire / he knows
Or, when sensual desire is absent in him, he understands, ‘Sensual desire is absent in me’;

Yathā ca anuppannassa kāma-c, chandassa uppādo hoti, taṁ ca pajāṇāti;
How / and / of unarisen / sensual desire / arisen / is / that / and / he knows
And he understands how unarisen sensual desire arises;

⁴² Kāma-c, chanda is almost identical with “a lustful mind” (sa, rāgaṁ cittan) in §12(1a). Both refer to sensual desire in general, and arise from wrong reflection on a sexually attractive sense-object. The exercise in §12 is simply that of noting the presence of such a state of mind. Here, one goes on to investigate how it arises, how it can be removed, etc (through right effort).
yathā ca uppannassa kāma-c, chaṇḍasaṇṇaṃ pahāṇaṃ hoti, taṇ ca pajañāti,
how / and / of arisen / sensual desire / given up / is / that / and / he knows
and he understands how to give up arisen sensual desire;

yathā ca pahīṇassa kāma-c, chaṇḍasaṇṇaṃ ayatiṃ anuppādo hoti, taṇ ca pajañāti.
how / and / of the given up / of-sensual-objects desire / further / unarisen / is / that / and / he knows
and he understands how the sensual desire he has given up does not arise again. 43

(2) Santāṅvā va ajjhattāṁ vyāpāḍaṁ ‘Atthi me ajjhattāṁ vyāpāḍo’ ti pajañāti.
There is / or / internal / ill-will / there is / in me / internal / ill-will (endquote) / he knows
(2) When ill-will is present in him, he understands, ‘Ill-will is present in me’.

Asantāṅvā va ajjhattāṁ vyāpāḍaṁ ‘N’athi me ajjhattāṁ vyāpāḍo’ ti pajañāti;
There is not / or / internal / ill-will / there is not / in me / internal / ill-will (endquote) / he knows
Or, when ill-will is absent in him, he understands, ‘Ill-will is absent in me’;

Yathā ca anuppānnaṃ vyāpādassā uppādo hoti, taṇ ca pajañāti;
How / and / of unarisen / of ill-will / that has arisen / is / that / and / he knows
And he understands how unarisen ill-will arises;

yathā ca uppannassa vyāpādassa pahāṇaṃ hoti, taṇ ca pajañāti;
how / and / of arisen / of ill-will / is given up / is / that / and / he knows
and he understands how to give up arisen ill-will;

yathā ca pahīṇassa vyāpādassa ayatiṃ anuppādo hoti, taṇ ca pajañāti;
just as / and / of the given-up / of ill-will / further / unarisen / is / that / and / he knows
and he understands how the ill-will he has given up does not arise again;

(3) Santāṅvā va ajjhattāṁ thīṇa, muddhāṁ ‘Atthi me ajjhattāṁ thīṇa, muddhan’ ‘ti pajañāti;
There is / or / internal / sloth & torpor / there is / in me / internal / sloth & torpor (endquote) / he knows
(3) When sloth and torpor are present in him, he understands, ‘Sloth and torpor are present in me’;

Asantāṅvā va ajjhattāṁ thīṇa, muddhāṁ ‘N’athi me ajjhattāṁ thīṇa, muddhan’ ti pajañāti;
There is not / or / internal / sloth & torpor / there is not / in me / internal / sloth & torpor (endquote) / he knows
Or, when sloth and torpor are absent in him, he understands, ‘Sloth and torpor are absent in me’;

Yathā ca anuppānnaṃ thīṇa, muddhassā uppādo hoti, taṇ ca pajañāti;
How / and / of unarisen / of sloth & torpor / arisen / is / that / and / he knows
And he understands how unarisen sloth and torpor arise;

yathā ca uppannassa thīṇa, muddhassā pahāṇaṃ hoti, taṇ ca pajañāti;
how / and / of which has arisen / sloth & torpor / it is given up / is / that / and / he knows
and he understands how to give up arisen sloth and torpor;

yathā ca pahīṇassa thīṇa, muddhassā ayatiṃ anuppādo hoti, taṇ ca pajañāti;
how / and / of which has been given up / of sloth & torpor / further / unarisen / is / that / and / he knows
and he understands how the sloth and torpor he has given up do not arise again;

43 DA gives 6 methods for overcoming sensual desire: (1) skilful consideration of an unattractive (asubha) object;
(2) developing jhāna; (3) sense-restraint; (4) moderation in eating; (5) spiritual friendship; (6) helpful conversation
(sappāya, kathā).
(4) Santaṁ vā ajjhattaṁ uddhacca, kukkuccaṁ
There is / or / internal / restlessness & worry
(4) When restlessness and worry are present in him,

‘Atthi me [301] ajjhattaṁ uddhacca, kukkuccaṁ’ ‘ti pajānāti.
There is / in me / internal / restlessness & worry (endquote) / he knows
he understands, ‘Restlessness and worry are present in me’.

Asantaṁ vā ajjhattaṁ uddhacca, kukkuccaṁ
There is not / or / internally restful worry
when restlessness and worry are absent in him,

‘N’atthi me ajjhattaṁ uddhacca, kukkuccaṁ’ ‘ti pajānāti.
There is not / in me / internally restful & worry (endquote) / he knows
he understands, ‘Restlessness and worry are absent in me’.

Yathā ca anuppannassa uddhacca, kukkuccassa uppādo hoti, taṁ ca pajānāti,
how / and / of which has arisen / of restlessness & worry / arisen / is / that / and / he knows
And he understands how arisen restlessness and worry arise;

yathā ca uppannassa uddhacca, kukkuccassa pahānāṁ hoti, taṁ ca pajānāti,
how / and / of arisen / of restless & worry / arisen / is / that / and / he knows
and he understands how the restlessness and worry he has arisen do not arise again;

yathā ca pahīnassa uddhacca, kukkuccassa ayatiṁ anuppādo hoti, taṁ ca pajānāti.
how / and / of which has been given up / of restlessness & worry / further / arisen / is / that / and / he knows
and he understands how the restlessness and worry he has given up do not arise again;

(5) Santaṁ vā ajjhattaṁ vicikicchāṁ ‘Atthi me ajjhattaṁ vicikicchā’ ti pajānāti.
There is / or / internal / doubt / there is / in me / internal / doubt (endquote) / he knows
(5) When doubt is present in him, he understands, ‘Doubt it is present in me’.

Asantaṁ vā ajjhattaṁ vicikicchāṁ ‘N’atthi me ajjhattaṁ vicikicchā’ ti pajānāti.
There is not / or / internal / doubt / there is not / in me / internal / doubt (endquote) / he knows
Or, when doubt is absent in him, he understands, ‘Doubt is absent in me’.

Yathā ca anuppānṇāya vicikicchāya uppādo hoti, taṁ ca pajānāti,
How / and / of arisen / of doubt / arisen / is / that / and / he knows
And he understands how arisen doubt arises;

yathā (Be 2.0239) ca uppanṇāya vicikicchāya pahānāṁ hoti, taṁ ca pajānāti,
how / and / of which has arisen / doubt / arisen / is / that / and / he knows
and he understands how the doubt he has arisen does not arise again;

yathā ca pahīnassa vicikicchāya ayatiṁ anuppādo hoti, taṁ ca pajānāti.
how / and / of the given-up / of doubt / further / not arisen / is / that / and / he knows
and he understands how the doubt he has given up does not arise again.

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44 This includes doubts regarding the Three Jewels, that is, the possibility of becoming a Buddha, the truth that makes this possible, and the community of spiritual individuals; the inability to distinguish the wholesome from the unwholesome, etc (see D 1.2.24). As such it includes both doubting and vacillation.
Vipassanā
Insight
Insight

Iti ajhatar̄m vā dhammesu dhammānupassī viharati,
Thus / internally / or / mind-objects / mind-objects contemplating / he stays
So he dwells contemplating mind-objects as mind-objects internally,
bahiddhā vā dhammesu dhammānupassī viharati,
externally / or / in mind-objects / mind-objects contemplating / he stays
or, he dwells contemplating mind-objects as mind-objects externally,

ajhatta,bahiddhā vā dhammesu dhammānupassī viharati.
Internally externally / or / the mind-objects / mind-objects contemplating / he stays
or, he dwells contemplating mind-objects as mind-objects both internally and externally.

Samudaya,dhammānupassī vā dhammesu viharati,
Arisning mind-objects contemplating / or / in the mind-objects / he stays
or, he dwells contemplating mind-objects that arise in the mind,
vaya,dhammānupassī vā dhammesu viharati,
falling-away mind-objects contemplates / or / in the mind-objects / he stays
or, he dwells contemplating mind-objects that fall away in the mind,
samudaya,vaya,dhammānupassī vā dhammesu viharati,
Arisisng falling-away / mind-objects contemplating / or / in the mind-objects / he stays
or, he dwells contemplating mind-objects that arise and fall away in the mind;
‘Atthī dhammā’ ‘ti vā pan’assa sati paccupāṭhithā hoti,
There is / mind-object / or / indeed / of this / mindfulness / is established / is
Or else, he maintains the mindfulness that ‘There is a mind-object’,

yāvad eva nāṇa,mattāya paṭissati,mattāya.
that much / just / knowledge of that-much / awareness of that-much
just sufficient for knowing and awareness.

Anissito ca viharati na ca kiṃci loke upādiyatī.
Not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.
Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays / in the five / hindrances.
And this, monks, is how a monk dwells contemplating mind-objects as mind-objects in respect to the five mental hindrances.

[Nīvaraṇa pabbaṁ nīṭhitāṁ.]
Hindrances / section / has ended
The Section on the Hindrances is concluded.
(ii) Dhammānupassanā khandha pabbānī
mind-objects contemplation / aggregate / section

(ii) The Five Aggregates

<383> 14 Puna ca paraṁ, bhikkhave, bhikkhu dhammesu dhammānupassā viharati
Again / and / other / O monks / a monk / in mind-objects / mind-object contemplating / he stays
14 Again, monks, a monk dwells contemplating mind-objects as mind-objects

pañcasu upādāna-k, khandhesu. 45
In the five / grasping aggregates
in respect to the five aggregates of clinging.

Kathaṁ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassā viharati
How / and how (but how) / O monks / a monk / in mind-objects / mind-object contemplating / he stays
How does a monk dwells contemplating mind-objects as mind-objects

pañcasu upādāna-k, khandhesu?
In the five / in-the-grasping aggregates
in respect of the five aggregates of clinging?

Idha, bhikkhave, bhikkhu:
Here / O monks / a monk
Here, monks, a monk (thinks),

(1) ‘Iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
Thus / form / thus / of form / arising / thus / of form / west gone (disappeared)
(1) ‘Such is form,’ 46 such is the arising of form, such is the dissolution of form.’
(2) Iti vedanāḥ, iti vedanāyā samudayo, iti vedanāyā atthaṅgamo;
Thus / feeling / thus / of feeling / arising / thus / of feeling / west gone (disappeared)
(2) ‘Such is feeling, such is the arising of feeling, such is the dissolution of feeling.’
(3) Iti saññā, iti saññāyā samudayo, iti saññāyā atthaṅgamo;
Thus / perception / thus / of perception / arising / thus / of perception / west gone (disappeared)
(3) ‘Such is perception,’ 47 such is the arising of perception, such is the dissolution of perception.’
(4) Iti sankhārā, [302] iti sankhārānām samudayo, iti sankhārānām atthaṅgamo;
Thus / formations / thus / of formations / arising / thus / of formations / west gone (disappeared)
(4) ‘Such are mental formations,’ 48 such is the arising of mental formations, such is the dissolution of mental formations,’

45 Pañc āpādāna-k, khandha. The Buddhist Dictionary defines them as “…the 5 aspects in which the Buddha has summed up all the physical and mental phenomena of existence, and which appear to the ignorant man as his Ego, or personality, to wit: (1) the Corporeality [or Form] group (rūpa-k, khandha), (2) the Feeling group (vedanā-k, khandha), (3) the Perception group (saññā-k, khandha), (4) the Mental-formation group (sankhāra-k, khandha), (5) the Consciousness group (viññāna-k, khandha).”
46 Rūpa, defined as “the four Great Elements and form derived from them” (S 22.56). In the term rūpa, kāya, both components can be translated as “body”, but while rūpa is material, especially visible, form, kāya is body as an aggregate, as in “a body of form, a body of men”. Often contrasted with nāma, kāya, that is, the mental component of the term nāma, rūpa, “mind and body”. See BD: kāya.
47 Saññā, defined as “distinguishing a thing by its marks” (S 22.79).
48 Sankhāra, one of the difficult Buddhist terms to translate as it is polysemous. Here it applies to the group of mental formations. The Abhidhamma traditionally lists 50 of them, embracing various factors, the most important of
(5) Iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamō ti,
Thuis / consciousness / thus / of consciousness / arising / thus / of form / west gone (disappeared)
(5) ‘Such is consciousness,’ such is the arising of consciousness, such is the dissolution of con-
sciousness.’

Vipassanā
Insight

Iti ajhattarāṁ vā dhammesu dhammāṇupāsī viharati,
Thus / internally / or / mind-objects / mind-objects contemplating / he stays
So he dwells contemplating mind-objects as mind-objects internally,
bahiddhā vā dhammesu dhammāṇupāsī viharati,...pe...
externally / or / in mind-objects / mind-objects contemplating / he stays...etc...
or, he dwells contemplating mind-objects as mind-objects externally,...

Anissito ca viharati na ca kiñci loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

Evan pi kho, bhikkhave, bhikkhu dhammesu dhammāṇupāsī viharati
Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays
And this, monks, is how a monk dwells contemplating mind-objects as mind-objects

upādāna-k, khandhesu.
in the five / clinging aggregates
in respect to the five aggregates of clinging.

[Khandha pabbati niṭṭhitatā.]
Aggregates / section / has ended
[The Aggregates Chapter is concluded.]

(iii) Dhammāṇupassinā āyatana pabbāṁ
mind-objects contemplation / bases / section
(iii) The (Six) Sense-bases

<384> 15 Puna (Bc 2.0240) ca param, bhikkhave, bhikkhu dhammesu dhammāṇupāsī viharati
Again / and / other / O monks / a monk / in mind-objects / mind-objects contemplating / he stays
15 Again, monks, a monk dwells contemplating mind-objects as mind-objects

chasu ajjhattika, bāhiresu āyatanesu.50
In the six / in-the-internal in-the-external / in-the-bases
in respect to the six internal and external sense-bases.

which is volition (cetanā), that is, karma itself. Formations include what we call emotions (i.e. karmic reactions). See D.W n293.

49 Viññāna, “consciousness”, divided into six, namely, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

50 Salāyatanasa = cha(f) + āyatana. The Buddhist Dictionary defines āyatana as “The 12 ‘bases’ or ‘sources’ on which depend the mental processes, consist of five physical sense-organs and consciousness, being the six personal (ajjhati) bases, and the six objects, the so-called external (bāhira) bases. See BDict: āyatana (2).
Kathaṅ ca pana, bhikkhave, bhikkhu dharmesu dharmānupassī viharati
How / and how (but how) / O monks / a monk / in mind-objects / mind-objects contemplating / he stays
Monks, how does a monk dwell contemplating mind-objects as mind-objects

chasu ajjhattika, bāhiresu āyatanesu?
In the six / in-the-internal in-the-external / in the bases
in respect of the six internal and external sense-bases?

Idha, bhikkhave, bhikkhu
Here / O monks / a monk
Here, monks, a monk

(1) cakkhuṁ ca pajānāti, ṛūpe ca pajānāti,
the eye / and / he knows / in form / and / he knows
(1) understands the eye and understands forms.\(^{51}\)

yaṁ tad ubhayaṁ paticcā uppajjatī saṁyojanam, taṁ ca pajānāti,
which / and / that / both / conditioned / it arises / fetter / that / and / he knows
and he understands whatever fetter that arises dependent on both.\(^{52}\)

yathā ca anuppānassa saṁyojanassa uppādo hoti, taṁ ca pajānāti,
just as / and / of the not arisen / of the fetter / is arisen / is / that / and / he knows
and he understands how an unarisen fetter arises,

yathā ca uppannāsa saṁyojanāsa pahānaṁ hoti, taṁ ca pajānāti,
just as / and / of the arisen / of the fetter / is given up / is / that / and / he knows
and he understands how to give up an arisen fetter,

yathā ca pahānāsa saṁyojanāsa āyatim anuppādo hoti, taṁ ca pajānāti;
how / and / of the given up / of the fetter / further / is not arisen / is / that / and / he knows
and he understands how the fetter he has given up does not arise again;

(2) sotaṁ ca pajānāti, sadde ca pajānāti,\
the ear / and / he knows / sounds / and / he knows
(2) He understands the ear and understands sounds,\

(3) ghānaṁ ca pajānāti, gandhe ca pajānāti,
the nose / and / he knows / smells / and / he knows
(3) He understands the nose and understands smells,\

(4) jivhaṁ ca pajānāti, rase ca pajānāti,
the tongue / and / he knows / tastes / and / he knows
(4) He understands the tongue and understands tastes,\

(5) kāyaṁ ca pajānāti, phoṭṭhabbe ca pajānāti,\

\(^{51}\) Ṛūpe (accusative plural of ṛūpa in this specific sense): “eye-objects, visible forms, shapes”.

\(^{52}\) The ten fetters (saṁyojana) listed here are not those in connection with Sainthood (Stream-winning, etc) (see Piya Tan, tr Ānāpānasati Sutta, M 3.9-12 & nn), but of the Abhidhamma tradition, namely, sensual desire (kāma-c., chanda), repulsion (patigha), conceit (māna), views (dīthi), doubt (vicikicchā), desire for becoming (bhava-rāga), attachment to rules and rituals (sīla-b., bata parāmasa), envy (issā), avarice (macchariya) and ignorance (avijjā) (Vbh 17).
(5) He understands the body and understands touch, etc.

(6) manañ ca (Be 2.0241) pajānāti, dhamme ca pajānāti,
the mind and he knows, mind-objects and he knows
(6) He understands the mind and understands mind-objects.

yañ ca tad [303] ubhayam paticca uppajjati samyojanam, tañ ca pajānāti,
which and that both conditioned by it arises fetter that and he knows
and he understands whatever fetter that arises dependent on both, [303]
yathā ca anuppanassa samyojanassa uppādo hoti, tañ ca pajānāti,
how and of the arisen of the fetter is arisen is that and he knows
and he understands how an arisen fetter arises,
yathā ca uppanassa samyojanassa pahānaṁ hoti, tañ ca pajānāti,
how and of the arisen of the fetter is given up is that and he knows
and he understands how to give up an arisen fetter,
yathā ca pahānassa samyojanassa āyatiṁ anuppaṁ hoti, tañ ca pajānāti.
how and of the given up of the fetter further is arisen is that and he knows
and he understands how the fetter he has given up does not arise again.

Vipassanā
Insight
Insight

Iti ajjhattāṁ vā dhammesu dhammānupassī viharati,
Thus internally or in mind-objects mind-objects contemplating he stays
So he dwells contemplating mind-objects as mind-objects internally,
bahiddhā vā dhammesu dhammānupassī viharati,…
externally or in mind-objects mind-objects contemplating he stays
or, he dwells contemplating mind-objects as mind-objects externally,…

Anissito ca viharati na ca kiñci loke upādiyati.
Not dependent and he stays not and whatever in the world he clings
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati
Thus too indeed O monks a monk in mind-objects mind-objects contemplating he stays
And this, monks, is how a monk dwells contemplating mind-objects as mind-objects

chasu ajjhāttika, bāhiresu āyatanesu.
in the six in-the-internal in-the-external in the bases
in respect to the six internal and external sense-bases.

[Āyatanā pabbāṁ niṭṭhitam.]
Bases section has ended
[The Sense-bases are concluded.]

53 Here the “body” is kāya in the specific sense of “body-organ”, i.e. the base of tactile contact.
(iv) Dhammānupassāna bojjaṅga pabbāṁ
mind-objects contemplation / enlightenment-factor / section

(iv) The Seven Enlightenment-factors

<385> 16 Puna ca paraṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati again / and / other / O monks / a monk / in mind-objects / mind-objects contemplating / he stays

16 Again, monks, a monk dwells contemplating mind-objects as mind-objects

sattasu bojjaṅgesu.
in the seven / in the enlightenment-factors

in respect to the seven enlightenment-factors. 54

Kathaṁ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjaṅgesu?
How / and how (but how) / O monks / a monk / in mind-objects / contemplating mind-objects / he stays / in the seven / in the enlightenment-factors
How does a monk dwells contemplating mind-objects as mind-objects in respect of the seven enlightenment-factors?

Idha, bhikkhave, bhikkhu
Here / O monks / a monk
Here, monks, a monk,

(1) santāṁ vā ajjhattāṁ sati, sambojjhaṅgam
there being / or / internal / mindfulness enlightenment-factor

(1) When the enlightenment-factor of mindfulness is present in him,

‘Atthi me ajjhattāṁ sati, sambojjhaṅgō’ ti pajāṇāti.
there is / in me / internally / mindfulness enlightenment-factor (endquote) / he knows
he understands, ‘The enlightenment-factor of mindfulness is present in me’.

Asantāṁ vā ajjhattāṁ sati, sambojjhaṅgam
there not being / or / internally / mindfulness enlightenment-factor

Or, when the enlightenment-factor of mindfulness is absent in him,

‘N’atthi me ajjhattāṁ sati, sambojjhaṅgō’ ti pajāṇāti.
there is not / in me / internally / mindfulness enlightenment-factor (endquote) / he knows
he understands, ‘The enlightenment-factor of mindfulness is absent in me’.

Yathā ca anuppanassā sati, sambojjhaṅgassa uppādo hoti, taṁ ca pajāṇāti,
How / and / of the arisen / mindfulness enlightenment-factor / is arisen / is / that / and / he knows
And he understands how arisen enlightenment-factor of mindfulness arises;

yathā ca uppanassā sati, sambojjhaṅgassa bhāvanāya pāripūrṇi hoti, taṁ ca pajāṇāti.
how / and / of the arisen / of-the-mindfulness enlightenment-factor / is cultivated / to the full / is / that / and / he knows
and he understands how to bring to perfection the arisen enlightenment-factor of mindfulness,

(2) Santāṁ vā ajjhattāṁ dhamma, vicaya, sambojjhaṅgam...pe...
there being / or / internal / states investigation enlightenment-factor etc...

(2) When the enlightenment-factor of dharma-investigation 55 is present in him,...

54 See Ānāpānasati S (M 118.29-42).
55 Dhamma, vicaya. Sometimes this is taken as “investigation of the Doctrine”, but the meaning here actually is “investigation of bodily and mental phenomena” (Walsh 1995n690).
(3) Santāṁ vā ajjhattāṁ vīriya,sambojjaṅgam…pe…
   there being / or / internally / energy enlightenment-factor…etc…
(3) When the enlightenment-factor of energy\(^{56}\) is present in him,…

(4) Santāṁ vā ajjhattāṁ pīti,sambojjaṅgam…pe… [304]
   there being / or / internally / zest enlightenment-factor…etc…
(4) When the enlightenment-factor of zest\(^{57}\) is present in him,…

(5) Santāṁ vā ajjhattāṁ passaddhi,sambojjaṅgam…pe…
   there being / or / internally / tranquillity enlightenment-factor…etc…
(5) When the enlightenment-factor of tranquillity is present in him,…

(6) Santāṁ vā ajjhattāṁ samādhi,sambojjaṅgam…pe…
   there being / or / internally / concentration enlightenment-factor…etc…
(6) When the enlightenment-factor of concentration is present in him,…

(7) Santāṁ vā ajjhattāṁ upakkhā,sambojjaṅgam…pe…
   there being / or / internally / equanimity enlightenment-factor…etc…
(7) When the enlightenment-factor of equanimity is present in him,

‘Atthi me ajjhattāṁ upakkhā,sambojjaṅgō’ ti pājānāti,
   there is / in me / internally / equanimity / enlightenment-factor (endquote) / he knows
he understands, ‘The enlightenment-factor of equanimity is present in me’.

Asantāṁ vā ajjhattāṁ upakkhā,sambojjaṅgām
there not being / or / internally / equanimity enlightenment-factor
Or, when the enlightenment-factor of equanimity is absent in him,

‘N’atthi me ajjhattāṁ upakkhā,sambojjaṅgō’ ti pājānāti.
   there is not / in me / internally / equanimity / enlightenment-factor (endquote) / he knows
he understands, ‘The enlightenment-factor of equanimity is absent in me’.

Yathā ca anuppannassa upakkhā,sambojjaṅgassā uppādo hoti, taṅ ca pājānāti,
   how / and / of the arisen / of the equanimity enlightenment-factor / is arisen / is / that / and / he knows
And he understands how arisen enlightenment-factor of equanimity arises,

yathā ca uppannassa upakkhā,sambojjaṅgassā bhāvanāya pāripūri hoti, taṅ ca pājānāti.
   how / and / of the arisen / of the equanimity enlightenment-factor / is cultivated / to the full / that / and / he knows
and he understands how to bring to perfection the arisen enlightenment-factor of equanimity.

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\(^{56}\) *Vīriya sambojjaṅga*. This is identical to the 4 right efforts of the Noble Eightfold Path.

\(^{57}\) *Pīti*. Sometimes translated as “rapture”, but “zest” is closer to evoking the more subtle yet enthuising nature of *pīti*. One experiences zest in two ways: by attaining either the 1\(^{st}\) or 2\(^{nd}\) *jhāna* in which zest is present, one experiences it in the mode of calm (*samatha*); by emerging from that *jhāna* and reflecting that zest is subject to destruction, one experiences zest in the mode of insight (*vipassanā*). Psychologically, zest is a kind of “joyful interest”, as such may be associated with wholesome, unwholesome or neutral states (BDict: *pīti*). Zest belongs to the Formation Group (*sankhāra-khandha*) while happiness (*sukha*) belongs to the Feeling Group (*vedanā-k,khandha*). Zest is compared to when a thirsty man lost in the desert finds water; happiness is what he feels when he is drinking the water. See Vism 4.94 ff.
Vipassanā
Insight

Iti ajjhātāṁ vā dhhammesu dhammānupassī viharati,
Thus / internally / or / mind-objects / mind-objects contemplating / he stays
So he dwells contemplating mind-objects as mind-objects internally,
bahiddhā vā dhhammesu dhammānupassī viharati,…
externally / or / in mind-objects / mind-objects contemplating / he stays
or, he dwells contemplating mind-objects as mind-objects externally,…

Anissito ca viharati na ca kiñci loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

Evan pi kho, bhikkhave, bhikkhu dhhammesu dhammānupassī viharati
Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays
And this, monks, is how a monk dwells contemplating mind-objects as mind-objects

sattasu bojjhaṅgesu.
In the seven / in the enlightenment-factors
in respect to the seven enlightenment-factors.

[Bojjhaṅga pabbāṁ niṭṭhitāṁ]
enlightenment-factor / section / has ended
[The Enlightenment-factors Chapter is concluded.]

(v) Dhammānupassanā sacca pabbāṁ
mind-objects contemplation / truth / section

(v) The Four Noble Truths

<386> 17 Punā ca paraṁ, bhikkhave, bhikkhu dhhammesu dhammānupassī viharati
Again / and / other / O monks / a monk / in mind-objects / mind-objects contemplating / he stays
17 Again, monks, a monk dwells contemplating mind-objects as mind-objects

catūṣu ariya,saccésu.
In the four / in the noble truths
in respect to the Four Noble Truths.

Kathañ ca pana, bhikkhave, bhikkhu dhhammesu dhammānupassī viharati catūṣu ariya,saccésu?
How / and how (but how) / O monks / a monk / in mind-objects / mind-objects contemplating / he stays / in the four / in the noble truths
How does a monk dwell contemplating mind-objects as mind-objects in respect of the Four Noble Truths?

Idha, bhikkhave, bhikkhu
here / O monks / a monk
Here, monks, a monk,

‘Idam dukkhan’ ‘ti yathā, bhūtaṁ pajānāti,
this / unsatisfactoriness (endquote) / just-as become’ he knows
understands as it really is, ‘This is suffering’;

36
‘Ayaṁ dukkha, samudayō ti yathā, bhūtam pajānāti, this / unsatisfactoriness arising (endquote) / just-as become / he knows understands as it really is, ‘This is the arising of suffering’;

‘Ayaṁ dukkha, nirodhō ti yathā, bhūtam pajānāti, this / unsatisfactoriness ending (endquote) / just-as become / he knows understands as it really is, ‘This is cessation of suffering’;

‘Ayaṁ dukkha, nirodhā, gāmiṃi paṭipadā ‘ti yathā, bhūtam pajānāti. this / unsatisfactoriness ending / leading-to progressive-steps (endquote) / just-as become / he knows understands as it really is, ‘This is the way leading to the cessation of suffering’;

[Pathama, bhāṇavāraṁ niṭṭhitaṁ.] the-first recital / has ended
[The First Recital is concluded.]

[Dukkha, sacca, niddeso] unsatisfactoriness truth exposition
[The Exposition of the Truth of Suffering]

18 (A) Dukka ariya, sacca unsatisfactoriness / noble truth
18 (A) The Noble Truth of Suffering

<387> [305] (A) 59 Katamaṇ ca, bhikkhave, dukkhaṁ ariya, saccaṁ? What / and / O monks / suffering / noble truth
(A) And what, monks, is the Noble Truth of Suffering?

(1) Jāti pi dukkhaṁ, birth / too / unsatisfactory
(1) Birth is suffering,

(2) jaraṁ pi dukkhaṁ, decay / too / unsatisfactory
(2) decay60 is suffering,

[ ] [vyādhi pi dukkhaṁ.]61 disease / too / unsatisfactory
[ ] disease is suffering,

(3) maraṇam pi dukkhaṁ, death / too / unsatisfactory
(3) death is suffering;

58 §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10), and are more elaborate than its parallel in Saccavibhāga S (M 141), which also includes the rest of the Noble Truth section here. See n73.
59 The following sections are not in M 10.
60 Jara, old age, aging.
61 Bm K omit. It is also omitted in the questions below, and so M 3:249. Perhaps inserted here by mistake, from Dhammacakkappavattana S (S 5:421) (Rhys Davids & Carpenter, edd. The Dīgha Nikāya 2:305 n2)
(4) soka, parideva, dukkha, domanass’ upāyāsā pi dukkha,
sorrow / lamentation / pain / displeasure / anguish / too / unsatisfactory
(4) sorrow, lamentation, pain, anguish and despair are suffering\(^{62}\)

(5) appiyehi sampayogo pi dukkho,
with the unloved / association / too / unsatisfactory
(5) to be associated with the unpleasant is suffering;

(6) piyehi vippayogo pi dukkho,
with the loved / dissociation from / too / unsatisfactory
(6) to be separated from the pleasant is suffering;

(7) yam pi-c, chaṃ na labhati tam pi dukkhām:
which / too / what is wished for / not / he receives / that / too / unsatisfactory
(7) not getting what one desires is suffering—

(8) sañkhittena pañc’ upādāna-k, khandhā dukkha.
in brief / the-five clinging aggregates / unsatisfactory
(8) in short, the five aggregates of clinging\(^{63}\) are suffering.

\(<388>\) (1) Katamā ca, bhikkhave, jāti?
what / and / O monks / birth
(1) And what, monks, is birth?\(^{64}\)

Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi satta, nikāye jāti sañjāti okkanti abhinibbatti
which / of these / of these / beings / there / there / in a group of beings / birth / origin / descent / production /
Birth, becoming, descending [into a womb], coming forth, appearance of the aggregates, gaining
khandhānaṃ pātubhāvo āyatanānaṃ paṭilābhavo.
the sense-bases of various beings, in some group of beings, here and there.

—Ayaṃ vuccati, bhikkhave, jāti.
This / is called / O monks / birth
—This, monks, is called birth.

\(<389>\) (2) Katamā (Be 2.0244) ca, bhikkhave, jarā?
what / and / O monks / decay
(2) And what, monks, is decay?\(^{65}\)

Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi satta, nikāye jarā jīranatā khandiccaṁ pālīccam
what / of these / of these / beings / there / there / in the group of beings / decay / ageing / breaking of teeth / greying of hair /
Ageing, decaying, broken teeth, grey hair, wrinkled skin, the dwindling away of one’s years, the
valittacatā, āyuno saṁhāni, indriyānaṁ pariṇāko
wrinkling of skin / of age / dwindling / of faculties / maturing
weakness of the sense-faculties of various beings, in some group of beings, here and there.

\(^{62}\) Found in most MSS but not in Be and Ce.
\(^{63}\) Pañc’ upādāna-k, khandha, namely, form, feeling, perception, formations and consciousness (S 3:47, Vbh 1).
\(^{64}\) Jāti. This section is also found in the Sammādiṭṭhi S (M 1:50 = 9.26).
\(^{65}\) This section and the following are given as jarā, maraṇa and in almost identical words in Sammādiṭṭhi S (M 1:49=9.22)
—Ayaṁ vuccati, bhikkhave, jarā.
this / is called / O monks / decay
—This, monks, is called decay.

<390> (3) Katamañ ca, bhikkhave, marañña?
What / and / O monks / death
(3) And what, monks, is death?
Yā tesaṁ tesāṁ sattānaṁ tamhi tamhi satta,nikāye cuti cavanatā bhedo antaradhānaṁ
What / of these / of these / of beings / there / there / in a group of beings / fall / falling / breaking up / destruction
Falling away, passing away, breaking up, disappearance, death, dying, one’s time being up,66
maccu marañña kāla,kiriya,khandhānaṁ bhedo, kalevarassa nikhepo, jīvit’indriyass’
death / dying / having done one’s time / of the aggregates / breaking up / of the carcass / discarding / of the life-faculty
breaking up of the aggregates, discarding of the body, destruction of the life-faculty67 of various beings,
upacchendo.
uprooting
in some group of beings, here and there.
—Idam vuccati, bhikkhave, marañña.
this / is called / O monks / death
—This, monks, is called death.

<391> (4a) Katamo ca, bhikkhave, soko?
What / and / O monks / sorrow
(4a) And what, monks, is sorrow?
Yo kho, bhikkhave, aññatar’aññatarena vyasanena samannāgatassa aññatar’306aññatarena
What / indeed / O monks / by-a-certain by-a-certain by misfortune / followed by (possessed of) / by-a-certain by-a-certain
Whenever anyone is affected by one thing or other of a painful nature, by any kind of misfortune,
dukkha,dhammena phuṭṭhassa soko socanā socitattāṁ anto,soko anto,parisoko.
painful by-nature / when touched / sorrow / grief / distress / inner grief / inner woe
by way of sorrow, grief, distress, inner grief, inner woe.68
—Ayaṁ vuccati, bhikkhave, soko.
This / is called / O monks / grief
—This, monks, is called grief.

<392> (4b) Katamo ca, bhikkhave, paridevo?
What / and / O monks / lamentation
(4b) And what, monks, is lamentation?
Yo kho, bhikkhave, aññatara’aññatarena vyasanena samannāgatassa aññatar’aññatarena
What / indeed / O monks / by-a-certain by-a-certain by misfortune / followed by (possessed of) / by-a-certain by-a-certain
Whenever anyone is affected by one thing or other of a painful nature, by any kind of misfortune

——Kāla,kiriya, lit “having done one’s time”.
67 Jīvit’indriyass’upacchendo, omitted in Sāmnādīthi S (M 9.22).
68 Anto,soko anto,parisoko. I have taken these two terms literally (as in CPD, PED, DP). They refer to self-caused
grief and woe, or to unexpressed grief and woe. It is possible to render them as “deep grief” and “deep woe” respective-
ly.
dukkha, dhammena phutthassa ädevo paridevo ädevanā paridevanā ädevitattam paridevitattam

painful by-nature / when touched / crying / weeping / wailing / lamenting / bewailing / lamentation

by way of crying, weeping, wailing, lamenting, bewailing, lamentation.

—Ayaṁ vuccati, bhikkhave paridevo.

This / is called / O monks / lamentation

—This, monks, is called lamentation.

<393> (4c) Katamañ ca, bhikkhave, dukkhaṁ?

What / and / O monks / pain

(4c) And what, monks, is pain?

Yaṁ kho, bhikkhave, kāyikaṁ dukkhaṁ kāyikaṁ asātaṁ, kāya, samphassa, jāṁ dukkhaṁ

What / indeed / O monks / of the body / pain / of the body / unpleasant / body contact born of / pain /

Whatever is experienced as painful bodily feeling, unpleasant bodily feeling, painful or unpleasant

asātaṁ vediyitaṁ.

unpleasantness / felt
feeling arising from bodily contact.

—Idam vuccati, bhikkhave, dukkhaṁ.

This / is called / O monks / pain

—This, monks, is called pain.

<394> (4d) Katamañ ca, bhikkhave, domanassaṁ?

What / and / O monks / displeasure

(4d) And what, monks, is anguish?

Yaṁ kho, bhikkhave, cetasikaṁ dukkhaṁ cetasikaṁ asātaṁ, mano, samphassa, jāṁ

What / indeed / O monks / mental / pain / mental / unpleasantness / mind contact born

Monks, whatever is experienced as painful mental feeling, unpleasant mental feeling,

dukkhaṁ asātaṁ vediyitaṁ.

pain / unpleasantness / felt
painful or unpleasant feeling arising from mental contact.

—Idam vuccati, bhikkhave, domanassaṁ.

This / is called / O monks / displeasure

—This, monks, is called anguish.

<395> (4e) Katamo ca, bhikkhave, upāyāso?

What / and / O monks / distress

(4e) And what, monks, is despair?

Yo kho, bhikkhave, aññatararññatarena vyasanena samannāgatassa aññatararññatarena

What / indeed / O monks / by-a-certain by-a-certain / by misfortune / followed by (possessed of) / by-a-certain by-a-certain

Whenever anyone is affected by one thing or other of a painful nature by way of stress, distress,

dukkha, dhammena phutthassa, āyāso upāyāso, āyāsiṭṭattāṁ upāyāsiṇītattāṁ.

painful by-nature / when touched / stress / distress / despair / desperation

despair, desperation.

69 Domanassa, here used in a more restricted sense. See nn4 & 8.
—Ayaṁ vuccati, bhikkhave, upāyāso.
   This / is called / ō monks / distress
—This, monks, is called despair. 70

<396> (5) Katamo (Be 2.0245) ca, bhikkhave, appiyehi sampayogo dukkho?
   What / and / ō monks / with the unloved / yoked / pain
(5) And what, monks, is the pain of association with the unpleasant? 71

Idha yassa te honti anīṭhā akantā amaṇāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā,
   Here / of what / they / there are / undesired / disliked / unpleasant / forms / sounds / smells / tastes / touch (pl) / mind-objects,
Here, whoever has undesired, disliked, unpleasant visual forms, sounds, smells, tastes, touch or
ye vā pan’assa te honti anathā,kāmā ahita,kāmā aphāsuka,kāmā ayoga-k,khema,kāmā,
   whatever / or / indeed / there is / they / there are / no-benefit wishing / no-good wishing / no-comfort wishing / not yoke safety wishing
mind-objects, or encountering, meeting, associating with, united with those who wish one ill, harm,
yā tehi saddhīṁ saṅgati samodhānaṁ missī, bhāvo.
   whatever / by them / with / intercourse / concourse / communion / (intimate) union state discomfort, insecurity.

—Ayaṁ vuccati, bhikkhave, appiyehi sampayogo dukkho.
   This / is called / ō monks / with the unloved / yoked / pain
—This, monks, is called association with the unpleasant.

<397> (6) Katamo ca, bhikkhave, piyehi vippayogo dukkho?
   What / and / ō monks / with the loved / unyoked / pain
(6) And what, monks, is separation from the pleasant?

Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā
   Here / whose / they / there are / desired / liked / pleasant / forms / sounds / smells / tastes / touch / mind-objects / whatever / or
Here, whoever has desirable, likeable, pleasant visual forms, sounds, smells, tastes, touch or mind-
objects,
pan’assa te honti attha,kāmā hita,kāmā phāsuka,kāmā yoga-k,khema,kāmā
   indeed / there is / they / there are / benefit wishing / good wishing / comfort wishing / yoke / safety wishing
or encountering, meeting, associating with, mixing with those who wish one well, good, comfort, security:
matā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ṇāti,sā, lohitā vā,
   mother / or / father / or / brothers / or / sisters / or / friends / or / colleagues / or / relatives same blood / or
mother or father or brother or sister or friends or colleagues or blood-relations, and is then deprived of
yā tehi saddhīṁ asaṅgati asamodhānaṁ amissī, bhāvo.
   Whatever / with them / with / no intercourse / no concourse / no communion / no (intimate) union state
such concourse, intercourse, connection, union.

—Ayaṁ vuccati, bhikkhave, piyehi vippayogo dukkho.
   This / is called / ō monks / with the loved / unyoked / pain
—This, monks, is called association with the unpleasant.

70 Upāyāsa. See D:W n698.
71 This and following sections, thus in Bm K, but omitted in PTS.
72 This and following §§ omitted in the parallel passage of Saccavibhaṅga S (M 3:250=141.19).
Katamañ ca, bhikkhave, yam p’iccharı na labhati tam pi dukkhaṁ?
What / and / O monks / which / too / is desired / not / he gets / that / too / pain
(7) And what, monks, is the pain of not getting what one desires?

(i) Jāti,dhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppañjati:
Of-birth by-nature / O monks / of beings / thus / wish / it arises
(i) In beings subject to birth, monks, this wish arises:

‘Aho vata mayaṁ na jāti,dhammā assāma, na ca vata no jāti āgaccheyyā’ ‘ti.
O / indeed if / we / not / born by-nature / that we might / not / and / indeed if / to us / birth / would not come (endquote)
‘O that we were not subject to birth, that we might not come to birth!’

Na kho pan’etāṁ icchāya pattabbaṁ.
Not / indeed / yet / this / by wishing / to be fulfilled
But this cannot be won by wishing—that is not getting what one desires.

—Idam pi yam p’iccharı na labhati tam pi dukkhaṁ.
This / too / which / too / wish / no / he gets / that / to / pain
—This is the pain of not getting what one desires.

(ii) Jarā,dhammānaṁ...pe...
Decay / by-nature...etc...
(ii) ...subject to ageing,...

(iii) Vyādhi,dhammānaṁ...pe...
Disease / by-nature...etc...
(iii) ...subject to disease,...

(iv) Maraṇa,dhammānaṁ...pe...
Death / by-nature...etc...
(iv) ...subject to death,...etc...

(v) Soka,parideva,dukkha,domanass’upāyāsa,dhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā
Sorrow lamentation pain anguish despair by-nature / O monks / of beings / thus / wish
(v) In beings subject to sorrow, lamentation, pain, anguish and despair, this wish arises:

uppañjati: ‘Aho vata mayaṁ na soka,parideva,dukkha,domanass’upāyāsa,dhammā assāma,
it arises / O / what if / we / not / Sorrow lamentation pain anguish despair by-nature / that we might
‘O that we were not subject to sorrow...despair,

na ca vata no soka,parideva,dukkha,domanass’upāyāsa,dhammā āgaccheyyun’ ‘ti.
Not / and / what if / to us / Sorrow lamentation pain anguish despair by-nature / would not come (endquote)
that we might not have sorrow...despair!’

Na kho pan’etāṁ icchāya pattabbaṁ.
Not / indeed / yet / this / by wishing / to be fulfilled
But this cannot be won by wishing.

—Idam pi yam p’iccharı na labhati tampi dukkhaṁ.
this / and / which / too / is desired / not / he gets / that / too / pain
—This is the pain of not getting what one desires.
Katame (Be 2.0246) ca, bhikkhave, saṅkhittena pañc’ upādāna-k, khandhā dukkhā?
What / and / O monks / in brief / the five clinging aggregates / pain

(8) And what, monks, in short, are the pain that is the five aggregates of clinging?

Seyyathādārī:
Just as this
They are as follows:

rupāṇāna-k, khandho,
form clinging aggregate
the aggregate of clinging that is form,

vedanāṇāna-k, khandho,
feeling clinging aggregate
the aggregate of clinging that is feeling,

saṅkhārāṇāna-k, khandho,
formations clinging aggregate
the aggregate of clinging that is formations,

viññāṇāṇāna-k, khandho.
consciousness clinging aggregate
the aggregate of clinging that is consciousness.

Ime vuccanti, bhikkhave, saṅkhittena pañc’ upādāna-k, khandhā dukkhā.
These / are called / O monks / in short / the five clinging aggregates / pain
These are, in short, the pain that is the five aggregates of clinging.

Idam vuccati, bhikkhave, dukkhaṁ ariyam, saccam.
This / is called / O monks / suffering / noble truth
This, monks, is called the Noble Truth of Suffering.

[Samudaya, sacca, niddeso.]
arising truth exposition
[Exposition of the Truth of the Arising (of Suffering)]

[308] 19 (B) Dukkha, samudaya ariyam, sacca
unsatisfactoriness arising / noble truth

19 (B) The Noble Truth of the Arising of Suffering

<400> (2) Katamaṁ ca, bhikkhave, dukkha, samudayaṁ ariyam, saccam?
What / and / O monks / unsatisfactoriness arising / noble truth

(2) And what is the Noble Truth of the Arising of Suffering?

73 §§18-21 are not found in the parallel text of Satīpāṭhāna S (M 10). See n58.
Yāyaṃ tanhā ponobbhavikā nandī.āga, sahagatā tatra, tatrābhinnandī, seyyathīdaṃ:
Which which / craving / again becoming / delight lust accompanied / there there delighting / just as this
It is this craving that leads to renewed existence [rebirth], accompanied by pleasure and lust,
seeking pleasure now here, now there; that is,

kāma, tanhā
sensual-pleasure / craving
craving for sensual pleasures,

bhava, tanhā
becoming / craving
craving for existence,

vibhava, tanhā.
non-becoming / craving
craving for non-existence.

Sā kho pan’esā, bhikkhave, tanhā kattha uppajjamāṇā uppajjati, kattha nivasamāṇā nivisati?
The / indeed / yet / this / O monks / craving / where / when arising / it arises / where / when establishing / it establishes
And where does this craving arise and establish itself?

Yāhī loke piya, rūpam sāta, rūpam, etth’esā tanhā uppajjamāṇā uppajjati,
Where / in the world / loving form / pleasurable form / there / this / craving / when arising / it arises
Where there is anything agreeable and pleasurable in the world,
ettha nivasamāṇā nivisati.
there / when establishing / it establishes
there this craving arises and establishes itself.

Kiṃ ca loke piya, rūpam sāta, rūpam?
What / and / in the world / loving form / pleasurable form
And what is there in the world that is agreeable and pleasurable?

(i) Cakkhuṃ loke piya, rūpam sāta, rūpam,
the eye / in the world / loving form / pleasurable form
(i) The eye is agreeable and pleasurable in the world,
etth’esā tanhā uppajjamāṇā uppajjati, ettha nivasamāṇā nivisati.
there / this / craving / when arising / it arises / there / when establishing / it establishes
and there this craving arises and establishes itself.

Sotaṃ loke ...pe...
The ear / in the world...etc...
The ear ...in the world...

Ghānaṃ loke ...pe...
The nose / in the world...etc...
The nose ...in the world...

Jivhā loke ...pe...
The tongue / in the world...etc...
The tongue...in the world...
Kāyo loke...pe...
The body in the world...etc...
The body in the world...

Mano loke piya,rūpaṁ sāta,rūpaṁ,
The mind in the world / loving form / pleasurable form
The mind is agreeable and pleasurable in the world,
—eth’eśa tanhā uppaṭṭhamañā uppaṭṭhāti, ettha nivisamānā nivisati.
   there / this / craving / when arising / it arises / there / when establishing / it establishes
— and there this craving arises and establishes itself.

(ii) Rūpā loke piya,rūpaṁ sāta,rūpaṁ...
Visual forms / in the world / loving form / pleasurable form
(ii) Visual forms are agreeable and pleasurable in the world,
—eth’eśa tanhā uppaṭṭhamañā uppaṭṭhāti, ettha nivisamānā nivisati.
   there / this / craving / when arising / it arises / there / when establishing / it establishes
— and there this craving arises and establishes itself.

Saddā loke...pe...
Sounds / in the world...etc...
Sounds in the world...

Gandhā loke...pe...
Smells / in the world...etc...
Smells in the world...

Rasā loke...pe...
Tastes in the world...etc...
Tastes in the world...

Phoṭṭhabbā loke...pe...
Touches / in the world...etc...
Touches in the world...

Dhammā loke piya,rūpaṁ sāta,rūpaṁ,
Mind-objects / in the world / loving form / pleasurable form
Mind-objects are agreeable and pleasurable in the world,
—eth’eśa tanhā uppaṭṭhamañā uppaṭṭhāti, ettha nivisamānā nivisati.
   there / this / craving / when arising / it arises / there / when establishing / it establishes
— and there this craving arises and establishes itself.

(iii) Cakkhu,viṁśānam loke piya,rūpaṁ sāta,rūpaṁ,
Eye-consciousness / in the world / loving form / pleasurable form
(iii) Eye-consciousness is agreeable and pleasurable in the world,
—eth’eśa tanhā uppaṭṭhamañā uppaṭṭhāti, ettha nivisamānā nivisati.
   There / this / craving / when arising / it arises / there / when establishing / it establishes
— and there this craving arises and establishes itself.
Sota, viññāṇaṁ loke...pe...
Ear consciousness / in the world...etc...
Ear-consciousness...in the world...

Ghāna, viññāṇaṁ loke...pe... [309]
Nose consciousness / in the world...etc...
Nose-consciousness...in the world...

Jivhā, viññāṇaṁ loke...pe...
Tongue consciousness / in the world...etc...
Tongue-consciousness...in the world...

Kāya, viññāṇaṁ loke...pe...
Body consciousness / in the world...etc...
Body-consciousness...in the world...

Mano, viññāṇaṁ loke piya, rūpaṁ sāta, rūpaṁ,
Mind consciousness / in the world / loving form / pleasurable form
Mind-consciousness is agreeable and pleasurable in the world,

—eth’esā tanhā uppajjamānaṁ uppajjati, ettha nivisamānaṁ nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(iv) Cakkhu, samphassa 74 loke piya, rūpaṁ sāta, rūpaṁ,
Eye contact / in the world / loving form / pleasurable form
(iv) Eye-contact is agreeable and pleasurable in the world,

—eth’esā tanhā uppajjamānaṁ uppajjati, ettha nivisamānaṁ nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Sota, samphassa loke...pe...
Ear contact / in the world...etc...
Ear-consciousness...in the world...

Ghāna, samphassa loke...pe... [309]
Nose contact / in the world...etc...
Nose-contact ...in the world...

Jivhā, samphassa loke...pe...
Tongue contact / in the world...etc...
Tongue-contact ...in the world...

Kāya, samphassa loke...pe...
Body contact / in the world...etc...
Body-contact ...in the world...

74 -samphassa, -contact, that is, the impingement of the sense-organ on its sense-object.
Mano, samphassa loke piya, rūpaṁ sāta, rūpaṁ,
Mind contact / in the world / loving form / pleasurable form
Mind-contact is agreeable and pleasurable in the world,

—etth’ esā tanhā uppajjamāna uppajjati, ettha nivisamāna nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(v) Cakkhu, samphassa, jā (Be 2.0247) vedaṇā loke piya, rūpaṁ sāta, rūpaṁ,
Eye contact born of / feeling / in the world / loving form / pleasurable form
(v) Feeling born of eye-contact is agreeable and pleasurable in the world,

—etth’esā tanhā uppajjamāna uppajjati, ettha nivisamāna nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Sota, samphassa, jā vedaṇā loke…pe…
Ear contact born of / feeling / in the world…etc…
Feeling born of ear-contact…in the world…

Ghāna, samphassa, jā vedaṇā loke…pe… [309]
Nose contact born of / feeling / in the world…etc…
Feeling born of nose-contact…in the world…

Jivhā, samphassa, jā vedaṇā loke…pe…
Tongue contact born of / feeling / in the world…etc…
Feeling born of tongue-contact…in the world…

Kāya, samphassa, jā vedaṇā loke…pe…
Tongue contact born of / feeling / in the world…etc…
Feeling born of body-contact…in the world…

Mano, samphassa, jā vedaṇā loke piya, rūpaṁ sāta, rūpaṁ,
Mind contact born of / feeling / in the world…etc…
Feeling born of mind-contact is agreeable and pleasurable in the world,

—etth’esā tanhā uppajjamāna uppajjati, ettha nivisamāna nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(vi) Rūpa, sañña loke piya, rūpaṁ sāta, rūpaṁ,…pe…
Form perception / in the world / loving form / pleasurable form…etc…
(vi) The perception of visual forms is agreeable and pleasurable in the world,…etc…

—etth’esā tanhā uppajjamāna uppajjati, ettha nivisamāna nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—there this craving arises and establishes itself.

Sadda, sañña loke…pe…
Sound perception / in the world…etc…
The perception of sounds…in the world …
Gandha, saññā loke…pe…
Smell perception / in the world…etc…
The perception of smells…in the world …

Rasa, saññā loke…pe…
Taste perception / in the world…etc…
The perception of tastes…in the world …

Phoṭṭhabba, saññā loke…pe…
Touch perception / in the world…etc…
The perception of touch…in the world …

Dhamma, saññā loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object perception / in the world / loving form / pleasurable form
The perception of mind-objects is agreeable and pleasurable in the world,

—eth’sā tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(vii) Rūpa, sañcetanā loke piya, rūpaṁ sāta, rūpaṁ,
form / volition / in the world / loving form / pleasurable form
(vii) Volition in regard to visual forms is agreeable and pleasurable in the world,

—eth’sā tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishes / it establishes
—and there this craving arises and establishes itself.

Sadda, sañcetanā loke…pe…
Sound volition / in the world…etc…
Volition in regard to sounds…in the world…

Gandha, sañcetanā loke…pe…
Smell volition / in the world…etc…
Volition in regard to smells…in the world…

Rasa, sañcetanā loke…pe…
Taste volition / in the world…etc.
Volition in regard to tastes…in the world…

Phoṭṭhabba, sañcetanā loke…pe…
Touch volition / in the world…etc…
Volition in regard to touch…in the world…

Dhamma, sañcetanā loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object volition / in the world / loving form / pleasurable form
Volition in regard to mind-objects is agreeable and pleasurable in the world,

—eth’sā tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.
(viii) Rūpa, tanhā loke piya, rūpaṁ sāta, rūpaṁ,
form craving / in the world / loving form / pleasurable form
(viii) The craving for visual forms is agreeable and pleasurable in the world,

—eth’sā tanhā uppajjamatā uppajjati, ettha nivisate, nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Sadda, tanhā loke... pe...
Sound craving / in the world... etc...
The craving for sounds... in the world...

Gandha, tanhā loke... pe...
Smell craving / in the world... etc...
The craving for smells... in the world...

Rasa, tanhā loke... pe...
Taste craving / in the world... etc...
The craving for tastes in the world...

Phoṭṭhabba, tanhā loke... pe...
Touch craving / in the world... etc...
The craving for touch... in the world...

Dhamma, tanhā loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object craving / in the world / loving form / pleasurable form
The craving for mind-objects is agreeable and pleasurable in the world,

—eth’sā tanhā uppajjamatā uppajjati, ettha nivisate, nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(ix) Rūpa, vitakko loke piya, rūpaṁ sāta, rūpaṁ,
forms thinking / in the world / loving form / pleasurable form
(ix) Thinking of visual forms is agreeable and pleasurable in the world,

—eth’sā tanhā uppajjamatā uppajjati, ettha nivisate, nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Sadda, vitakko loke... pe...
Sound thinking / in the world... etc...
Thinking of sounds... in the world...

Gandha, vitakko loke... pe...
Smell thinking / in the world... etc...
Thinking of smells... in the world...

Rasa, vitakko loke... pe...
Taste thinking / in the world... etc...
Thinking of tastes... in the world...
Phoṭṭhabba, vitakko loke…pe…
Touch thinking / in the world…etc.
Thinking of touch…in the world…

Dhamma, vitakko loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object thinking / in the world / loving form / pleasurable form
Thinking of mind-objects is agreeable and pleasurable in the world,

—eth’eśā tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

(x) Rūpa, vicāro loke piya, rūpaṁ sāta, rūpaṁ,
form pondering / in the world / loving form / pleasurable form
(x) Pondering on visual forms is agreeable and pleasurable in the world,

—eth’eśā tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Sadda, vicāro loke…pe…
Sound pondering / in the world…etc.
Pondering on sounds …in the world…

Gandha, vicāro loke…pe…
Smell pondering / in the world…etc.
Pondering on smells …in the world…

Rasa, vicāro loke…pe…
Taste pondering / in the world…etc.
Pondering on tastes …in the world…

Phoṭṭhabba, vicāro loke…pe…
Touch pondering / in the world…etc.
Pondering on touch …in the world…

Dhamma, vicāro loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object pondering / in the world / loving form / pleasurable form
Pondering on mind-objects is agreeable and pleasurable in the world,

—eth’eśā [310] tanhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Idaṁ vuçeati, bhikkhave, dukkha, samudayaṁ ariya, saccāṁ.
This / is called / O monks / unsatisfactoriness arising / noble truth
This, monks, is called the Noble Truth of the Arising of Suffering.
20 (C) Dukkha, nirodha ariya, sacca
unsatisfactoriness ending / noble truth
20 (C) The Noble Truth of the Ending of Suffering

<401> (3) Katamañ ca, bhikkhave, dukkha, nirodha ariya, saccaṁ?
What / and / O monks / unsatisfactoriness ending / noble truth
(3) And what, monks, is the Noble Truth of the Ending of Suffering?

Yo tassā yeva tanhāya asesa, virāga, nirodho cāgo paṭinissaggo mutti anālayo.
Which / of the / which very / of craving / without remains fading-away ending / giving up / letting go / liberation / non-attachment
It is the utter fading away and ending of that very craving, giving it up, letting it go, being free
from it, being detached from it.

Sā (Be 2.0248) kho paṁ’esā, bhikkhave, tanhā kattha pahīyamāṇā pahīyatī,
The / indeed / yet / this / O monks / craving / where / when being abandoned / it is abandoned
And how, monks, is this craving abandoned,
kaththa nirujjhamānaṁ nirujjhati?
Where / when ceasing / it ceases
how does it cease?

Yañ ca loka piya, rūpaṁ sāta, rūpaṁ, etth’esā tanhā pahīyamāṇā pahīyatī,
Where / in the world / loving form / pleasurable form / there / this / craving / when being abandoned / it is abandoned
Where there is anything agreeable and pleasurable in the world, there this craving is abandoned,
etth’a nirujjhamānaṁ nirujjhati.
There / when ceasing / it ceases
there it ceases.

Kiṁ ca loka piya, rūpaṁ sāta, rūpaṁ?
What / and / in the world / loving form / pleasurable form
And what is that which is agreeable and pleasurable in the world?

(i) Cakkhuṁ loka piya, rūpaṁ sāta, rūpaṁ
the eye / in the world / loving form / pleasurable form
(i) The eye is agreeable and pleasurable ... in the world,
—etth’esā tanhā pahīyamāṇā pahīyatī, etth’a nirujjhamānaṁ nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and this craving is abandoned, there it ceases.

Sotāṁ loka …pe…
The ear / in the world / etc...
The ear ... in the world...

75 §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10). See n58.
Ghānaṁ loke…pe...
The nose / in the world...etc...
The nose...in the world...

Jivhā loke...pe...
The tongue / in the world...etc...
The tongue...in the world...

Kāyo loke...pe...
The body / in the world...etc...
The body...in the world...

Mano loke piya, rūpaṁ sāta, rūpaṁ,
The mind / in the world / loving form / pleasurable form
The mind is agreeable and pleasurable in the world,

—eth’esā tanhā pahīyamānā pahīyatī, ettha nirujjhāmānā nirujjhatī.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—there this craving is abandoned, there it ceases.

(ii) Rūpaṁ loke piya, rūpaṁ sāta, rūpaṁ,
forms / in the world / loving form / pleasurable form
(ii) Forms in the world are agreeable and pleasurable,

—eth’esā tanhā pahīyamānā pahīyatī, ettha nirujjhāmānā nirujjhatī.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—there this craving is abandoned, there it ceases.

Saddā loke...pe...
Sounds / in the world...etc...
Sounds...in the world...

Gandhā loke...pe...
Smells / in the world...etc...
Smells...in the world...

Rasā loke...pe...
Tastes / in the world...etc...
Tastes...in the world...

Phoṭṭhabbā loke...pe...
Touchés / in the world...etc...
Touchés...in the world...

Dhammā loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object / in the world / loving form / pleasurable form
Mind-objects are agreeable and pleasurable in the world,

—eth’esā tanhā pahīyamānā pahīyatī, ettha nirujjhāmānā nirujjhatī.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—there this craving is abandoned, there it ceases.
(iii) Cakkhu, viññāṇaṁ loke piya, rūpaṁ sāta, rūpaṁ,...pe...
   eye  consciousness / in the world / loving form / pleasurable form...etc...

(iii) Eye-consciousness is agreeable and pleasurable in the world,...etc...

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eth’sā tanhā pahāyamānā pahīyati, ettha nirujjhamānā nirujjhati.
   There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
---

—and there this craving is abandoned, there it ceases.

Sota, viññāṇaṁ loke...pe...
   Ear consciousness / in the world...etc...
   Ear-consciousness...in the world...

Ghāna, viññāṇaṁ loke...pe...
   Nose consciousness / in the world...etc...
   Nose-consciousness...in the world...

Jivhā, viññāṇaṁ loke...pe...
   Tongue consciousness / in the world...etc...
   Tongue-consciousness... in the world...

Kāya, viññāṇaṁ loke...pe...
   body-consciousness / in the world...etc...
   Body-consciousness... in the world...

Mano, viññāṇaṁ loke piya, rūpaṁ sāta, rūpaṁ,
   mind consciousness / in the world / loving form / pleasurable form
   Mind-consciousness is agreeable and pleasurable in the world,

---

eth’sā tanhā pahāyamānā pahīyati, ettha nirujjhamānā nirujjhati.
   There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
---

—and there this craving is abandoned, there it ceases.

(iv) Cakkhu, samphasso loke piya, rūpaṁ sāta, rūpaṁ,
   eye  contact / in the world / loving form / pleasurable form
(iv) Eye-contact is agreeable and pleasurable in the world,

---

eth’sā tanhā pahāyamānā pahīyati, ettha nirujjhamānā nirujjhati.
   There / this / craving / when being abandoned / it is abandoned / there / when ceasing / it ceases
---

—and there this craving is abandoned, there it ceases.

Sota, samphasso loke...pe...
   Ear  contact / in the world...etc...
   Ear-contact...in the world...

Ghāna, samphasso loke...pe...
   Nose  contact / in the world...etc...
   Nose-contact...in the world...

Jivhā, samphasso loke...pe...
   Tongue  contact / in the world...etc...
   Tongue-contact...in the world...
Kāya, samphasso loke ...pe...
Body contact / in the world...etc...
Body-contact... in the world...

Mano, sam[311] phasso loke piya, rūpam sāta, rūpam,
Mind contact / in the world / loving form / pleasurable form
Mind-contact is agreeable and pleasurable in the world,

—eth’sē tanhā uppajjamāna uppajjati, ettha nirujjhamāna nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

(v) Cakkhu, samphassa, jā (Be 2.0247) vedanā loke piya, rūpam sāta, rūpam,
eye contact / born of / feeling / in the world / loving form / pleasurable form
(v) Feeling born of eye-contact is agreeable and pleasurable in the world,

—eth’sē tanhā uppajjamāna uppajjati, ettha nirujjhamāna nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Sota, samphassa, jā vedanā loke... pe...
ear contact / born of / feeling / in the world...etc...
Feeling born of ear-contact... in the world...

Ghāna, samphassa, jā vedanā loke... pe...
nose contact / born of / feeling / in the world...etc...
Feeling born of nose-contact... in the world...

Jivhā, samphassa, jā vedanā loke... pe...
tongue contact / born of / feeling / in the world...etc...
Feeling born of tongue-contact... in the world...

Kāya, samphassa, jā vedanā loke... pe...
body contact / born of / feeling / in the world...etc...
Feeling born of body-contact... in the world...

Mano, samphassa, jā vedanā loke piya, rūpam sāta, rūpam,
mind contact / born of / feeling / in the world / loving form / pleasurable form
Feeling born of mind-contact is agreeable and pleasurable in the world,

—eth’sē tanhā uppajjamāna uppajjati, ettha nirujjhamāna nirujjhati. [311]
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

(vi) Rūpa, saññā loke... pe...
form perception / in the world...etc...
(vi) The perception of visual forms is agreeable and pleasurable in the world,

—eth’sē tanhā uppajjamāna uppajjati, ettha nirujjhamāna nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.
Sadda, sañña loke...pe...
emptyness perception / in the world...etc...
The perception of sounds... in the world...

Gandha, sañña loke...pe...
smell perception / in the world...etc...
The perception of smells... in the world...

Rasa, sañña loke...pe...
taste perception / in the world...etc...
The perception of tastes... in the world...

Phoṭṭhabba, sañña loke...pe...
touch perception / in the world...etc...
The perception of touches... in the world...

Dhamma, sañña loke piya, rūpaṁ sātarūpaṁ,
peace perception / in the world / loving / pleasurable
The perception of mind-objects is agreeable and pleasurable in the world,

—etth’esā thāṁhā uppajjamānā uppajjati, ettha nirujjahamānā nirujjhati.
phases this craving / when being abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

(vii) Rūpa, sañcetanā (Be 2.0249) loke...pe...
form volition / in the world...etc...
(vii) Volition in regard to visual forms is agreeable and pleasurable in the world,

—etth’esā thāṁhā uppajjamānā uppajjati, ettha nirujjahamānā nirujjhati.
phases this craving / when being abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Sadda, sañcetanā loke...pe...
emptyness volition / in the world...etc...
Volition in regard to sounds... in the world...

Gandha, sañcetanā loke...pe...
smell volition / in the world...etc...
Volition in regard to smells... in the world...

Rasa, sañcetanā loke...pe...
taste volition / in the world...etc...
Volition in regard to tastes... in the world...

Phoṭṭhabba, sañcetanā loke...pe...
touch volition / in the world...etc...
Volition in regard to touches... in the world...

Dhamma, sañcetanā loke piya, rūpaṁ sāta, rūpaṁ,
peace volition / in the world / loving form / pleasurable
Volition in regard to mind-objects is agreeable and pleasurable in the world,
—etth’ėsā tanhā uppajjamāna uppañjati, ettha nirujjhamañā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.
(viii) Rūpa,tanḥā loke…pe…
form craving / in the world...etc...
(viii) The craving for visual forms is agreeable and pleasurable in the world,
—etth’ėsā tanhā uppajjamāna uppañjati, ettha nirujjhamañā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.
Sadda,tanḥā loke…pe…
Sound craving / in the world...etc...
The craving for sounds... in the world...
Gandha,tanḥā loke…pe…
smell craving / in the world...etc....
The craving for smells... in the world...
Rasa,tanḥā loke…pe…\
taste craving / in the world...etc....
The craving for tastes... in the world...
Phoṭṭhabba,tanḥā loke…pe…
Touch craving / in the world...etc....
The craving for touch... in the world...
Dhamma,tanḥā loke piya,rūpaṁ sāta,rūpaṁ,
Mind-object craving / in the world / loving form / pleasurable form
The craving for mind-objects is agreeable and pleasurable in the world,
—etth’ėsā tanhā uppajjamāna uppañjati, ettha nirujjhamañā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.
(ix) Rūpa,vitakko loke…pe…
form thinking / in the world...etc...
(ix) Thinking of visual forms is agreeable and pleasurable in the world,
—etth’ėsā tanhā uppajjamāna uppañjati, ettha nirujjhamañā nirujjhati.
There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.
Sadda,vitakko loke…pe…
sound thinking / in the world...etc...
Thinking of sounds... in the world...
Gandha,vitakko loke…pe…
smell thinking / in the world...etc...
Thinking of smells... in the world...
Rasa, vitakko loke... pe...
taste  thinking / in the world... etc...
Thinking of tastes... in the world...

Phoṭṭhabba, vitakko loke... pe...
Touch  thinking / in the world... etc...
Thinking of touches... in the world...

Dhamma, vitakko loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object  thinking / in the world / loving form / pleasurable form
Thinking of mind-objects is agreeable and pleasurable in the world,

—eth’ esā tanhā uppajjamāṇā uppajjati, ettha nirujjhamāṇā nirujjhati.
   There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

(x) Rūpa, vicāro loke... pe...
form  pondering / in the world... etc...
(x) Pondering on visual forms is agreeable and pleasurable in the world,

—eth’ esā tanhā uppajjamāṇā uppajjati, ettha nirujjhamāṇā nirujjhati.
   There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Sadda, vicāro loke... pe...
sound  pondering / in the world... etc...
Pondering on sounds... in the world...

Gandha, vicāro loke... pe...
smell  pondering / in the world... etc...
Pondering on smells... in the world...

Rasa, vicāro loke... pe...
taste  pondering / in the world... etc...
Pondering on tastes... in the world...

Phoṭṭhabba, vicāro loke... pe...
Touch  pondering / in the world... etc...
Pondering on touches... in the world...

Dhamma, vicāro loke piya, rūpaṁ sāta, rūpaṁ,
Mind-object  pondering / in the world / loving form / pleasurable form
Pondering on mind-objects is agreeable and pleasurable in the world,

—eth’ esā tanhā uppajjamāṇā uppajjati, ettha nirujjhamāṇā nirujjhati.
   There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases
—and there this craving is abandoned, there it ceases.

Idaṁ vuccati, bhikkhave, dukkha, nirodham ariya, saccāṁ.
This / is called / O monks / unsatisfactoriness ending / noble truth
This, monks, is called the Noble Truth of the Cessation of Suffering.
2176 (D) Dukkha, nirodha, gāminī paṭipadā ariya, sacca
unsatisfactoriness ending leading-to / progressive steps / noble truth

21 (D) The Noble Truth of the Way Leading to the Cessation of Suffering

<402> (4) Katamañ ca, bhikkhave, dukkha, nirodha, gāminī paṭipadā ariya, saccaṁ?
unsatisfactoriness ending leading-to / progressive steps / noble truth

(4) And what, monks, is the Noble Truth of the Way Leading to the Cessation of Suffering?

Ayam eva ariyo āṭṭḥ’ angiko maggo, seyyathidaṁ:
This / very / noble / eightfold / path / just-as this
It is this very Noble Eightfold Path, that is,

i. sammā, diṭṭhi
right / seeing
i. right view,

ii. sammā, sankappo
right / thought
ii. right thought,

iii. sammā, vācā
right / speech
iii. right speech,

iv. sammā, kamma
right / action
iv. right action,

v. sammā, ājīvo
right / livelihood
v. right livelihood

vi. sammā, vāyāmo
right / effort
vi. right effort,

vii. sammā, sati
right / mindfulness
vii. right mindfulness,

viii. sammā, samādhi.
right / concentration
viii. right concentration.

76 §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10). See n58.
(i) Katamā ca, bhikkhave, sammā,diṭṭhi?  [312]

And what, monks, is right view?

Yaṁ kho, bhikkhave,
Which / indeed / O monks
Monks, it is

Dukkhe ānāṁ,
In unsatisfactoriness / knowledge
the knowledge of suffering,

Dukkha,samudaye ānāṁ,
Of unsatisfactoriness in-arising / knowledge
the knowledge of the arising of suffering,

Dukkha,nirodhe ānāṁ,
Of unsatisfactoriness in-ending / knowledge
the knowledge of the cessation of suffering,

Dukkha,nirodhe, gāminiya paṭipadāya ānāṁ,
Of unsatisfactoriness ending leading-to / of the progressive steps / knowledge
the knowledge of the way leading to the end of suffering.

—Ayaṁ vuccati, bhikkhave, sammā,diṭṭhi.
This / is called / O monks / right seeing
—This, monks, is called right view.

(ii) Katamo ca, bhikkhave, sammā,saṅkappo?

And what, monks, is right thought?

Nekkhamma,saṅkappo,
Renunciation / thought
the thought of renunciation,

Avyāpāda,saṅkappo,
Non-ill-will / thought
the thought of non-malice,

Avihīṁsā,saṅkappo,
Non-violence / thought
the thought of harmlessness.

—Ayaṁ vuccati bhikkhave, sammā,saṅkappo.
This / is called / O monks / right thought
—This, monks, is called right thought.

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77 Sammā,diṭṭhi, lit “right seeing”. By itself, diṭṭhi is usually translated as the plural (negative) “views”, always connoting “wrong views”. The translation “Right Vision” or “Perfect Vision” is ambiguous, while “Perfect View” (which may translate sammā, dassana) is better used for the supramundane Noble Eightfold Path (Vism 605).
(iii) Katamā (Be 2.0250) ca, bhikkhave, sammā, vācā?

And what, monks, is right speech?

Musā, vādā veramaṇī,
From false speech / abstention
Refraining from lying;

Pisuṇāya vācāya veramaṇī
From slanderous speech / abstention
Refraining from slander;

Pharusāya vācāya veramaṇī
From harsh speech / abstention
Refraining from harsh speech;

Sampha-p, palāpā veramaṇī
From foolish babble / abstention
Refraining from frivolous talk.

— Ayāṁ vuccati, bhikkhave, sammā, vācā.

This / is called / O monks / right speech

— This, monks, is called right speech.

(iv) Katamo ca, bhikkhave, sammā, kammanto?

And what, monks, is right action?

Pāṇātipātā veramaṇī,
breath cutting-off / abstention
Refraining from taking life;

Adinn’ādāna veramaṇī,
not-given taking / abstention
Refraining from taking what is not given;

Kāmesu, micch’ācārā veramaṇī,
in-sensual-pleasures misconduct / abstention
Refraining from sexual misconduct;

— Ayāṁ vuccati, bhikkhave, sammā, kammanto.

This / is called / O monks / right action

— This, monks, is called right action.

(v) Katamo ca, bhikkhave, sammā, ājīvo?

And what, monks, is right livelihood?


Idha, bhikkhave, ariya, sāvako micchā, ājīvam pahāya
Here / O monks / noble hearer / wrong livelihood / having given up
Here, monks, the Noble Disciple, having given up wrong livelihood, 78

sammā, ājīvena jīvitaṁ kappeti
through-right livelihood / living / brings about
supports himself through right livelihood.

—Ayaṁ vucci, bhikkhave, sammā, ājīvo.
This / is called / O monks / right livelihood
—This, monks, is called right livelihood.

(vi) Katamo ca, bhikkhave, sammā, vāyāmo?
what / and / O monks / right effort
(vi) And what, monks, is right effort?

Idha, bhikkhave, bhikkhu
Here / O monks / a monk
Here, monks, a monk

(1) anuppānānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya, chandam janeti
of unarisen / of evil / of unwholesome / of states / for the unarising / will / he brings forth
(1) rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent

vāyamati, vīriyam ārabhati, cittaṁ pagganhāti padahati;
he exerts / effort / puts forth / the mind / he holds out (supports) / he strives
the arising of unarisen evil unwholesome mental states.

(2) Uppānānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya, chandam janeti vāyamati,
of unarisen / of evil / of unwholesome / of states / for the abandoning / will / he brings forth / he exerts
(2) He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to abandon evil

vīriyam ārabhati cittaṁ pagganhāti padahati;
effort / puts forth / the mind / he holds out (supports) / he strives
unwholesome mental states that have arisen.

(3) Anuppānānaṁ kusalānaṁ dhammānaṁ uppādāya, chandam janeti vāyamati,
of unarisen / of wholesome / of states / for the arising / will / he brings forth / he exerts
(3) He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to cultivate unarisen

vīriyam ārabhati cittaṁ pagganhāti padahati;
effort / puts forth / the mind / he holds out (supports) / he strives
wholesome mental states.

(4) Uppānānaṁ kusalānaṁ dhammānaṁ ṭhitīyā asammosāya bhiyyo,[313] bhāvāya vepullāya,
of arisen / of wholesome / of states / for the establishment/ for the non-confusion/ for-more becoming / for abundance
(4) He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to maintain

78 A list of unwholesome trades is given in Vanijja S (A 2:208–5.177). For a detailed list of wrong livelihood, see
the sīla section of the Dīgha, esp Sāmaññaphala S (D 2.45-63). See also the Mahā Cattārīsaka S (M 3:75 = 117.28-33).
Commentary given at Vism 1.61-65.

61
bhāvanāya pāripūriyā, chandaṁ janeti vāyamati, vīriyaṁ ārabhati cittam pagganhāti
for the cultivation / the fulfilling / the will / he brings forth / he exerts / effort / he puts forth / the mind / he holds out (supports)
wholesome mental states that have arisen, not let them fade away, [313] to bring them to greater

padahati
he strives
growth, to develop them to full perfection.

—Ayaṁ vuccati, bhikkhave, sammā,vāyāmo.
this / is called / O monks / right effort
—This, monks, is called right effort.

(vii) Katamā ca, bhikkhave, sammā,sati?
What / and / O monks / right mindfulness
(vii) And what, monks, is right mindfulness?

Idha, bhikkhave, bhikkhu
Here / O monks / a monk
Here, monks, a monk

(1) kāye kāyānupassī viharati atāpi sampajāno satimā, vineyya loke abhijjhā,domanassām.
in the body / the-body contemplating / he stays / ardent / fully knowing / mindful / having put away / in the world / covetousness & displeasure
(1) having put away longing and displeasure for the world, a monk dwells contemplating the body as
body, ardent, fully aware, mindful:

domanassām,
displeasure
ardent, fully aware, mindful.

(2) Vedanāsu vedanānupassī viharati atāpi sampajāno satimā, vineyya loke abhijjhā,–
in feelings / feelings contemplating / he stays / ardent / fully knowing / mindful / having put away / in the world / covetousness & displeasure
(2) Having put away longing and displeasure for the world, he dwells contemplating feelings as feelings,

(3) Citte cittānupassī viharati atāpi sampajāno satimā, vineyya loke abhijjhā,domanassām,
in the mind / the-mind contemplating / he stays / ardent / fully knowing / mindful / having put away / in the world / covetousness & displeasure
(3) Having put away longing and displeasure for the world, he dwells contemplating the mind as mind,
ardent, fully aware, mindful.

(4) Dhammesu dhammānupassī viharati atāpi sampajāno satimā, vineyya loke abhijjhā,–
in mind-objects / mind-objects contemplating / he stays / ardent / fully knowing / mindful / having put away / in the world / covetousness &
(4) Having put away longing and displeasure for the world, he dwells contemplating mind-objects as

domanassām.
displeasure
mind-objects, ardent, fully aware, mindful.

—Ayaṁ vuccati, bhikkhave, sammā,sati.
This / is called / O monks / right mindfulness
—This, monks, is called right mindfulness.
(viii) Katamo ca, bhikkhave,  sammā, samādhi?
\[
\text{What / and / O monks / right concentration}
\]
(viii) And what, monks, is right concentration?

\[
\text{Idha, bhikkhave, bhikkhu}
\]
\[
\text{Here / O monks / a monk}
\]
\[
\text{Here, monks, a monk,}
\]

(1) vivice ’eva kāmehi vivicca akusalehi dhammehi
\[
\text{detached / truly / from sensual pleasures / detached / from unwholesome / from states}
\]
(1) detached from sensual pleasures, detached from unwholesome mental states,

sa, vitakkam sa, vicāram viveka, jaṁ pīti, sukham paṭhamam jhānam upasampajja
\[
\text{with thought / with pondering / detachment born / zest / joy / the first / absorption / having attained}
\]
enters and remains in the first absorption,\(^79\) accompanied by initial application and

viharati.
\[
\text{he stays}
\]
sustained application, accompanied by zest and happiness, born of detachment [i.e. samādhi].

(2) Vitakka, vicārānām vūpasamā ajjhattām (Be 2.0251) sampasādanaṁ cetaso ekodi, bhāvam
\[
\text{of thinking / of pondering / with the stilling / internal / of tranquility / of mind / one-point becoming}
\]
(2) With the stilling of initial application and sustained application, by gaining inner tranquillity and

avitakkam avicāram samādhi, jaṁ pīti, sukham dutiyam jhānam upasampajja viharati.
\[
\text{no thinking / no pondering / concentration born / zest / joy / second absorption having attained / he stays}
\]
oneness of mind, he enters and remains in the second absorption, free from initial application and sustained application, accompanied by zest and happiness born of concentration.\(^80\)

(3) Pitiyā ca viragā upekkhako ca viharati, sato ca sampajāno, sukhaṁ ca kāyena
\[
\text{of zest / and / fading away / who is equamious / and / he stays / mindful / and / fully aware / joy / and / with the body}
\]
(3) With the fading away of zest, he remains equamious, mindful and fully aware,

paṭisamvedeti,
\[
\text{he experiences}
\]
and experiences happiness with the body,

yāṁ taṁ ariyā ācikkhanti: ‘Upekkhako satimā sukha, vihārī’ ti tatiyam jhānam
\[
\text{which / that / the noble ones / they call / who is equamious / who is mindful / living in joy (endquote) / the third / absorption}
\]
he enters and remains in the third absorption, of which the Noble Ones declare, ‘Happily he

\(^79\) For a more detailed description of the jhāna with similes, see Sāmaññaphala S (D 1:73-76=2.75-82).
\(^80\) The 2nd jhāna is known as “the noble silence” (ariya, tunhī, bhāva), explains the Kolita Sutta (S 2:273), because within it initial application and sustained application (thinking and pondering) (vitakka, vicāra) cease, and with their cessation, speech cannot occur. In Kāmbhūtī II (S 4:293) vitakka and vicāra are called verbal formation (vaci, saṅkhāra), the mental factors responsible for speech. In Ariya, pariyesañā S (M 1:161=26.4), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence”. Comy on the passage says that those who cannot attain jhāna are advised to maintain “noble silence” by attending to their basic meditation subject.
upasampajja viharati.
habing attained / he stays
dwells in equanimity and mindfulness.’

(4) Sukhassa ca pahānā dukkhaṃ ca pahānā pubba’eva somanassa, domanassānaṃ
Of joy / and / the abandoning / of unsatisfactoriness / and / the abandoning / before / just / of pleasant of unpleasant
(4) With the abandoning of pleasure and pain—and with the earlier disappearance of joy and

atthaṅgamā adukkham-asukhāṃ upekkha, sati, pārisuddhiṁ catutthāṁ jhānaṁ
west going (disappeared) / not-painful not-pleasant / by-equanimity mindfulness purified / the fourth / absorption
grief—he enters and abides in the fourth absorption, that is neither pleasant nor painful, with a

upasampajja viharati
having attained / he stays
mindfulness fully purified by equanimity.81

—Ayana vuccati, bhikkhave, sammā, samādhi.
This / is called / O monks / right concentration
—This, monks, is called right concentration.

Idaṁ vuccati, bhikkhave, dukkha, nirodha, gāminī paṭipadā ariya, saccam.
This / is called / O monks / unsatisfactoriness ending leading to / progressive steps / noble truth
And this, monks, is called the way leading to the cessation of suffering.

Vipassanā
insight
Insight

<403> Iti ajhattaṁ vā dhāmmesu dharmānupassī viharati, [314]
Thus / internally / or / mind-objects / mind-objects contemplating / he stays
So he dwells contemplating mind-objects as mind-objects internally,

bahiḍḍhā vā dhāmmesu dharmānupassī viharati,
externally / or / in mind-objects / mind-objects contemplating / he stays
or, he dwells contemplating mind-objects as mind-objects externally,

ajhatta, bahiḍḍhā vā dhāmmesu dharmānupassī viharati.
Internally / externally / or / in mind-objects / mind-objects contemplating / he stays
or, he dwells contemplating mind-objects as mind-objects both internally and externally.

Samudaya, dharmānupassī vā dhāmmesu viharati,
Arising mind-objects contemplating / or / in mind-objects / he stays
Or, he dwells contemplating states that arise in the mind-objects,

vaya, dharmānupassī vā dhāmmesu viharati,
falling-away mind-objects contemplating / or / in mind-objects / he stays
or, he dwells contemplating states that fall away in the mind-objects,

samudaya, vaya, dharmānupassī vā dhāmmesu viharati.
Arising falling-away mind-objects contemplating / or / in mind-objects / he stays
or, he dwells contemplating states that arise and fall away in the mind-objects;

81 Vbh 245, Vism 165=4.183.
‘Atthi dhammā’ ti vā pan’assa sati paṭcapesita hoti,
there is / mind-object (endquote) / or / indeed / of this / mindfulness / is established / is
Or else, he maintains this mindfulness: ‘There is a mind-object’.

yāvad eva nāṇa,mattāya paṭissati,mattāya.
That much / just / knowledge for that much / awareness for that much
just sufficient for knowing and awareness.

Anissito ca viharati, na ca kiṃ ci loke upādiyati.
Not dependent / and / he stays / not / and / whatever / in the world / he clings
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu dhāmmesu dhāmmānapassā viharati catūsu ariya,saccasu.
Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays / in the four / in the noble truths
And this, monks, is how a monk dwells contemplating mind-objects as mind-objects in respect of the Four Noble Truths.

[Sacca pabbāṇi niṭṭhitā.]  
truth / section / has ended
[The Chapter on the (Noble) Truths is concluded.]

[Dhammānapassāni niṭṭhitā.]  
mind-objects contemplation / has ended
[The Contemplation of Mind-objects is concluded.]

[Pariyosaṇā kathā]  
ending words
Conclusion

<404> 22 Yo hi koci, bhikkhave, ime cattāro sati paṭṭhāne evaṃ bhāveyya satta.vassāni,
who / indeed / whoever / O monks / in these / four / mindfulness establishment / thus / would cultivate / for seven years
22 Whoever, monks, were to practise these four foundations of mindfulness in this way for just
seven years.

tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pātikaṅkhami: diṭṭh’eva dhāmme aññā:
of the / of two / fruits / or other / fruit / without doubt / seen even / in this world / knowledge
he will without doubt win one of two results: either direct knowledge [Arhantship] in this very life

sati vā upādisese anāgāmitā.
If there is / or / substrates / non-return
or, if there is any trace of clinging (left), the state of a Non-returner.

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82 ‘Atthi dhammā’ ti’. Usually tr “There are mind-objects” but this does not correctly reflect the original Pali. Moreover, in actual meditation, one would reflect on one object at a time.
83 Parentheses added by translator.
84 Upādī, “trace (of clinging)”, according to Comys “material support (the result of past karma)” (MA 4:55, UA 151), i.e. the 5 Aggregates (khandha). In the Suttas, the term mostly occurs in this context and in the sentence, “Here the Tathāgata passed into the remainderless (anupādī,sesa) Nirvana-element.” (A 4:118). Cf secular use in the parable of the man shot with a dart, “trace (of poison)” (M 105.19). In D:W 350 (2 places), Walshe renders it as “substrate”, probably confusing it for upadhi (life-basis), which is a very close term.
bhāveyya cha vassāni
would cultivate / for six years
six years.

tassa dvinnāṁ phalānaṁ aṇṇatarāṁ phalam pāṭikaṅkhami:
of the / of two / of fruits / or other / fruit / without doubt
he will without doubt win one of two results:

dītt’eva dhamme aṇṇā
even / in this world / knowledge
either direct knowledge [Arhantship] in this very life or,

sati vā upādisese anāgāmitā.
there is / or / substrates / non-return
if there is any trace of clinging (left), the state of a Non-returner.

Tīṭhantu, bhikkhave, cha vassāni...pe...pañca vassāni...pe...
Let them stand / O monks / for-six years...etc... for-five years...etc...
Let alone six years, O monks...five years...,

Tīṭhantu, bhikkhave, pañca vassāni...pe...cattāri vassāni...pe...
Let them stand / O monks / for-five years...etc... for-four years...etc...
Let alone five years, O monks...four years...,

Tīṭhantu, bhikkhave, cattāri vassāni...pe...tiṇi vassāni...pe...
Let them stand / O monks / for-four years...etc... for-three years...etc...
Let alone four years, O monks...three years...,

Tīṭhantu, bhikkhave, tiṇi vassāni...pe...dve vassāni...pe...
Let them stand / O monks / for-three years...etc... for-two years...etc...
Let alone three years, O monks...two years...,

Tīṭhantu, bhikkhave, dve vassāni...pe...ekam vassam...pe...
Let them stand / O monks / for-two years...etc... for-one year...etc...
Let alone two years, O monks...one year...,

Tīṭhatu, bhikkhave, ekaṁ vassam...pe...satta māsāni...pe...
Let it stand / O monks / for one year...etc... for-seven months...etc...
Let alone one year, O monks...seven months...,

Tīṭhantu, (Be 2.0252) bhikkhave, satta māsāni, yo hi koci, bhikkhave, ime cattāro sati’paṭṭhāne
Let them stand / O monks / for-seven months / who / indeed / whoever / O monks / in these / four / mindfulness establishment
Let alone seven months, O monks s—whoever were to practise these four stations of mindfulness in this

evaṁ bhāveyya cha māsāni,
thus / would cultivate / for-six months
way for just six months.
tassa dvinnāṁ phalānaṁ aññataram phalaṁ pāṭikaṁkhāṁ diṭṭh’eva dhamme aññā; for the / for two / of fruits / or other / fruit / without doubt / seen even / in this world / knowledge
he will without doubt win one of two results: either direct knowledge [Arhantship] in this very life

sati vā upādisese anāgāmitā.
there is / or / substrates / non-return
or, if there is any trace of clinging left, the state of a Non-returner.

Tiṭṭhantu, bhikkhave, cha māsāni…pañca māsāni…pe…
Let them stand / O monks / for six months… etc…
Let alone six months, O monks,… five months…

Tiṭṭhantu, bhikkhave, pañca māsāni…pe…cattāri māsāni…pe…
Let them stand / O monks / for-five months… etc…
Let alone five months, O monks,… four months…

Tiṭṭhantu, bhikkhave, cattāri māsāni…tīṇi māsāni …pe…
Let them stand / O monks / for-four months… etc…
Let alone four months, O monks,… three months…

Tiṭṭhantu, bhikkhave, tīṇi māsāni…pe…dve māsāni…pe… [315]
Let them stand / O monks / for-three months… etc…
Let alone three months, O monks,… two months…

Tiṭṭhatu, bhikkhave, dve māsāni…ekaṁ māsaṁ… pe…
Let them stand / O monks /
Let alone two months, O monks,… one month…

Tiṭṭhatu, bhikkhave, ekaṁ māsaṁ…pe…addha,māsaṁ…pe…
Let it stand / O monks / for-one month… etc…
Let alone one month, O monks,… half a month…

Tiṭṭhatu, bhikkhave, addha,māso. Yo hi koci, bhikkhave, ime cattāro sati’paṭṭhāne evaṁ
Let it stand / O monks / half a-month / who / indeed / whoever / O monks / in these / four / mindfulness establishment / thus
Let alone half a month, O monks —whoever were to practise these four stations of mindfulness for just

bhāveyya satt’āhaṁ.
would cultivate / for-seven days
one week

tassa dvinnāṁ phalānaṁ aññataram phalaṁ pāṭikaṁkhāṁ diṭṭh’eva dhamme aññā;
of this / of two / fruits / other / fruit / without doubt / seen even / in this world / knowledge
will without doubt win one of two results: either direct knowledge [Arhantship] in this very life

sati vā upādisese anāgāmitā ti.
There is / or / substrates / non-return (endquote)
or, if there is any trace of clinging left, the state of a Non-returner. <405>

Ek’āyano ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā soka,paridevānaṁ samatikkaṁyā,
The one path / this / O monks / path / of beings / for purifying / grief lamentation / for overcoming
It was said: ‘Monks, this is the only direct path for the purification of beings, for the overcoming
of sorrow and lamentation,
dukkha, domanassānaṁ atthaṅgamāya,
pain displeasure / for west going (disappearance)
for the disappearance of physical and mental pain,

ñāyassa adhiramāya nibbānassa sacchikiriyāya, yad idam cattāro sati’paṭṭhānā ‘ti.
of the path / for gaining / of Nirvana / for realization / which / this / the four / mindfulness establishment (endquote)
for gaining the right path, for the realization of Nirvana, that is to say, the four stations of mindfulness.’

Iti yam taṁ vuttam, idam etam paṭicca vuttan” ‘ti.
Thus / which / that / said / this / that / conditioned by / said (endquote)
It is for this reason that it was said.”

Idam avoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandun ti.
This / said / the Blessed One / being full minded / the / monks / in the Blessed One’s / word / they rejoiced (approved of).
This is what the Blessed One said. The monks rejoiced and approved of the Blessed One’s word.

Mahā, sati’paṭṭhāna, suttaṁ niṭṭhitam navamaṁ
The-great mindfulness establishment discourse / has ended / the ninth
The Great Discourse on the Four Stations of Mindfulness
the ninth (discourse of the chapter)
is concluded

___ ___ ___

85 ṇāya, “method, truth, system; later = logic” (PED). Here refers to the spiritual path.
Selected Reading list

Primary sources
Abhidhammattha Saṅgha [Anuruddha]

Aṅguttara Nikāya

Dīgha Nikāya

Majjhima Nikāya

Sānāyutta Nikāya

Visuddhimagga [Buddhaghosa]

Other titles
Bodhi, Bhikkhu (tr)

Payutto, Phra Prayudh

Soma Thera (tr)
Open Hand Shareware

“The Buddha has no ‘closed fist of the guru’...” (D 2.101)

A non-commercial right livelihood effort of the Pali Centre to introduce Buddhism through CDs and Information Technology.

Open Hand Shareware attempts to freely distribute CDs on various useful digital and online Buddhist resources (especially Pali and early Buddhism) that are difficult to access or download.

1. **Chinese Tripitaka Index.** (WWW Database of the Chinese Buddhist Texts, maintained by C. Witten). Chinese & Pinyin index to the Canons of East Asia (China, Korea and Japan): the Taishō Shinshū Daizōkyō, Tripitaka Koreana, Zhonghua Dazangjing and Dainippon Zokuzōkyō. With internet access.

2. **Pali-English Dictionary (PTS ed.).** This classic dictionary is now freely available. Digitally reformatted (with corrections) in PDF. Includes Pali fonts; Sanskrit/Pali; Autocorrect; Pali Text Society files.

3. **Pali for Beginners.** Textbooks, software and guides. *Pali Grammar* (Duroisele); *Pali Primer* (de Silva); *Elementary Pali Course* (Narada Thera). Pali alphabet, sounds, fonts and Sanskrit/Pali Autocorrect (for Windows).

4. **The Buddha and His Disciples.** (2002). Profiles and perspectives in self-discovery. Series of 10 lectures by Piya Tan given to the Singapore Buddhist Federation and Buddhist Fellowship. An open approach that examines the history and myths behind the Buddha and his early disciples and their relevance today. Full lecture notes; bibliography; PowerPoint slides.


6. **Mahāyāna Sutras: a selection.** English translations of: Amitābha Sutra • Heart Sutra • Kṣītimārga Sutra • Lotus Sutra • Laṅkāvatāra Sutra • Nāgārjuna’s selected works • Sixth Patriarch Platform Sutra • Sukhavativyuha Sutra • Śurangama Sutra • Vimalakīrti Nirdeśa Sutra • Mahāyāna Śrāddhotpāda • Zhiyi’s Meditation Manual • etc. Also: Virtual pilgrimage to Buddhist holy places in India (250 pictures) & other Buddhist pictures. With internet access.


8. **The Pali Canon in English.** The Vinaya & Sutta Piṭakas. Selected Suttas translated by various monks, nuns, and scholars. Study guide. Sutta index. Pali font (incl. how to install).


10. **Buddhism on the Net.** Locate almost any info about Buddhism on the Internet. This interactive CD open with the Vinaya files. Once you are online and click on an URL, you are connected to a network of Buddhist sutras, texts, groups and information.

11. **The Chinese Tripitaka.** The texts of the Taishō Shinshū Daizōkyō, the most complete of the East Asian Buddhist canons. Chinese characters in RTF (rich text format).

12. **Buddhism & Psychology.** Articles by practitioners, psychotherapists and scholars.

13. **Buddhism Meditation.** Articles by monastics and scholars.

14. **The Healing Breath.** Complete journals (to date) on Breathwork.

These CDs are distributed as Dharma gifts. Please note that some titles take days to download due to their size and connection difficulties. Materials have to be compiled and edited (and we are not experts). CDs have to be purchased and hardware maintained. Your ideas, participation and support are welcome.

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