

SATIPAṬṬHĀNA SUTTA

Commentarial Course

Name : _____

Date : _____

This Course book is given on a complimentary basis to participants of Satipaṭṭhāna Sutta Commentarial Course BPS271.

This is made possible through the generous contributions of well-wishers. We sincerely hope you will treasure this Course book and make good use of it for your spiritual practice and speedy progress.

Thank you for attending this course. You may send your feedback on the course to institute@nalanda.org.my.

Contents

Course Outline	4
Introduction	5
Structure of this Course book	5
The Pāli Text	5
Pāli in Roman Script	6
Special Notations	7
About the English Translation	9
Satipaṭṭhāna Sutta	11
UDDESA ABSTRACT	12
KĀYĀNUPASSANĀ CONTEMPLATION OF THE BODY	16
Ānāpāna·pabba Section on In-breath and Out-breath	16
Iriyāpatha·pabba Section on Postures	22
Sampajāna·pabba Section on Clear Knowing	26
Paṭikūla·manasikāra·pabba Section on Attention to Disgust	28
Dhātu·manasikāra·pabba Section on Attention to Elements	34
Nava·sivathika·pabba Section on Nine Charnel Grounds	38
VEDANĀNUPASSANĀ CONTEMPLATION OF FEELINGS	48
CITTĀNUPASSANĀ CONTEMPLATION OF MIND	52
DHAMMĀNUPASSANĀ CONTEMPLATION OF DHAMMAS	56
Nīvaraṇa·pabba Section on Hindrances	56
Khandha·pabba Section on Aggregates	62
Āyatana·pabba Section on (Sense) Bases	66
Bodhiṅga·pabba Section on Awakening Factors	72
Sacca·pabba Section on Truths	80
NIGAMANA CONCLUSION	84
Appendix 1	90
Sati Sutta (SN 47:35)	
Appendix 2	92
Saṃyojaniya Sutta (SN 35:109)	
Appendix 3	94
Vitakka·Saṅghāna Sutta (MN 20)	
Appendix 4	98
Sīla Sutta (SN 46:3)	
Appendix 5	102
Sāla Sutta (SN 47:4)	
Bibliography & Abbreviations	104

Course Outline

1. Preamble: How the classification of the Buddha's teaching evolved
2. Introduction: Significance and background of the sutta
3. Overview of the structure of the sutta
4. Recitation of a passage of the Pāli text followed by translation and exposition
5. Discussion connected with that passage (if any)
6. Question and answer session
7. Guided meditation connected with that passage (if any)
8. Repeat steps (4) to (7)
9. Summary and conclusion
10. Sharing merits, making aspirations

Introduction

Since the late 1970s the application of mindfulness meditation has become increasingly popular in many disciplines worldwide, including modern clinical psychology, psychiatry and psychotherapy, mainstream and alternative wellness therapies, and diverse forms of spirituality. All these applications of mindfulness are admittedly based on **Satipaṭṭhāna Sutta** (MN 10), in which the practice of *sati* (mindfulness) and *paññā* (knowledge and wisdom) is described in the most comprehensive and detailed manner not found elsewhere in the early Buddhist scriptures, except in Mahāsatipaṭṭhāna Sutta (DN 22) which has even further elaborations. Therefore, it is most appropriate and auspicious for Satipaṭṭhāna Sutta to be the subject of our inaugural Sutta Study with Meditation Workshop. The whole sutta is covered in two consecutive workshops, and this clearly shows that the practice of *satipaṭṭhāna* can bring about not only mundane health benefits—now so well known worldwide—but also ultimate liberation from all forms of suffering.

Structure of this Course book

The Pāli text and its corresponding English translation are on the same page. This is followed by a “note-page” for you to write notes, but on which sometimes there are also printed notes and discussion topics. Relevant excerpts from other suttas, in Pāli with English translations, are appended at the end of the book.

The Pāli Text

In our previous Sutta Study Workbooks published in 2011, the Pāli texts were copied from *eTipiṭaka Quotation* <http://studies.worldtipitaka.org>, based on *The B.E. 2500 Great International Council Pāli Tipiṭaka, World Tipiṭaka Edition*, and reformatted after the removal of special characters, footnotes and cross-references not within the scope of the workshops. This was done in order to promote the *World Tipiṭaka Edition* in Nalanda Centre’s library.

The Pāli text for this sutta is a bit more complicated. In the *World Tipiṭaka Edition*, the contents of Satipaṭṭhāna Sutta (MN 10) are identical to those of Mahāsatipaṭṭhāna Sutta (DN 22),¹ but as we wanted a shorter version that can be covered in two workshops, we decided to follow the contents of Satipaṭṭhāna Sutta (MN 10) found in the *Majjhima Nikāya* of the Pāli Text Society (PTS) and in the *Sri Lanka Tripitaka Project: Pali Tipitaka Source Texts* (SLTP).² However, since there are substantial transcription errors in the SLTP version, we copied the Pāli text from Digital Pāli Reader (DPR) and removed the elaborations on the Four Noble Truths and the Noble Eightfold Path, which are only found in Mahāsatipaṭṭhāna Sutta (DN 22) in the PTS and SLTP editions. When we collated the remaining contents with those in the *World Tipiṭaka Edition*, no significant differences were found.

Footnotes, cross-references and other notations not within the scope of this workshop have been removed; so too with repetitive passages. Sub-headings have been added to make the structure of the sutta clearer.

Pāli in Roman Script

DPR uses Roman transliterations from the Burmese script in Vipassana Research Institute's *Chattha Saṅgāyana CD v3.0*. The Burmese script does not have upper or lower cases (capital and small letters) and originally used only two punctuation marks, (i) and (ii). According to context, the former roughly corresponds to the comma (,) or semi-colon (;) while the latter to the semi-colon (;) or full stop (.). Modern editors of Burma who produced the Sixth Council (*Chaṭṭha Saṅgāyana*) Edition of the Pāli scriptures introduced additional punctuation marks such as commas and quotation marks, but not in a systematic or consistent manner.

In this Course book, we largely followed the transliterations but complemented the efforts of the Burmese editors with more systematic and

1 Also in Vipassana Research Institute's *Chattha Saṅgāyana CD v3.0* and Yuttadhammo's *Digital Pāli Reader* (DPR). This begs the question: "If the contents of both suttas were originally the same, why was one sutta put in Dīgha Nikāya and the other in Majjhima Nikāya?"

2 Edited by John T. Bullitt. Access to Insight, 21 February 2011, <http://www.accesstoinsight.org/tipitaka/sltip/index.html>.

consistent usage of the additional punctuation marks. We also introduced the capitalisation of proper nouns and of the first word that begins a sentence. As Pāli syntax is not the same as that of English, this usage may differ from what the English reader is familiar with.

Special Notations

While compiling and formatting this Course book, we innovated some notations to facilitate chanting in chorus, reading and pronunciation.

In order to recite the Pāli passages harmoniously, we inserted slashes (/) to indicate where to pause and highlighted certain words in grey³ to indicate a drop in the chanting tone. In order to facilitate the reading and pronunciation of relatively long Pāli words, we inserted three special characters (·), (◌), and (◌) . If you are a casual reciter, all you need to know is that the three special characters are “word-breakers” that will assist you in pronouncing the syllables more accurately while trying to recite in chorus. Note that the hyphen is not a “word-breaker” but a “letter-breaker” used to indicate that the spelling of a word is to be continued in the next line.

If you are a student of Pāli or are interested in how Pāli words are joined together, you might want to know the additional significance of each of these special characters. Note that not *all* words are broken down into their component parts, but *only* relatively long ones. First, without going into technical details and just for this book, let me roughly define “word” as “a cluster of two or more letters that conveys a meaning or a number of meanings”. Pāli words are joined together for three main reasons:

1. To modify the meaning of a basic word, e.g. *jānāti* > *ava·jānāti*, *pa·jānāti*, *sam·pa·jānāti*, *vi·jānāti*, *sañ·jānāti*, *paṭi·jānāti*, *jānanto*, *jāna·māno*.
2. To make a compound word, e.g. *sabba·kāya·paṭisaṃvedī*, *samudaya·vaya·dhammā·nupassī*.

3 In the Appendices, words highlighted in grey indicate that they are key words to be noted.

3. For the sake of euphony, i.e. so that they can be pronounced smoothly and fluently, e.g. compare *yañca tadubhayaṃ paṭicca* with *yaṃ ca taṃ ubhayaṃ paṭicca*.

The additional significance of each of the three special characters are as follows.

- (·) is used to indicate a separation between two component words in a compound word. For example,

Without (·)	<i>saṅghāṭipattacīvaradhāraṇe</i>
With (·)	<i>saṅghāṭi·patta·cīvara·dhāraṇe</i>

- (◁) and (▷) are used to indicate a *sandhi* (euphonic joint) between two words. The direction of the arrow head shows the word that the consonant “rightly” belongs to, e.g.

Without sandhi	<i>adukkhaṃ asukhaṃ vedanaṃ</i>
With sandhi	<i>adukkhamasukhaṃ vedanaṃ</i>
With (◁)	<i>adukkha◁masukhaṃ vedanaṃ</i>
Popular notation	<i>adukkham'asukhaṃ vedanaṃ</i> or <i>adukkham asukhaṃ vedanaṃ</i>

With (▷)	<i>paṭis▷satimattāya, upādānak▷khandhesu</i>
Popular notation	<i>paṭi'ssatimattāya, upādāna'kkhandhesu</i>

In the case of a vowel, the direction of the arrow head shows the word that the vowel is shared with or derived from, e.g.

Without sandhi	<i>samudayadhammaanupassī</i>
With sandhi	<i>samudayadhammānupassī</i>
With (·) & (▷)	<i>samudaya·dhammā▷nupassī</i>
Popular notation	<i>samudayadhammānupassī</i>

Note that we introduced these two special characters to avoid the ambiguity to the reciter that can be caused by the popular notation of

using an apostrophe (') or (^) above the vowel, or a space between a vowel and the preceding consonant when the latter replaces (ṃ).

About the English Translation

As in our earlier Sutta Study Workbooks, I have endeavoured to make the English translation as verbatim as possible so that you can easily identify the corresponding Pāli words. In the process of doing so, I consulted the works of several translators cited at the end of this booklet.

Aggacitta Bhikkhu

Sāsanārakkha Buddhist Sanctuary

Taiping, Perak, MALAYSIA

18 January 2012

SATIPAṬṬHĀNA SUTTA

**THE ESTABLISHMENTS OF
MINDFULNESS DISCOURSE**

(Abridged)

MAJJHIMA NIKĀYA

MŪLAPAṆṆĀSA PĀLI

1. MŪLAPARIYĀYAVAGGA

UDDESA

Evaṃ me sutamaṃ./ Ekaṃ samayaṃ Bhagavā
Kurūsu viharati/ Kammāsa-dhammaṃ nāma
Kurūnaṃ nigamo./ Tatra kho Bhagavā
bhikkhū āmantesi/ “bhikkhavo”ti./
“Bhadante”ti te bhikkhū Bhagavato
paccassosamaṃ./ Bhagavā etadavoca:

“Ekāyano ayaṃ, bhikkhave, maggo/
sattānaṃ visuddhiyā,/ soka·pari·devānaṃ
samatikkamāya,/ dukkha·domanassānaṃ
atthaṅgamāya./ ñāyassa adhigamāya,/ nibbānassa
sacchikiriyāya,/ yadidaṃ cattāro
satipaṭṭhānā.

ABSTRACT

Thus was heard by me. On one occasion the Blessed One was living among the Kurus [where there was] a town of the Kurus named Kammāsadhama. There the Blessed One addressed the monks: “Monks.”
“Venerable Sir,” the monks replied to the Blessed One. The Blessed One said this:

“One-way, monks, is this path
for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and dejection, for the attainment of the (true) method, for the realisation of Nibbāna, namely, the four establishments of mindfulness.

N1. Word Analysis of ekāyana

ekāyana = *eka* (one) + *ayana* (going, way) = one-way
ekoyeva ayaṃ bhikkhave maggo = one only, monks,
 is this path = monks, this is the one only path

N2. Word Analysis of satipaṭṭhāna

satipaṭṭhāna = *sati* (mindfulness) + *upaṭṭhāna* (establishment) = establishment of mindfulness
sati is a noun derived from the root √*sar* which has the verb *sarati* (remembers, recalls, recollects).

D1. According to the above analysis

sati should be translated as “remembrance”, “recall” or “recollection”; in other words, *sati* takes a past object. Yet it is now universally translated as “mindfulness” and defined as “present-moment awareness”. How would you reconcile this apparent anomaly?

Katame cattāro?/

Idha, bhikkhave, bhikkhu/ kāye kāyānupassī
viharati/ ātāpī sampajāno satimā,/ vineyya
loke abhijjhā·domanassaṃ;

vedanāsu vedanānupassī viharati/ ātāpī
sampajāno satimā,/ vineyya loka
abhijjhā·domanassaṃ;

citte cittānupassī viharati/ ātāpī
sampajāno satimā,/ vineyya loka
abhijjhā·domanassaṃ;/

dhammesu dhammānupassī viharati/ ātāpī
sampajāno satimā,/ vineyya loka
abhijjhā·domanassaṃ.

Uddeso nitṭhito.

What four?

Here, monks, a monk dwells contemplating the body in the body, ardent, clearly knowing & mindful, having subdued longing & dejection in (regard to) the world;

dwells contemplating feelings in feelings, ardent, clearly knowing & mindful, having subdued longing & dejection in (regard to) the world;

dwells contemplating mind in mind, ardent, clearly knowing & mindful, having subdued longing & dejection in (regard to) the world;

dwells contemplating dhammas in dhammas, ardent, clearly knowing & mindful, having subdued longing & dejection in (regard to) the world.

Abstract is finished.

N3. Word Analysis of *anupassī*

anupassī (one who contemplates) is an agent noun derived from the verb *anupassati* (looks at, contemplates, observes). *anupassati* can be further analysed into *anu* (repeatedly, accordingly, closely) + *passati* (looks at, sees).

“To contemplate” means “to consider or think carefully” as well as “to closely and repeatedly look at (the body, feelings, mind and dhammas) with the mind, not with the eyes”.

N4. Word Analysis of *sampajāna*

sampajāna (one who clearly knows) is an agent noun derived from the verb *sampajānāti* (clearly knows). *sampajānāti* can be further analysed into *sam* (properly, thoroughly) + *pa* (diverse) + *jānāti* (knows).

N5. Word Analysis of *vineyya*

vineyya is a ‘gerund’ derived from the verb *vineti* (leads away, removes, puts away, gives up; disciplines, instructs). I render *vineyya* as “having subdued” in the sense of “having held within limits and control” and “having dealt with successfully”.

KĀYĀNUPASSANĀ

ĀNĀPĀNA·PABBA

“Kathañca, bhikkhave, bhikkhu kāye
kāyānupassī viharati?/ Idha, bhikkhave,
bhikkhu/ araññagato vā rukkha·mūlagato vā
suññāgāra·gato vā nisīdati,/ pallaṅkaṃ
ābhujitvā,/ ujum kāyaṃ paṇidhāya,/
parimukhaṃ satim upaṭṭhapetvā.

So satova assasati, satova passasati./
Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti
pajānāti;/ dīghaṃ vā passasanto ‘dīghaṃ
passasāmī’ti pajānāti;/ rassaṃ vā assasanto
‘rassaṃ assasāmī’ti pajānāti;/ rassaṃ vā
passasanto ‘rassaṃ passasāmī’ti pajānāti;/

CONTEMPLATION OF THE BODY

1. SECTION ON IN-BREATH AND OUT-BREATH

“And how, monks, does a monk dwell contemplating the
body in the body? Here, monks, a monk, gone to the
forest, or gone to the foot of a tree, or gone to an empty
house, sits down, having folded [his] legs
crosswise, set [his] body erect,
[and] established mindfulness before [him].

Just mindful he breathes in, just mindful he breathes out.
Breathing in long, he knows: ‘I breathe in long;’
or breathing out long, he knows:
‘I breathe out long;’ or breathing in short,
he knows: ‘I breathe in short;’ or breathing out short,
he knows: ‘I breathe out short.’

N6. Word Analysis of *parimukha*

pari (all around) + *mukha* (face, mouth, entrance, opening, front)

D2. One is supposed to practise *satipaṭṭhāna* without identifying with any object as “mine”, “I” or “myself”. Yet here and below, one is instructed to label the respective experience as “I breathe in long, etc.” How would you reconcile this apparent contradiction?

‘sabbakāya·paṭisaṃvedī assasissāmī’ti
sikkhati;/ ‘sabbakāya·paṭisaṃvedī
passasissāmī’ti sikkhati;/ ‘passambhayaṃ
kāya·saṅkhāraṃ assasissāmī’ti sikkhati;/
‘passambhayaṃ kāya·saṅkhāraṃ
passasissāmī’ti sikkhati.

Seyyathāpi, bhikkhave, dakkho
bhamakāro vā/ bhama·kārantevāsī vā/
dīghaṃ vā añchanto ‘dīghaṃ añchāmī’ti
pajānāti;/ rassaṃ vā añchanto ‘rassaṃ
añchāmī’ti pajānāti;

evameva kho, bhikkhave, bhikkhu/ dīghaṃ
vā assasanto ‘dīghaṃ assasāmī’ti pajānāti;/
dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti
pajānāti;/ rassaṃ vā assasanto ‘rassaṃ
assasāmī’ti pajānāti;/ rassaṃ vā passasanto
‘rassaṃ passasāmī’ti pajānāti;/

‘Experiencing the whole body I will breathe in,’
[thus] he trains; ‘Experiencing the whole body
I will breathe out,’ [thus] he trains; ‘Calming
the bodily formation I will breathe in,’ [thus] he trains;
‘Calming the bodily formation
I will breathe out,’ [thus] he trains.

Just as, monks, a skilled
turner or his apprentice,
(when) making a long turn, knows: ‘I make a long turn;’
or, (when) making a short turn,
knows: ‘I make a short turn;’

so too, monks, a monk, (when) breathing in long,
knows: ‘I breathe in long;’
or (when) breathing out long, he knows:
‘I breathe out long;’ or (when) breathing in short, he
knows: ‘I breathe in short;’ or (when) breathing out short,
he knows: ‘I breathe out short.’

‘sabbakāya·paṭisaṃvedī assasissāmī’ti
sikkhati;/ ‘sabbakāya·paṭisaṃvedī
passasissāmī’ti sikkhati;/ ‘passambhayaṃ
kāya·saṅkhāraṃ assasissāmī’ti sikkhati;/
‘passambhayaṃ kāya·saṅkhāraṃ
passasissāmī’ti sikkhati.

Iti ajjhattaṃ vā kāye kāyānupassī viharati,/
bahiddhā vā kāye kāyānupassī viharati,/
ajjhatta·bahiddhā vā kāye kāyānupassī
viharati;/ samudaya·dhammā>nupassī vā
kāyasmiṃ viharati,/
vaya·dhammā>nupassī vā kāyasmiṃ viharati,/
samudaya·vaya·
dhammā>nupassī vā kāyasmiṃ viharati./

‘Experiencing the whole body I will breathe in,’
[thus] he trains; ‘Experiencing the whole body
I will breathe out,’ [thus] he trains; ‘Calming
the bodily formation I will breathe in,’ [thus] he trains;
‘Calming the bodily formation
I will breathe out,’ [thus] he trains.

In this way he dwells contemplating the body in the body
internally, or dwells contemplating the body in the body
externally, or dwells contemplating the body in the body
[both] internally and externally; or dwells contemplating
in the body [its] nature of arising, or dwells contemplating
in the body [its] nature of vanishing, or dwells contem-
plating in the body [its] nature of [both] arising and
vanishing.

D3. How does the yogi train to

- experience the whole body?*
- calm the bodily formation while breathing in and out?*

D4. In the case of ānāpānasati, how does the yogi dwell contemplating the body in the body

- internally?*
- externally?*
- both internally and externally?*

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā
hoti/ yāvadeva ñāṇamattāya
paṭis>satimattāya/ anissito ca viharati,/ na ca
kiñci loke upādiyati./ Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī viharati.

Ānāpāna·pabbaṃ niṭṭhitaṃ.

IRIYĀPATHA·PABBA

Puna caparaṃ, bhikkhave, bhikkhu/
gacchanto vā ‘gacchāmī’ti pajānāti;/ ṭhito vā
‘ṭhitomhī’ti pajānāti;/ nisinno vā
‘nisinnomhī’ti pajānāti;/ sayāno vā
‘sayānomhī’ti pajānāti./ Yathā yathā vā
panassa kāyo paṇihito hoti/
tathā tathā naṃ pajānāti.

Or else his mindfulness that ‘there is a body’ is established simply to the extent necessary for bare knowledge, for repeated mindfulness. And he dwells independent, and does not cling to anything in the world. Thus also, monks, a monk dwells contemplating the body in the body.

In-breath Out-breath Section is finished.

2. SECTION ON POSTURES

Again, monks, a monk,
(when) walking, knows: ‘I am walking;’ or (when) standing,
he knows: ‘I am standing;’ or (when) sitting,
he knows: ‘I am sitting;’ or (when) lying down,
he knows: ‘I am lying down.’ Or in whichever way
his body is disposed—
in that way he knows it.

Iti ajjhattaṃ vā kāye kāyānupassī viharati,/
 bahiddhā vā kāye kāyānupassī viharati,/
 ajjhatta·bahiddhā vā kāye kāyānupassī
 viharati;/ samudaya·dhammāṅnupassī vā
 kāyasmiṃ viharati,/ vaya·dhammāṅnupassī
 vā kāyasmiṃ viharati,/ samudaya·vaya·
 dhammāṅnupassī vā kāyasmiṃ viharati./
 ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā
 hoti/ yāvadeva ñāṇamattāya
 paṭisṅsatimattāya/ anissito ca viharati,/ na ca
 kiñci loke upādiyati./ Evampi kho, bhikkhave,
 bhikkhu kāye kāyānupassī viharati.

Iriyāpatha·pabbaṃ niṭṭhitam.

In this way he dwells contemplating the body in the body internally, or dwells contemplating the body in the body externally, or dwells contemplating the body in the body [both] internally and externally; or dwells contemplating in the body [its] nature of arising, or dwells contemplating in the body [its] nature of vanishing, or dwells contemplating in the body [its] nature of [both] arising & vanishing. Or else his mindfulness that ‘there is a body’ is established simply to the extent necessary for bare knowledge & repeated mindfulness. And he dwells independent, and does not cling to anything in the world. Thus also, monks, a monk dwells contemplating the body in the body.

Postures Section is finished.

SAMPAJĀNA·PABBA

Puna caparam, bhikkhave, bhikkhu/
 abhikkante paṭikkante sampajāna·
 kāri hoti,/ ālokite vilokite sampajāna·
 kāri hoti,/ samiñjite pasārite sampajāna·kāri
 hoti,/ saṅghāṭi·pattacīvara·dhāraṇe
 sampajāna·kāri hoti,/ asite pīte khāyite sāyite
 sampajāna·kāri hoti,/ uccāra·passāva·
 kamme sampajāna·kāri hoti,/ gate ṭhite
 nisinne sutte/ jāgarite bhāsīte tuṅhībhāve
 sampajāna·kāri hoti.

Iti ajjhattam vā kāye kāyānupassī viharati,/
 bahiddhā vā kāye kāyānupassī viharati,/
 ajjhatta·bahiddhā vā kāye kāyānupassī
 viharati;/ samudaya·dhammā·nupassī vā
 kāyasmim viharati,/ vāya·dhammā·nupassī
 vā kāyasmim viharati,/ samudaya·vāya·
 dhammā·nupassī vā kāyasmim viharati./

3. SECTION ON CLEAR KNOWING

Again, monks, a monk is one who acts clearly knowing in going forward [and] returning; who acts clearly knowing in looking ahead [and] looking away; who acts clearly knowing in bending [and] stretching [his limbs]; who acts clearly knowing in wearing [his] robes and carrying [his] outer robe and bowl; who acts clearly knowing in eating, drinking, chewing, [and] tasting; who acts clearly knowing in defecating and urinating; who acts clearly knowing in walking, standing, sitting, sleeping, waking up, talking, [and] keeping silent.

In this way he dwells contemplating the body in the body internally, or dwells contemplating the body in the body externally, or dwells contemplating the body in the body [both] internally & externally; or dwells contemplating in the body [its] nature of arising, or dwells contemplating in the body [its] nature of vanishing, or dwells contemplating in the body [its] nature of [both] arising & vanishing.

N7. 4 Aspects of *sampajañña* (Clear Knowing)

From the Commentary

sāttḥaka·sampajañña (Clear knowing of benefit)

sappāya·sampajañña (Clear knowing of suitability)

gocara·sampajañña (Clear knowing of domain)

asammoha·sampajañña (Clear knowing of non-delusion)

BARR Test for any thought or intention

Is it **B**eneficial?

Is it **A**ppropriate?

Is it **R**elevant?

Is it **R**ealistic?

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā
 hoti/ yāvadeva ñāṇamattāya
 paṭis>satimattāya/ anissito ca viharati,/ na ca
 kiñci loke upādiyati./ Evampi kho, bhikkhave,
 bhikkhu kāye kāyānupassī viharati.

Sampajāna·pabbam niṭṭhitam.

PAṬIKŪLA·MANASIKĀRA·PABBA

Puna caparam, bhikkhave, bhikkhu/
 imameva kāyaṃ/ uddham pādatalā,/
 adho kesa·matthakā,/ taca·pariyantaṃ/
 pūram nānap>pakārassa asucino
 paccavekkhati:/ ‘atthi imasmim kāye/
 kesā lomā nakhā dantā taca/
 maṃsam nhāru aṭṭhi aṭṭhi·miñjam vakkam/
 hadayaṃ yakanam kilomakam pihakam
 papphāsam/

Or else his mindfulness that ‘there is a body’ is established simply to the extent necessary for knowledge, for repeated mindfulness. And he dwells independent, and does not cling to anything in the world. Thus also, monks, a monk dwells contemplating the body in the body.

Clear Knowing Section is finished.

4. SECTION ON ATTENTION TO DISGUST

Again, monks, a monk reviews this same body up from the soles of the feet [and] down from the top of the hair, bounded by skin, as full of many kinds of impurity [thus]: ‘There are in this body head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs,

D5. How can this last option of establishing mindfulness result in

- independent dwelling?*
- non-clinging to anything in the world?*

antaṃ antagaṇaṃ udariyaṃ karīsaṃ/
pittaṃ semhaṃ pubbo lohitaṃ sedo medo/
assu vasā kheḷo siṅghāṇikā lasikā **muttan'ti**.

Seyyathāpi, bhikkhave, ubhato·mukhā putoli/
pūrā nānāvihitassa dhaññassa,/
seyyathidaṃ:/ sālināṃ vīhīnaṃ muggānaṃ
māsānaṃ tilānaṃ **taṇḍulānaṃ**./
Tameṇaṃ cakkhumā puriso muñcivā
paccavekkheyya:/ 'ime sālī, ime vīhī, ime
muggā, ime māsā, ime tilā, ime **taṇḍulā'ti**.

Evameva kho, bhikkhave, bhikkhu/
imameva kāyaṃ/ uddhaṃ pādatalā,/
adho kesa·matthakā, / taca·pariyantaṃ/
pūraṃ nānap·pakārassa asucino
paccavekkhati:/ 'atthi imasmiṃ kāye/
kesā lomā nakhā dantā taca/
maṃsaṃ nhāru aṭṭhi aṭṭhi·miñjaṃ vakkhaṃ/

bowels, mesentery, contents of the stomach, faeces,
bile, phlegm, pus, blood, sweat, fat,
tears, grease, spittle, snot, oil of the joints, urine.'

Just as though, monks, there were a bag with an opening
at both ends full of many sorts of grain,
such as high-grade rice, paddy, beans,
ground-nuts, sesame, [and] husked rice. Having opened it,
a man with good eyes were to review [it thus]:
'This is high-grade rice, this is paddy, these are beans,
these are ground-nuts, this is sesame, this is husked rice;'

so too, monks, a monk
reviews this same body up from the soles of the feet [and]
down from the top of the hair, bounded by skin,
as full of many kinds of impurity [thus]:
'There are in this body
head-hairs, body-hairs, nails, teeth, skin,
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ yakanāṃ kilomakaṃ pihakaṃ
papphāsaṃ/
antaṃ antaguṇaṃ udariyaṃ karīsaṃ/
pittaṃ semhaṃ pubbo lohitaṃ sedo medo/
assu vasā kheḷo siṅghāṇikā lasikā **muttan'ti**.

Iti ajjhattaṃ vā kāye kāyānupassī viharati,/
bahiddhā vā kāye kāyānupassī viharati,/
ajjhatta·bahiddhā vā kāye kāyānupassī
viharati;/ samudaya·dhammā>nupassī vā
kāyasmiṃ viharati./ vaya·dhammā>nupassī
vā kāyasmiṃ viharati./ samudaya·vaya·
dhammā>nupassī vā kāyasmiṃ **viharati**./
'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā
hoti/ yāvadeva ñāṇamattāya
paṭis>satimattāya/ anissito ca viharati,/ na ca
kiñci loke **upādiyati**./ Evampi kho, bhikkhave,
bhikkhu kāye kāyānupassī **viharati**.

Paṭikūla·manasikāra·pabbaṃ **niṭṭhitaṃ**.

heart, liver, pleura, spleen,
lungs,
bowels, mesentery, contents of the stomach, faeces,
bile, phlegm, pus, blood, sweat, fat,
tears, grease, spittle, snot, oil of the joints, urine.'

In this way he dwells contemplating the body in the body internally, or dwells contemplating the body in the body externally, or dwells contemplating the body in the body [both] internally and externally; or dwells contemplating in the body [its] nature of arising, or dwells contemplating in the body [its] nature of vanishing, or dwells contemplating in the body [its] nature of [both] arising & vanishing. Or else his mindfulness that 'there is a body' is established simply to the extent necessary for bare knowledge & repeated mindfulness. And he dwells independent, and does not cling to anything in the world. Thus also, monks, a monk dwells contemplating the body in the body.

Attention to Disgust Section is finished.

D6. In the case of these 31 parts of the body, how does the yogi contemplate their nature of arising and vanishing?

DHĀTU·MANASIKĀRA·PABBA

Puna caparaṃ, bhikkhave, bhikkhu/
 imameva kāyaṃ/ yathā·ṭhitaṃ
 yathā·paṇihitaṃ/ dhātuso paccavekkhati:/
 ‘atthi imasmiṃ kāye/ pathavī·dhātu
 āpo·dhātu tejo·dhātu vāyo·dhātū’ti.

Seyyathāpi, bhikkhave, dakkho goghātako
 vā/ goghātakantevāsī vā/ gāviṃ vadhitvā/
 catu·mahāpathe bilaso vibhajitvā nisinno
 assa./ Evameva kho, bhikkhave, bhikkhu/
 imameva kāyaṃ/ yathā·ṭhitaṃ
 yathā·paṇihitaṃ/ dhātuso paccavekkhati:/
 ‘atthi imasmiṃ kāye/ pathavī·dhātu
 āpo·dhātu tejo·dhātu vāyo·dhātū’ti.

5. SECTION ON ATTENTION TO ELEMENTS

Again, monks, a monk
 reviews this same body, however [it is] placed,
 however disposed, as consisting of elements [thus]:
 ‘There are in this body the earth element, the
 water element, the fire element, [and] the air element.’

Just as though, monks, a skilled butcher
 or his apprentice, having killed a cow and
 cut [it] up into pieces, were seated at the crossroads;
 so too, monks, a monk
 reviews this same body, however [it is] placed,
 however disposed, as consisting of elements [thus]:
 ‘There are in this body the earth element, the
 water element, the fire element, [and] the air element.’

D7. In terms of actual meditative practice, how does the yogi review the body as consisting of the 4 great elements?

Iti ajjhattaṃ vā kāye kāyānupassī viharati,/
 bahiddhā vā kāye kāyānupassī viharati,/
 ajjhatta·bahiddhā vā kāye kāyānupassī
 viharati;/ samudaya·dhammāṅnupassī vā
 kāyasmiṃ viharati,/ vaya·dhammāṅnupassī
 vā kāyasmiṃ viharati,/ samudaya·vaya·
 dhammāṅnupassī vā kāyasmiṃ viharati./
 ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā
 hoti/ yāvadeva ñāṇamattāya
 paṭisṅsatimattāya/ anissito ca viharati,/ na ca
 kiñci loke upādiyati./ Evampi kho, bhikkhave,
 bhikkhu kāye kāyānupassī viharati.

Dhātu·manasikāra·pabbaṃ niṭṭhitam.

In this way he dwells contemplating the body in the body internally, or dwells contemplating the body in the body externally, or dwells contemplating the body in the body [both] internally and externally; or dwells contemplating in the body [its] nature of arising, or dwells contemplating in the body [its] nature of vanishing, or dwells contemplating in the body [its] nature of [both] arising & vanishing. Or else his mindfulness that ‘there is a body’ is established simply to the extent necessary for bare knowledge & repeated mindfulness. And he dwells independent, and does not cling to anything in the world. Thus also, monks, a monk dwells contemplating the body in the body.

Attention to Elements Section is finished.

NAVA·SIVATHIKA·PABBA

Puna caparaṃ, bhikkhave, bhikkhu/
seyyathāpi passeyya/ sarīraṃ sivathikāya
chaḍḍitaṃ/ ekāha·mataṃ vā dvīha·mataṃ
vā tīha·mataṃ vā/ uddhu·mātaṃ
vinīlakaṃ vipubbaka·jātaṃ./ So imameva
kāyaṃ upasaṃharati:/ ‘ayampi kho kāyo/
evaṃ·dhammo evaṃ·bhāvī evaṃ·anātīto’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ...
Evampi kho, bhikkhave, bhikkhu kāye
kāyānupassī viharati.

Puna caparaṃ, bhikkhave, bhikkhu/
seyyathāpi passeyya/ sarīraṃ sivathikāya
chaḍḍitaṃ/ kākehi vā khajjamānaṃ/
kulalehi vā khajjamānaṃ/
gijjhehi vā khajjamānaṃ/
kañkehi vā khajjamānaṃ/

6-14. SECTION ON NINE CHARNEL GROUNDS

Again, monks, as though a monk
were to see a corpse thrown aside in a charnel ground,
one day dead, or two days dead,
or three days dead, bloated,
livid, [and] has become festered. He compares this same
body [with it thus]: ‘This body too is of such nature,
[it] will become such, [it] has not passed such [a state].’

In this way he dwells contemplating the body in the body
internally ... Thus also, monks, a monk dwells contemplat-
ing the body in the body.

Again, monks, as though a monk
were to see a corpse thrown aside in a charnel ground,
being devoured by crows,
or being devoured by hawks,
or being devoured by vultures,
or being devoured by herons,

sunakhehi vā khajjamānaṃ/
 byagghehi vā khajjamānaṃ/
 dīpīhi vā khajjamānaṃ/
 siṅgālehi vā khajjamānaṃ/ vividhehi vā
 pāṇaka·jātehi khajjamānaṃ./
 So imameva kāyaṃ upasaṃharati:/ ‘ayampi
 kho kāyo/ evaṃ·dhammo evaṃ·bhāvī
 evaṃ·anatīto’ti.

Iti ajjhataṃ vā kāye kāyānupassī viharati ...
 Evampi kho, bhikkhave, bhikkhu kāye
 kāyānupassī viharati.

Puna caparaṃ, bhikkhave, bhikkhu/
 seyyathāpi passeyya/ sarīraṃ sivathikāya
 chaḍḍitaṃ/ aṭṭhika·saṅkhalikaṃ/ samaṃsa·
 lohitaṃ nhāru·sambandhaṃ.../ aṭṭhika·
 saṅkhalikaṃ/ nimaṃsa·lohita·makkhitaṃ
 nhāru·sambandhaṃ.../

or being devoured by dogs,
 or being devoured by tigers,
 or being devoured by leopards,
 or being devoured by jackals, or being devoured by vari-
 ous kinds of worms.

He compares this same body [with it thus]: ‘This
 body too is of such nature, [it] will become such,
 [it] has not passed such [a state].’

In this way he dwells contemplating the body in the body
 internally ... Thus also, monks, a monk dwells contemplat-
 ing the body in the body.

Again, monks, as though a monk
 were to see a corpse thrown aside
 in a charnel ground, a skeleton with flesh
 and blood, held together with sinews... a skeleton
 without flesh, smeared with blood,
 held together with sinews...

aṭṭhika·saṅkhalikaṃ/ apagata·maṃsa·
 lohitaṃ nhāru·sambandhaṃ.../ aṭṭhikāni
 apagata·sambandhāni/ disā vidisā
 vikkhittāni,/ aññena hatthaṭṭhikaṃ/ aññena
 pādaṭṭhikaṃ/ aññena goppakaṭṭhikaṃ/
 aññena jaṅghaṭṭhikaṃ/ aññena ūruṭṭhikaṃ/
 aññena kaṭiṭṭhikaṃ/ aññena
 phāsukaṭṭhikaṃ/ aññena piṭṭhiṭṭhikaṃ/
 aññena khandhaṭṭhikaṃ/ aññena
 gīvaṭṭhikaṃ/ aññena hanukaṭṭhikaṃ/
 aññena dantaṭṭhikaṃ/ aññena sīsa·kaṭāhaṃ./
 So imameva kāyaṃ upasaṃharati:/ ‘ayampi
 kho kāyo/ evaṃ·dhammo evaṃ·bhāvī
 evaṃ·anatīto’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ...
 Evampi kho, bhikkhave, bhikkhu kāye
 kāyānupassī viharati.

a skeleton without flesh
 and blood, held together with sinews... bones
 disconnected [and] scattered
 in all directions—here a hand-bone, there
 a foot-bone, here an ankle-bone,
 there a shin-bone, here a thigh-bone,
 there a hip-bone, here
 a rib-bone, there a back-bone,
 here a shoulder-bone, there a
 neck-bone, here a jaw-bone,
 there a tooth, here a skull.
 He compares this same body [with it thus]: ‘This body too
 is of such nature, [it] will become such,
 [it] has not passed such [a state].’

In this way he dwells contemplating the body in the body
 internally ... Thus also, monks, a monk dwells contemplat-
 ing the body in the body.

Puna caparaṃ, bhikkhave, bhikkhu/
 seyyathāpi passeyya/ sarāraṃ sivathikāya
 chaḍḍitaṃ, / aṭṭhikāni setāni saṅkha·vaṇṇa·
 paṭibhāgāni... / aṭṭhikāni puñja·kitāni tero·
 vassikāni... / aṭṭhikāni pūtīni cuṇṇaka·jātāni. /
 So imameva kāyaṃ upasaṃharati: / ‘ayampi
 kho kāyo/ evaṃ·dhammo evaṃ·bhāvī
 evaṃ·anatīto’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati, /
 bahiddhā vā kāye kāyānupassī viharati, /
 ajjhatta·bahiddhā vā kāye kāyānupassī
 viharati; / samudaya·dhammāṅnupassī vā
 kāyasmim viharati, / vaya·dhammāṅnupassī
 vā kāyasmim viharati, / samudaya·vaya·
 dhammāṅnupassī vā kāyasmim viharati. /

Again, monks, as though a monk
 were to see a corpse thrown aside
 in a charnel ground, bones [bleached] white, similar to
 the colour of shells... bones heaped up, more than
 a year old... bones rotten [and] powdery.
 He compares this same body [with it thus]: ‘This body too
 is of such nature, [it] will become such,
 [it] has not passed such [a state].’

In this way he dwells contemplating the body in the body
 internally, or dwells contemplating the body in the body
 externally, or dwells contemplating the body in the body
 [both] internally & externally; or dwells contemplating in
 the body [its] nature of arising, or dwells contemplating in
 the body [its] nature of vanishing, or dwells contemplat-
 ing in the body [its] nature of [both] arising and vanishing.

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā
 hoti/ yāvadeva ñāṇamattāya
 paṭis>satimattāya/ anissito ca viharati,/ na ca
 kiñci loke upādiyati./ Evampi kho, bhikkhave,
 bhikkhu kāye kāyānupassī viharati.

Nava·sivathika·pabbaṃ niṭṭhitam.

Cuddasa Kāyānupassanā niṭṭhitā.

Or else his mindfulness that ‘there is a body’ is established simply to the extent necessary for bare knowledge, for repeated mindfulness. And he dwells independent, and does not cling to anything in the world. Thus also, monks, a monk dwells contemplating the body in the body.

Nine Charnel Grounds Section is finished.

14 Contemplations of the Body are finished.

D8. *Make a comparison of the benefits obtainable from practising the Attention to Disgust Section and the Nine Charnel Grounds Section.*

N8. *Current popular understanding of samatha and vipassanā meditations*

Samatha: *focussing exclusively on a conceptual object, leading to tranquillity without wisdom.*

Vipassanā: *contemplating non-conceptual 'ultimate realities' in order to realise their nature of impermanence, suffering and conditionality, leading to knowledge and vision of things as they had occurred (yathābhūta ñāṇadassana).*

D9. *Classify the 14 Body Contemplations into the current popular understanding of samatha & vipassanā meditations. If there is such a dichotomy, how would you reconcile the pronouncement "One-way, monks, is this path for the purification of beings..."*

VEDANĀNUPASSANĀ

Kathañca pana, bhikkhave, bhikkhu
vedanāsu vedanānupassī viharati?/
Idha, bhikkhave, bhikkhu/ sukhaṃ vā
vedanaṃ vedayamāno/ ‘sukhaṃ vedanaṃ
vedayāmī’ti pajānāti;/ dukkhaṃ vā vedanaṃ
vedayamāno/ ‘dukkhaṃ vedanaṃ
vedayāmī’ti pajānāti;/ adukkhaṃmasukhaṃ
vā vedanaṃ vedayamāno/ ‘adukkhaṃ
masukhaṃ vedanaṃ vedayāmī’ti **pajānāti**;

sāmisam vā sukhaṃ vedanaṃ.../ nirāmisam
vā sukhaṃ vedanaṃ.../ sāmisam vā
dukkhaṃ vedanaṃ.../ nirāmisam vā
dukkhaṃ vedanaṃ.../ sāmisam vā
adukkhaṃmasukhaṃ vedanaṃ.../ nirāmisam
vā adukkhaṃmasukhaṃ vedanaṃ
vedayamāno/ ‘nirāmisam adukkhaṃ
masukhaṃ vedanaṃ vedayāmī’ti **pajānāti**.

CONTEMPLATION OF FEELINGS

And how, monks, does a monk
dwell contemplating feelings in feelings?
Here, monks, a monk (when) feeling
a pleasant feeling, knows: ‘I feel a pleasant feeling;’
(when) feeling a painful feeling,
knows: ‘I feel a painful feeling;’
(when) feeling a neither-painful-nor-pleasant
feeling, knows: ‘I feel a neither-painful-
nor-pleasant-feeling;’

(when) feeling a worldly pleasant feeling... (when) feeling
a non-worldly pleasant feeling... (when) feeling a worldly
painful feeling... (when) feeling a non-worldly painful
feeling... (when) feeling a worldly neither-pain-
ful-nor-pleasant-feeling... (when) feeling a non-worldly
neither-painful-nor-pleasant-feeling,
knows: ‘I feel a non-worldly
neither-painful-nor-pleasant-feeling.’

D10. What does the word “feeling” mean to you? Is it a synonym for “emotion”?

Give examples of worldly and non-worldly feelings.

Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati,/ bahiddhā vā vedanāsu vedanānupassī viharati,/ ajjhatta·bahiddhā vā vedanāsu vedanānupassī viharati;/ samudaya·dhammā>nupassī vā vedanāsu viharati,/ vaya·dhammā>nupassī vā vedanāsu viharati,/ samudaya·vaya·dhammā>nupassī vā vedanāsu viharati./ 'Atthi vedanā'ti vā panassa sati paccupaṭṭhitā hoti/ yāvadeva ñāṇamattāya paṭis>satimattāya/ anissito ca viharati,/ na ca kiñci loke upādiyati./ Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

Vedanānupassanā niṭṭhitā.

In this way he dwells contemplating feelings in feelings internally, or dwells contemplating feelings in feelings externally, or dwells contemplating feelings in feelings [both] internally and externally; or dwells contemplating in feelings [their] nature of arising, or dwells contemplating in feelings [their] nature of vanishing, or dwells contemplating in feelings [their] nature of [both] arising and vanishing. Or else his mindfulness that 'there are feelings' is established simply to the extent necessary for bare knowledge, for repeated mindfulness. And he dwells independent, and does not cling to anything in the world. Thus also, monks, a monk dwells contemplating feelings in feelings.

Contemplation of Feelings is finished.

D11. When observing bodily sensations—whether painful, pleasurable or neutral—in meditation, how would you differentiate kāyānupassanā from vedanānupassanā?

CITTĀNUPASSANĀ

Kathañca pana, bhikkhave, bhikkhu
 citte cittānupassī viharati?/ Idha, bhikkhave,
 bhikkhu/ sarāgaṃ vā cittaṃ ‘sarāgaṃ
 cittaṃ’ti pajānāti;/ vītarāgaṃ vā cittaṃ
 ‘vītarāgaṃ cittaṃ’ti pajānāti;/ sadosaṃ vā
 cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti;/
 vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti
 pajānāti;/ samohaṃ vā cittaṃ ‘samohaṃ
 cittaṃ’ti pajānāti;/ vītamohaṃ vā cittaṃ
 ‘vītamohaṃ cittaṃ’ti pajānāti;

saṃkhittaṃ vā cittaṃ.../ vikkhittaṃ vā
 cittaṃ.../ mahaggataṃ vā cittaṃ.../
 amahaggataṃ vā cittaṃ.../ sa·uttaraṃ vā
 cittaṃ.../ anuttaraṃ vā cittaṃ.../ samāhitaṃ
 vā cittaṃ.../ asamāhitaṃ vā cittaṃ...

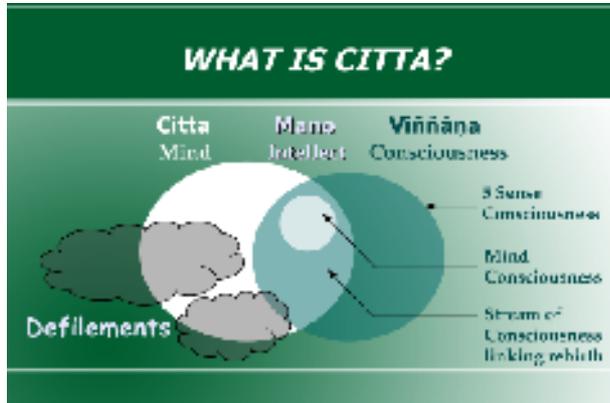
CONTEMPLATION OF MIND

And how, monks, does a monk
 dwell contemplating mind in mind? Here, monks,
 a monk knows a mind with lust
 as a mind with lust; or he knows a mind without lust
 as a mind without lust; or he knows a mind with hatred
 as a mind with hatred;
 or he knows a mind without hatred as a mind without
 hatred; or he knows a mind with delusion as a mind with
 delusion; or he knows a mind without delusion as a mind
 without delusion;

or [he knows] a contracted mind... or a distracted
 mind... or an exalted mind...

or an unexalted mind... or a surpassable
 mind... or an unsurpassable mind... or a concentrated
 mind... or an unconcentrated mind...

N9. Pāli Canonical terms related to “mind”



vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti
pajānāti;/ avimuttaṃ vā cittaṃ ‘avimuttaṃ
cittaṃ’ti pajānāti.

Iti ajjhattaṃ vā citte cittānupassī viharati,/
bahiddhā vā citte cittānupassī viharati,/
ajjhatta·bahiddhā vā citte cittānupassī
viharati;/ samudaya·dhammā>nupassī vā
cittasmiṃ viharati,/ vaya·dhammā>nupassī
vā cittasmiṃ viharati,/ samudaya·vaya·
dhammā>nupassī vā cittasmiṃ viharati./
‘Atthi cittaṃ’ti vā panassa sati paccupaṭṭhitā
hoti/ yāvadeva ñāṇamattāya
paṭis>satimattāya/ anissito ca viharati,/ na ca
kiñci loke upādiyati./ Evampi kho, bhikkhave,
bhikkhu citte cittānupassī viharati.

Cittānupassanā niṭṭhitā.

or he knows a liberated mind as a liberated mind;
or he knows an unliberated mind as an unliberated
mind.

In this way he dwells contemplating mind in mind inter-
nally, or dwells contemplating mind in mind externally,
or dwells contemplating mind in mind [both] internally
and externally; or dwells contemplating in mind [its]
nature of arising, or dwells contemplating in mind [its]
nature of vanishing, or dwells contemplating in mind [its]
nature of [both] arising and vanishing. Or else his mindful-
ness that ‘there is a mind’ is established simply to the
extent necessary for bare knowledge, for repeated mind-
fulness. And he dwells independent, and does not cling to
anything in the world. Thus also, monks, a monk dwells
contemplating mind in mind.

Contemplation of Mind is finished.

DHAMMĀNUPASSANĀ

NĪVARAṆA·PABBA

Kathañca, bhikkhave, bhikkhu
 dhammesu dhammānupassī viharati?/
 Idha, bhikkhave, bhikkhu dhammesu
 dhammānupassī viharati/ pañcasu
 nīvaraṇesu./ Kathañca pana, bhikkhave,
 bhikkhu dhammesu dhammānupassī
 viharati/ pañcasu nīvaraṇesu?/

Idha, bhikkhave, bhikkhu/ santam vā
 ajjhataṃ kāmacchandaṃ/ ‘atthi me
 ajjhataṃ kāmacchando’ti pajānāti./
 asantaṃ vā ajjhataṃ kāmacchandaṃ/
 ‘natthi me ajjhataṃ kāmacchando’ti
 pajānāti;/

CONTEMPLATION OF DHAMMAS

1. SECTION ON HINDRANCES

And how, monks, does a monk
 dwell contemplating dhammas in dhammas?
 Here, monks, a monk dwells contemplating
 dhammas in dhammas in (terms of) the five
 hindrances. And how, monks,
 does a monk dwell contemplating dhammas in dhammas
 in (terms of) the five hindrances?

Here, monks, a monk (when) sensual
 desire is present internally, knows:
 ‘There is sensual desire in(ternally) me;’
 or (when) sensual desire is not present internally,
 he knows: ‘There is no sensual desire in(ternally) me;’

N10. *Special significance of dhammānupassanā*

1. *Contemplation of phenomena (dhammas)*
2. *classified according to the Buddha's teachings (Dhamma)*
3. *in order to understand the principles of conditionality (dhamma)*
4. *and thereby realise Nibbāna, the highest dhamma.*

(Paraphrased from Anālayo, 2003.)

yathā ca anuppannassa kāmacchandassa
 uppādo hoti/ tañca pajānāti,/ yathā ca
 uppannassa kāmacchandassa pahānaṃ hoti/
 tañca pajānāti,/ yathā ca pahīnassa
 kāmacchandassa āyatiṃ anuppādo hoti/
 tañca pajānāti.

Santaṃ vā ajjhattaṃ byāpādaṃ/ ‘atthi me
 ajjhattaṃ byāpādo’ti pajānāti...

Santaṃ vā ajjhattaṃ thīna·middhaṃ/ ‘atthi
 me ajjhattaṃ thīna·middhan’ti pajānāti...

Santaṃ vā ajjhattaṃ uddhacca·kukkuccaṃ/
 ‘atthi me ajjhattaṃ uddhacca·kukkuccaṃ’ti
 pajānāti...

Santaṃ vā ajjhattaṃ vicikicchaṃ/ ‘atthi me
 ajjhattaṃ vicikicchā’ti pajānāti,/ asantaṃ vā
 ajjhattaṃ vicikicchaṃ/ ‘natthi me ajjhattaṃ
 vicikicchā’ti pajānāti;/

and how the arising of unarisen
 sensual desire happens—that also he knows, and how the
 abandonment of arisen sensual desire happens—
 that also he knows, and how the non-arising
 in the future of abandoned sensual desire happens—
 that also he knows.

Or (when) ill will is present internally, he knows: ‘There is
 ill will in(ternally) me...’

Or (when) dullness & drowsiness is present internally, he
 knows: ‘There is dullness & drowsiness in(ternally) me...’

Or (when) restlessness and remorse is present internally,
 he knows: ‘There is restlessness and remorse in(ternally)
 me...’

Or (when) doubt is present internally, he knows: ‘There is
 doubt in(ternally) me;’ or (when) doubt is not present
 internally, he knows: ‘There is no doubt
 in(ternally) me;’

yathā ca anuppannāya vicikicchāya uppādo
hoti/ tañca pajānāti,/ yathā ca uppannāya
vicikicchāya pahānaṃ hoti/ tañca pajānāti,/
yathā ca pahīnāya vicikicchāya āyatīṃ
anuppādo hoti/ tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī
viharati,/ bahiddhā vā dhammesu
dhammānupassī viharati,/ ajjhatta·bahiddhā
vā dhammesu dhammānupassī viharati;/
samudaya·dhammā·nupassī vā dhammesu
viharati,/ vaya·dhammā·nupassī vā
dhammesu viharati,/ samudaya·vaya·
dhammā·nupassī vā dhammesu viharati./

and how the arising of unarisen doubt happens—
that also he knows, and how the abandonment of arisen
doubt happens—that also he knows,
and how the non-arising in the future of
abandoned doubt happens—that also he knows.

In this way he dwells contemplating dhammas in dham-
mas internally, or dwells contemplating dhammas in
dhammas externally, or dwells contemplating dhammas
in dhammas [both] internally and externally; or dwells
contemplating in dhammas [their] nature of arising, or
dwells contemplating in dhammas [their] nature of
vanishing, or dwells contemplating in dhammas [their]
nature of [both] arising and vanishing.

D12. This approach of stepping back to observe the hindrances objectively can only work under certain circumstances. What are they and how would you tackle a particular hindrance in the absence of such circumstances?

‘Atthi dhammā’ti vā panassa sati
paccupaṭṭhitā hoti/ yāvadeva ñāṇamattāya
paṭis>satimattāya/ anissito ca viharati,/ na ca
kiñci loke upādiyati./ Evampi kho, bhikkhave,
bhikkhu dhammesu dhammānupassī
viharati/ pañcasu nīvaraṇesu.

Nīvaraṇa·pabbaṃ niṭṭhitaṃ.

KHANDHA·PABBA

Puna caparaṃ, bhikkhave, bhikkhu
dhammesu dhammānupassī viharati/
pañcasu upādānak>khandhesu./ Kathaṅca
pana, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati/ pañcasu
upādānak>khandhesu?/

Or else his mindfulness that ‘there are dhammas’ is
established simply to the extent necessary for bare know-
ledge, for repeated mindfulness. And he dwells indepen-
dent, and does not cling to anything in the world. Thus
also, monks, a monk dwells contemplating dhammas in
dhammas, in (terms of) the five hindrances.

Hindrances Section is finished.

2. SECTION ON AGGREGATES

Again, monks, a monk
dwells contemplating dhammas in dhammas
in (terms of) the five aggregates (subject to) clinging. And
how, monks, does a monk dwell
contemplating dhammas in dhammas in (terms of) the
five aggregates (subject to) clinging?

Idha, bhikkhave, bhikkhu:/ 'iti rūpaṃ,/ iti rūpassa samudayo,/ iti rūpassa atthaṅgamo;/ iti vedanā,/ iti vedanāya samudayo,/ iti vedanāya atthaṅgamo;/ iti saññā,/ iti saññāya samudayo,/ iti saññāya atthaṅgamo;/ iti saṅkhārā,/ iti saṅkhārānaṃ samudayo,/ iti saṅkhārānaṃ atthaṅgamo;/ iti viññāṇaṃ,/ iti viññāṇassa samudayo,/ iti viññāṇassa atthaṅgamo'ti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,/ bahiddhā vā dhammesu dhammānupassī viharati,/ ajjhatta·bahiddhā vā dhammesu dhammānupassī viharati;/ samudaya·dhammā·nupassī vā dhammesu viharati,/ vaya·dhammā·nupassī vā dhammesu viharati,/ samudaya·vaya·dhammā·nupassī vā dhammesu viharati./

Here, monks, a monk knows: 'Such is form, such the origin of form, such the passing away of form; such is feeling, such the origin of feeling, such the passing away of feeling; such is perception, such the origin of perception, such the passing away of perception; such are volitional formations, such the origin of volitional formations, such the passing away of volitional formations; such is consciousness, such the origin of consciousness, such the passing away of consciousness.'

In this way he dwells contemplating dhammas in dhammas internally, or dwells contemplating dhammas in dhammas externally, or dwells contemplating dhammas in dhammas [both] internally and externally; or dwells contemplating in dhammas [their] nature of arising, or dwells contemplating in dhammas [their] nature of vanishing, or dwells contemplating in dhammas [their] nature of [both] arising and vanishing.

D13. How would you translate these instructions on how to contemplate the 5 khandhas into the actual practice of meditation?

'Atthi dhammā'ti vā panassa sati
paccupaṭṭhitā hoti/ yāvadeva ñāṇamattāya
paṭis>satimattāya/ anissito ca viharati,/ na ca
kiñci loke upādiyati./ Evampi kho, bhikkhave,
bhikkhu dhammesu dhammānupassī
viharati/ pañcasu upādānaḅkhandhesu.

Khandha·pabbaṃ niṭṭhitaṃ.

ĀYATANA·PABBA

Puna caparaṃ, bhikkhave, bhikkhu
dhammesu dhammānupassī viharati/ chasu
ajjhattika·bāhiresu āyatanesu./
Kathañca pana, bhikkhave, bhikkhu
dhammesu dhammānupassī viharati/ chasu
ajjhattika·bāhiresu āyatanesu?/

Or else his mindfulness that 'there are dhammas' is estab-
lished simply to the extent necessary for bare know-
ledge, for repeated mindfulness. And he dwells indepen-
dent, & does not cling to anything in the world. Thus also,
monks, a monk dwells contemplating dhammas in dham-
mas, in (terms of) the five aggregates (subject to) clinging.

Aggregates Section is finished.

3. SECTION ON (SENSE) BASES

Again, monks, a monk
dwells contemplating dhammas in dhammas in (terms of)
the six internal and external (sense) bases.
And how, monks, does a monk
dwell contemplating dhammas in dhammas in (terms of)
the six internal and external (sense) bases?

Idha, bhikkhave, bhikkhu/ cakkhuñca
 pajānāti,/ rūpe ca pajānāti,/ yañca
 tadubhayaṃ paṭicca uppajjati saṃyojanaṃ/
 tañca pajānāti;/ yathā ca anuppannassa
 saṃyojanassa uppādo hoti/ tañca pajānāti,/
 yathā ca uppannassa saṃyojanassa
 pahānaṃ hoti/ tañca pajānāti,/ yathā ca
 pahīnassa saṃyojanassa āyatiṃ anuppādo
 hoti/ tañca pajānāti.

Sotañca pajānāti,
 sadde ca pajānāti...

Ghānañca pajānāti,
 gandhe ca pajānāti...

Jivhañca pajānāti,
 rase ca pajānāti...

Kāyañca pajānāti,
 phoṭṭhabbe ca pajānāti...

Here, monks, a monk knows the eye,
 and he knows forms, and the fetter
 that arises dependent on both—
 that also he knows; and how the arising of
 the unarisen fetter happens—that also he knows,
 and how the abandonment of the arisen fetter
 happens—that also he knows, and how
 the non-arising in the future of the abandoned fetter
 happens—that also he knows.

And he knows the ear,
 and he knows sounds...

And he knows the nose,
 and he knows odours...

And he knows the tongue,
 and he knows flavours...

And he knows the body,
 and he knows tactile objects...

D14. What do you think is the fetter that arises dependent on each pair of sense base and its object?

Manañca pajānāti,/ dhamme ca pajānāti,
 yañca tadubhayaṃ paṭicca uppajjati
 saṃyojanaṃ/ tañca pajānāti;/ yathā ca
 anuppannassa saṃyojanassa uppādo hoti/
 tañca pajānāti,/ yathā ca uppannassa
 saṃyojanassa pahānaṃ hoti/ tañca pajānāti,/
 yathā ca pahīnassa saṃyojanassa āyatīṃ
 anuppādo hoti/ tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī
 viharati,/ bahiddhā vā dhammesu
 dhammānupassī viharati,/ ajjhatta·bahiddhā
 vā dhammesu dhammānupassī viharati;/
 samudaya·dhammāṅnupassī vā dhammesu
 viharati,/ vaya·dhammāṅnupassī vā
 dhammesu viharati,/ samudaya·vaya·
 dhammāṅnupassī vā dhammesu viharati./

And he knows the intellect, and he knows dhammas,
 and the fetter that arises dependent
 on both—that also he knows; and how
 the arising of the unarisen fetter happens—
 that also he knows, and how the abandonment
 of the arisen fetter happens—that also he knows,
 and how the non-arising in the future of the abandoned
 fetter happens—that also he knows.

In this way he dwells contemplating dhammas in dham-
 mas internally, or dwells contemplating dhammas in
 dhammas externally, or dwells contemplating dhammas
 in dhammas [both] internally and externally; or dwells
 contemplating in dhammas [their] nature of arising, or
 dwells contemplating in dhammas [their] nature of van-
 ishing, or dwells contemplating in dhammas [their] nature
 of [both] arising and vanishing.

D15. Discuss the range of dhammas that the intellect can perceive and process. What types of dhammas are the satipaṭṭhāna yogi supposed to contemplate?

‘Atthi dhammā’ti vā panassa sati
paccupaṭṭhitā hoti/ yāvadeva ñāṇamattāya
paṭis>satimattāya/ anissito ca viharati,/ na ca
kiñci loke upādiyati./ Evampi kho, bhikkhave,
bhikkhu dhammesu dhammānupassī
viharati/ chasu ajjhattika·bāhiresu
āyatanesu.

Āyatana·pabbam niṭṭhitam.

BOJJHAṄGA·PABBA

Puna caparam, bhikkhave, bhikkhu
dhammesu dhammānupassī viharati/ sattu
bojjaṅgesu./ Kathañca pana, bhikkhave,
bhikkhu dhammesu dhammānupassī
viharati/ sattu bojjaṅgesu?/

Or else his mindfulness that ‘there are dhammas’ is established simply to the extent necessary for bare knowledge, for repeated mindfulness. And he dwells independent, and does not cling to anything in the world. Thus also, monks, a monk dwells contemplating dhammas in dhammas, in (terms of) the six internal and external (sense) bases.

(Sense) Bases Section is finished.

SECTION ON AWAKENING FACTORS

Again, monks, a monk dwells contemplating dhammas in dhammas in (terms of) the seven awakening factors. And how, monks, does a monk dwell contemplating dhammas in dhammas in (terms of) the seven awakening factors?

Idha, bhikkhave, bhikkhu/ santaṃ vā
 ajjhattaṃ sati·sambojjhaṅgaṃ/ ‘atthi me
 ajjhattaṃ sati·sambojjhaṅgo’ti pajānāti,/
 asantaṃ vā ajjhattaṃ sati·sambojjhaṅgaṃ/
 ‘natthi me ajjhattaṃ sati·sambojjhaṅgo’ti
 pajānāti;/ yathā ca anuppannassa sati·
 sambojjhaṅgassa uppādo hoti/ tañca
 pajānāti,/ yathā ca uppannassa sati·
 sambojjhaṅgassa bhāvanāya pāripūrī hoti/
 tañca pajānāti.

Santaṃ vā ajjhattaṃ dhamma·vicaya·
 sambojjhaṅgaṃ...

Santaṃ vā ajjhattaṃ vīriya·
 sambojjhaṅgaṃ...

Santaṃ vā ajjhattaṃ pīti·
 sambojjhaṅgaṃ...

Here, monks, a monk, (when) the mindfulness awakening factor is present internally, knows: ‘There is the mindfulness awakening factor in(ternally) me;’ or (when) the mindfulness awakening factor is not present internally, knows: ‘There is no mindfulness awakening factor in(ternally) me;’ and how the arising of the unarisen mindfulness awakening factor happens—that also he knows, and how the fulfilment by development of the arisen mindfulness awakening factor happens—that also he knows.

Or (when) the investigation of dhamma awakening factor is present internally...

Or (when) the energy awakening factor is present internally...

Or (when) the rapture awakening factor is present internally...

D16. How do you understand sati as an awakening factor?

D17. How do you understand dhammavicaya as an awakening factor?

Santaṃ vā ajjhattaṃ passaddhi-
sambojjhaṅgaṃ...

Or (when) the tranquillity
awakening factor is present internally...

Santaṃ vā ajjhattaṃ samādhī-
sambojjhaṅgaṃ...

Or (when) the composure
awakening factor is present internally...

Santaṃ vā ajjhattaṃ upekkhā-
sambojjhaṅgaṃ/ ‘atthi me ajjhattaṃ
upekkhā-sambojjhaṅgo’ti pajānāti,/ asantaṃ
vā ajjhattaṃ upekkhā-sambojjhaṅgaṃ/
‘natthi me ajjhattaṃ upekkhā-
sambojjhaṅgo’ti pajānāti;/ yathā ca
anuppannassa upekkhā-sambojjhaṅgassa
uppādo hoti/ tañca pajānāti,/ yathā ca
uppannassa upekkhā-sambojjhaṅgassa
bhāvanāya pāripūrī hoti/
tañca pajānāti.

Or (when) the equanimity
awakening factor is present internally, he knows: ‘There
is the equanimity awakening factor in(ternally) me;’ or
(when) the equanimity awakening factor is not present
internally, he knows: ‘There is no equanimity awakening
factor in(ternally) me;’ and how
the arising of the unarisen equanimity awakening factor
happens—that also he knows, and how
the fulfilment by development of the arisen equanimity
awakening factor happens—
that also he knows.

N11. Word analysis of *samādhi*

samādhi is a noun derived from **sam** (together; thoroughly) + **ā** (bring) + **√dhā** (to put, place) which has a verb in active voice **samādahati** (to thoroughly bring together and put/place) and another in passive voice **samādhīyati** (to be thoroughly brought together and put/placed).

cittaṃ samādhīyati is the Pāli idiom which can be translated in a variety of ways, such as “the mind is concentrated / focussed / stabilised / steadied / collected / composed”. Note that the various renderings are not wrong as long as they do not deviate from the generic meaning of “the mind is thoroughly brought together and well put/placed”.

D18. Can one develop *samādhi* through the practice of any or all of the 4 *satipaṭṭhānas*?

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,/ bahiddhā vā dhammesu dhammānupassī viharati,/ ajjhatta·bahiddhā vā dhammesu dhammānupassī viharati;/ samudaya·dhammāṅnupassī vā dhammesu viharati,/ vaya·dhammāṅnupassī vā dhammesu viharati,/ samudaya·vaya·dhammāṅnupassī vā dhammesu viharati./ ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti/ yāvadeva ñāṇamattāya paṭis·satimattāya/ anissito ca viharati,/ na ca kiñci loke upādiyati./ Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati/ sattu bojjhaṅgesu.

Bojjhaṅga·pabbam niṭṭhitam.

In this way he dwells contemplating dhammas in dhammas internally, or dwells contemplating dhammas in dhammas externally, or dwells contemplating dhammas in dhammas [both] internally and externally; or dwells contemplating in dhammas [their] nature of arising, or dwells contemplating in dhammas [their] nature of vanishing, or dwells contemplating in dhammas [their] nature of [both] arising and vanishing. Or else his mindfulness that ‘there are dhammas’ is established simply to the extent necessary for bare knowledge, for repeated mindfulness. And he dwells independent, and does not cling to anything in the world. Thus also, monks, a monk dwells contemplating dhammas in dhammas, in (terms of) the seven awakening factors

Awakening Factors Section is finished.

SACCA·PABBA

Puna caparaṃ, bhikkhave, bhikkhu
dhammesu dhammānupassī viharati/ catūsu
ariyasaccesu./ Kathaṅca pana, bhikkhave,
bhikkhu dhammesu dhammānupassī
viharati/ catūsu ariyasaccesu?/

Idha, bhikkhave, bhikkhu:/
'idaṃ dukkha'ti yathābhūtaṃ pajānāti./
'ayaṃ dukkha·samudayo'ti yathābhūtaṃ
pajānāti./ 'ayaṃ dukkha·nirodho'ti
yathābhūtaṃ pajānāti./ 'ayaṃ dukkha·
nirodha·gāminī paṭipadā'ti yathābhūtaṃ
pajānāti.

SECTION ON TRUTHS

Again, monks, a monk dwells
contemplating dhammas as dhammas in (terms of) the
four Noble Truths. And how, monks,
does a monk dwell contemplating dhammas in dhammas
in (terms of) the four Noble Truths?

Here, monks, a monk
knows as it has occurred: 'This is suffering;'
he knows as it has occurred: 'This is the origin of
suffering;' he knows as it has occurred: 'This is the
cessation of suffering;' he knows as it has occurred:
'This is the way leading to the cessation
of suffering.'

N12. Word analysis of *yathābhūta*

yathābhūta = *yathā* (according to) + *bhūta* (has occurred)

= *as it has occurred*.

D19. *yathābhūtaṃ* is

popularly translated as

“according to reality” or “as it really is”; but my translation is

“as it has occurred”. Is there

any significant difference in the translations?

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,/ bahiddhā vā dhammesu dhammānupassī viharati,/ ajjhatta·bahiddhā vā dhammesu dhammānupassī viharati;/ samudaya·dhammāṅnupassī vā dhammesu viharati,/ vaya·dhammāṅnupassī vā dhammesu viharati,/ samudaya·vaya·dhammāṅnupassī vā dhammesu viharati./ 'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti/ yāvadeva ñāṇamattāya paṭis·satimattāya/ anissito ca viharati,/ na ca kiñci loke upādiyati./ Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati/ catūsu ariyasaccesu.

Sacca·pabbam niṭṭhitam.

Dhammānupassanā niṭṭhitā.

In this way he dwells contemplating dhammas in dhammas internally, or dwells contemplating dhammas in dhammas externally, or dwells contemplating dhammas in dhammas [both] internally and externally; or dwells contemplating in dhammas [their] nature of arising, or dwells contemplating in dhammas [their] nature of vanishing, or dwells contemplating in dhammas [their] nature of [both] arising and vanishing. Or else his mindfulness that 'there are dhammas' is established simply to the extent necessary for bare knowledge, for repeated mindfulness. And he dwells independent, and does not cling to anything in the world. Thus also, monks, a monk dwells contemplating dhammas in dhammas, in (terms of) the four Noble Truths."

Truths Section is finished.

Contemplation of Dhamma is finished.

NIGAMANA

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

Tiṭṭhantu, bhikkhave, sattavassāni./ Yo hi
koci, bhikkhave,/ ime cattāro satipaṭṭhāne
evaṃ bhāveyya/ cha vassāni.../ pañca
vassāni.../ cattāri vassāni.../ tīṇi vassāni.../
dve vassāni.../ ekaṃ vassaṃ...

Tiṭṭhatu, bhikkhave, ekaṃ vassaṃ./ Yo hi
koci, bhikkhave,/ ime cattāro satipaṭṭhāne
evaṃ bhāveyya/ satta māsāni...

CONCLUSION

Whoever, monks, would develop these four establish-
ments of mindfulness in such a way for seven years,
either one of two fruits could be
expected for him: either final knowledge in this very life,
or if there is a trace of clinging left, non-return.

Let alone, monks, seven years. Whoever,
monks, would develop these four establishments of mind-
fulness in such a way for six years... five
years... four years... three years...
two years... one year...

Let alone, monks, one year. Whoever,
monks, would develop these four establishments of mind-
fulness in such a way for seven months...

Tiṭṭhantu, bhikkhave, satta māsāni./ Yo hi koci, bhikkhave,/ ime cattāro satipaṭṭhāne evaṃ bhāveyya/ cha māsāni.../ pañca māsāni.../ cattāri māsāni.../ tīṇi māsāni.../ dve māsāni.../ ekaṃ māsam.../ aḍḍhamāsam...

Tiṭṭhatu, bhikkhave, aḍḍhamāso./ Yo hi koci, bhikkhave,/ ime cattāro satipaṭṭhāne evaṃ bhāveyya/ sattāhaṃ,/ tassa dvinnam phalānam/ aññataram phalam pāṭikaṅkham/ diṭṭheva dhamme aññā;/ sati vā upādisese anāgāmitāti.

Let alone, monks, seven months. Whoever, monks, would develop these four establishments of mindfulness in such a way for six months... five months... four months... three months... two months... one month... half a month...

Let alone, monks, half a month. Whoever, monks, would develop these four establishments of mindfulness in such a way for seven days, either one of two fruits could be expected for him: either final knowledge in this very life, or if there is a trace of clinging left, non-return.

D20. *In order to qualify for the stated attainments within the stipulated times, can one develop any number of the four satipaṭṭhānas or must one develop all of them?*

‘Ekāyano ayaṃ, bhikkhave, maggo/
 sattānaṃ visuddhiyā,/ soka·pari·devānaṃ
 samatikkamāya,/ dukkha·domanassānaṃ
 atthaṅgamāya,/ ñāyassa adhigamāya,
 nibbānassa sacchikiriyāya,/ yadidaṃ cattāro
 satipaṭṭhānā’ti./ Iti yaṃ taṃ vuttaṃ,
 idamevaṃ paṭicca vuttaṃ”ti.

Idamavoca Bhagavā./ Attamanā te bhikkhū
 Bhagavato bhāsitaṃ abhinandun’ti.

‘One-way, monks, is this path
 for the purification of beings, for the surmounting of
 sorrow and lamentation, for the disappearance of pain
 and dejection, for the attainment of the (true) method,
 for the realisation of Nibbāna, namely, the four establish-
 ments of mindfulness.’ Thus it was said; with reference to
 this was it said."

This the Blessed One said. Satisfied, the monks delighted
 in the Blessed One's speech.

Appendix 1

Sati Sutta (SN 47:35)

... Kathañca, bhikkhave, bhikkhu sampajāno hoti? Idha, bhikkhave, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti; viditā vitakkā uppajjanti, viditā upaṭṭhahanti, / viditā abbattham gacchanti; viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Evaṃ kho, bhikkhave, bhikkhu sampajāno hoti....

Mindfulness Discourse

... And how, monks, is a monk clearly knowing? Here, monks, a monk's feelings are known when they arise, known when they remain present [and] known when they go away; [his] thoughts are known when they arise, known when they remain present [and] known when they go away; [his] perceptions are known when they arise, known when they remain present [and] known when they go away. It is in such a way, monks, that a monk is clearly knowing....

Appendix 2

Saṃyojaniya Sutta (SN 35:109)

Saṃyojaniye ca, bhikkhave, dhamme desessāmi saṃyojanañca. Taṃ suṇātha. Katame ca, bhikkhave, saṃyojaniyā dhammā, katamañca saṃyojanaṃ? Cakkhuṃ, bhikkhave, saṃyojaniyo dhammo. Yo tattha chandarāgo, taṃ tattha saṃyojanaṃ. Sotaṃ... Ghānaṃ... Jivhā... Kāyo... Mano saṃyojaniyo dhammo. Yo tattha chandarāgo, taṃ tattha saṃyojanaṃ. Ime vuccanti, bhikkhave, saṃyojaniyā dhammā, idaṃ saṃyojanan'ti.

Things That Fetter Discourse

The things that fetter, monks, and the fetter shall I discourse on. Listen to that. And what, monks, are the things that fetter, and what is the fetter? The eye, monks, is the thing that fetters. The desire and lust therein (for it)—that is the fetter there. The ear... The nose... The tongue... The body... The mind is the thing that fetters. The desire and lust therein (for it)—that is the fetter there. These, monks, are called the things that fetter, [and] this the fetter.

Appendix 3

Vitakka·Saṅṭhāna Sutta (MN 20)

Adhicittamanuyuttena, bhikkhave, bhikkhunā pañca nimittāni kālena kālaṃ manasi kātabbāni. Katamāni pañca? Idha, bhikkhave, bhikkhuno yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpa·saṃhitāpi dosūpa·saṃhitāpi mohūpa·saṃhitāpi; tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittaṃ manasi kātabbaṃ kusalūpasamhitam. Tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpa·saṃhitam ye pāpakā akusalā vitakkā chandūpa·saṃhitāpi dosūpa·saṃhitāpi mohūpa·saṃhitāpi te pahīyanti te abbattham gacchanti. tesam pahānā

The Stilling of Thoughts Discourse

Monks, five signs are to be attended to at the appropriate times by a monk intent on the heightened mind. Which five? Here, monks, when a monk refers to a particular sign, attends to a particular sign, evil, unskillful thoughts — connected with desire, connected with hatred, or connected with delusion — arise; monks, another sign, apart from that one, connected with what is skillful is to be attended to by that monk. When he is attending to this other sign, apart from that one, connected with what is skillful, then those evil, unskillful thoughts — connected with desire, connected with hatred, or connected with delusion — are abandoned; they go away. With their abandoning,

ajjhattameva cittaṃ santiṭṭhati sannisīdati
ekodi hoti samādhīyati.

right within (his) mind stills, settles,
becomes unified, [and] is composed.

... tena, bhikkhave, bhikkhunā tesam
vitakkānaṃ ādīnavo upa·parikkhitabbo
“itipime vitakkā akusalā, itipime vitakkā
sāvajjā, itipime vitakkā dukkha·vipākā”ti...

... monks, the drawbacks of those thoughts are to be
scrutinised by that monk thus: “Truly, these thoughts of
mine are unskillful, these thoughts of mine are blame-
worthy, these thoughts of mine result in suffering...”

... tena, bhikkhave, bhikkhunā tesam
vitakkānaṃ asati·amanasikāro āpajjitabbo....

... monks, those thoughts are to be forgotten, not to be
attended to by that monk....

... tena, bhikkhave, bhikkhunā tesam
vitakkānaṃ vitakka·saṅkhāra·saṅṭhānaṃ
manasikātabbam....

... monks, the stilling of the thought-formation
of those thoughts is to be attended to
by that monk....

... tena, bhikkhave, bhikkhunā
dantebhi·dantamādhāya jivhāya tāluṃ
āhacca cetasā cittaṃ abhi·niggaṇhitabbam
abhi·nippīletabbam abhi·santāpetabbam....

... monks, with teeth clenched
[and] tongue pressed against the roof of the mouth—
(his) mind is to be beaten down,
constrained, [and] crushed mentally by that monk....

Appendix 4

Sīla Sutta (SN 46:3)

Ye te, bhikkhave, bhikkhū sīla·sampannā
 samādhi·sampannā ñāṇa·sampannā
 vimutti·sampannā vimuttiñāṇa·dassana·
 sampannā, dassanampāhaṃ, bhikkhave,
 tesam bhikkhūnaṃ bahukāraṃ vadāmi;
 savanamp(i) ... upasaṅkamanamp(i) ...
 payirupāsanamp(i) ... anussatimp(i) ...
 anupabbajjampāhaṃ, bhikkhave, tesam
 bhikkhūnaṃ bahukāraṃ vadāmi. Taṃ kissa
 hetu? Tathārūpānaṃ, bhikkhave,
 bhikkhūnaṃ dhammaṃ sutvā dvayena
 vūpakāsenā vūpakaṭṭho viharati
 kāya·vūpakāsenā ca citta·vūpakāsenā ca.
 So tathā vūpakaṭṭho viharanto taṃ
 dhammaṃ anussarati anuvitakketi.

Virtue Discourse

Monks, those monks who are accomplished in virtue,
 accomplished in composure, accomplished in knowledge,
 accomplished in liberation, accomplished in the know-
 ledge and vision of liberation: monks, even the sight
 of those monks is helpful, I say;
 even listening to them ... even approaching them ...
 even attending on them ... even recollecting them ...
 monks, even going forth after them
 is helpful, I say. For what reason?
 Because, monks, having heard the Dhamma from such
 monks one dwells withdrawn by way
 of two kinds of withdrawal—
 withdrawal of body and withdrawal of mind.
 Dwelling thus withdrawn one
recollects that Dhamma [and] thinks [it] over.

Yasmiṃ samaye, bhikkhave, bhikkhu tathā vūpakaṭṭho viharanto taṃ dhammaṃ **anussarati** anuvitakketi, **sati**·sambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti; **sati**·sambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti; **sati**·sambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā·pāripūriṃ gacchati. So tathā sato viharanto taṃ dhammaṃ **paññāya** pavicinati pavicarati pari·vīmaṃsamāpajjati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathā sato viharanto taṃ dhammaṃ **paññāya** **pavicinati** pavicarati pari·vīmaṃsamāpajjati, **dhammavicaya**·sambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti; **dhamma**·vicaya·sambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti; **dhammavicaya**·sambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanā·pāripūriṃ gacchati....

Whenever, monks, a monk dwelling thus withdrawn **recollects** that Dhamma [and] thinks [it] over, on that occasion the **mindfulness** awakening factor of the monk is aroused; on that occasion the monk develops the mindfulness awakening factor; on that occasion the mindfulness awakening factor of the monk comes to fulfilment by development. Dwelling thus mindfully, he discriminates that Dhamma with wisdom, examines [it], makes an investigation of [it].

Whenever, monks, a monk dwelling thus withdrawn **discriminates that Dhamma with wisdom**, examines [it], makes an investigation of [it], on that occasion the **investigation of dhamma** awakening factor of the monk is aroused; on that occasion the monk develops the investigation of dhamma awakening factor; on that occasion the investigation of dhamma awakening factor of the monk comes to fulfilment by development.

Appendix 5

SĀLA SUTTA (SN 47:4)

Etha tumhe, āvuso, kāye kāyānupassino viharatha ātāpino sampajānā ekodibhūtā vippasanna·cittā samāhitā ekagga·cittā, kāyassa yathābhūtaṃ ñāṇāya;

vedanāsu vedanānupassino viharatha... vedanānaṃ yathābhūtaṃ ñāṇāya;

citte cittānupassino viharatha... cittassa yathābhūtaṃ ñāṇāya;

dhammesu dhammānupassino viharatha ātāpino sampajānā ekodibhūtā vippasanna·cittā samāhitā ekagga·cittā, dhammānaṃ yathābhūtaṃ ñāṇāyā'ti.

Sāla Discourse

Come, you friends, dwell [being] those who contemplate the body in the body, ardent, clearly knowing, unified, with lucid mind, composed, with focused mind, in order to know the body as it has occurred;

dwell [being] those who contemplate feelings in feelings... in order to know feelings as they have occurred;

dwell [being] those who contemplate mind in mind... in order to know mind as it has occurred;

dwell [being] those who contemplate dhammas in dhammas, ardent, clearly knowing, unified, with lucid mind, composed, with focused mind, in order to know dhammas as they have occurred.

Bibliography

SOURCE OF PĀLI TEXT

Yuttadhammo's *Digital Pali Reader v5.12* collated with *The B.E. 2500 Great International Council Pāli Tipiṭaka, World Tipiṭaka Edition*.

REFERENCES FOR THE ENGLISH TRANSLATION

Access to Insight <http://www.accesstoinight.org>. Translation by Ṭhānisaro Bhikkhu.

The Connected Discourses of the Buddha: A Translation of the Saṃyutta Nikāya, original translation by Bhikkhu Bodhi. Boston: Wisdom Publications, 2000.

In the Buddha's Words: An Anthology of Discourses from the Pāli Canon, edited and introduced by Bhikkhu Bodhi. Boston: Wisdom Publications, 2005.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi. Boston: Wisdom Publications, 2005. p 1098.

Satipaṭṭhāna: The Direct Path to Realisation, Anālayo. Kandy: Buddhist Publication Society, 2003.

Abbreviations	Pāli Text	Reference according to
DN	Dīgha Nikāya	Sutta number
MN	Majjhima Nikāya	Sutta number
SN	Saṃyutta Nikāya	Saṃyutta number : Sutta number

