

Living Word of the Buddha

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,

and various others.

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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 (*dvādas'ākāra*) 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 done a very careful and insightful proof-reading of this text and translations, and has my grateful thanks.

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Dīgha Nikāya 2

Long / group / 2

The Long Collection vol. 2 [PTS ed]

2 Mahā Vaggo

2nd / great / chapter

2 The Great Chapter

22 Mahā Satipaṭṭhāna Sutta

22nd / great mindfulness establishment / string

22 The Great Discourse on the Stations of Mindfulness

Prologue

<372> (Be 2.0231) [290] Evam me sutam.

Thus / by me / was heard

Thus I have heard

1 Ekaṃ samayaṃ 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,dhammaṃ nāma Kurūnaṃ 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: “Bhikkhavô” ti.

There / indeed / the Blessed One / the monks / addressed / O monks / (endquote)

There the Blessed One addressed the monks, “Monks.”

“Bhadantê” ti te bhikkhū bhagavato paccassosum.

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> “Ek’āyano³ ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā,

The one way / this / O monks / the path / of beings / for the purification

⁴“This is the only direct path for the purification of beings,

¹ Also called Kammāsa,damma (e.g. in the Divy’āvadāna: 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. Ñāṇamoli 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,paridevānaṃ samatikkamāya dukkha,domanassānaṃ 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,⁵

ñāyassa⁶ adhigamāya nibbānassa sacchikiriyāya, yad idaṃ 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.⁷

Cattāro sati'paṭṭhānā
 Four / mindfulness establishment
The Four Stations of Mindfulness

Katame cattāro?
 What / four?
 What are the four?

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

(A) kāye kāyānupassi⁸ viharati ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassam;⁹
 in the body / the-body contemplating / he stays / ardent / fully aware / mindful / having put away / in the world / covetousness &
 displeasure

⁴ Quoted at Kvu 158.

⁵ *Dukkha,domanassa*, sometimes tr as “pain and sadness”. See Walshe 1996 (D:W 589 n627). For a broader sense of *domanassa*, see n9.

⁶ *Ñāya*, lit “leading, guiding”, here meaning “right method”, used in reference to the Noble Eightfold Path.

⁷ *Satipaṭṭhāna* is best resolved as *sati + upaṭṭhāna* (lit “placed near”), following the old Skt name *Smṛty-upasthāna 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 & Introd). 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*).

⁸ DA (on the Mahā Satipaṭṭhāna S) explains why “body” is mentioned twice here: “For determining the object and isolating it,” which Ñānamoli 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).

⁹ *Ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassam*. Walshe (1995: 335 & n632) renders *abhijjhā,-domanassam* 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 defilements), and thus comes to look upon the object with equanimity. There is an interesting related passage from the Pubba 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 (*sukha,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 (*ādīnava*) 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 *ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassam* here with *vigatābhijjhā vigata,vyāpādo asammūḷho sampajāno patissato* (“free from covetousness, free from ill-will, unconfused, fully aware, mindful”) mentioned in connection with the four Divine Abodes (*brahma,vihāra*) (Kesaputtiya S, A 3.65.15=1:192).

(A) A monk,¹⁰ having put away longing and displeasure for the world,¹¹ dwells **contemplating the body as body**, ardent, fully aware, and mindful.¹²

(B) **vedanāsu vedanānupassī** viharati ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassam;
in feelings / feelings contemplating / he stays / ardent / fully aware / mindful / having put away / in the world /
covetousness & displeasure

(B) He...dwells **contemplating feelings as feelings**...

(C) **citte cittānupassī** viharati ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassam;
in the mind / the-mind contemplating / he stays / ardent / fully aware / mindful / having put away / in the world / covetousness &
displeasure

(C) He...dwells **contemplating the mind as mind**...

(D) **dhammesu dhammānupassī** viharati ātāpī sampajāno satimā,
in mind-objects / mind-objects contemplating / he stays / ardent / fully aware / mindful

(D) He, having put away longing and displeasure for the world, dwells **contemplating mind-**

vineyya loke abhijjhā, domanassam.

having put away / in the world / covetousness & displeasure

objects as mind-objects, ardent, fully aware, and mindful.

[Uddeso niṭṭhito.]

The summary / has ended.

[The synopsis is concluded.]

A. Kāyānupassanā

Contemplation on the body

A. Contemplation of the body

(i) Kāyānupassanā ānāpāna pabbam

Body contemplation / in-and-out-breath / section

(i) Mindfulness of the in-and-out-breath¹³

<374> [291] 2 Kathaṇ ca pana, bhikkhave, bhikkhu kāye kāyānupassī viharati?

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?¹⁴

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

¹¹ “World” (*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)” (*dhammā*, mental objects) (*Vibh*:T 139).

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

¹³ The header tr here omits the Be header, *Kāyānupassanā*, etc, since they repeat.

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” (*etam mama*) (which arises through craving, *taṇhā*), or as “This I am” (*eso ’ham asmi*) (due to conceit, *māna*), or as “This is my self” (*eso me attā*) (due to wrong view, *diṭṭhi*) (*Anattā*, *lakkhaṇa* S, S 3:68). These three are also known as “latent tendencies to ‘I’-making, ‘mine’-making and conceit” (*ahaṇ, kāra; mamaṇ, kāra; mānānusaya*) (*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 (*gāha*) and are the main factors behind

Idha, bhikkhave, bhikkhu araṇṇa,gato vā rukkha,mūla,gato vā suññ'āgāra,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

nisīdati pallaṅkam ābhujitvā, ujum kāyaṃ paṇidhāya, parimukham¹⁶ satim upaṭṭhapetvā.
 he sits / cross-legged / having bent / straight / the body / having applied / before him / mindfulness / having
 established.
 sits down, and having crossed his legs and keeping his body upright, establishes mindfulness before him.

So sato'va assasati, sato'va passasati:

He / mindfully just / he breathes in / mindfully just / he breathes out:

Mindfully he breathes in, mindfully he breathes out:

- (1) dīgham vā assasanto 'Dīgham assasāmī' ti pajānāti;
 long / or / breathing in / long / I breathe in (endquote) / he understands
 (1) breathing in long, he understands: 'Breathing in long';¹⁷

dīgham vā passasanto 'Dīgham passasāmī' ti pajānāti;
 short / or / breathing out / long / I breathe out (endquote) / he understands
 or, breathing out long, he understands: 'Breathing out long';

- (2) rassam vā assasanto 'Rassam assasāmī' 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 passasāmī' ti pajānāti;
 short / or / breathing out / short / I breathe out (endquote) / he understands
 or, breathing out short, he understands: 'Breathing out short';

- (3) 'Sabba,kāya,paṭisaṃvedī¹⁸ assasissāmī' ti sikkhati;
 all the-body experiencing / I breathe in (endquote) / he trains
 (3) he trains himself thus: 'I will breathe in experiencing the whole body';

'Sabba,kāya,paṭisaṃvedī passasissāmī ti sikkhati;
 all the-body experiencing / I breathe out (endquote) / he trains
 he trains himself thus: 'I will breathe out experiencing the whole body';

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, *The Selfless Mind*, 1995:32 f.

¹⁵ Sometimes rendered as “empty place”.

¹⁶ *Parimukham*, 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 Ñāṇamoli & Bodhi (M:ÑB 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 *pajānati*) 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 transpersonal psychology (especially bodywork and breathwork), the whole *body* breathes.

- (4) ‘Passambhayaṃ kāya,saṅkhāraṃ¹⁹ assasissāmī’ 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)’;

‘Passambhayaṃ kāya,saṅkhāraṃ passasissāmī’ 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).’

Seyyathā 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,

dīghaṃ vā añchanto ‘Dīghaṃ añchāmī’ ti pajānāti,
 long / or / turning / long / I turn (endquote) / he understands
 when making a long turn, understands that he is making a long turn,

rassaṃ vā añchanto ‘Rassaṃ añchāmī’ 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) dīghaṃ vā assasanto ‘Dīghaṃ assasāmī’ ti pajānāti,
 long / or / breathing in / long / I breathe in (endquote) / he understands
 (1) breathing in long, he understands: ‘Breathing in long,’²⁰

dīghaṃ vā passasanto ‘Dīghaṃ passasāmī’ ti pajānāti;
 long / or / breathing out / long / I breathe out (endquote) / he understands
 or, breathing out long, he understands: ‘Breathing out long’;

- (2) rassaṃ vā assasanto ‘Rassaṃ assasāmī’ ti pajānāti,
 short / or / breathing in / short / I breathe in (endquote) / he understands
 (2) or, breathing in short, he understands: ‘Breathing in short,’

rassaṃ vā passasanto ‘Rassaṃ passasāmī’ 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,paṭisaṃvedī assasissāmī’ ti sikkhati,
 all the-body experiencing / I breathe in (endquote) / he trains
 (3) he trains himself thus: ‘I will breathe in experiencing the whole body,’

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 *kāyaasaṅkhāra*.

²⁰ On the translation here, see n17.

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

- (4) ‘Passambhayaṃ kāya,saṅkhāraṃ assasissāmī’ 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),’

‘Passambhayaṃ kāya,saṅkhāraṃ passasissāmī’ 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 ajjhataṃ 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) ajjhata,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 kāyasmim 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 kāyasmim 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 kāyasmim 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 kāyô’ 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 ñāṇa,mattāya paṭissati,mattāya.
 That much / just / knowledge for-that-much / awareness for-that-much.
 (9) just sufficient for knowing and awareness.
 (10) Anissito ca viharati, na ca kiñci 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.

[Ānāpāna pabbam nitṭhitam.]

The in-and-out-breath / section / has ended.

[The In-and-out-breath Chapter is concluded.]

(ii) Kāyānupassanā iriyā, patha pabbam

body contemplation / postures / section

(ii) The Four Postures

<375> 3 Puna ca param, bhikkhave, bhikkhu

again / and / other / O monks / a monk

3 Furthermore, monks, a monk,

(1) gacchanto vā ‘Gacchāmi’ ti pajānāti,

walking / or / I walk (endquote) / he knows

(1) when walking, understands, ‘Walking’;²¹

(2) ṭhito vā ‘Ṭhito’mihi’ ti pajānāti,

standing / or / standing I-am (endquote) / he knows

(2) or, when standing, understands, ‘Standing’;

(3) nisinno vā ‘Nisinno’mihi’ ti pajānāti,

sitting / or / sitting I-am (endquote) / he knows

(3) or, when sitting, understands, ‘Sitting’;

(4) sayāno vā ‘Sayāno’mihi’ ti pajānāti.

lying down / or / lying-down I-am (endquote) / he knows

(4) or, when lying down, understands, ‘Lying down’.

Yathā yathā vā pan’assa kāyo paṇihito hoti, tathā tathā naṃ pajānāti.

Whichever / whichever / or / indeed / his / body / disposed / is / like that / like that / it / he knows

In whatever way his body is disposed, that is how he understands it.

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[293] Iti ajjhataṃ 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 kiñci loke upādiyati.

Not dependent / and / he stays / not / and / whatever / in the world / he clings.

²¹ On the translation here, see n17.

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.

[Iriyā, patha pabbam niṭṭhitam.]

Postures / section / has ended

[The Postures Chapter is concluded.]

(iii) Kāyānupassanā sampajāna pabbam

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 sampajānakārī 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 sampajānakārī 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) samiñjite pasārite sampajānakārī 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) saṅghāṭi, patta, cīvara, dhāraṇe sampajānakārī 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 sampajānakārī 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 sampajānakārī 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 ṭhite nisinne sutte jāgarite bhāsīte tuṇhī, 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, kārī hoti.

with-full-awareness acting / is

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[293] Iti ajjhataṃ 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.

Evam 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.

[Sampajāna pabbāṃ nīṭṭhitam].
 Full awareness / section / has ended
 [The Full Awareness Chapter is concluded.]

(iv) Kāyānupassanā paṭikūla.manasikāra pabbāṃ
 the-body contemplation / repulsive / consideration / section

(iv) Reflection on the Repulsive: Parts of the Body

<377> 5 Puna ca paraṃ, bhikkhave, bhikkhu imam eva kāyaṃ, uddham 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,pariyantaṃ pūraṃ nāna-p,pakāraṃ 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 imasmim 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;²²

²² The meditation on these five parts “with skin as the fifth” or “skin pentad” (*taca,pancake kamma-t,thāna*) (Vism 242=8.50) forms the basic spiritual practice first taught to novices on their initiation.

(2) maṁsaṁ nahāru aṭṭhi aṭṭhi, miñjaṁ vakkhaṁ,
flesh / sinews/ bone / bone-marrow / kidney

(2) flesh, sinews, bones, bone-marrow, kidney;

(3) hadayaṁ yakanāṁ kilomakāṁ pihakāṁ papphāsaṁ,
heart / liver / pleura / spleen / lungs

(3) heart, liver, pleura, spleen, lungs;

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

(4) mesentery, bowels, stomach contents, excrement;

(5) pittaṁ semhaṁ pubbo lohitaṁ sedo medo,
bile / phlegm / pus / blood / sweat / fat

(5) bile, phlegm, pus, blood, sweat, fat;

(6) assu vasā kheḷo siṅghāṇikā lasikā muttan' ti.
tears / tallow / saliva / snot / fluid of joints / urine (endquote)

(6) tears, tallow, saliva, snot, synovial fluid, urine.'

Seyyathā pi, bhikkhave, ubhato, mukhā mutoli pūrā nānā, vihitassa dhaññaṁ,
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,

seyyathādaṁ sālīnaṁ vīhīnaṁ muggānaṁ māsānaṁ tilānaṁ taṇḍulānaṁ.
Just-as this / hill-rice / paddy / green gram / kidney-beans / sesame / husked rice
such as hill-rice, paddy, green gram,²³ kidney-beans, sesame, husked rice,

Tam enaṁ 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 (endquote)
'This is hill-rice; this is paddy, this is green gram, this is kidney-bean, this is sesame, this is husked rice,'²⁴

Evam eva kho, bhikkhave, bhikkhu imaṁ eva kāyaṁ, uddhaṁ 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, pariyantaṁ pūraṁ nāna-p, pakārassa 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 imasmim kāye:²⁵
There is / in this / body
'In this body there are

²³ Mung beans.

²⁴ The Pali substantives are in the plural, but here rendered in the English idiomatic singular.

²⁵ See following note.

- (1) kesā lomā nakhā dantā taco,
hair / body-hair / nails / teeth / skin
(1) head-hair, body-hair, nails, teeth, skin;
- (2) māmsam [294] nahāru aṭṭhi aṭṭhi, miñjam vakkam,
flesh / sinews/ bone / bone-marrow / kidney
(2) flesh, sinews, bones, bone-marrow, kidney;
- (3) hadayaṃ yakanam kilomakam pihakam papphāsam,
heart / liver / pleura / spleen / lungs
(3) heart, liver, pleura, spleen, lungs;
- (4) antaṃ anta, guṇamudariyaṃ karīsam.
Mesentery / bowels / gorge (stomach contents) / excrement
(4) mesentery, bowels, gorge,²⁶ excrement;
- (5) pittaṃ semham pubbo lohitaṃ sedo medo,
bile / phlegm / pus / blood / sweat / fat
(5) bile, phlegm, pus, blood, sweat, fat;
- (6) assu vasā kheḷo siṅghāṇikā lasikā muttan’ ti.
tears / tallow / saliva / snot / fluid of joints / urine (endquote)
(6) tears, tallow, saliva, snot, synovial fluid, urine.’

Vipassanā

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Iti ajjhataṃ 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 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.

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.

[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 pabbam

Contemplation of the body / element-consideration / section

(v) The Reflection on the (Four) Elements<378> 6 Puna ca param, bhikkhave, bhikkhu imam eva kāyaṃ yathā,ñhiṭam yathā,paṇihitam²⁷

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 vā go,ghātak’antevāsī vā gāvim 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 kāyaṃ yathā,ñhiṭam yathā,paṇihitam

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

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.

dhātuso paccavekkhati:
from the elements / he reviews
in terms of the elements:

‘Atthi imasmim kāye pathavī,dhātu āpo,dhātu tejo,dhātu vāyo,dhātū’ti.
There is / in this / in the body / earth-element / water-element / heat-element / wind-element (endquote)
‘There are in this body the earth element, the water element, the fire element, the air element.

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Iti ajjhataṃ 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... [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.

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.

[Dhātu,manasikāra pabbam niṭṭhitam.]
Element-consideration / section / hss concluded
[The Reflection on the Elements Chapter is concluded.]

(vi) Kāyānupassanā nava,sīvathika pabbam

Body contemplation / nine charnel-related ;/ section

(vi) The Nine Charnel-ground Contemplations

<379> 7 (1) Puna (Be 2.0235) ca param, bhikkhave, bhikkhu seyyathā 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 chaḍḍitaṃ ekāha,mataṃ vā dvīha,mataṃ vā tīha,mataṃ vā uddhumātakam vinīlakam
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,jātaṃ, so imam eva kāyam upasamharati:
festering arisen / he / this / very / body / disposes [his mind]
compares his body with that, thinking:

‘Ayam pi kho kāyo evam,dhammo evam,bhāvī etaṃ 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 ajjhataṃ 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 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 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.

[Paṭhamam sīvathikaṃ.]

first / connected with a charnel

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

8 (2) Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ

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 khajjamānaṃ

by crows / or / being eaten

eaten by crows,

kulalehi vā khajjamānaṃ

by hawks / or / being eaten

or eaten by hawks,

gijjhehi vā khajjamānaṃ

by vultures / or / being eaten

or eaten by vultures,

supānehi vā khajjamānaṃ

by dogs / or / being eaten

or eaten by wild dogs,

byagghehi vā khajjamānaṃ²⁹
 by tigers / or / being eaten
 or eaten by tigers,

dīpīhi vā khajjamānaṃ³⁰
 by leopards / or / being eaten
 or eaten by leopards,

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

vividhehi vā pāṇaka,jātehi khajjamānaṃ,
 various / or / by creatures that breathe / being eaten
 or eaten by various other creatures,

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

‘Ayaṃ pi kho kāyo evaṃ,dhammo evaṃ,bhāvī etaṃ anatīto 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.’

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[296] Iti ajjhataṃ 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 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 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 param, bhikkhave, bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ
 Moreover/ and / other / O monks / a monk / just as / too / should see / a body / in a charnel / cast away
 9 Or, again, monks, just as if he were to see a corpse thrown aside in a charnel-ground,

²⁹ PTS ed omits this line.

³⁰ PTS ed omits this line.

- (3) ...pe...aṭṭhi,samkhalikaṃ sa,maṃsa,lohitaṃ nahāru,sambandham;
 etc. / bone-heap / with-flesh with-b blood / sinews-connected
 (3) a skeleton with flesh and blood, connected by sinews,

- (4) ...pe...aṭṭhi,samkhalikaṃ nimmaṃsa,lohita,makkhitaṃ nahāru,sambandham;
 etc. / bone-heap / without-flesh blood-smeared / sinew-connected
 (4) a skeleton, fleshless, smeared with blood, connected by sinews,

- (5) ...pe...aṭṭhi,samkhalikaṃ apagata,maṃsa,lohitaṃ nahāru,sambandham;
 etc. / bone-heap / gone-away flesh blood / sinew-connected
 (5) a skeleton, flesh and blood all gone, connected by sinews,

- (6) ...pe...aṭṭhikāni apagata,sambandhāni disā vidiśāsu vikkhittāni aññena hatth'aṭṭhikaṃ
 etc. / bones / gone-away in-connections / in directions / various directions / scattered / with other / hand
 bone
 (6) ³¹randomly connected bones, scattered in all directions, a hand-bone here, a foot-bone there, a thigh-

aññena pād'aṭṭhikaṃ aññena jaṅgh'aṭṭhikaṃ aññena phāsuk'aṭṭhikaṃ aññena ūr'aṭṭhikaṃ aññena
 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'aṭṭhikaṃ [297] aññena piṭṭhi,kaṇṭakaṃ aññena khandh'aṭṭhikaṃ aññena gīv'aṭṭhikaṃ aññena
 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,

hanuk'aṭṭhikaṃ aññena dant'aṭṭhikaṃ aññena sīsa,kaṭāham,
 jaw-bone . / with other / tooth-bone / with other / head skull

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

‘Ayaṃ pi kho kāyo evaṃ, dhammo evaṃ, bhāvī etaṃ 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 ajjhataṃ 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 kiñci loke upādiyati.

³¹ For variant readings, see PTS ed, D 2:296 f.

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.

10 Puna (Be 2.0236) ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīraṃ 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,

chaḍḍitaṃ
thrown aside
thrown aside,

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

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

(9) atthikāni pūtīni cuṇṇaka,jātāni,
bones / rotten / powder become
(9) the bones reduced to a powder,

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

‘Ayaṃ pi kho kāyo evaṃ,dhammo evaṃ,bhāvī etaṃ 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
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Iti ajjhataṃ 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...[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 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 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.

[Nava,sīvathika pabbam̐ niṭṭhitam̐.]

Nine / charnel / section / has ended

[The Nine Charnel-ground Contemplations Chapter is concluded.]

[Cuddasa kāyānupassanā niṭṭhitā.]

Fourteen / contemplation of the body / has ended

[The Fourteen Contemplations on the Body are concluded.]

B. Vedanā'nupassanā

Feelings contemplation

B. Contemplation of feelings

<380> 11 Kathaṇ ca pana, bhikkhave, bhikkhu vedanāsu vedanā'nupassī viharati?

How / and how (but how) / O monks / a monk / in feelings / feelings contemplating / he stays

11 And how, monks, does a monk dwell contemplating feelings as feelings?³²

Idha, bhikkhave, bhikkhu

Here / O monks / a monk

Here, monks, a monk,

(1) sukham vā vedanam̐ vediyamāno 'Sukham vedanam̐ vediyāmī' ti pajānāti,

joyful / or / feeling / he is feeling / joyful / feeling / I feel (endquote) / he knows

(1) feeling a pleasant feeling,³³ he understands, 'Feeling a pleasant feeling',³⁴

dukkham vā vedanam̐ vediyamāno 'Dukkham vedanam̐ vediyāmī' ti pajānāti,

painful / or / feeling / he is feeling / painful / feeling / I feel (endquote) / he knows

feeling a painful feeling,³⁵ understands, 'Feeling a painful feeling';

adukkham-asukham vā vedanam̐ vediyamāno

not-painful not-joyful / or / feeling / I am feeling

feeling a feeling that is neither painful nor pleasant, he

'Adukkham-asukham vedanam̐ vediyāmī' ti pajānāti,

not-painful not-joyful / feeling / I feel (endquote) / he understands
understands, 'Feeling a neither painful nor pleasant feeling',³⁶

(2) s'āmisam̐ vā sukham vedanam̐ vediyamāno

with flesh / or / joyful / feeling / I am feeling

(2) feeling a pleasant sensual feeling,³⁷

'S'āmisam̐ sukham vedanam̐ vediyāmī' ti pajānāti,

³² On this repetition, see n14.

³³ *Sukham vedanam̐*, either bodily or mental.

³⁴ On the tr style here, see n17.

³⁵ *Dukkham vedanam̐*, either bodily or mental.

³⁶ *Adukkham-asukham vedanam̐*, mental only: one is only aware that a feeling is present.

³⁷ *S'āmisam̐ sukham vedanam̐*. *S'āmisā* = *sa-āmisā*, lit "with flesh", thus connoting some sense of the carnal.

³⁷ *Nirāmisam̐ sukham vedanam̐*. 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 Saḷ'āyatana,vibhaṅga S (M 137), *s'āmisā* and *nirāmisā* refer to the household life and to the renunciate life respectively.

with flesh / joyful / feeling / I feel (endquote) / he knows
he understands, ‘Feeling a pleasant sensual feeling’;

nirāmisam vā sukham vedanam vediyamāno
without flesh / or / joyful / feeling / I am feeling
feeling a pleasant non-sensual feeling,³⁸

‘Nirāmisam sukham vedanam vediyāmī’ ti pajānāti,
without flesh / joyful / feeling / I am feeling (endquote) / he knows
he understands, ‘Feeling a pleasant non-sensual feeling’;

(3) s’āmisam vā dukkham vedanam vediyamāno
with flesh / or / painful / feeling / I am feeling
(3) feeling a painful sensual feeling,

‘S’āmisam dukkham vedanam vediyāmī’ ti pajānāti,
with flesh / painful / feeling / I feel (endquote) / he knows
he understands, ‘I feel a painful sensual feeling’;

nirāmisam vā dukkham vedanam vediyamāno
without flesh / or / painful / feeling / I am feeling
feeling a painful non-sensual feeling,

‘Nirāmisam dukkham vedanam vediyāmī’ ti pajānāti,
without flesh / painful / feeling / I feel (endquote) / he knows
he understands, ‘I feel a painful non-sensual feeling’;

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

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

nirāmisam vā adukkham-asukham vedanam vediyamāno
without flesh / or / not-painful not-joyful / feeling / I am feeling
feeling a non-sensual feeling that is neither painful nor pleasant,

‘Nirāmisam adukkham-asukham vedanam vediyāmī’ ti pajānāti.
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 ajjhataṃ vā vedanāsu vedanā’ nupassī viharati,
Thus / internally / or / in feelings / feelings contemplating / he stays

So he dwells contemplating feelings as feelings internally,

bahiddhā vā vedanāsu (Be 2.0237) vedanā'nupassī viharati,
externally / or / in feelings / feelings contemplating / he stays
or, he dwells contemplating feelings as feelings externally,

ajjhata,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’ ti vā pan’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 ñāṇa,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 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 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 Kathaṇ 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) sarāgaṃ vā cittaṃ ‘Sa,rāgaṃ cittaṃ’ ti pajānāti,
with lust / or / the mind / with lust / the mind (endquote) / he knows
(1) understands a lustful mind as ‘Lustful mind’,

vītarāgaṃ vā cittaṃ ‘Vīta,rāgaṃ cittaṃ’ 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,dosaṃ vā cittaṃ ‘Sadosaṃ cittaṃ’ ti pajānāti,
with hate / or / the mind / with hate / the mind (endquote) he knows
(2) or, he understands a hating mind as ‘Hating mind’,

vīta,dosaṃ vā cittaṃ ‘Vīta,dosaṃ cittaṃ’ 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,mohaṃ vā cittaṃ ‘Sa,mohaṃ cittaṃ’ ti pajānāti,
with delusion / or / the mind / with delusion / the mind (endquote) / he knows
(3) or, he understands a deluded mind as ‘Deluded mind’,

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

- (4) saṅkhittaṃ vā cittaṃ ‘Saṅkhittaṃ cittaṃ’ ti pajānāti,
contracted / or / the mind / contracted / the mind (endquote) / he knows
(4) or, he understands a contracted mind as ‘Contracted mind’,³⁹

vikkhittaṃ vā cittaṃ ‘Vikkhittaṃ cittaṃ’ ti pajānāti,
distracted / or / the mind / distracted / the mind (endquote) / he knows
or, he understands a distracted mind as ‘Distracted mind’,

- (5) maha-g,gataṃ vā cittaṃ ‘Maha-g,gataṃ cittaṃ’ ti pajānāti,
great become / or / the mind / great become / the mind (endquote) / he knows
(5) or, he understands an exalted mind as ‘Exalted mind’,⁴⁰

amaha-g,gataṃ vā cittaṃ ‘Amaha-g,gataṃ cittaṃ’ 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,uttaraṃ vā cittaṃ ‘Sa,uttaraṃ cittaṃ’ ti pajānāti,
with greater / or / the mind / with greater / the mind (endquote) / he knows
(6) or, he understands a surpassable mind as ‘Surpassable mind’,

anuttaraṃ vā cittaṃ ‘Anuttaraṃ cittaṃ’ ti pajānāti,
not greater / or / mind / not greater / mind (endquote) / he knows
or, he understands a unsurpassable mind as ‘Unsurpassable mind’,⁴¹

³⁹ Due to sloth and torpor.

⁴⁰ Through the lower of higher absorptions.

- (7) samāhitam vā cittaṃ ‘Samāhitam cittaṃ’ ti pajānāti,
concentrated / or / the mind / concentrated / the mind (endquote) / he knows
(7) or, he understands a concentrated mind as ‘Concentrated mind’,

asamāhitam vā cittaṃ ‘Asamāhitam cittaṃ’ ti pajānāti,
not concentrated / or / the mind / not concentrated / the mind (endquote) / he knows
or, he understands an unconcentrated mind as ‘Unconcentrated mind’,

- (8) vimuttam vā cittaṃ ‘Vimuttam cittaṃ’ ti pajānāti,
liberated / or / the mind / liberated / the mind (endquote) / he knows
(8) or, he understands a liberated mind as ‘Liberated mind’,

avimuttam vā cittaṃ ‘Avimuttam cittaṃ’ ti pajānāti.
not liberated / or / the mind / not liberated / the mind (endquote) / he knows
or, he understands an unliberated mind as ‘Unliberated mind’.

Vipassanā

Insight

Insight

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

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

ajjhata,bahiddhā vā citte cittānupassī 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 cittasmiṃ viharati,
arising mind-objects contemplating / or / in the mind / he stays
or, he dwells contemplating states that arise in the mind,

vaya,dhammānupassī vā cittasmiṃ 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 cittasmiṃ 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 cittaṃ’ ‘ti vā paṇ’assa sati paccupaṭṭhitā [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 ñāṇa,mattāya paṭissati,mattāya.

⁴¹ Unsurpassable (*anuttaram*) mind, probably synonymous with “developed” mind. See D:W 592 n667.

that much / just / knowledge for-that-much / awareness for-that-much
just sufficient for knowing and awareness.

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 citte cittānupassī 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.

[Cittānupassanā niṭṭhitā.]
Contemplation of the mind / has ended
[The Contemplation of the Mind is concluded.]

D. Dhammānupassanā mind-objects contemplation D. Contemplation of mind-objects

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

(i) The Five Hindrances

<382> 13 Kathaṇ ca (Be 2.0238) pana, bhikkhave, bhikkhu dhammesu 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 dhammesu 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.

Kathaṇ ca pana, bhikkhave, bhikkhu dhammesu 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) Santam vā ajjhataṁ kāma-c, chandaṁ ‘Atthi me ajjhataṁ kāma-c, chandō’ ti pajānāti;
There is / or / internal / sensual desire / there is / in me / internal / sensual desire (endquote) / he knows
(1) When sensual desire⁴² is present in him, he understands, ‘Sensual desire is present in me’;

⁴² *Kāma-c, chanda* is almost identical with “a lustful mind” (*sa, rāgaṁ cittaṁ*) in §12(1a). Both refer to sensual desire in general, and arise from wrong reflection on a sensually 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).

Asantaṃ vā ajjhataṃ kāma-c, chandaṃ, ‘N’atthi me ajjhataṃ kāma-c, chandô’ ti pajānāti;
 There is not / or / internal / sensual desire / there is none / in me / internal / sensual desire (endquote) / 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, tañ ca pajānāti;
 How / and / of unarisen / sensual desire / arisen / is / that / and / he knows
 And he understands how unarisen sensual desire arises;

yathā ca uppannassa kāma-c, chandassa pahānaṃ hoti, tañ ca pajānāti,
 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 pahīnassa kāma-c, chandassa āyatim anuppādo hoti, tañ ca pajānāti.
 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) Santaṃ vā ajjhataṃ vyāpādaṃ ‘Atthi me ajjhataṃ vyāpādô’ ti pajānāti.
 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’.

Asantaṃ vā ajjhataṃ vyāpādaṃ ‘N’atthi me ajjhataṃ vyāpādô’ ti pajānāti;
 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 anuppannassa vyāpādassa uppādo hoti, tañ ca pajānāti;
 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 pahānaṃ hoti, tañ ca pajānāti;
 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 pahīnassa vyāpādassa āyatim anuppādo hoti, tañ ca pajānāti;
 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) Santaṃ vā ajjhataṃ thīna, middhaṃ ‘Atthi me ajjhataṃ thīna, middhan’ ‘ti pajānāti;
 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’;

Asantaṃ vā ajjhataṃ thīna, middhaṃ ‘N’atthi me ajjhataṃ thīna, middhan’ ‘ti pajānāti;
 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 anuppannassa thīna, middhassa uppādo hoti, tañ ca pajānāti;
 How / and / of unarisen / of sloth & torpor / arisen / is / that / and / he knows
 And he understands how unarisen sloth and torpor arise;

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*).

yathā ca uppannassa thīna,middhassa pahānaṃ hoti, tañ ca pajānāti;
 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 pahīnassa thīna,middhassa āyatim anuppādo hoti, tañ ca pajānāti;
 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;

(4) Santam vā ajjhataṃ uddhacca,kukkuccaṃ

There is / or / internal / restlessness & worry

(4) When restlessness and worry are present in him,

‘Atthi me [301] ajjhataṃ uddhacca,kukkuccaṃ’ ‘ti pajānāti.

There is / in me / internal / restlessness & worry (endquote) / he knows
 he understands, ‘Restlessness and worry are present in me’.

Asantaṃ vā ajjhataṃ uddhacca,kukkuccaṃ

There is not / or / internally / restless worry

when restlessness and worry are absent in him,

‘N’atthi me ajjhataṃ uddhacca,kukkuccaṃ’ ‘ti pajānāti.

There is not / in me / internally / restless & worry (endquote) / he knows
 he understands, ‘Restlessness and worry are absent in me’.

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

yathā ca uppannassa uddhacca,kukkuccassa pahānaṃ hoti, tañ ca pajānāti,
 how / and / of arisen / of restless & worry / given up / is / that / and / he knows
 and he understands how to give up arisen restlessness and worry;

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

(5) Santam vā ajjhataṃ vicikicchāṃ ‘Atthi me ajjhataṃ vicikicchā’ ti pajānāti.

There is / or / internal / doubt / there is / in me / internal / doubt (endquote) / he knows

(5) When doubt⁴⁴ is present in him, he understands, ‘Doubt it is present in me’.

Asantaṃ vā ajjhataṃ vicikicchāṃ ‘N’atthi me ajjhataṃ 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 anuppannāya vicikicchāya uppādo hoti, tañ ca pajānāti,

How / and / of unarisen / of doubt / arisen / is / that / and / he knows

And he understands how unarisen doubt arises;

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.

yathā (Be 2.0239) ca uppannāya vicikicchāya pahānaṃ hoti, tañ ca pajānāti,
 how / and / of which has arisen / doubt / given up / is / that / and / he knows
 and he understands how to give up arisen doubt;

yathā ca pahīnassa vicikicchāya āyatim anuppādo hoti, tañ 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.

Vipassanā

Insight

Insight

Iti ajjhattaṃ 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,

ajjhatta,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,
 Arising 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,
 arising 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;
 ‘Atthi dhammā’ ‘ti vā pan’assa sati paccupaṭṭhitā hoti,
 There is / mind-object (endquote) / or / indeed / of this / mindfulness / is established / is
 Or else, he maintains the mindfulness that ‘There is a mind-object’,

yāvad eva ñāṇa,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 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 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 pabbat̐ niṭṭhitat̐.]

Hindrances / section / has ended

The Section on the Hindrances is concluded.

(ii) Dhammānupassanā khandha pabbatā

mind-objects contemplation / aggregate / section

(ii) The Five Aggregates<383> **14** Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī 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.**

Kathaṇ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī 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 rūpaṃ, 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 vedanā, iti vedanāya samudayo, iti vedanāya 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 saññāya samudayo, iti saññāya 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 saṅkhārā, [302] iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ 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’upādāna-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 (*saṅkhārā-k,khandha*), (5) the Consciousness group (*viññāṇa-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 BDict: *kāya*.

⁴⁷ *Saññā*, defined as “distinguishing a thing by its marks” (S 22.79).

⁴⁸ *Saṅkhāra*, 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 viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamô' ti,
 Thus / consciousness / thus / of consciousness / arising / thus / of form / west gone (disappeared)
 (5) 'Such is consciousness,⁴⁹ such is the arising of consciousness, such is the dissolution of consciousness.'

Vipassanā

Insight

Insight

Iti ajjhataṃ 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,...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.

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

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

[Khandha pabbāṇi nīṭṭhitāni.]
 Aggregates / section / has ended
 [The Aggregates Chapter is concluded.]

(iii) Dhammānupassanā āyatana pabbāṇi

mind-objects contemplation / bases / section

(iii) The (Six) Sense-bases

<384> 15 Puna (Be 2.0240) ca param, bhikkhave, bhikkhu dhammesu dhammānupassī 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 ajjhātika,bāhiresu āyatanesu.⁵⁰

In the six / in-the-internal in-the-external / in-the-bases

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

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

⁵⁰ *Salāyatana* = *cha(l)* + *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 (*ajjhātika*) bases, and the six objects, the so-called external (*bāhira*) bases. See BDict: āyatana (2).

in respect to **the six internal and external sense-bases**.

Kathaṇ ca pana, bhikkhave, bhikkhu dhammesu dhammânupassī 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) cakkhuṇ ca pajānāti, rūpe ca pajānāti,

the eye / and / he knows / in form / and / he knows

(1) understands the eye and understands forms.⁵¹

yaṇ ca tad ubhayaṇ paṭicca uppajjati saṃyojanam, taṇ 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 anuppannassa saṃyojanassa uppādo hoti, taṇ 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 uppannassa saṃyojanassa pahānam hoti, taṇ 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 pahīnassa saṃyojanassa āyatim anuppādo hoti, taṇ 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) sotaṇ ca pajānāti, sadde ca pajānāti,...

the ear / and / he knows / sounds / and / he knows

(2) He understands the ear and understands sounds,...

(3) ghānaṇ ca pajānāti, gandhe ca pajānāti,...

the nose / and / he knows / smells / and / he knows

(3) He understands the nose and understands smells,...

(4) jivhaṇ ca pajānāti, rase ca pajānāti,...

the tongue / and / he knows / tastes / and / he knows

(4) He understands the tongue and understands tastes,...

⁵¹ *Rūpe* (accusative plural of *rūpa* in this specific sense): “eye-objects, visible forms, shapes”.

⁵² The ten fetters (*saṃyojana*) 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 (*paṭigha*), conceit (*māna*), views (*ditthi*), 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) kāyaṃ ca pajānāti, phoṭṭhabbe ca pajānāti,...
 the body / and / he knows / touch (pl) / and / he knows
 (5) He understands the body⁵³ and understands touch,...

- (6) manaṃ 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,

yaṃ ca tad [303] ubhayam paṭicca uppajjati saṃyojanam, taṃ 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 anuppannassa saṃyojanassa uppādo hoti, taṃ ca pajānāti,
 how / and / of the unarisen / of the fetter / is unarisen / is / that / and / he knows
 and he understands how an unarisen fetter arises,

yathā ca uppannassa saṃyojanassa pahānam hoti, taṃ ca pajānāti,
 how / and / of the unarisen / of the fetter / is given up / is / that / and / he knows
 and he understands how to give up an arisen fetter,

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, taṃ ca pajānāti.
 How / and / of the given up / of the fetter / further / is unarisen / is / that / and / he knows
 and he understands how the fetter he has given up does not arise again.

Vipassanā

Insight

Insight

Iti ajjhataṃ 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 ajjhattika, bāhiresu āyatanesu.
 in the six / in-the-internal in-the-external / in the bases
 in respect to the six internal and external sense-bases.

[Āyatana pabbam nitṭhitam.]
 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) Dhammānupassanā bojjhaṅga pabbatī

mind-objects contemplation / enlightenment-factor / section

(iv) The Seven Enlightenment-factors<385> **16** Puna ca param, 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 bojjhaṅgesu.

In the seven / in the enlightenment-factors

in respect to **the seven enlightenment-factors**.⁵⁴

Kathaṃ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

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) santam vā ajjhataṃ sati,sambojjhaṅgam

there being / or / internally / mindfulness enlightenment-factor

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

‘Atthi me ajjhataṃ sati,sambojjhaṅgô’ ti pajānāti.

there is / in me / internally / mindfulness enlightenment-factor (endquote) / he knows

he understands, ‘The enlightenment-factor of mindfulness is present in me’.

Asantaṃ vā ajjhataṃ sati,sambojjhaṅgam

there not being / or / internally / mindfulness enlightenment-factor

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

‘N’atthi me ajjhataṃ sati,sambojjhaṅgô’ ti pajānāti.

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 anuppannassa sati,sambojjhaṅgassa uppādo hoti, taṃ ca pajānāti,

How / and / of the unarisen / mindfulness enlightenment-factor / is arisen / is / that / and / he knows

And he understands how unarisen enlightenment-factor of mindfulness arises;

yathā ca uppannassa sati,sambojjhaṅgassa bhāvanāya pāripūrī hoti, taṃ ca pajānāti.

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) Santam vā ajjhataṃ dhamma,vicaya,sambojjhaṅgam...pe...

there being / or / internally / states investigation enlightenment-factor ...etc...

(2) When the enlightenment-factor of dharma-investigation⁵⁵ is present in him,...⁵⁴ See Ānāpānasati S (M 118.29-42).

- (3) Santam vā ajjhataṃ vīriya,sambojjhaṅgaṃ...pe...
there being / or / internally / energy enlightenment-factor ...etc...
(3) When the enlightenment-factor of energy⁵⁶ is present in him,...
- (4) Santam vā ajjhataṃ pīti,sambojjhaṅgaṃ...pe... [304]
there being / or / internally / zest enlightenment-factor ...etc...
(4) When the enlightenment-factor of zest⁵⁷ is present in him,...
- (5) Santam vā ajjhataṃ passaddhi,sambojjhaṅgaṃ...pe...
there being / or / internally / tranquillity enlightenment-factor ...etc...
(5) When the enlightenment-factor of tranquillity is present in him,...
- (6) Santam vā ajjhataṃ samādhi,sambojjhaṅgaṃ...pe...
there being / or / internally / concentration enlightenment-factor ... etc...
(6) When the enlightenment-factor of concentration is present in him,...
- (7) Santam vā ajjhataṃ upekkhā,sambojjhaṅgaṃ...pe...
there being / or / internally / equanimity enlightenment-factor...etc...
(7) When the enlightenment-factor of equanimity is present in him,

‘Atthi me ajjhataṃ upekkhā,sambojjhaṅgô’ ti pajānāti,
there is / in me / internally / equanimity / enlightenment-factor (endquote) / he knows
he understands, ‘The enlightenment-factor of equanimity is present in me’.

Asantaṃ vā ajjhataṃ upekkhā,sambojjhaṅgaṃ
there not being/ or / internally / equanimity enlightenment-factor
Or, when the enlightenment-factor of equanimity is absent in him,

‘N’atthi me ajjhataṃ upekkhā,sambojjhaṅgô’ ti pajānāti.
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 upekkhā,sambojjhaṅgassa uppādo hoti, taṃ ca pajānāti,
how / and / of the unarisen / of-the-equanimity enlightenment-factor / is arisen / is / that / and / he knows
And he understands how unarisen enlightenment-factor of equanimity arises,

yathā ca uppannassa upekkhā,sambojjhaṅgassa bhāvanāya pāripūrī hoti, taṃ ca pajānāti.
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.

⁵⁵ *Dhamma,vicaya*. Sometimes this is taken as “investigation of the Doctrine”, but the meaning here actually is “investigation of bodily and mental phenomena” (Walshe 1995n690).

⁵⁶ *Vīriya sambojjhaṅga*. 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 enthusing nature of *pīti*. One experiences zest in two ways: by attaining either the 1st or 2nd *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-k,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

Insight

Iti ajjhataṃ 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,...

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

sattasu bojjhaṅgesu.

In the seven / in the enlightenment-factors

in respect to the seven enlightenment-factors.

[Bojjhaṅga pabbāṃ nīṭṭhitam]

enlightenment-factor / section / has ended

[The Enlightenment-factors Chapter is concluded.]

(v) Dhammānupassanā sacca pabbāṃ

mind-objects contemplation / truth / section

(v) The Four Noble Truths

<386> 17 Puna ca param, bhikkhave, bhikkhu dhammesu 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

catūsu ariya,saccesu.

In the four / in the noble truths

in respect to **the Four Noble Truths**.

Kathaṃ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariya,saccesu?

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,

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

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

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

‘Ayaṃ dukkha, nirodha, gāmiṇī paṭipadā’ ‘ti yathā, bhūtaṃ 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’;

[Paṭhama, bhāṇavāraṃ niṭṭhitaṃ.]
 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 Suffering⁵⁸

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

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

(2) jarā pi dukkhā,
 decay / too / unsatisfactory
 (2) decay⁶⁰ is suffering,

[] [vyādhi pi dukkhā,]⁶¹
 disease / too / unsatisfactory
 [] disease 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 Saccavibhaṅga 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 *Jarā*, 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)

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

- (4) soka, parideva, dukkha, domanass' upāyāsā pi dukkhā,
sorrow / lamentation / pain / displeasure / anguish / too / unsatisfactory
(4) sorrow, lamentation, pain, anguish and despair are suffering⁶²

- (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 dukkhaṃ:
which / too / what is wished for / not / he receives / that / too / unsatisfactory
(7) not getting what one desires is suffering—

- (8) saṅkhittena pañc' upādāna-k, khandhā dukkhā.
in brief / the-five clinging aggregates / unsatisfactory
(8) in short, the five aggregates of clinging⁶³ are suffering.

- <388> (1) Katamā ca, bhikkhave, **jāti**?
what / and / O monks / birth
(1) And what, monks, is birth?⁶⁴

Yā tesam tesam 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 paṭilābho.
of the aggregates / manifestation / of the bases / attainment
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 tesam tesam sattānaṃ tamhi tamhi satta, nikāye jarā jīraṇatā khaṇḍiccam pāliccam
what / of these / of these / beings / there / there / in the group of beings / decay / ageing / breaking of teeth /
greying of hair /

⁶² Found in most MSS but not in Be and Ce.

⁶³ *Pañc' upadāna-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)

Ageing, decaying, broken teeth, grey hair, wrinkled skin, the dwindling away of one's years, the

valittacatā, āyuno samhāni, indriyānaṃ paripāko

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.

—Ayaṃ vuccati, bhikkhave, jarā.

this / is called / O monks / decay

—This, monks, is called decay.

<390> (3) Katamañ ca, bhikkhave, maranaṃ?

What / and / O monks / death

(3) And what, monks, is death?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi satta,nikāye cuti cavanatā bhedo antaradhānaṃ

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 maraṇaṃ kāla,kiriya, khandhānaṃ bhedo, kaḷavarassa nikkhepo, 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,

upacchedo.

uprooting

in some group of beings, here and there.

—Idaṃ vuccati, bhikkhave, maraṇaṃ.

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'[306]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,

dukkha,dhammena phuṭṭhassa soko socanā socitattaṃ 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

—Ayaṃ vuccati, bhikkhave, soko.

This / is called / O monks / grief

—This, monks, is called grief.

⁶⁶ *Kāla,kiriya*, lit “having done one's time”.

⁶⁷ *Jīvit'indriyass'upacchedo*, omitted in *Sammādiṭṭhi 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” respectively.

<392> (4b) Katamo ca, bhikkhave, paridevo?

What / and / O monks / lamentation

(4b) And what, monks, is lamentation?

Yo kho, bhikkhave, aññatara'ññatarena 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
dukkha,dhammena phutṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ
painful by-nature / when touched / crying / weeping / wailing / lamenting / bewailing /
lamentation
by way of crying, weeping, wailing, lamenting, bewailing, lamentation.

—Ayaṃ vuccati, bhikkhave paridevo.

This / is called / O monks / lamentation

—This, monks, is called lamentation.

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

What / and / O monks / pain

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

Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ, kāya,samphassa,jaṃ dukkhaṃ
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
asātaṃ vediyitaṃ.
unpleasantness / felt
feeling arising from bodily contact.

—Idaṃ vuccati, bhikkhave, dukkhaṃ.

This / is called / O monks / pain

—This, monks, is called pain.

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

What / and / O monks / displeasure

(4d) And what, monks, is anguish?⁶⁹

Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ, mano,samphassa,jaṃ
What / indeed / O monks / mental / pain / mental / unpleasantness / mind contact
born

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

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

—Idaṃ vuccati, bhikkhave, domanassaṃ.

This / is called / O monks / displeasure

—This, monks, is called anguish.

⁶⁹ *Domanassa*, here used in a more restricted sense. See nn4 & 8.

<395> (4e) Katamo ca, bhikkhave, upāyāso?
 What / and / O monks / distress
 (4e) And what, monks, is despair?

Yo kho, bhikkhave, aññatar’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 way of stress, distress,

dukkha,dhammena phutṭhassa, āyāso upāyāso, āyāsittattam upāyāsittattam.
 painful by-nature / when touched / stress / distress / despair / desperation
 despair, desperation.

—Ayaṃ vuccati, bhikkhave, upāyāso.

This / is called / O monks / distress
 —This, monks, is called despair.⁷⁰

<396> (5)⁷¹ Katamo (Be 2.0245) ca, bhikkhave, appiyehi sampayogo dukkho?
 What / and / O monks / with the unloved / yoked / pain
 (5) And what, monks, is the pain of association with the unpleasant?⁷²

Idha yassa te honti anittṭhā akantā amanāpa 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 anattṭhā,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 saddhiṃ saṅgati samāgamo samodhānaṃ missī,bhāvo.
 whatever / by them / with / intercourse / concourse / communion / (intimate) union state
 discomfort, insecurity.

—Ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.

This / is called / O monks / with the unloved / yoked / pain
 —This, monks, is called association with the unpleasant.

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

Idha yassa te honti itṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā
 Here / whose / they / there are / desired / liked / pleasant / forms / sounds / smells / tastes / touches /
 mind-objects / whatever / or

Here, whoever has desirable, likeable, pleasant visual forms, sounds, smells, tastes, touch or mind-objects,

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).

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:

mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñāti,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 saddhim asaṅgati asaṃgamo asaṃmodhānaṃ amissī,bhāvo.
Whatever / with them / with / no intercourse / no concourse / no communion / no (intimate) union state
such concourse, intercourse, connection, union.

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

<398> [307] (7) Katamañ ca, bhikkhave, yam p'icchaṃ na labhati tam pi dukkhaṃ?
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,dhammānaṃ*, bhikkhave, sattānaṃ evaṃ icchā uppajjati:
Of-birth by-nature / O monks / of beings / thus / wish / it arises
(i) In beings *subject to birth*, monks, this wish arises:

‘Aho vata mayaṃ 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'etaṃ icchāya pattabbaṃ.
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'icchaṃ na labhati tam pi dukkhaṃ.
This / too / which / too / wish / no / he gets / that / to / pain
—This is the pain of not getting what one desires.

(ii) *Jarā,dhammānaṃ*,...pe...
Decay / by nature...etc ...
(ii) ...subject to ageing,...

(iii) *Vyādhi,dhammānaṃ*,...pe...
Disease / by nature...etc...
(iii) ...subject to disease,...

(iv) *Marāṇa,dhammānaṃ*,...pe...
Death / by nature...etc...
(iv) ...subject to death,...

(v) *Soka,parideva,dukkha,domanass'upāyāsa,dhammānaṃ*, bhikkhave, sattānaṃ evaṃ 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:

upajjati: ‘Aho vata mayaṃ 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’etaṃ icchāya pattabbam.
Not / indeed / yet / this / by wishing / to be fulfilled
But this cannot be won by wishing.

—Idam pi yam p’icchaṃ na labhati tampi dukkhaṃ.
this / and / which / too / is desired / not / he gets / that / too / pain
—This is the pain of not getting what one desires.

<399> (8) 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?

Seyyathīdaṃ:
Just-as this
They are as follows:

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

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

saññûpādāna-k,khandho,
perception clinging aggregate
the aggregate of clinging that is perception,

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

viññānûpādāna-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.

Idaṃ vuccati, bhikkhave, dukkhaṃ ariya,saccaṃ.

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 ariya,sacca

unsatisfactoriness arising / noble truth

19 (B) The Noble Truth of the Arising of Suffering⁷³

<400> (2) Katamañ ca, bhikkhave, dukkha,samudayaṃ ariya,saccaṃ?

What / and / O monks / unsatisfactoriness arising / noble truth

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

Yāyaṃ taṇhā ponobbhavikā nandī,rāga,sahagatā tatra,tatrābhinandinī, 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,taṇhā

sensual-pleasure / craving

craving for sensual pleasures,

bhava,taṇhā

becoming / craving

craving for existence,

vibhava,taṇhā.

non-becoming / craving

craving for non-existence.

Sā kho pan'esā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā 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?

Yaṃ loke piya,rūpaṃ sāta,rūpaṃ, etth'esā taṇhā uppajjamānā 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 nivisamānā nivisati.

there / when establishing / it establishes

there this craving arises and establishes itself.

Kiñ ca loke piya,rūpaṃ sāta,rūpaṃ?

What / and / in the world / loving form / pleasurable form

And what is there in the world that is agreeable and pleasurable?

⁷³ §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10). See n58.

- (i) Cakkhum loke piya,rūpaṃ sāta,rūpaṃ,
the eye / in the world / loving form / pleasurable form
(i) The eye is agreeable and pleasurable in the world,

etth'esā taṇhā 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.

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

Ghānam 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,rūpaṃ sāta,rūpaṃ,
The mind / in the world / loving form / pleasurable form
The mind is agreeable and pleasurable in the world,

—etth'esā taṇhā 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.

- (ii) Rūpā loke piya,rūpaṃ sāta,rūpaṃ,...
Visual forms / in the world / loving form / pleasurable form
(ii) Visual forms are agreeable and pleasurable in the world,

—etth'esā taṇhā 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.

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,rūpaṃ sāta,rūpaṃ,
 Mind-objects / in the world / loving form / pleasurable form
 Mind-objects are agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.
 there / this / craving / when arising / it arises / there / when establishing / it establishes
 —and there this craving arises and establishes itself.

(iii) Cakkhu,viññāṇaṃ loke piya,rūpaṃ sāta,rūpaṃ,
 Eye consciousness / in the world / loving form / pleasurable form
 (iii) Eye-consciousness is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.
 There / this / craving / when arising / it arises / there / when establishing / it establishes
 —and there this craving arises and establishes itself.

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

Ghāṇa,viññāṇaṃ loke...pe... [309]
 Nose consciousness / in the world...etc...
 Nose-consciousness...in the world...

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

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

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

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.
 There / this / craving / when arising / it arises / there / when establishing / it establishes
 —and there this craving arises and establishes itself.

(iv) Cakkhu,samphasso⁷⁴ loke piya,rūpaṃ sāta,rūpaṃ,
 Eye contact / in the world / loving form / pleasurable form
 (iv) Eye-contact is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.
 There / this / craving / when arising / it arises / there / when establishing / it establishes

⁷⁴ -samphassa, -contact, that is, the impingement of the sense-organ on its sense-object.

—and there this craving arises and establishes itself.

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

Ghāna,samphasso loke...pe... [309]
 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,samphasso loke piya,rūpaṃ sāta,rūpaṃ,
 Mind contact / in the world / loving form / pleasurable form
 Mind-contact is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā 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) vedanā loke piya,rūpaṃ sāta,rūpaṃ,
 eye contact born / feeling / in the world / loving form / pleasurable form
 (v) Feeling born of eye-contact is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.
 There / this / craving / when arising / it arises / there / when establishing / it establishes
 —and there this craving arises and establishes itself.

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... [309]
 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...
 Tongue contact born of / feeling / in the world...etc...
 Feeling born of body-contact...in the world...

Mano,samphassa,jā vedanā loke piya,rūpaṃ sāta,rūpaṃ,

Mind contact born of / feeling / in the world...etc...

Feeling born of mind-contact is agreeable and pleasurable in the world,

—etth'esā taṇhā 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.

(vi) Rūpa,saññā loke piya,rūpaṃ sāta,rūpaṃ,...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 taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

There / this / craving / when arising / it arises / there / when establishing / it establishes

—there this craving arises and establishes itself.

Sadda,saññā 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,rūpaṃ sāta,rūpaṃ,

Mind-object perception / in the world / loving form / pleasurable form

The perception of mind-objects is agreeable and pleasurable in the world,

—etth'esā taṇhā 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,rūpaṃ sāta,rūpaṃ,

form volition / in the world / loving form / pleasurable form

(vii) Volition in regard to visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā 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,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,rūpaṃ sāta,rūpaṃ,

Mind-object volition / in the world / loving form / pleasurable form

Volition in regard to mind-objects is agreeable and pleasurable in the world,

—etth'esā taṇhā 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,taṇhā loke piya,rūpaṃ sāta,rūpaṃ,

form craving / in the world / loving form / pleasurable form

(viii) The craving for visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā 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,taṇhā loke...pe...

Sound craving / in the world...etc...

The craving for sounds...in the world...

Gandha,taṇhā loke...pe...

Smell craving / in the world...etc...

The craving for smells...in the world...

Rasa,taṇhā loke...pe...

Taste craving / in the world...etc...

The craving for tastes in the world...

Phoṭṭhabba,taṇhā loke...pe...

Touch craving / in the world...etc

The craving for touch...in the world...

Dhamma,taṇhā loke piya,rūpaṃ sāta,rūpaṃ,

Mind-object craving / in the world / loving form / pleasurable form

The craving for mind-objects is agreeable and pleasurable in the world,

—etth'esā taṇhā 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.

(ix) Rūpa,vitakko loke piya,rūpaṃ sāta,rūpaṃ,

forms thinking ' in the world / loving form / pleasurable form

(ix) Thinking of visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā 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, 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, rūpaṃ sāta, rūpaṃ,

Mind-object thinking / in the world / loving form / pleasurable form

Thinking of mind-objects is agreeable and pleasurable in the world,

—etth'esā taṇhā 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, rūpaṃ sāta, rūpaṃ,

form pondering / in the world / loving form / pleasurable form

(x) Pondering on visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā 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,rūpaṃ sāta,rūpaṃ,
Mind-object pondering / in the world / loving form / pleasurable form
Pondering on mind-objects is agreeable and pleasurable in the world,

—etth'esā [310] taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.
There / this / craving / when arising / it arises / there / when establishing / it establishes
—and there this craving arises and establishes itself.

Idaṃ vuccati, bhikkhave, dukkha,samudayaṃ ariya,saccaṃ.
This / is called / O monks / unsatisfactoriness arising / noble truth
This, monks, is called the Noble Truth of the Arising of Suffering.

[Nirodha,sacca,niddeso.]

ending truth exposition

[The exposition on the Truth of the Ending (of Suffering).]

20 (C) Dukkha,nirodha ariya,sacca

unsatisfactoriness ending / noble truth

20 (C) The Noble Truth of the Ending of Suffering⁷⁵

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

Yo tassā y'eva taṇhāya 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 pan'esā, bhikkhave, taṇhā kattha pahīyamānā pahīyati,
The / indeed / yet / this / O monks / craving / where / when being abandoned / it is abandoned
And how, monks, is this craving abandoned,

kattha nirujjhamānā nirujjhati?
Where / when ceasing / it ceases
how does it cease?

Yaṃ loke piya,rūpaṃ sāta,rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati,
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,

ettha nirujjhamānā nirujjhati.
There / when ceasing / it ceases
there it ceases.

⁷⁵ §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10). See n58.

Kiñ ca loke piya,rūpaṃ sāta,rūpaṃ?

What / and / in the world / loving form / pleasurable form

And what is there that is agreeable and pleasurable in the world?

(i) Cakkhum loke piya,rūpaṃ sāta,rūpaṃ

the eye / in the world / loving form / pleasurable form

(i) The eye is agreeable and pleasurable ...in the world,

—etth'esā taṇhā pahīyamānā 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.

Sotam loke ...pe...

The ear / in the world...etc...

The ear...in the world...

Ghānam 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,rūpaṃ sāta,rūpaṃ,

The mind / in the world / loving form / pleasurable form

The mind is agreeable and pleasurable in the world,

—etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—there this craving is abandoned, there it ceases.

(ii) Rūpā loke piya,rūpaṃ sāta,rūpaṃ,

forms / in the world / loving form / pleasurable form

(ii) Forms in the world are agreeable and pleasurable,

—etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

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...

Touches / in the world...etc...

Touches...in the world...

Dhammā loke piya,rūpaṃ sāta,rūpaṃ,

Mind-object / in the world / loving form / pleasurable form

Mind-objects are agreeable and pleasurable in the world,

—etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—there this craving is abandoned, there it ceases.

(iii) Cakkhu,viññāṇaṃ loke piya,rūpaṃ sāta.rūpaṃ,...pe...

eye consciousness / in the world / loving form / pleasurable form...etc...

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

—etth'esā taṇhā pahīyamānā 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,viññāṇaṃ loke...pe...

Ear consciousness / in the world...etc...

Ear-consciousness...in the world...

Ghāna,viññāṇaṃ loke...pe...

Nose consciousness / in the world...etc...

Nose-consciousness...in the world...

Jivhā,viññāṇaṃ loke...pe...

Tongue consciousness / in the world...etc...

Tongue-consciousness... in the world...

Kāya,viññāṇaṃ loke...pe...

body consciousness / in the world...etc...

Body-consciousness... in the world...

Mano,viññāṇaṃ loke piya,rūpaṃ sāta,rūpaṃ,

mind consciousness / in the world / loving form / pleasurable form

Mind-consciousness is agreeable and pleasurable in the world,

—etth'esā taṇhā pahīyamānā 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,rūpaṃ sāta.rūpaṃ,

eye contact / in the world / loving form / pleasurable form

(iv) Eye-contact is agreeable and pleasurable in the world,

etth'esā taṇhā pahīyamānā 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,rūpaṃ sāta,rūpaṃ,

Mind contact / in the world / loving form / pleasurable form

Mind-contact is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, 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.

(v) Cakkhu,samphassa,jā (Be 2.0247) vedanā loke piya,rūpaṃ sāta.rūpaṃ,

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 taṇhā uppajjamānā uppajjati, 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,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,rūpaṃ sāta,rūpaṃ,
 mind contact born of / feeling / in the world / loving form / pleasurable form
 Feeling born of mind-contact is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nirujjhamānā 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,

—etth'esā taṇhā uppajjamānā uppajjati, 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.

Sadda,saññā 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 touches... in the world...

Dhamma,saññā loke piya,rūpaṃ sātārūpaṃ,
 mind-object perception / in the world / loving form . pleasurable form
 The perception of mind-objects is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, 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.

(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 taṇhā uppajjamānā uppajjati, 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.

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 touches... in the world...

Dhamma,sañcetanā loke piya,rūpaṃ sāta,rūpaṃ,

Mind-object volition / in the world / loving form / pleasurable form

Volition in regard to mind-objects is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, 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.

(viii) Rūpa,taṇhā loke...pe...

form craving / in the world...etc...

(viii) The craving for visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, 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.

Sadda,taṇhā loke...pe...

Sound craving / in the world...etc...

The craving for sounds... in the world...

Gandha,taṇhā loke...pe...

smell craving / in the world...etc...

The craving for smells... in the world...

Rasa,taṇhā loke...pe... \

taste craving / in the world...etc...

The craving for tastes... in the world...

Phoṭṭhabba,taṇhā loke...pe...

Touch craving / in the world...etc...

The craving for touch... in the world...

Dhamma,taṇhā loke piya,rūpaṃ sāta,rūpaṃ,

Mind-object craving / in the world / loving form / pleasurable form

The craving for mind-objects is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, 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.

(ix) Rūpa, vitakko loke...pe...

form thinking / in the world...etc...

(ix) Thinking of visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, 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.

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, rūpaṃ sāta, rūpaṃ,

Mind-object thinking / in the world / loving form / pleasurable form

Thinking of mind-objects is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, 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.

(x) Rūpa, vicāro loke...pe...

form pondering / in the world...etc...

(x) Pondering on visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, 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.

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,rūpaṃ sāta,rūpaṃ,

Mind-object pondering / in the world / loving form / pleasurable form

Pondering on mind-objects is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, 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.

Idaṃ vuccati, bhikkhave, dukkha,nirodhaṃ ariya,saccaṃ.

This / is called / O monks / unsatisfactoriness ending / noble truth

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

[Magga,sacca,niddeso.]

The path / truth exposition

[Exposition of the Truth of the Path (to 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,saccaṃ?**

What / and / O monks / 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 aṭṭh'āṅgiko maggo, seyyathīdaṃ:

This / very / noble / eightfold / path / just-as this

It is this very Noble Eightfold Path, that is,

i. sammā,dīṭṭhi

right / seeing

i. right view,

ii. sammā,saṅkappo

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

⁷⁶ §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10). See n58.

- vi. sammā,vāyāmo
right / effort
vi. right effort,
- vii. sammā,sati
right / mindfulness
vii. right mindfulness,
- viii. sammā,samādhi.
right / concentration
viii. right concentration.

- (i) Katamā ca, bhikkhave, sammā,ditṭhi?⁷⁷ [312]
what / and / O monks / right seeing
(i) And what, monks, is right view?

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

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

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

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

Dukkha,nirodha,gāminiyā paṭipadāya ñāṇaṃ,
Of-unsatisfactoriness ending leading-to / of the progressive steps / knowledge
the knowledge of the way leading to the end of suffering.

—Ayaṃ vuccati, bhikkhave, sammā,ditṭhi.
This / is called / O monks / right seeing
—This, monks, is called right view.

- (ii) Katamo ca, bhikkhave, sammā,saṅkappo?
What / and / O monks / right thought
(ii) And what, monks, is right thought?

⁷⁷ *Sammā,ditṭhi*, lit “right seeing”. By itself, *ditṭhi* 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).

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

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

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

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

(iii) Katamā (Be 2.0250) ca, bhikkhave, sammā,vācā?
What / and / O monks / right speech
(iii) And what, monks, is right speech?

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

Pisunāya vācāya veramaṇī
From-slandering 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.

—Ayaṃ vuccati, bhikkhave, sammā,vācā.
This / is called / O monks / right speech
—This, monks, is called right speech.

(iv) Katamo ca, bhikkhave, sammā,kammanto?
What / and / O monks / right action
(iv) And what, monks, is right action?

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

Adinn’ādānā 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;

—Ayaṃ vuccati, bhikkhave, sammā, kammanto.
This / is called / O monks / right action
—This, monks, is called right action.

- (v) Katamo ca, bhikkhave, sammā, ājīvo?
What / and / O monks / right livelihood
(v) And what, monks, is right livelihood?

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

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

—Ayaṃ vuccati, 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) anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya, chandaṃ 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, vīriyaṃ ārabhati, cittaṃ paggaṇhāti padahati;
 he exerts / effort / puts forth / the mind / he holds out (supports) / he strives
 the arising of unarisen evil unwholesome mental states.

(2) Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya, chandaṃ janeti vāyamati,
 of arisen / 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

vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
 effort / puts forth / the mind / he holds out (supports) / he strives
 unwholesome mental states that have arisen.

(3) Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya, chandaṃ 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

vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;
 effort / puts forth / the mind / he holds out (supports) / he strives
 wholesome mental states.

(4) Uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā asammosāya bhiyyo,[313] bhāvāya vepullāya,
 of arisen / of wholesome / of states / for the establishment/ for the non-confusion/ for-more
 becoming / for abundance

⁷⁸ A list of unwholesome trades is given in Vaṇijja 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 Cattārisaka S (M 3:75 = 117.28-33). Commentary given at Vism 1.61-65.

(4) He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to maintain

bhāvanāya pāripūriyā, chandaṃ janeti vāyamati, vīriyaṃ ārabhati cittaṃ paggaṇhāti
 for the cultivation / for 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.

—Ayaṃ 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 ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassaṃ.
 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:

(2) Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā, -
 In feelings / feelings contemplating / he stays / ardent / fully knowing / mindful / having put away / in the
 world / covetousness &

(2) Having put away longing and displeasure for the world, he dwells contemplating feelings as feelings,

domanassaṃ,
 displeasure
 ardent, fully aware, mindful.

(3) Citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassaṃ,
 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 ātāpī 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

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

—Ayaṃ vuccati, bhikkhave, sammā, sati.

This / is called / O monks / right mindfulness

—This, monks, is called right mindfulness.

(viii) Katamo ca, bhikkhave, sammā, samādhi?

What / and / O monks / right concentration

(viii) And what, monks, is right concentration?

Idha, bhikkhave, bhikkhu

Here / O monks / a monk

Here, monks, a monk,

(1) vivicc’eva kāmehi vivicca akusalehi dhammehi

detached / truly / from sensual pleasures / detached / from unwholesome / from states

(1) detached from sensual pleasures, detached from unwholesome mental states,

sa, vitakkaṃ sa, vicāraṃ viveka, jaṃ pīti, sukhaṃ **paṭhamam jhānam** upasampajja
 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.

he stays

sustained application, accompanied by zest and happiness, born of detachment [i.e. *samādhi*].

(2) Vitakka, vicārānaṃ vūpasamā ajjhataṃ (Be 2.0251) sampasādanaṃ cetaso ekodi, bhāvaṃ
 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

avitakkaṃ avicāraṃ samādhi, jaṃ pīti, sukhaṃ **duṭṭhiyā jhānam** upasampajja viharati.
 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) Pītiyā ca viragā upekkhako ca viharati, sato ca sampajāno, sukhaṃ ca kāyena

of zest / and / fading away / who is equanimous / and / he stays / mindful / and / fully aware / joy / and / with the body

(3) With the fading away of zest, he remains equanimous, mindful and fully aware,

paṭisaṃvedeti,

he experiences

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, tuṇhī, 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 Kāmaḥhū II (S 4:293) *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In Ariya, pariyesanā 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.

and experiences happiness with the body,

yaṃ taṃ ariyā ācikkhanti: ‘Upekkhako satimā sukha, vihārī’ ti **tatiyaṃ jhānaṃ**

which / that / the noble oness / they call / who is equanimous / 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

upasampajja viharati.

having attained / he stays

dwells in equanimity and mindfulness.’

(4) Sukhassa ca pahānā dukkhassa ca pahānā pubb’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-asukhaṃ upekkhā, sati, pārisuddhiṃ **catutthaṃ jhānaṃ**

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

—Ayaṃ vuccati, bhikkhave, sammā, samādhi.

This / is called / O monks / right concentration

—This, monks, is called right concentration.

Idaṃ vuccati, bhikkhave, dukkha, nirodha, gāminī paṭipadā ariya, saccaṃ.

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 ajjhataṃ vā dhammesu dhammānupassī viharati, [314]

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,

ajjhata, bahiddhā vā dhammesu dhammānupassī 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.

⁸¹ Vbh 245, Vism 165=4.183.

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

vaya,dhammānupassī vā dhammesu 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,dhammānupassī vā dhammesu 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;

‘Atthi dhammā’ ti vā pan’assa sati paccupaṭṭhitā 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’,⁸²

yāvad eva ñāṇa,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 kiñ 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 dhammesu dhammānupassī viharati catūsu ariya,saccesu.
 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 pabbam nitṭhitam.]
 truth / section / has ended
 [The Chapter on the (Noble) Truths is concluded.]

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

[Pariyosanā kathā]⁸³
 ending words
Conclusion

<404> 22 Yo hi koci, bhikkhave, ime cattāro sati’paṭṭhāne evam 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,

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.

tassa dvinnam phalānam aññataram phalam paṭikaṅkham: diṭṭh'eva dhamme 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),⁸⁴ the state of a Non-returner.

Tiṭṭhantu, bhikkhave, satta,vassāni, yo hi koci, bhikkhave, ime cattāro sati'paṭṭhāne evam

Let them stand / O monks / for-seven years / who / indeed/ whoever / O monks / in these / four / mindfulness establishment / thus

Let alone seven years—whoever were to practise these four stations of mindfulness in this way for just

bhāveyya cha vassāni

would cultivate / for six years

six years,

tassa dvinnam phalānam aññataram phalam paṭikaṅkham:

of the / of two / of fruits / or other / fruit / without doubt

he will without doubt win one of two results:

diṭṭh'eva dhamme aññā

seen 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.

Tiṭṭhantu, 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....,

Tiṭṭhantu, 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....,

Tiṭṭhantu, bhikkhave, cattāri vassāni...pe...tīni vassāni...pe...

Let them stand / O monks / for-four years...etc... for-three years...etc...

Let alone four years, O monks,...three years....,

Tiṭṭhantu, bhikkhave, tīni 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....,

Tiṭṭhantu, bhikkhave, dve vassāni...pe...ekam vassam...pe...

Let them stand / O monks / for-two years...etc... for-one year...etc...

⁸⁴*Upādi*, “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 (*anupādi,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 confounding it for *upadhi* (life-basis), which is a very close term.

Let alone two years, O monks,...one year...

Tiṭṭhatu, bhikkhave, ekaṃ vassaṃ...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...

Tiṭṭhantu, (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

evaṃ bhāveyya cha māsāni,

thus / would cultivate / for-six months

way for just six months,

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham 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...pe...pañca māsāni...pe...

Let them stand / O monks / for-six months ... etc... for-five 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... for-four 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... for-three 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... for two months...etc...

Let alone three months, O monks,...two months...

Tiṭṭhatu, bhikkhave, dve māsāni...ekaṃ māsam... pe...

Let them stand / O monks /

Let alone two months, O monks,...one month...

Tiṭṭhatu, bhikkhave, ekaṃ māsam...pe...aḍḍha,māsam...pe...

Let it stand / O monks / for-one month...etc... for-half a-month...etc...

Let alone one month, O monks,...half a month...

Tiṭṭhatu, bhikkhave, aḍḍha,māso. Yo hi koci, bhikkhave, ime cattāro sati'paṭṭhāne evaṃ

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’āhaṃ**,

would cultivate / for-seven days

one week

tassa dvinnam phalānam aññataram phalam pātikaṅkham dīṭṭh’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 ayaṃ, bhikkhave, maggo sattānam visuddhiyā soka, paridevānam samatikkamāya,

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, domanassānam atthaṅgamāya,

pain displeasure / for west going (disappearance)

for the disappearance of physical and mental pain,

ñāyassa⁸⁵ adhigamāya 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 yaṃ taṃ vuttaṃ, idam etaṃ 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 bhāsitaṃ 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, suttam niṭṭhitam navamaṃ

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 ñāya, “method, truth, system; later = logic” (PED). Here refers to the spiritual path.

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“The Buddha has no ‘closed fist of the guru’...” (D 2:101)

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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.

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13. **Buddhism Meditation.** Articles by monastics and scholars.
14. **The Healing Breath.** Complete journals (to date) on Breathwork.

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