

MAHĀ SATIPAṬṬHĀNA SUTTA
The Great Discourse on
The Four Foundations of Mindfulness
(In Pāli & English Translation)



By
Phra Mahā Dr. Vijnand Mahāpuñño
Dip. Buddhism, LL.B., M.A. (Comparative Religion), Th.D. (Sweden)

MAHĀ SATIPAṬṬHĀNA SUTTA
The Great Discourse on
The Four Foundations of Mindfulness
(In Pāli & English Translation)

By
Phra Mahā Dr. Vijnand Mahāpuṇṇo
Dip. Buddhism, LL.B., M.A. (Comparative Religion), Th.D. (Sweden)



Copyright © Phra Mahā Dr. Vijjnand Mahāpuñño Jun 2016

All rights reserved. No parts of this publication may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system or technologies now know or later developed, without permission in writing from the publisher.

ISBN 978-616-382-618-3

Design, Layout & Printed by :

KepMedia International Pte Ltd
39 Ubi Road 1 #04-00
Singapore 408695
Tel: 6896 0030 Fax: 6896 0070
Email: leeshin@kepmedia.com.sg

Introduction

This book is called the ‘*Mahā Satipaṭṭhāna Sutta*’ in *Pāli*-English, meaning “The Great Discourse on the Four Foundations of Mindfulness.” The aim is to share Buddha’s Four Foundations of Mindfulness.

About 30 years ago, I compiled my thoughts into this book in both Romanized-*Pāli* and English transcript, and had it literally translated and published without any Thai transcript. The first was published in Singapore. The objective was to reach out to my fellow meditation students, whom I taught outside of Thailand. I wanted my students to know the source of this *Mahāsatipaṭṭhāna* language.

Successively, I receive a scholarship to pursue my doctorate in Theology at Lund University, Sweden. Whilst as a student in Lund, I had furthered the depth of my research of both theory and practical *Pāli*-English, including preaching it. Diverse people from wide-ranging communities and countries encompassing Europe, America, Australia, Asia as well as Thailand perform this method of meditation.

From my experience in lecturing and conducting meditation programs in different countries and sometimes even in my homeland (Thailand), I realise that many of my students are interested in the *Pāli* language; either for citation while meditating and were delighted to hear both theory with individual practical experience.

With this fourth edition, and I have edited it to be more concise with guiding intention for practice, to develop more experience so that the meditation trainees becomes more increasingly active and motivated. A wise man once said, for he who have not try, should not guess.

The propagation of *Mahāsatipaṭṭhāna* which I intend to preach to readers in different countries, are for happiness of all mankind in general, because this sermon what the Buddha says.

Monks, be my heirs in *Dhamma*, not my heirs in material things, out of compassion for you I have comprehend; how shall my disciples be my heirs in *Dhamma*, not my heirs in material things?

Buddha had emphasized to all his disciples to realize the importance of being a heirs in *Dhamma*, and not a heirs in material things, so that to block oneself from the lower realms. Whoever loves oneself, relatives and friends should practice *Satipaṭṭhāna* not only to oneself, but also encourages others.

Anyone who ordained in Buddhism and practice in accordance with *Satipaṭṭhāna* as the Buddha says “*Ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? Yadidam - cattāro Satipaṭṭhāna. Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati... ”*

Therefore, may all readers please spend time not only in reading, but also to attempt the practice in your daily life. You can experience the good result within yourself that cannot be bought from anywhere. Those who are keen are welcome to contact for private retreat or group retreat.

Foreword

This publication, “*Mahā Satipaṭṭhāna Sutta Pāli-English Translation*” by Phra Maha Dr. Vijnand Mahapunno aims to help those who have interest in studying Buddhism with self-investigation. According to a noble sentence in the word praise to *Dhamma* says “*Svākkhāto bhagavatā dhammo*” – The teaching is well expounded by the Lord Buddha”

Phrakhru Suwatworakit Supot

Abbot, Wat Chang International Meditation Centre

Message

It is an honour that *Phra Mahā Dr. Vijnand Mahāpuñño* wishes that I write a message in this new edition of his translation of the *Mahā Satipaṭṭhana Sutta*. It was an association of many years standing. This very important discourse provides the foundation for the practice of insight meditation. The meaning in the line by line translation stands prominently in the teaching given by Sakyamuni Buddha. At that time he went accompanied by the Buddhist Sangha to the market town of *Kamassadamma* in the Kuru kingdom. It was in this kingdom that he gave the above discourse. Also, after his cousin and personal attendant, Ananda, remarked to the Blessed One: “It’s amazing, lord, it’s astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be.” In reply, he gave this discourse, the *Maha Nidana Sutta*: The Great Causes Sutta to Ananda. These two great *suttas* establish the concise manner the Blessed One taught the *Dhamma*.

The meaning is deeper than looking at and into the depth of the cosmos even with giant instruments like those mounted at astronomical observatories; but the *Sutta* says “*sampajana*”, to have “clear awareness or clear comprehension”. Now this means to know without residual doubts. The impermanence of things, the objects of the sensory mind, are not real, but treated as such. Thus the *Sutta* points to the empty nature of mental objects. The *Sutta* teaches that a clear insight of “I”, “me”, “mine” will clarify all views. It is in the comprehension in the manner of practice taught in the *Sutta* in this volume that will bring out Truth of this worldly realm. This enables the Mind to end its *dukkha*. This is the ending of Ignorance (*Avijjā*). The arising of true knowledge is underscored in this line from the first two verses of The *Dhammapada* --

“Mind is the forerunner of things”. Mind is formless. Things are “empty” (*formless things*). They are not to be craved for or grasped as this “creates suffering (*dukkha*)”, a defilement, within. The only way this torment ends is to bring to its cessation the truth of this defilement -- not to defile itself by endless creations.

Truth is a sacred picture to look at and discern it from the projection of its Wisdom. It frees all from ignorance about existence. The *Sutta* removes defilements in outlook and reveals clearly the meaning of “emptiness” (*suññatā/shunyatā*), a psychological insight. The *Sutta* gives all the right reasons. The reasons need contemplation (sincere reflection) that clears the path for wisdom. The Way has to be practiced. It is the nature of the mind to be trained in the manner as instructed in the *Sutta* and then there arises the knowledge of truth. This Truth showing Reality will be clearly seen as the unassailable truth. This is the outcome from following wholesome *Dhamma* teachings, and will unfailingly give the mind its inheritance with pleasure and happiness.

Mr. Lim Bock Chwee
Singapore

Contents

Introduction.....	iii
Foreword by the Chief Monk of Wat Chang.....	v
Message by Mr Lim Bock Chwee.....	v
<i>Mahā Satipaṭṭhāna Sutta</i> (Main Subjects).....	1
1) Contemplation of Body.....	2
1.1 Mindfulness of Breath.....	2
1.2 Mindfulness of Bodily Postures.....	6
1.3 Mindfulness of Clear Comprehension.....	7
1.4 Mindfulness of Reflection on Repulsiveness.....	9
1.5 Mindfulness of Reflection Primary Elements.....	14
1.6 Mindfulness of Contemplating Regarding Nine Cemeteries.....	17
2) Contemplation of Feelings (Physical & Mental).....	33
3) Contemplation of Mind.....	36
4) Contemplation of Mental Objects.....	38
4.1 The Five Mental Hindrances.....	38
4.2 The Five Aggregates of Clinging.....	43
4.3 The Six Internal & External Sense-Bases.....	45
4.4 The Seven Enlightenment Factors.....	49
4.5 The Four Noble Truths.....	54
4.5.1 The Truth of Sufferings.....	55
4.5.2 The Truth of Cause of Sufferings.....	62
4.5.3 The Truth of Cessation of Sufferings.....	73
4.5.4 The Truth of Path Leading to Cessation of Sufferings.....	86
5) Conclusion: Benefits of the <i>Satipaṭṭhāna</i> Meditation.....	93

Pictures

- 1. Reflecting on Repulsiveness 15
- 2. Reflecting on Corpses and Our Lives 10 & 18
- 3. Skeleton for Reflecting on Future of This Body..... 22

Appendix 1

The Ten Fetters or Bondage 100

Appendix 2

The Noble Eightfold Path 101

Appendix 3

The Two Categories of Right View 102

Bibliography 103

Transference of Merits 104

Acknowledgements 105



MAHĀ SATIPAṬṬHĀNA SUTTA¹

EVAMAṂ ME SUTAṂ

I have heard that

EKAṂ SAMAYAṂ BHAGAṂVĀ
KURŪSU VIHARATI.

on one occasion the Blessed One
was staying in the Kuru country.

KAMMĀSADHAMMAṂ NĀMA
KURŪNAṂ NIGAMO.

called *Kammāsadhamma*².

TATRA KHO BHAGAṂVĀ BHIKKHŪ³
ĀMANTESI BHIKKHAVO'TI.

There the Blessed One addressed monks,
"Monks."

BHADANTE'TI TE BHIKKHŪ
BHAGAVATO PACCASSOSUṂ.

"Venerable sir," the monks replied.

BHAGAṂVĀ ETADAVOCA:

The Blessed One said this:

UDDESA Main Subjects

EKĀYANO AYAMAṂ BHIKKHAVE
MAGGO SATTĀNAM VISUDDHIYĀ

"This is the direct path for the
purification of beings,

SOKAPARIDEVĀNAM
SAMATIKKAMĀYA
DUKKHADOMANASSĀNAM
ATTHANGAMĀYA

for the overcoming of sorrow and
lamentation, for the annihilation of pain
and distress,

1 Digha Nikāya 22. *Mahā Satipaṭṭhāna Sutta* (The Great Discourse on the Four Foundations of Mindfulness) D.10/273-300/325-351; M.i; S.v (*Satipaṭṭhānasangyutta*).

2 This place is one of monk's alms-resort villages. (*Sumagalāvīlasini*)

3 According to *Pāli* grammar, the word '*bhikkhu*' has two meanings, (1) a beggar and (2) one who sees dangers of being born repeatedly. Hereafter, the word '*bhikkhu*' carries these two meanings.



ÑĀYASSA ADHIGAMĀYA,
NIBBĀNASSA SACCHIKIRIYĀYA,
YADIDAṀ CATTĀRO SATIPATṬHĀNĀ.

KATAME CATTĀRO?

IDHA BHIKKHAVE BHIKKHU
[1] KĀYE KĀYĀNUPASSĪ VIHARATI
ĀTĀPĪ SAMPAJĀNO SATIMĀ, VINEYYA
LOKE ABHIJJHĀDOMANASSAṀ.

[2] VEDANĀSU VEDANĀNUPASSĪ
VIHARATI ĀTĀPĪ SAMPAJĀNO SATIMĀ,
VINEYYA LOKE
ABHIJJHĀDOMANASSAṀ.

[3] CITTE CITTĀNUPASSĪ VIHARATI
ĀTĀPĪ SAMPAJĀNO SATIMĀ, VINEYYA
LOKE ABHIJJHĀDOMANASSAṀ.

[4] DHAMMESU DHAMMĀNUPASSĪ
VIHARATI ĀTĀPĪ SAMPAJĀNO
SATIMĀ, VINEYYA LOKE
ABHIJJHĀDOMANASSAṀ.

for the attainment of the right method, and for the realization of unbinding – in other words, the four foundations of mindfulness.

Which four?

There is the case where a monk lives practicing body contemplation in the body ardent, alert, and mindful, putting aside greed and distress with reference to the world.

He lives practicing feeling contemplation in feelings ardent, alert, and mindful, putting aside greed and distress with reference to the world.

He lives practicing mind-contemplation in the mind ardent, alert, and mindful, putting aside greed and distress with reference to the world.

He lives practicing mental-object-contemplation in the mental-objects ardent, alert, and mindful, putting aside greed and distress with reference to the world.

Uddeso Niṭṭhito

Ending of Main Subjects

1] KĀYĀNUPASSANĀ : Contemplation of Body

1.1] ĀNĀPĀNASATI PABBAMAṀ : Mindfulness of Breath

KATHAÑCA BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI?

“And how does a monk live practicing body-contemplation in the body?”

IDHA BHIKKHAVE BHIKKHU
ARAÑÑAGATO VĀ
RUKKHAMŪLAGATO VĀ
SUÑÑĀGĀRAGATO VĀ

Monks, herein, a monk gone to a wilderness, to the shade of a tree, or to an empty space



NISĪ DATI PALLAÑKAM ĀBHUJITVĀ
UJUṀ KĀYAM PAÑIDHĀYA
PARIMUKHAM SATIṀ UPAṬṬHAPETVĀ.

sits down folding his legs crosswise,
holding his body erect,
and setting mindfulness to the fore.

SO SATO VA ASSASATI⁴
SATO PASSASATI.

Always mindful, he breathes in;
mindfully he breathes out.⁵

1.1.1] DĪ GHAM VĀ ASSASANTO
DĪ GHAM ASSASĀMĪ'TI PAJĀNĀTI,

Breathing in long, he discerns that
'I am breathing in long,'

DĪ GHAM VĀ PASSASANTO DĪ
GHAM PASSASĀMĪ'TI PAJĀNĀTI.

or breathing out long, he discerns that
'I am breathing out long.'

1.1.2] RASSAM VĀ ASSASANTO
RASSAM ASSASĀMĪ'TI PAJĀNĀTI,

or breathing in short, he discerns that
'I am breathing in short,'

RASSAM VĀ PASSASANTO
RASSAM PASSASĀMĪ'TI PAJĀNĀTI.

or breathing out short, he discerns that
'I am breathing out short.'

1.1.3] SABBAKĀYAPAṬISAMVEDĪ
ASSASISSĀMĪ'TI SIKKHATI

He trains himself to breathe in sensitively to
the entire body

SABBAKĀYAPAṬISAMVEDĪ
PASSASISSĀMĪ'TI SIKKHATI.

and to breathe out sensitively to the entire
body.

1.1.4] PASSAMBHAYAM
KĀYASAÑKĀRAM ASSASISSĀMĪ'TI
SIKKHATI,

He trains himself to breathe in calming
bodily functions,

PASSAMBHAYAM KĀYASAÑKĀRAM
PASSASISSĀMĪ'TI SIKKHATI.

and to breathe out calming the bodily
functions.

SEYYATHĀPI BHIKKHAVE DAKKHO
BHAMAKĀRO VĀ
BHAMAKĀRANTEVĀSĪ VĀ

Just as a skilled turner or his apprentice,

4 *Assasati* means starting from the in-breath but not from the out breath.

5 Take a pause at the end of the breathing-out cycle and breathing-in cycle.



DĪ GHAM VĀ AÑCHANTO
DĪ GHAM AÑCHĀMĪ'TI PAJĀNĀTI,

when making a long turn, he discerns that
'I am making a long turn,'

RASSAM VĀ AÑCHANTO RASSAM
AÑCHĀMĪ'TI PAJĀNĀTI,

or when making a short turn he discerns that
'I am am making a short turn,'

EVAM'EVA KHO BHIKKHAVE BHIKKHU

in the same way the monk,

1.1.1] DĪ GHAM VĀ ASSASANTO
DĪ GHAM ASSASĀMĪ'TI PAJĀNĀTI,

when breathing in long, he discerns that
'I am breathing in long,'

DĪ GHAM VĀ PASSASANTO
DĪ GHAM PASSASĀMĪ'TI PAJĀNĀTI,

or breathing out long, he discerns that
'I am breathing out long,'

1.1.2] RASSAM VĀ ASSASANTO
RASSAM ASSASĀMĪ'TI PAJĀNĀTI,

When breathing in short, he discerns that
'I am breathing in short,'

RASSAM VĀ PASSASANTO
RASSAM PASSASĀMĪ'TI PAJĀNĀTI.

or when breathing out short, he discerns that
'I am breathing out short.'

1.1.3] SABBAKĀYAPAṬISAMVEDĪ
ASSASISSĀMĪ'TI SIKKHATI,

Alertly aware of the whole breath-body
'I shall breathe in,' so he trains himself.

SABBAKĀYAPAṬISAMVEDĪ
PASSASISSĀMĪ'TI SIKKHATI.

Alertly aware of the whole breath-body
'I shall breathe out,' so he trains himself.

1.1.4] PASSAMBHAYAM
KĀYASAÑKHĀRAM

Calming down the bodily function
(or breathing)

ASSASISSĀMĪ'TI SIKKHATI,

'I shall breathe in', so he trains himself.

PASSAMBHAYAM KĀYASAÑKHĀRAM

Calming down the bodily function (or breathing)

PASSASISSĀMĪ TI SIKKHATI.

'I shall breathe out', so he trains himself.

ITI AJJHATTAM VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally body-
contemplation in the body,

BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

he lives practicing, externally body-
contemplation in the body,



AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

or practicing internally and externally body-
contemplation in the body.⁶

SAMUDAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṀ VIHARATI,

or he lives contemplating the arising of
phenomena in the body,

VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIṀ VIHARATI,

or he lives contemplating the passing away
of phenomena in the body,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṀ VIHARATI,

or he lives contemplating the arising and
passing away of phenomena in the body,⁷

ATTHI KĀYO'TI VĀ PAN'ASSA
SATI PACCUPATṬHITĀ HOTI.

or he is mindful that there is only this the
body is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA

just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA

and just enough for mindfulness

ANISSITO CA VIHARATI,

and he remains completely detached,

NA CA KIÑCI LOKE UPĀDIYATI.

clinging to nothing in the world
(what he has experienced).

EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives
body-contemplation in the body.

ĀNĀPĀNASATI PABBAṀ NIṬṬHITAM

Mindfulness of Breath is ended

6 *Bahiddhā* is the external sensual layer of the body, whereas the *ajjhata* is the deep level of consciousness which can be experienced by the neutron system, similar to 'qi' in Chinese. Then through deep concentration the practitioner's mind becomes one-pointed and not affected by these phenomena.

7 The practitioner then may experience some momentary vibration just like the blinking of the sun rays or similar circumstances.



1.2] IRIYĀPATHA PABBAM : Mindfulness of Bodily Postures

PUNA CA PARAM BHIKKHAVE
BHIKKHU GACCHANTO VĀ
GACCHĀMĪ'TI PAJĀNĀTI,

"Furthermore, when walking, the monk
discerns that 'I am walking.'

ṬHITO VĀ ṬHITOMHĪ TI PAJĀNĀTI,

When standing, he discerns that 'I am standing.'

NISINNO VĀ NISINNOMHĪ'TI PAJĀNĀTI,

When sitting, he discerns that 'I am sitting.'

SAYĀNO VĀ SAYĀNOMHĪ'TI PAJĀNĀTI.

When lying down, he discerns that 'I am lying down,'

YATHĀ YATHĀ VĀ PANASSA KĀYO
PAÑIHITO HOTI,

or however his body is disposed,
he discerns it,

TATHĀ TATHĀ NAṀ PAJĀNĀTI.

or whatever his body is such and such
disposed, he discerns it.

ITI AJJHATTAM VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally body-
contemplation in the body,

BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

he lives practicing, externally body-
contemplation in the body,

AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

or practicing internally and externally body-
contemplation in the body.

SAMUDAYADHAMMĀNUPASSĪ VĀ
KĀYASMIṀ VIHARATI,

or he lives contemplating the arising of
phenomena in the body,

VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIṀ VIHARATI,

or he lives contemplating the passing away
of phenomena in the body,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṀ VIHARATI.

or he lives contemplating the arising and
passing away of phenomena in the body,

ATTHI KĀYO'TI VĀ PANASSA SATI
PACCUPAṬṬHITĀ HOTI

or he is mindful that there is only this the
body is now clearly established in him.



YĀVADEVA ÑĀṄAMATTĀYA

just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA.

and just enough for mindfulness.

ANISSITO CA VIHARATI

and he remains completely detached.

NA CA KIÑCI LOKE UPĀDIYATI.

clinging to nothing in the world
(what he has experienced).

EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives body-
contemplation in the body

IRIYĀPATHA PABBAM NIṬṬHITAM

*Mindfulness of Bodily Postures is ended*⁸

1.3] SAMPAJAÑÑA PABBAM : Mindfulness of Clear Comprehension

PUNA CA PARAM BHIKKHAVE
BHIKKHU ABHIKKANTE PAṬIKKANTE
SAMPAJĀNAKĀRĪ HOTI.

“Furthermore, when going forward and
returning, he makes himself fully alert.⁹

ĀLOKITE VILOKITE
SAMPAJĀNAKĀRĪ HOTI.

when looking toward and looking away, he
makes himself fully alert.

SAMMIÑJITE PASĀRITE
SAMPAJĀNAKĀRĪ HOTI.

when bending and extending his limbs, he
makes himself fully alert.

SAṄGHĀṬHI PATTA CĪVARA
DHĀRAṆE SAMPAJĀNAKĀRĪ HOTI.

when carrying his outer cloak, his upper robe
and his bowl, he makes himself fully alert.

ASITE PĪTE KHĀYITE SĀYITE
SAMPAJĀNAKĀRĪ HOTI.

when eating, drinking, chewing, and savoring,
he makes himself fully alert.

⁸ The awareness of the arising and cessation of the bodily postures and movement. With that, one would be able to experience all phenomena in a single moment, which is the accordance to the teachings of the Buddha.

⁹ A practitioner usually experiences full sensitivity on certain of the body while in motion.



UCCĀRAPASSĀVA KAMME
SAMPAJĀNAKĀRĪ HOTI.

when urinating and defecating, he makes himself fully alert.

GATE ṬHITE NISSINNE SUTTE
JĀGARITE BHĀSITE TUṆHĪ BHĀVE
SAMPAJĀNAKĀRĪ HOTI.

when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself fully alert.

ITI AJJHATTAM VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI

Thus, he lives practicing, internally body-contemplation in the body,

BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

he lives practicing, externally body-contemplation in the body,

AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

or practicing internally and externally body-contemplation in the body.¹⁰

SAMUDAYA DHAMMĀNUPASSĪ VĀ
KĀYASMIṀ VIHARATI,

or he lives contemplating the arising of phenomena in the body,

VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIṀ VIHARATI,

or he lives contemplating the passing away of phenomena in the body,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṀ VIHARATI.

or he lives contemplating the arising and passing away of phenomena in the body,¹¹

ATTHI KĀYO'TI VĀ PANASSA SATI

or he is mindful that there is only this the

PACCUPAṬṬHITĀ HOTI

body is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA

just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA.

and just enough for mindfulness.

ANISSITO CA VIHARATI,

and he remains completely detached,

NA CA KIŃCI LOKE UPĀDIYATI.

clinging to nothing in the world (what he has experienced).

10 Ibid. Refer to footnote 6.

11 Ibid. Refer to footnote 7.



EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives body-
contemplation in the body.

SAMPAJAÑÑA PABBAṀ NIṬṬHITAṀ
Mindfulness of Clear Comprehension is ended

1.4] PAṬIKKŪLA MANASIKĀRA PABBAṀ :
Mindfulness of Reflection on Repulsiveness

PUNA CA PARAṀ BHIKKHAVE
BHIKKHU IMAMEVA KĀYAṀ
UDDHAṀPĀDATAĪ ADHO
KESAMATTHAKĀ

“Furthermore, monks, a monk reflects on
this very body, from the soles of the feet on
up, from the crown of the head on down,

TACAPARIYANTAṀ PŪRAN
NĀNAPPAKĀRASSA ASUCINO
PACCAVEKKHATI:

surrounded by skin and full of various
kinds of unclean things:

‘ATTHI IMASMIṀ KĀYE

‘In this body, there are

KESĀ,
LOMĀ,
NAKHĀ,
DANTĀ,
TACO,
MAṀSAM,
NAHĀRŪ,
AṬṬHĪ ,
AṬṬHIMĪÑJAṀ,
VAKKAṀ,
HADAYAM,
YAKANAM,
KILOMAKAM,
PIHAKAM,

head hairs,
body hairs,
nails,
teeth,
skin,
flesh,
tendons,
bones,
bone marrow,
kidneys,
heart,
liver,
pleura,
spleen,



Reflecting on Corpses and Our Lives

PAPPHĀSAM,
 ANTAM,
 ANTAGUṆAM,
 UDARIYAM,
 KARĪSAM,
 PITTAM,
 SEMHAM,
 PUBBO,
 LOHITAM,
 SEDO,
 MEDO,
 ASSU,
 VASĀ,
 KHELO,
 SINGHĀṆIKĀ,
 LASIKĀ,
 MUTTAM,
 MATTHAKE MATTHALUṄGAM TI

lungs,
 large intestines,
 small intestines,
 gorge,
 feces,
 bile,
 phlegm,
 pus,
 blood,
 sweat,
 fat,
 tears,
 skin-oil,
 saliva,
 mucus,
 fluid in the joints,
 urine,
 brain.

SEYYATHĀPI BHIKKHAVE

Monks, just as if a sack with openings



UBHATO MUKHĀ MUTOLI,

at both ends,

PŪRĀ NĀNĀVIHITASSA
DHAÑÑASSA, SEYYATHĪ DAM
SĀLĪNAM,
VĪ HĪNAM,
MUGGĀNAM,
MĀSĀNAM,
TILĀNAM,
TANḌULĀNAM,

were full of various kinds of grain,
such as
wheat,
rice,
mung beans,
kidney beans,
sesame seeds,
husked rice,

TAMENAṀ CAKKHUMĀ PURISO
MUÑCITVĀ PACCAVEKKHEYYA:
'TME SĀLĪ ,
IME VĪ HĪ ,
IME MUGGĀ,
IME MĀSĀ,
IME TILĀ,
IME TANḌULĀ'TI.'

and a man with good eyesight,
pouring it out, were to reflect:
'This is wheat.
This is rice.
These are mung beans.
These are kidney beans.
These are sesame seeds.
This is husked rice.'

EVAMEVA KHO BHIKKHAVE
BHIKKHU IMAMEVA KĀYAM
UDDHAMPAḌATALĀ

Monks, even so, a monk
reflects on this very body
from the soles of the feet on up,

ADHO KESAMATTHAKĀ
TACAPARIYANTAM
PŪRANNĀNAPPAKĀRASSA
ASUCINO PACCAVEKKHATI:

from the crown of the head on down,
surrounded by skin and full of various kinds
of unclean things:

'ATTHI IMASMIṀ KĀYE
KESĀ,
LOMĀ,
NAKHĀ,
DANTĀ,
TACO,
MAṀSAM,
NAHĀRŪ,
ATTHĪ ,
ATTHIMĪÑJAM,

In this body, 'there are
head hairs,
body hairs,
nails,
teeth,
skin,
flesh,
tendons,
bones,
bone marrow,



VAKKAM,
 HADAYAM,
 YAKANAM,
 KILOMAKAM,
 PIHAKAM,
 PAPPHĀSAM,
 ANTAM,
 ANTAGUNAM,
 UDARIYAM,
 KARĪSAM,
 PITTAM,
 SEMHAM,
 PUBBO,
 LOHITAM,
 SEDO,
 MEDO,
 ASSU,
 VASĀ,
 KHELO,
 SINGHĀNIKĀ,
 LASIKĀ,
 MUTTAM,
 MATTHAKE MATTHALUNḂAM TI

kidneys,
 heart,
 liver,
 pleura,
 spleen,
 lungs,
 large intestines,
 small intestines,
 gorge,
 feces,
 bile,
 phlegm,
 pus,
 blood,
 sweat,
 fat,
 tears,
 skin-oil,
 saliva,
 mucus,
 fluid in the joints,
 urine,
 brain.'

ITI AJJHATTAḂ VĀ KĀYE
 KĀYĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally body-
 contemplation in the body,

BAHIDDHĀ VĀ KĀYE KĀYĀNUPASSĪ
 VIHARATI,

he lives practicing, externally body-
 contemplation in the body,

AJJHATTA-BAHIDDHĀ VĀ KĀYE
 KĀYĀNUPASSĪ VIHARATI.

or practicing internally and externally body-
 contemplation in the body,¹²

SAMUDAYADHAMMĀNUPASSĪ VĀ
 KĀYASMIḂ VIHARATI,

or he lives contemplating the arising of
 phenomena in the body,

12 At this particular instance, the practitioner will experience *ajjhata* as one's own body, which is separated from *bahiddhā* that is other person's body. As one progresses, one experiences higher level of awareness and leading to realizing the vibration due to the phenomenon inside each part of one's own body. Then one's mind has no chance to see others' body but concentration is going on within himself as the Buddha says *sātatikā*.



VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIṀ VIHARATI,

or he lives contemplating the passing away
of phenomena in the body,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṀ VIHARATI,

or he lives contemplating the arising and
passing away of phenomena in the body,¹³

ATTHI KĀYO'TI VĀ PAN'ASSA SATI
PACCUPAṬṬHITĀ HOTI,

or he is mindful that 'there is only this the
body' is now clearly established in him,

YĀVADEVA ÑĀṆAMATTĀYA,

just enough for knowledge into reality, (insight)

PAṬISSATI MATTĀYA.

and just enough for mindfulness,

ANISSITO CA VIHARATI,

and he remains completely detached,

NA CA KIŃCI LOKE UPĀDIYATI.

clinging to nothing in the world
(what he has experienced).

EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives body-
contemplation in the body.

PAṬIKKŪLA MANASIKĀRA PABBAṀ NIṬṬHITAṀ

*Mindfulness of Reflection on Repulsiveness is ended*¹⁴

13 Ibid. Refer to footnote 7.

14 Development of mindfulness for contemplation in this section is called 32 parts of the body. It is categorized into 6 groups: 1) *Tacapañcaka* – head hairs, body hairs, nails, teeth, skin; 2) *Vakkapañcaka* - flesh, tendons, bones, bone marrow, kidneys; 3) *Papphāsapañcaka* - heart, liver, pleura, spleen, lungs; 4) *Matthalungapañcaka* – large intestines, small intestines, gorge, feces, brain; 5) *Medachakka* – bile, phlegm, pus, blood, sweat, fat; and 6) *Muttachakka* – tears, skin-oil, saliva, mucus, fluid in joints, urine. The first 4 groups is called *paṭhavīdhātu* or element of earth, which consists of 20 body parts. The last 2 groups are called *āpodhātu* or element of water, which consists of 12 body parts. The categorization of groups is to facilitate the practitioner to do recitation with concentration on a period of 15 days for each particular group. The first five days one is to recite the different parts of the body in forward sequence and the next five days to recite backward sequence, and the next five days recite in forward and backward sequence.

Note: Whatever part of the body is the cause of defilement. It is also an instrument for ending defilement as well.



1.5] DHĀTU MANASIKĀRA PABBAMĀ : Mindfulness of Reflection on Primary Elements

PUNA CA PARAM BHIKKHAVE
BHIKKHU IMAMEVA KĀYAM
YATHĀṬHITAM YATHĀPAṆIHITAM
DHĀTUSO PACCAVEKKHATI:

‘ATTHI IMASMIṀ KĀYE

PAṬHAVĪ DHĀTU

ĀPODHĀTU

TEJODHĀTU

VĀYODHĀTŪTI.’

SEYYATHĀPI BHIKKHAVE
DAKKHO GOGHĀTAKO VĀ,
GOGHĀTAKANTEVĀSĪ VĀ

GĀVIṀ VADHITVĀ

CĀTUMMAHĀPATHE VILASO
PAṬIVIBHAJJITVĀ NISINNO ASSA,

EVAMEVA KHO BHIKKHAVE
BHIKKHU IMAMEVA KĀYAM
YATHĀṬHITAM YATHĀPAṆIHITAM
DHĀTUSO PACCAVEKKHATI:

‘ATTHI IMASMIṀ KĀYE

PAṬHAVĪ DHĀTU

ĀPODHĀTU

“Furthermore, monks, a monk reflects on this very body, in whatever manner, it is placed or disposed by way of its primary elements:

‘There are in this body,

the earth element,

the water element,

the fire element,

the wind element.’

Monks, even as just as a skilled butcher or a butcher’s apprentice,

having slaughtered a cow,

separated into portions, were to be placed at the junction of four highways.

Just so, monks, a monk reflects upon this very body in whatever manner, it is placed. or disposed by way of its primary elements:

‘There are in this body

the earth element,

the water element,



Reflecting on Repulsiveness

TEJODHĀTU

the fire element,

VĀYODHĀTŪ TI.’

the wind element.’

ITI AJJHATTAM VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally body-
contemplation in the body,

BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

he lives practicing, externally body-
contemplation in the body,

AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

or practicing internally and externally body-
contemplation in the body.

SAMUDAYADHAMMĀNUPASSĪ VĀ
KĀYASMIM VIHARATI,

or he lives contemplating the arising of
phenomena in the body,

VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIM VIHARATI,

or he lives contemplating the passing away
of phenomena in the body,



SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṀ VIHARATI.

or he lives contemplating the arising and passing away of phenomena in the body,

'ATTHI KĀYO'TI' VĀ PAN'ASSA
SATI PACCUPATṬHITĀ HOTI

or he is mindful 'that there is only this the body' is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA

just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA.

and just enough for mindfulness;

ANISSITO CA VIHARATI,

and he remains completely detached,

NA CA KIŃCI LOKE UPĀDIYATI.

clinging to nothing in the world
(what he has experienced).

EVAMPI BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives body-
contemplation in the body.

DHĀTU MANASIKĀRA PABBAM NITṬHITAM

*Mindfulness of Reflection on Primary Elements is ended*¹⁵

15 Characteristics of the four primary elements can be noticed like this: Condition that is applied as earth element such as hair, body-hair, nail, tooth, skin, bone and etc. When a person dies, the body becomes corpse and gradually decays. Similarly, a living body is also gradually decaying. Condition of cohesion (water) element in the body such as blood, fat, tear, urine and etc. Condition of air element in the body such as upward air, downward air and air that makes giddiness in the body and etc. How does each condition works in one's body, it is the same as others. Practitioner can experience the phenomenon of each condition moment to moment and changing and finally, the mind becomes one-pointed with no thoughts of his own body or any other body. The above text refers to *Mahā Rāhulovāda Sutta* (mm.13)



1.6] NAVA SĪVATHIKĀ PABBAM : Mindfulness of Contemplating Regarding Nine Cemeteries¹⁶

1.6.1] PAṬHAMASĪVATHIKA PABBAM : Mindfulness of Contemplating on the First Cemetery

PUNA CA PARAM BHIKKHAVE
BHIKKHU SEYYATHĀPI PASSEYYA
SARĪRAM SĪVATHIKĀYA CHADDITAM

“Furthermore, monks, even as a monk
were to see a corpse
cast away in a charnel ground

EKĀHAMATAṀ VĀ DVĪ HAMATAṀ
VĀ TĪ HAMATAṀ VĀ

one day dead, or two days dead, or three
days dead

UDDHUMĀTAKAṀ VINĪ LAKAṀ
VIPUBBAKAJĀTAṀ,

swollen, ugly blue (and), festering

SO IMAMEVA KĀYAṀ UPASAṀHARATI:

then, if he were to reflect upon this;

‘AYAMPIKHO KĀYO

and compare it with his own body thus,

EVAM DHAMMO

this body, too, such is its nature,

EVAM BHĀVĪ

such is its future,

ETAṀ ANATĪ TOTI.’

such its unavoidable fate.

ITI AJJHATTAṀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally body-
contemplation in the body,

BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

he lives practicing, externally body-
contemplation in the body,

AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

or practicing internally and externally body-
contemplation in the body.

¹⁶ Readers may not need to go to a graveyard, but by reading this text consisting of 9 sections and reflecting on the true nature one by one is suffice.



Reflecting on Corpses and Our Lives

SAMUDAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṂ VIHARATI,

VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIṂ VIHARATI,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṂ VIHARATI.

‘ATTHI KĀYO’TI’ VĀ PAN’ASSA
SATI PACCUPATṬHITĀ HOTI

YĀVADEVA ÑĀṄAMATTĀYA.

PAṬISSATI MATTĀYA,

ANISSITO CA VIHARATI,

NA CA KIÑCI LOKE UPĀDIYATI.

or he lives contemplating the arising of
phenomena in the body,

or he lives contemplating the passing away
of phenomena in the body,

or he lives contemplating the arising and
passing away of phenomena in the body,

or he is mindful that ‘there is only this the
body’ is now clearly established in him.

just enough for knowledge into reality (insight)

and just enough for mindfulness,

and he remains completely detached,

clinging to nothing in the world
(what he has experienced).



EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives body-
contemplation in the body.

PAṬHAMASĪVATHIKA PABBAM NITṬHITAM

Mindfulness of Contemplating on the First Cemetery is ended

1.6.2] DUTIYASĪVATHIKA PABBAM :

Mindfulness of Contemplating on the Second Cemetery

PUNA CA PARAM BHIKKHAVE
BHIKKHU SEYYATHĀPI PASSEYYA
SARĪRAM

“Furthermore, monks, even as a monk
were to see a corpse

SĪVATHIKĀYA CHADDITAM

cast away in a charnel ground

KĀKEHI VĀ KHAJJAMĀNAM

being eaten by crows

GIJJHEHI VĀ KHAJJAMĀNAM

being eaten by vultures

KULALEHI VĀ KHAJJAMĀNAM

being eaten by hawks

SUVĀÑEHI VĀ KHAJJAMĀNAM

being eaten by dogs

SIGĀLEHI VĀ KHAJJAMĀNAM

being eaten by jackals

VIVIDHEHI VĀ PĀÑAKAJĀTEHI
KHAJJAMĀNAM,

being eaten by various,
kinds of other creatures,

SO IMAMEVA KĀYAM UPASAMHARATI:
‘AYAMPI KHO KĀYO

then, if he were to reflect upon this;
and compare it with his own body thus

EVAM DHAMMO EVAM BHĀVĪ

this body of mine is of the same nature, it will
become as such

EVAM ANATĪ TO TI.’

not being able to transcend this condition.



ITI AJJHATTAM VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally body-
contemplation in the body,

BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

he lives practicing, externally body-
contemplation in the body,

AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

or practicing internally and externally body-
contemplation in the body;

SAMUDAYADHAMMĀNUPASSĪ
VĀ KĀYASMIM VIHARATI,

or he lives contemplating the arising of
phenomena in the body,

VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIM VIHARATI,

or he lives contemplating the passing away
of phenomena in the body,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIM VIHARATI.

or he lives contemplating the arising and
passing away of phenomena in the body;

‘ATTHI KĀYO’TI’ VĀ PANASSA
SATI PACCUPATṬHITĀ HOTI

or he is mindful that ‘there is only this the
body’ is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA

Just enough for knowledge into reality (insight)

PATISSATI MATTĀYA.

and just enough for mindfulness.

ANISSITO CA VIHARATI,

and he remains completely detached,

NA CA KIŃCI LOKE UPĀDIYATI.

clinging to nothing in the world
(what he has experienced).

EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives body-
contemplation in the body.

DUTIYASĪVATHIKA PABBAM NITṬHITAM

Mindfulness of Contemplating on the Second Cemetery is ended



1.6.3] TATIYASĪVATHIKA PABBAM : Mindfulness of Contemplating on the Third Cemetery

PUNA CA PARAM BHIKKHAVE
BHIKKHU

SEYYATHĀPI PASSEYYA SARĪRAM
SĪVATHIKĀYA CHADDITAM

ATTHISAN̄KHALIKAM
SAMAM̄SALOHITAM
NAHĀRUSAMBHANDHAM,

SO IMAMEVA KĀYAM UPASAM̄HARATI:

‘AYAMPIKHO KĀYO

EVAM̄ DHAMMO EVAM̄ BHĀVĪ

EVAM̄ ANATĪTO TI.’

ITI AJJHATTAM̄ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

SAMUDAYADHAMMĀNUPASSĪ
VĀ KĀYASMIM̄ VIHARATI,

“Furthermore, monks, even as a monk

were to see a corpse¹⁷
cast away in a charnel ground

reduced to a skeleton, held together
by the sinews with some flesh and
blood adhering to it.

then, if he were to reflect upon this;

and compare it with his own body thus,

this body of mine is of the same nature, it will
become as such

not being able to transcend this condition.

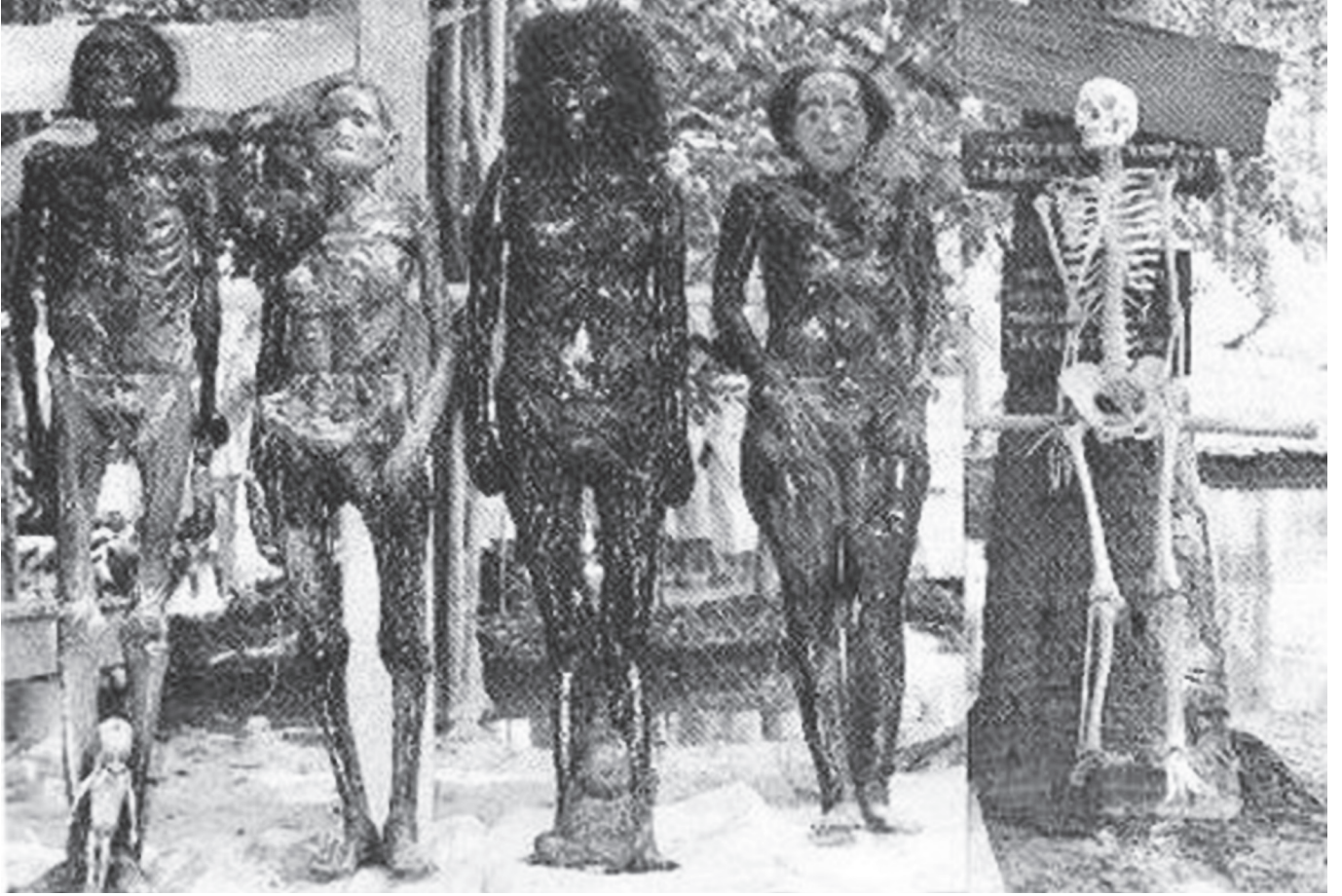
Thus, he lives practicing, internally body-
contemplation in the body,

he lives practicing, externally body-
contemplation in the body,

or practicing internally and externally body-
contemplation in the body;

or he lives contemplating the arising of
phenomena in the body,

17 From here onwards, readers who are keen in more in-depth of Dhamma should also reflect in the following:
A city made of bones, plastered over with flesh and blood, whose hidden treasures are:-pride and contempt,
ageing and death. - - *Atthīnaṃ nagaraṃ kataṃ mangsalohitalepanaṃ yattha jarā ca maccu ca māno makkho
ca ohito.* ~ *Dhammapada* 150.



Skeleton for Reflecting on Future of This Body

VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIṂ VIHARATI,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṂ VIHARATI.

'ATTHI KĀYO'TI' VĀ PAN'ASSA SATI
PACCUPAṬṬHITĀ HOTI

YĀVADEVA ÑĀṆAMATTĀYA

PAṬISSATI MATTĀYA.

ANISSITO CA VIHARATI

NA CA KIŃCI LOKE UPĀDIYATI.

or he lives contemplating the passing away
of phenomena in the body,

or he lives contemplating the arising and
passing away of phenomena in the body,

or he is mindful that there is only this the
body is now clearly established in him.

Just enough for knowledge into reality (insight)

and just enough for mindfulness;

and he remains completely detached,

clinging to nothing in the world
(what he has experienced).



EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives body-
contemplation in the body.

TATIYASĪVATHIKA PABBAM NITTHITAM

Mindfulness of Contemplating on the Third Cemetery is ended

1.6.4] CATUTTHASĪVATHIKA PABBAM :

Mindfulness of Contemplating on the Fourth Cemetery

PUNA CA PARAM BHIKKHAVE BHIKKHU

“Furthermore, monks, even as a monk

SEYYATHĀPI PASSEYYA SARĪRAM

were to see a corpse

SĪVATHIKĀYA CHADDITAM

cast away in a charnel ground

AṬṬHISAÑKHALIKAM

reduced to a skeleton,

NIMMAMŚALOHITAMAKKHITAM

blood smeared but fleshless,

NAHĀRUSAMBHANDHAM,

held together by the tendons.

SO IMAMEVA KĀYAM UPASAMHARATI:

then, if he were to reflect upon this;

‘AYAMPIKHO KĀYO

and compare it with his own body thus,

EVAM DHAMMO EVAM BHĀVĪ

This body of mine is of the same nature, it will
become as such

EVAM ANATĪTO TI.’

not being able to transcend this condition.

ITI AJJHATTAM VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally body-
contemplation in the body,

BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

he lives practicing, externally body-
contemplation in the body,



AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

or practicing internally and externally body-
contemplation in the body;

SAMUDAYADHAMMĀNUPASSĪ
VĀ KĀYASMIM̐ VIHARATI,

or he lives contemplating the arising of
phenomena in the body,

VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIM̐ VIHARATI,

or he lives contemplating the passing away
of phenomena in the body,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIM̐ VIHARATI.

or he lives contemplating the arising and
passing away of phenomena in the body,

‘ATTHI KĀYO’TI’ VĀ PAN’ASSA SATI
PACCUPATṬHITĀ HOTI

or he is mindful that ‘there is only this the
body’ is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA

Just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA.

and just enough for mindfulness;

ANISSITO CA VIHARATI

and he remains completely detached,

NA CA KIÑCI LOKE UPĀDIYATI.

clinging to nothing in the world
(what he has experienced).

EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives body-
contemplation in the body.

CATUTTHASĪVATHIKA PABBAM̐ NITṬHITAM̐

Mindfulness of Contemplating on the Fourth Cemetery is ended



1.6.5] PAÑCAMASĪVATHIKA PABBAM : Mindfulness of Contemplating on the Fifth Cemetery

PUNA CA PARAM BHIKKHAVE
BHIKKHU

SEYYATHĀPI PASSEYYA SARĪRAM

SĪVATHIKĀYA CHADḌITAM

AṬṬHISAÑKHALIKAM

APAGATAMAMSA LOHITAM

NAHĀRUSAMBHANDHAM,

SO IMAMEVA KĀYAM
UPASAMHARATI:

‘AYAMPIKHO KĀYO

EVAM DHAMMO EVAM BHĀVĪ

EVAM ANATĪTO TI.’

ITI AJJHATTAM VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

SAMUDAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṀ VIHARATI,

“Furthermore, monks, even as a monk

were to see a corpse

cast away in a charnel ground

reduced to a skeleton,

completely void of flesh and blood,

held together by the tendons.

then, if he were to reflect upon this;

and compare it with his own body thus,

This body of mine is of the same nature, it will
become as such

not being able to transcend this condition.

Thus, he lives practicing, internally body-
contemplation in the body,

he lives practicing, externally body-
contemplation in the body,

or practicing internally and externally body-
contemplation in the body;

or he lives contemplating the arising of
phenomena in the body,



VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIṂ VIHARATI,

or he lives contemplating the passing away
of phenomena in the body,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṂ VIHARATI,

or he lives contemplating the arising and
passing away of phenomena in the body,

'ATTHI KĀYO'TI' VĀ PAN'ASSA
SATI PACCUPATṬHITĀ HOTI

or he is mindful 'that there is only this the
body' is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA.

Just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA,

and just enough for mindfulness;

ANISSITO CA VIHARATI

and he remains completely detached,

NA CA KIŃCI LOKE UPĀDIYATI.

clinging to nothing in the world
(what he has experienced).

EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives body-
contemplation in the body.

PAÑCAMASĪVATHIKA PABBAṂ NIṬṬHITAṂ

Mindfulness of Contemplating on the Fifth Cemetery is ended

1.6.6] CHAṬṬHAMASĪVATHIKA PABBAṂ :

Mindfulness of Contemplating on the Sixth Cemetery

PUNA CA PARAṂ BHIKKHAVE
BHIKKHU SEYYATHĀPI PASSEYYA

"Furthermore, monks, even as a monk
were to see a corpse

SARĪRAṂ SĪVATHIKĀYA CHAḌḌITAṂ

cast away in a charnel ground

AṬṬHIKĀNI

reduced to loose bones,

APAGATANAHĀRUSAMBHANDHĀNI

without tendons held together.



DISĀVIDISĀSU-VIKKHITTĀNI
 AÑÑENA HATTHAṬṬHIKAM,
 AÑÑENA PĀDAṬṬHIKAM,
 AÑÑENA JAṄGHAṬṬHIKAM,
 AÑÑENA ŪRAṬṬHIKAM,
 AÑÑENA KAṬṬHIKAM,
 AÑÑENA PITṬHIKAṆṬHAKAṬṬHIKAM,
 AÑÑENA PHĀSUKAṬṬHIKAM,
 AÑÑENA URAṬṬHIKAM,
 AÑÑENA BĀHUTAṬṬHIKAM,
 AÑÑENA AṂSATṬHIKAM,
 AÑÑENA GĪVAṬṬHIKAM,
 AÑÑENA HANUTAṬṬHIKAM,
 AÑÑENA DANTAṬṬHIKAM,
 AÑÑENA SĪ SAKATĀHAM,

scattered in all directions;
 there a hand bone,
 there a foot bone,
 there a shin bone,
 there a thigh bone,
 there a hip bone,
 there a back bone,
 there a rib bone,
 there a chest bone,
 there a arm bone,
 there a shoulder bone,
 there a neck bone,
 there a jaw bone,
 there a tooth bone,
 there a skull.

SO IMAMEVA KĀYAṂ UPASAṂHARATI:
 ‘AYAMPIKHO KĀYO
 EVAṂ DHAMMO EVAṂ BHĀVĪ
 EVAṂ ANATĪ TO TI.’

then, if he were to reflect upon this
 and compare it with his own body thus:
 This body of mine is of the same nature,
 it will become as such not being able to
 transcend this condition.

ITI AJJHATTAṂ VĀ KĀYE
 KĀYĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally body-
 contemplation in the body,

BAHIDDHĀ VĀ KĀYE
 KĀYĀNUPASSĪ VIHARATI,

he lives practicing, externally body-
 contemplation in the body,

AJJHATTA-BAHIDDHĀ VĀ KĀYE
 KĀYĀNUPASSĪ VIHARATI.

or practicing internally and externally body-
 contemplation in the body;

SAMUDAYADHAMMĀNUPASSĪ VĀ
 KĀYASMIM VIHARATI,

or he lives contemplating the arising of
 phenomena in the body,

VAYADHAMMĀNUPASSĪ VĀ
 KĀYASMIM VIHARATI,

or he lives contemplating the passing away
 of phenomena in the body,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
 VĀ KĀYASMIM VIHARATI,

or he lives contemplating the arising and
 passing away of phenomena in the body,



'ATTHI KĀYO'TI' VĀ PAN'ASSA SATI
PACCUPAṬṬHITĀ HOTI

YĀVADEVA ÑĀṆAMATTĀYA

PATISSATI MATTĀYA.

ANISSITO CA VIHARATI

NA CA KIŃCI LOKE UPĀDIYATI.

EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

or he is mindful that 'there is only this the
body' is now clearly established in him.

Just enough for knowledge into reality (insight)

and just enough for mindfulness;

and he remains completely detached,

clinging to nothing in the world
(what he has experienced).

Monks, thus indeed, a monk lives body-
contemplation in the body.

CHAṬṬHAMASĪVATHIKA PABBAM NIṬṬHITAM

Mindfulness of Contemplating on the Sixth Cemetery is ended

1.6.7] SATTAMASĪVATHIKA PABBAM :

Mindfulness of Contemplating on the Seventh Cemetery

PUNA CA PARAM BHIKKHAVE

BHIKKHU SEYYATHĀPI PASSEYYA

SARĪRAM SĪVATHIKĀYA CHAḌḌITAM

AṬṬHIKĀNI, SETĀNI

SAŃKHAVAṆṆŪPANIBHĀNI

SO IMAMEVAKĀYAM UPASAMHARATI:

'AYAMPI KHO KĀYO

EVAM DHAMMO EVAM BHĀVĪ

"Furthermore, monks, even as a monk

were to see a corpse

cast away in a charnel ground

reduced to loose bones, the bones whitened,

somewhat like the color of shells.

Then, if he were to reflect upon this

and compare it with his own body thus:

This body of mine is of the same nature, it will
become as such



EVAM ANATĪTO TI.’

not being able to transcend this condition.

ITI AJJHATTAM VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally body-
contemplation in the body,

BAHIDDHĀ VĀ KĀYE

he lives practicing, externally body-

KĀYĀNUPASSĪ VIHARATI,

contemplation in the body,

AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

or practicing internally and externally body-
contemplation in the body;

SAMUDAYADHAMMĀNUPASSĪ
VĀ KĀYASMIM VIHARATI,

or he lives contemplating the arising of
phenomena in the body,

VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIM VIHARATI,

or he lives contemplating the passing away
of phenomena in the body,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIM VIHARATI.

or he lives contemplating the arising and
passing away of phenomena in the body,

‘ATTHI KĀYO’TI’ VĀ PAN’ASSA SATI
PACCUPATṬHITĀ HOTI.

or he is mindful that ‘there is only this the
body’ is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA.

Just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA.

and just enough for mindfulness,

ANISSITO CA VIHARATI

and he remains completely detached,

NA CA KIŃCI LOKE UPĀDIYATI.

clinging to nothing in the world
(what he has experienced).

EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives body-
contemplation in the body.

SATTAMASĪVATHIKA PABBAṀ NIṬṬHITAṀ

Mindfulness of Contemplating on the Seventh Cemetery is ended



1.6.8] AṬṬHAMASĪVATHIKA PABBAMĀ : Mindfulness of Contemplating on the Eight Cemetery

PUNA CA PARAMĀ BHIKKHAVE
BHIKKHU SEYYATHĀPI PASSEYYA
SARĪRAM

SĪVATHIKĀYA CHADDITAM

AṬṬHIKĀNI, PUÑJAKITĀNI,

TEROVASSIKĀNI,

SO IMAMEVA KĀYAMĀ UPASAMĀHARATI:

‘AYAMPI KHO KĀYO

EVAMĀ DHAMMO EVAMĀ BHĀVĪ

EVAMĀ ANATĪTO TI.’

ITI AJJHATTAMĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

SAMUDAYADHAMMĀNUPASSĪ VĀ
KĀYASMIMĀ VIHARATI,

VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIMĀ VIHARATI,

“Furthermore, monks, even as a monk
were to see a corpse

cast away in a charnel ground

reduced to loose bones, lying in scattered
heaps

more than a year old,

then, if he were to reflect upon this;

and compare it with his own body thus,

This body of mine is of the same nature, it will
become as such

not being able to transcend this condition.

Thus, he lives practicing, internally body-
contemplation in the body,

he lives practicing, externally body-
contemplation in the body,

or practicing internally and externally body-
contemplation in the body;

or he lives contemplating the arising of
phenomena in the body,

or he lives contemplating the passing away
of phenomena in the body,



SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṀ VIHARATI.

or he lives contemplating the arising and passing away of phenomena in the body,

‘ATTHI KĀYO’TI’ VĀ PAN’ASSA
SATI PACCUPATṬHITĀ HOTI

or he is mindful that there is only this the body is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA

Just enough for knowledge into reality (insight)

PATISSATI MATTĀYA.

and just enough for mindfulness;

ANISSITO CA VIHARATI

and he remains completely detached.

NA CA KIÑCI LOKE UPĀDIYATI.

clinging to nothing in the world (what he has experienced).

EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

Monks, thus indeed, a monk lives body-contemplation in the body.

ATṬHAMASĪVATHIKA PABBAṀ NIṬṬHITAṀ

Mindfulness of Contemplating on the Eight Cemetery is ended

1.6.9] NAVAMASĪVATHIKA PABBAṀ : Mindfulness for Contemplating on the Ninth Cemetery

PUNA CA PARAṀ BHIKKHAVE
BHIKKHU

“Furthermore, monks, even as a monk

SEYYATHĀPI PASSEYYA SARĪRAṀ

were to see a corpse

SĪVATHIKĀYA CHADDITAṀ

cast away in a charnel ground

ATṬHIKĀNĪ, PŪTĪNI
CUṆṆAKAJĀTĀNI

reduced to loose bones, decayed,
decomposed into a powder:

SO IMAMEVA KĀYAṀ UPASAṀHARATI:

then, if he were to reflect upon this;



‘AYAMPI KHO KĀYO

EVAM DHAMMO EVAM BHĀVĪ

EVAM ANATĪ TO TI.’

ITI AJJHATTAM VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI,

AJJHATTA-BAHIDDHĀ VĀ KĀYE
KĀYĀNUPASSĪ VIHARATI.

SAMUDAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṀ VIHARATI,

VAYADHAMMĀNUPASSĪ VĀ
KĀYASMIṀ VIHARATI,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ KĀYASMIṀ VIHARATI.

‘ATTHI KĀYO’TI’ VĀ PAN’ASSA SATI
PACCUPAṬṬHITĀ HOTI

YĀVADEVA ÑĀṆAMATTĀYA

PAṬISSATI MATTĀYA.
ANISSITO CA VIHARATI.

NA CA KIŃCI LOKE UPĀDIYATI.

EVAMPI KHO BHIKKHAVE BHIKKHU
KĀYE KĀYĀNUPASSĪ VIHARATI.

and compare it with his own body thus,

This body of mine is of the same nature,
it will become as such

not being able to transcend this condition.

Thus, he lives practicing, internally body-
contemplation in the body,

he lives practicing, externally body-
contemplation in the body,

or practicing internally and externally body-
contemplation in the body

or he lives contemplating the arising of
phenomena in the body,

or he lives contemplating the passing away
of phenomena in the body,

or he lives contemplating the arising and
passing away of phenomena in the body;

or he is mindful ‘that there is only this the
body’ is now clearly established in him.

Just enough for knowledge into reality (insight)

and just enough for mindfulness,
and he remains completely detached,

clinging to nothing in the world
(what he has experienced).

Monks, thus indeed, a monk lives body-
contemplation in the body.



NAVAMASĪVATHIKA PABBAṂ NIṬṬHITAM

Mindfulness of Contemplating on the Ninth Cemetery is ended

KĀYĀNUPASSANĀ SATIPATṬHĀNAM NIṬṬHITAM

*Contemplation of Body is Classified into Fourteen¹⁸ sections is ended***2] VEDANĀNUPASSANĀ : Contemplation of Feelings**

KATHAÑCA BHIKKHAVE BHIKKHU
VEDANĀSU VEDANĀNUPASSĪ
VIHARATI?

“And monks, how does a monk live practicing feeling-contemplation in feelings?”

2.1] IDHA BHIKKHAVE BHIKKHU
SUKHAṂ VEDANAṂ VEDAYAMĀNO
‘SUKHAṂ VEDANAṂ VEDAYĀMĪ’TI
PAJĀNĀTI.

There is the case where a monk, when feeling a pleasant feeling, he discerns that he is feeling a pleasant feeling.

2.2] DUKKHAṂ VEDANAṂ
VEDAYAMĀNO ‘DUKKHAṂ
VEDANAṂ VEDAYĀMĪ’TI PAJĀNĀTI.

where a monk, when feeling a painful feeling, he discerns that he is feeling a painful feeling.

2.3] ADUKKHAMASUKHAṂ VEDANAṂ
VEDAYAMĀNO ADUKKHAMASUKHAṂ
VEDANAṂ VEDAYĀMĪ’TI PAJĀNĀTI.

When feeling a neither-painful-nor-pleasant feeling, he discerns that he is feeling a neither-painful-nor-pleasant feeling.

18 Contemplation of Body is divided into 6 major sections and the last section has 9 minor parts. The 6 major sections are:

- (1) Mindfulness of Breath. (2) Mindfulness of Bodily Postures. (3) Mindfulness of Clear Comprehension
- (4) Mindfulness of Reflection on Repulsiveness. (5) Mindfulness of Reflection on Primary Elements.
- (6) Mindfulness of Contemplation regarding Nine Cemeteries Further, all these meditation objects can also be viewed as consisting of 2 categories, namely:
 - (a) Meditation that is conducive to fixed concentration (*appanā*) and Reflection on Repulsiveness brings about first meditative absorption (*paṭhamajhāna*).
 - (b) Meditation that brings about nearer to supreme level of concentration (*upacārasamādhi*) are minor parts and this means experiencing the rising and fading of mental object clearly (*vipassanākhaṇikasamādhi*)



2.4] SĀMISAṂ VĀ SUKHAṂ VEDANAṂ
VEDAYAMĀNO SĀMISAṂ SUKHAṂ
VEDANAṂ VEDAYĀMĪ'TI PAJĀNĀTI.

When feeling a pleasant feeling
of the flesh, he discerns that
he is feeling a pleasant feeling of the flesh.

2.5] NIRĀMISAṂ VĀ SUKHAṂ
VEDANAṂ VEDAYAMĀNO
NIRĀMISAṂ SUKHAṂ VEDANAṂ
VEDAYĀMĪ'TI PAJĀNĀTI.

When feeling a pleasant feeling not of
the flesh, he discerns that he is feeling
a pleasant feeling not of the flesh.

2.6] SĀMISAṂ VĀ DUKKHAṂ
VEDANAṂ VEDAYAMĀNO SĀMISAṂ
DUKKHAṂ VEDANAṂ VEDAYĀMĪ'TI
PAJĀNĀTI.

When feeling a painful feeling of the flesh,
he discerns that he is feeling
a painful feeling of the flesh.

2.7] NIRĀMISAṂ VĀ DUKKHAṂ
VEDANAṂ VEDAYAMĀNO
NIRĀMISAṂ DUKKHAṂ VEDANAṂ
VEDAYĀMĪ'TI PAJĀNĀTI.

When feeling a painful feeling not of the
flesh, he discerns that he is feeling
a painful feeling not of the flesh.

2.8] SĀMISAṂ VĀ ADUKKHAMA-
SUKHAṂ VEDANAṂ VEDAYAMĀNO
SĀMISAṂ DUKKHAMASUKHAṂ
VEDANAṂ VEDAYĀMĪ'TI PAJĀNĀTI.

When feeling a neither-painful-nor-pleasant
feeling of the flesh, he discerns that he is
feeling a neither-painful-nor-pleasant
feeling of the flesh.

2.9] NIRĀMISAṂ VĀ ADUKKHAMA-
SUKHAṂ VEDANAṂ VEDAYAMĀNO
NIRĀMISAṂ ADUKKHAMASUKHAṂ
VEDANAṂ VEDAYĀMĪ'TI PAJĀNĀTI.

When feeling a neither-painful-nor-pleasant
feeling not of the flesh, he discerns that he
is feeling a neither-painful-nor-pleasant
feeling not of the flesh.

ITI AJJHATTAMAṂ VĀ VEDANĀSU
VEDANĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally
feeling-contemplation in the feelings,

BAHIDDHĀ VĀ VEDANĀSU
VEDANĀNUPASSĪ VIHARATI,

he lives practicing, externally
feeling-contemplation in the feelings,

AJJHATTA-BAHIDDHĀ VĀ
VEDANĀSU VEDANĀNUPASSĪ
VIHARATI

or practicing internally and externally
body-contemplation in the feeling.



SAMUDAYADHAMMĀNUPASSĪ VĀ
VEDANĀSU VIHARATI,

or he lives contemplating the arising
of phenomena in the feeling¹⁹,

VAYADHAMMĀNUPASSĪ VĀ
VEDANĀSU VIHARATI,

or he lives contemplating the passing away
of phenomena in the feelings,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ VEDANĀSU VIHARATI.

or he lives contemplating the arising and
passing away of phenomena in the feelings,

‘ATTHI VEDANĀ’TI VĀ PAN’ASSA
SATI PACCUPATṬHITĀ HOTI

or he is mindful that there is only this
the feeling is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA

Just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA.

and just enough for mindfulness;

ANISSITO CA VIHARATI

and he remains completely detached,

NA CA KIŃCI LOKE UPĀDIYATI.

clinging to nothing in the world
(whatever experience he has).

EVAMPI KHO BHIKKHAVE BHIKKHU
VEDANĀSU VEDANĀNUPASSĪ
VIHARATI.

Monks, thus indeed, a monk lives feeling-
contemplation in the feelings.

VEDANĀNUPASSANĀ SATIPAṬṬHANAM NIṬṬHITAM

Contemplation of Feelings is ended

19 In the life-process of everybody, there are feelings internally and externally. Physical feelings although there is no external contact with the body, it occurs under the skin, which is full of neurons system that is always active. When mindfulness is clearly developed, such activity is then experienced. For those who have not developed mindfulness, they would not experience the above mentioned characteristics. It is normal that thoughts are always influenced by pleasant and unpleasant circumstances. That is why it is important to develop mindfulness so as to experience feelings occurring in oneself. Thus all phenomena of Feelings are gathered together as the Buddha says “*sabbe dhammā vedanāsamosaṇā.*” ~ (*Angutta Nikaya- Gradual Sayings Vol. 9*)



3] CITTĀNUPASSANĀ : Contemplation of Mind

KATHAÑCA BHIKKHAVE BHIKKHU
CITTE CITTĀNUPASSĪ VIHARATI?

“And monks, how does a monk live practicing mind-contemplation in the mind?

3.1] IDHA BHIKKHAVE BHIKKHU
SARĀGAM VĀ CITTAM
‘SARĀGAM CITTAN’TI’ PAJĀNĀTI,

Monks, herein, a monk, when the mind has passion, he discerns that the mind has passion.

3.2] VĪTARĀGAM VĀ CITTAM
‘VĪTARĀGAM CITTAN’TI’ PAJĀNĀTI,

When the mind is without passion, he discerns that the mind is without passion

3.3] SADOSAM VĀ CITTAM
‘SADOSAM CITTAN’TI’ PAJĀNĀTI,

When the mind has aversion, he discerns that the mind has aversion

3.4] VĪTADOSAM VĀ CITTAM
‘VĪTADOSAM CITTAN’TI’ PAJĀNĀTI,

When the mind is without aversion, he discerns that the mind is without aversion

3.5] SAMOHAṀ VĀ CITTAM
‘SAMOHAṀ CITTAN’TI’ PAJĀNĀTI,

When the mind has delusion, he discerns that the mind has delusion

3.6] VĪTAMOHAṀ VĀ CITTAM
‘VĪTAMOHAṀ CITTAN’TI’ PAJĀNĀTI,

When the mind is without delusion, he discerns that the mind is without delusion

3.7] SAÑKHITTAṀ VĀ CITTAM
‘SAÑKHITTAṀ CITTAN’TI’ PAJĀNĀTI,

When the mind is scattered, he discerns that the mind is scattered

3.8] VIKKHITTAṀ VĀ CITTAM
‘VIKKHITTAṀ CITTAN’TI’ PAJĀNĀTI,

When state of the mind is distracted, he discerns that state of the mind is distracted

3.9] MAHAGGATAṀ VĀ CITTAM
‘MAHAGGATAṀ CITTAN’TI’ PAJĀNĀTI,

When state of the mind is developed²⁰, he discerns that state of the mind is developed

3.10] AMAHAGGATAṀ VĀ CITTAM
‘AMAHAGGATAṀ CITTAN’TI’ PAJĀNĀTI,

When the mind is not enlarged, he discerns that the mind is not enlarged

3.11] SAUTTARAṀ VĀ CITTAM
‘SAUTTARAṀ CITTAN’TI’ PAJĀNĀTI,

When the mind is surpassed, he discerns that the mind is surpassed

20 One’s mind is developed in great conditions such as giving Loving-Kindness, Compassion, Sympathetic-Joy and Equanimity etc..



3.12] ANUTTARAṂ VĀ CITTAṂ
'ANUTTARAṂ CITTAN'TI' PAJĀNĀTI,

When the mind is unsurpassed, he
discerns that the mind is unsurpassed

3.13] SAMĀHITAṂ VĀ CITTAṂ
'SAMĀHITAṂ CITTAN'TI' PAJĀNĀTI,

When the mind is concentrated, he
discerns that the mind is concentrated

3.14] ASAMĀHITAṂ VĀ CITTAṂ
'ASAMĀHITAṂ CITTAN'TI' PAJĀNĀTI,

When the mind is not concentrated, he
discerns that the mind is not concentrated

3.15] VIMUTTAṂ VĀ CITTAṂ
'VIMUTTAṂ CITTAN'TI' PAJĀNĀTI,

When the mind is released, he
discerns that the mind is released

3.16] AVIMUTTAṂ VĀ CITTAṂ
'AVIMUTTAṂ CITTAN'TI' PAJĀNĀTI.

When the mind is not released, he
discerns that the mind is not released

ITI AJJHATTAṂ VĀ CITTE
CITTĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally
mind-contemplation in the mind,

BAHIDDHĀ VĀ CITTE
CITTĀNUPASSĪ VIHARATI,

he lives practicing, externally
mind-contemplation in the mind,

AJJHATTA-BAHIDDHĀ VĀ CITTE
CITTĀNUPASSĪ VIHARATI.

or practicing internally and externally
mind-contemplation in the mind.

SAMUDAYADHAMMĀNUPASSĪ VĀ
CITTASMIṂ VIHARATI,

or he lives contemplating the arising
of phenomena in the mind,

VAYADHAMMĀNUPASSĪ VĀ
CITTASMIṂ VIHARATI,

or he lives contemplating the passing away
of phenomena in the mind,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ CITTASMIṂ VIHARATI,

or he lives contemplating the arising and
passing away of phenomena in the mind,

'ATTHI CITTAN'TI' VĀ PAN'ASSA
SATI PACCUPATṬHITĀ HOTI

or he is mindful that there is only this
– the mind is now clearly established in him

YĀVADEVA ÑĀṆAMATTĀYA

Just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA.
ANISSITO CA VIHARATI

and just enough for mindfulness;
and he remains completely detached,



NA CA KIÑCI LOKE UPĀDIYATI.

clinging to nothing in the world
(whatever experience he has).

EVAMPI KHO BHIKKHAVE BHIKKHU
CITTE CITTĀNUPASSĪ VIHARATI

Monks, thus indeed, a monk lives mind -
contemplation in the mind.

CITTĀNUPASSANĀ SATIPATṬHANAM NIṬṬHITAM
Contemplation of Mind is ended

4] DHAMMĀNUPASSANĀ : Contemplation of Mental-Objects

4.1] NĪVARAṆA PABBAM : The Five Mental Hindrances

KATHAÑCA BHIKKHAVE BHIKKHU
DHAMMESU DHAMMĀNUPASSĪ
VIHARATI?

“And monks, how does a monk live
practicing mental-object-contemplation
in the mental-objects?

IDHA BHIKKHAVE BHIKKHU
DHAMMESU DHAMMĀNUPASSĪ
VIHARATI PAÑCASU NĪVARAṆESU.

“Monks, herein, a monk, lives practicing
mental-objects contemplation in mental-objects
of the five mental hindrances” .

KATHAÑCA BHIKKHAVE BHIKKHU
DHAMMESU DHAMMĀNUPASSĪ
VIHARATI PAÑCASU NĪVARAṆESU?

And Monks, how does a monk lives
practicing mental-objects contemplation in
mental-objects of the five mental hindrances?

4.1.1] IDHA BHIKKHAVE BHIKKHU
SANTAM VĀ AJJHATTAM
KĀMACCHANDAM

“There is the case where,
there being sensual desire present within,

‘ATTHI ME AJJHATTAM
KĀMACCHANDO TI’ PAJĀNĀTI,

the monk discerns that
there is sensual desire in me

ASANTAM VĀ AJJHATTAM
KĀMACCHANDAM
‘NATTHI ME AJJHATTAM
KĀMACCHANDO TI’ PAJĀNĀTI.

or when sensual-desire
is absent within, he discerns that,
‘There is no sensual desire in me’



YATHĀ CA ANUPPANNASSA
KĀMACCHANDASSA UPPĀDO HOTI
TAÑCA PAJĀNĀTI,

He discerns that how the arising of
a non-arisen sensual desire comes to be.

YATHĀ CA UPPANNASSA
KĀMACCHANDASSA PAHĀNAM
HOTI TAÑCA PAJĀNĀTI,

He discerns that how the discarding of²¹
an already arisen sensual desire comes to be.

YATHĀ CA PAHĪNASSA
KĀMACCHANDASSA
ĀYATIṀANUPPĀDO HOTI
TAÑCA PAJĀNĀTI.

And he discerns that how the non-arising
in the future of a discarded sensual desire
comes to be.

4.1.2] SANTAM VĀ AJJHATTAM
VYĀPĀDAM 'ATTHI ME AJJHATTAM
VYĀPĀDO TI' PAJĀNĀTI, ASANTAM
VĀ AJJHATTAM VYĀPĀDAM

There being ill-will²² present within,
the monk discerns that there is ill-will in me

NATTHI ME AJJHATTAM
VYĀPĀDO TI' PAJĀNĀTI.

or when ill-will is absent within,
he discerns that, 'There is no ill-will in me'

YATHĀ CA ANUPPANNASSA
VYĀPĀDASSA UPPĀDO HOTI
TAÑCA PAJĀNĀTI,

He discerns that how the arising of
a non-arisen ill-will comes to be.

YATHĀ CA UPPANNASSA VYĀPĀDASSA
PAHĀNAM HOTI TAÑCA PAJĀNĀTI.

He discerns that how the discarding of
an already arisen ill-will comes to be.²³

21 There are 6 virtues associated with the abandoning sensual desires:

(1) Taking the 32 impurities of the body as objects of meditation. (2) Practice Point 1 continuously. (3) Practice sense-restrain pertaining to the awareness of eyes, ears, nose, tongue, body and mind while experiencing object at each moment. (4) Food moderation – this means one does not eat too full as water has to be taken after food. (5) Associating with good or suitable friends. (6) Talking only suitable topics so as not to increase unwholesome thoughts. (*Sumangala-vilāsini*)

22 Thoughts of doing misdeeds to others.

23 There are 6 virtues associated with the abandoning ill-wills:

(1) Practice and develop giving loving-kindness regularly. (2) Training oneself through verbal and mental actions on giving loving-kindness regularly. (3) Contemplating all beings that they have their own causes and conditions. (4) Practice regularly on the above said. (5) Associating with good or suitable friends. (6) Talking only suitable topics so as not to increase unwholesome thoughts~(*Ibid.*)



YATHĀ CA PAHĪNASSA
VYĀPĀDASSA 'ĀYATIṀ ANUPPĀDO
HOTI TAÑCA PAJĀNĀTI.

And he discerns that how the non-arising in the future of a discarded ill-will comes to be.

4.1.3] SANTAM VĀ AJJHATTAM THĪ-
NAMIDDHAM 'ATTHI ME AJJHATTAM
THĪNAMIDDHAN TI' PAJĀNĀTI

There being sloth and torpor present within, he discerns that there are sloth and torpor in me

ASANTAM VĀ AJJHATTAM THĪ-
NAMIDDHAM 'NATTHI ME AJJHATTAM
THĪNAMIDDHAN TI' PAJĀNĀTI

or when sloth and torpor are absent within, he discerns that, 'There are no sloth and torpor in me'

YATHĀ CA ANUPPANNASSA
THĪNAMIDDHASSA UPPĀDO
HOTI TAÑCA PAJĀNĀTI

He discerns that how the arising of a non-arisen sloth and torpor comes to be.

YATHĀ CA UPPANNASSA THĪ-
NAMIDDHASSA PAHĀNAM HOTI
TAÑCA PAJĀNĀTI

He discerns that how the discarding of an already arisen sloth and torpor²⁴ comes to be.

YATHĀ CA PAHĪNASSA THĪ-
NAMIDDHASSA ĀYATIṀ ANUPPĀDO
HOTI TAÑCA PAJĀNĀTI.

And he discerns that how the non-arising in the future of a discarded sloth and torpor come to be.²⁵

4.1.4] SANTAM VĀ AJJHATTAM
UDDHACCA-KUKKUCCAM

there being restlessness and worry present within,

'ATTHI ME AJJHATTAM
UDDHACCA-KUKKUCCAN TI' PAJĀNĀTI,

He discerns that there are restlessness and worry in me

ASANTAM VĀ AJJHATTAM
UDDHACCA-KUKKUCCAM

or when restlessness and worry are absent within,

'NATTHI ME AJJHATTAM
UDDHACCA-KUKKUCCAN TI' PAJĀNĀTI.

he discerns that, 'There are no restlessness and worry in me'

24 Any of various slow-moving, and a state of mental or physical inactivity or insensibility.

25 There are 6 virtues associated with the abandoning sloth and torpor:

(1) Food moderation – this means one does not eat too full as water has to be taken after food. (2) Alternate the postures of the body to overcome sleepiness or tiredness. (3) Imagine the vision of light. (4) Be in an open-air environment. (5) Associating with good or suitable friends who are not sleepy and lazy. (6) Talking only suitable topics so as not to increase unwholesome thoughts~(Ibid).



YATHĀ CA ANUPPANNASSA
UDDHACCA-KUKKUCCASSA
UPPĀDO HOTI TAÑCA PAJĀNĀTI,

He discerns that how the arising of non-arisen restlessness and worry comes to be,

YATHĀ CA UPPANNASSA
UDDHACCA-KUKKUCCASSA
PAHĀNAM HOTI TAÑCA PAJĀNĀTI,

He discerns that how the discarding of an already arisen restlessness and worry come to be;

YATHĀ CA PAHĪNASSA
UDDHACCA-KUKKUCCASSA ĀYATIṀ
ANUPPĀDO HOTI TAÑCA PAJĀNĀTI.

And he discerns that how the non-arising in the future of discarded restlessness and worry²⁶ come to be.

4.1.5] SANTAM VĀ
AJJHATTAM VICIKICCHAM

There being doubt²⁷ is present within,

'ATTHI ME AJJHATTAM
VICIKICCHĀ TI' PAJĀNĀTI,

he discerns that there is doubt in me

ASANTAM VĀ AJJHATTAM
VICIKICCHAM,

or when doubt is absent within,

'NATTHI ME AJJHATTAM
VICIKICCHĀ TI' PAJĀNĀTI.

he discerns that, 'There is no doubt in me'

YATHĀ CA ANUPPANNASSA
VICIKICCHĀYA UPPĀDO HOTI
TAÑCA PAJĀNĀTI,

He discerns that how the arising of a non-arisen doubt comes to be;

YATHĀ CA UPPANNASSA
VICIKICCHĀYA PAHĀNAM HOTI
TAÑCA PAJĀNĀTI,

He discerns that how the discarding²⁸ of an already arisen doubt comes to be;

26 There are 6 virtues associated with the abandoning restlessness and worry (The inability to relax, insecure or be still and anxious) : (1) Being well-learned. (2) Inquiry mind. (3) Being well-versed in causes and conditions or routine of practice. (4) Association with Dhamma brothers and sisters. (5) Associating with good or suitable friends. (6) Talking only suitable topics so as not to increase unwholesome thoughts.

27 To be undecided or skeptical about virtues of the Triple-Gem or Dhamma practise.

28 There are 6 virtues associated with the abandoning doubt :

(1) Being well-learned. (2) Inquiry mind. (3) Being well-versed in causes and conditions or routine of practice. (4) Being always faithful. (5) Associating with good or suitable friends. (6) Talking only suitable topics so as not to increase unwholesome thoughts.



YATHĀ CA PAHĪNASSA VICIKICCHĀYA
ĀYATIṀ ANUPPĀDO HOTI,
TAÑCA PAJĀNĀTI.

and he discerns that how the non-arising in
the future of a discarded doubt comes to be

ITI AJJHATTAM VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally mental
object contemplation in mental objects,

BAHIDDHĀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI,

he lives practicing, externally mental object
contemplation in mental objects,

AJJHATTA-BAHIDDHĀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI.

or practicing internally and externally mental
object contemplation in mental objects.

SAMUDAYADHAMMĀNUPASSĪ VĀ
DHAMMESU VIHARATI,

or he lives contemplating the arising
of phenomena in the mental objects,

VAYADHAMMĀNUPASSĪ VĀ
DHAMMESU VIHARATI,

or he lives contemplating the passing away
of phenomena in the mental objects,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ DHAMMESU VIHARATI.

or he lives contemplating the arising and passing
away of phenomena in the mental objects,

‘ATTHI DHAMMĀ’TI’ VĀ PAN’ASSA
SATI PACCUPATṬHITĀ HOTI.

or he is mindful that there is only this the
mental object is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA

Just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA.

and just enough for mindfulness;

ANISSITO CA VIHARATI

and he remains completely detached,

NA CA KIÑCI LOKE UPĀDIYATI

clinging to nothing in the world
(whatever experience he has).

EVAMPI KHO BHIKKHAVE BHIKKHU
DHAMMESU DHAMMĀNUPASSĪ
VIHARATI PAÑCASU NĪVARAÑESU.

Monks, thus indeed, a monk lives practicing
mental object contemplation in mental
objects. of the five mental hindrances.

NĪVARAṆA PABBAM NIṬṬHITAM

The Contemplation of Five Mental-Hindrances is ended



4.2] PAÑCŪ PĀNAK KHANDHA PABBAMĀ : The Five Aggregates of Clinging

PUNA CA PARAMĀ BHIKKHAVE
BHIKKHU DHAMMESU
DHAMMĀNUPASSĪ VIHARATI
PAÑCASU UPĀDĀNAKKHANDESU.

KATHAÑCA BHIKKHAVE BHIKKHU
DHAMMESU DHAMMĀNUPASSĪ
VIHARATI PAÑCASU
UPĀDĀNAKKHANDESU?

IDHA BHIKKHAVE BHIKKHU

4.2.1] ITI RŪPAM,
ITI RŪPASSA SAMUDAYO,
ITI RŪPASSA ATTHAṄGAMO

4.2.2] ITI VEDANĀ,
ITI VEDANĀYA SAMUDAYO,
ITI VEDANĀYA ATTHAṄGAMO

4.2.3] ITI SAÑÑĀ,
ITI SAÑÑĀYA SAMUDAYO,
ITI SAÑÑĀYA ATTHAṄGAMO

4.2.4] ITI SAṄKHĀRĀ,
ITI SAṄKHĀRĀNAM SAMUDAYO,
ITI SAṄKHĀRĀNAM ATTHAṄGAMO

4.2.5] ITI VIÑÑĀṄAM
ITI VIÑÑĀṄASSA SAMUDAYO,
ITI VIÑÑĀṄASSA ATTHAṄGAMO.

ITI AJJHATTAMĀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI,

BAHIDDHĀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI,

“Furthermore, monks, again a monk contemplating mental-objects in mental-objects of the five aggregates of clinging”.

And Monks, how does a monk lives practicing mental-objects contemplation in mental-objects of the five aggregates of clinging?

“Monks, herein a monk reflects:

Thus is corporeality (material form)
Thus is the arising of corporeality
Thus is the passing away of corporeality

He reflects: thus is feeling
Thus is the arising of feeling
Thus is the passing away of feeling

He reflects: thus is perception
Thus is the arising of perception
Thus is the passing away of perception

He reflects: thus are mental formations
Thus is the arising of mental formations
Thus is the passing away of mental formations

He reflects: thus is consciousness
Thus is the arising of consciousness
Thus is the passing away of consciousness

Thus, he lives practicing, internally mental object contemplation in mental objects,

he lives practicing, externally mental object contemplation in mental objects,



AJJHATTA-BAHIDDHĀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI.

or practicing internally and externally
mental object contemplation in mental objects.

SAMUDAYADHAMMĀNUPASSĪ VĀ
DHAMMESU VIHARATI,

or he lives contemplating the arising
of phenomena in the mental objects,

VAYADHAMMĀNUPASSĪ VĀ
DHAMMESU VIHARATI,

or he lives contemplating the passing away
of phenomena in the mental objects,

SAMUDAYA-VAYADHAMMĀNUPASSĪ

or he lives contemplating the arising and passing

VĀ DHAMMESU VIHARATI.

away of phenomena in the mental objects,

‘ATTHI DHAMMĀ’TI’ VĀ PAN’ASSA
SATI PACCUPATṬHITĀ HOTI

or he is mindful that there is only this the
mental object is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA

just enough for knowledge into reality (insight)

PATISSATI MATTĀYA.

and just enough for mindfulness.

ANISSITO CA VIHARATI

and he remains completely detached.

NA CA KIŃCI LOKE UPĀDIYATI.

clinging to nothing in the world
(whatever experience he has).

EVAMPI KHO BHIKKHAVE BHIKKHU

Monks, thus indeed, a monk lives practicing

DHAMMESU DHAMMĀNUPASSĪ
VIHARATI PAŃCAS’
UPĀDĀNAKKHANDHESU.

mental object contemplation in mental
objects of the five aggregates²⁹ of clinging.

PAŃCŪ PĀNAK KHANDHA PABBAM NITṬHITAM

The Contemplation of the Five Aggregates of Clinging is ended

²⁹ The relation of five aggregates can be understood like this:

The physical object is the material form. Things to be eaten are categorized as Feelings. Curry is categorized as Perception, cooker and cook are categorized as Mental Formation, and the process of eating is categorized as Consciousness. The material form is supposed to be the physical object because it is the source of Feeling. Feeling arises due to things to be eaten. Perception is supposed to be curry as it is the source of taste due to Feeling. Mental formation is supposed to be a cooker and cook due to cooking or making and impresses one’s mind. Consciousness is supposed to be the process of eating or the consumer consuming the objects. ~
(*Abhidhammatthavibhavini*)



4.3] CHA AJJHATTIKA BAHIDDHĀYATANA PABBAMĀ : The Six Internal and External Sense-Bases

PUNA CA PARAMĀ BHIKKHAVE
BHIKKHU DHAMMESU

“Furthermore, monks, again a monk
lives practicing mental-objects

DHAMMĀNUPASSĪ VIHARATI CHASU
AJJHATTIKA BĀHIRESU ĀYATANESU.

contemplation in mental-objects of the
six internal and the six external sense bases. ”

KATHAÑCA BHIKKHAVE BHIKKHU
DHAMMESU DHAMMĀNUPASSĪ
VIHARATI CHASU AJJHATTIKA-
BĀHIRESU ĀYATANESU?

And Monks, how does a monk live
practicing mental-objects contemplation
in mental-objects of the six internal and
the six external sense base?

4.3.1] IDHA BHIKKHAVE BHIKKHU
CAKKHUÑCA PAJĀNĀTI,

Monks, herein a monk knows the eye;

RŪPE CA PAJĀNĀTI,

he knows the visible forms;

YAÑCA TADUBHAYAṀ PAṬICCA
UPPAJJATI SAÑÑOJANAṀ

and he knows the fetter(s)³⁰ that arises based
upon the interaction

TAÑCA PAJĀNĀTI,

of both (eye and forms);

YATHĀ CA ANUPPANNASSA
SAÑÑOJANASSA UPPĀDO HOTI
TAÑCA PAJĀNĀTI,

he knows how the arising of the non-arisen
fetter comes to be;

YATHĀ CA UPPANNASSA
SAÑÑOJANASSA PAHĀNAṀ HOTI
TAÑCA PAJĀNĀTI,

he knows how the discarding
of the already arisen fetter comes to be;

YATHĀ CA PAHĪNASSA
SAÑÑOJANASSA ĀYATIṀ ANUPPĀDO
HOTI TAÑCA PAJĀNĀTI

and he knows how the non-arising in the
future, of the discarded fetter comes to be.

30 There are ten fetters or bondages, please refer to the Appendix 1.



4.3.2] SOTAÑCA PAJĀNĀTI,

SADDE CA PAJĀNĀTI,

YAÑCA TADUBHAYAM PAṬICCA
UPPAJJATI SAÑÑOJANAM
TAÑCA PAJĀNĀTI,

YATHĀ CA ANUPPANNASSA
SAÑÑOJANASSA UPPĀDO HOTI
TAÑCA PAJĀNĀTI,

YATHĀ CA UPPANNASSA
SAÑÑOJANASSA PAHĀNAM HOTI
TAÑCA PAJĀNĀTI,

YATHĀ CA PAHĪNASSA
SAÑÑOJANASSA ĀYATIṀ ANUPPĀDO
HOTI TAÑCA PAJĀNĀTI,

4.3.3] GHĀNAÑCA PAJĀNĀTI,

GANDHE CA PAJĀNĀTI,

YAÑCA TADUBHAYAM PAṬICCA
UPPAJJATI SAÑÑOJANAM
TAÑCA PAJĀNĀTI,

YATHĀ CA ANUPPANNASSA
SAÑÑOJANASSA UPPĀDO HOTI
TAÑCA PAJĀNĀTI

YATHĀ CA UPPANNASSA
SAÑÑOJANASSA PAHĀNAM HOTI
TAÑCA PAJĀNĀTI,

YATHĀ CA PAHĪNASSA
SAÑÑOJANASSA ĀYATIṀ ANUPPĀDO
HOTI TAÑCA PAJĀNĀTI.

He knows the ear;

he knows the sounds;

and he knows the fetter that arises based
upon the interaction of both (ear and sound)

he knows how the arising
of the non-arisen fetter comes to be;

he knows how the discarding
of the already arisen fetter comes to be;

and he knows how the non-arising in the
future, of the discarded fetter comes to be.

He knows the nose;

he knows the smells;

and he knows the fetter that arises based
upon the Interaction of both
(nose and smells);

he knows how the arising of the non-arisen
fetter comes to be;

he knows how the discarding of the
already arisen fetter comes to be;

and he knows how the non-arising in the
future of the discarded fetter comes to be.



4.3.4] JIVHAÑCA PAJĀNĀTI,

RASE CA PAJĀNĀTI

YAÑCA TADUBHAYAM PAṬICCA
UPPAJJATI SAÑÑOJANAM
TAÑCA PAJĀNĀTI,

YATHĀ CA ANUPPANNASSA
SAÑÑOJANASSA UPPĀDO HOTI
TAÑCA PAJĀNĀTI,

YATHĀ CA UPPANNASSA
SAÑÑOJANASSA PAHĀNAM HOTI.
TAÑCA PAJĀNĀTI,

YATHĀ CA PAHĪNASSA
SAÑÑOJANASSA ĀYATIṀ ANUPPĀDO
HOTI TAÑCA PAJĀNĀTI

4.3.5] KĀYAÑCA PAJĀNĀTI,

PHOṬṬHABBE CA PAJĀNĀTI

YAÑCA TADUBHAYAM PAṬICCA
UPPAJJATI SAÑÑOJANAM
TAÑCA PAJĀNĀTI,

YATHĀ CA ANUPPANNASSA
SAÑÑOJANASSA UPPĀDO HOTI
TAÑCA PAJĀNĀTI,

YATHĀ CA UPPANNASSA
SAÑÑOJANASSA PAHĀNAM HOTI
TAÑCA PAJĀNĀTI,

YATHĀ CA PAHĪNASSA
SAÑÑOJANASSA ĀYATIṀ ANUPPĀDO
HOTI TAÑCA PAJĀNĀTI

He knows the tongue;

he knows the tastes;

and he knows the fetter that arises based
upon the interaction of both
(tongue and tastes);

he knows how the arising
of the non-arisen fetter comes to be;

he knows how the discarding
of the already arisen fetter comes to be;

and he knows how the non-arising in the
future of the discarded fetter comes to be.

He knows the body;

he knows the touches (tactual impressions);

and he knows the fetter that arises based
upon the interaction of both
(body and touches);

he knows how the arising
of the non-arisen fetter comes to be;

he knows how the discarding of the
already arisen fetter comes to be;

and he knows how the non-arising in the
future, of the discarded fetter comes to be.



4.3.6] MANAÑ CA PAJĀNĀTI,

DHAMME CA PAJĀNĀTI,

YAÑCA TADUBHAYAṀ PAṬICCA
UPPAJATI SAÑÑOJANAṀ.
TAÑCA PAJĀNĀTI,

YATHĀ CA ANUPPANNASSA
SAÑÑOJANASSA UPPĀDO HOTI
TAÑCA PAJĀNĀTI,

YATHĀ CA UPPANNASSA
SAÑÑOJANASSA PAHĀNAṀ HOTI
TAÑCA PAJĀNĀTI,

YATHĀ CA PAHĪNASSA
SAÑÑOJANASSA ĀYATIṀ ANUPPĀDO
HOTI TAÑCA PAJĀNĀTI.

ITI AJJHATTAṀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI,

BAHIDDHĀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI,

AJJHATTA-BAHIDDHĀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI.

SAMUDAYADHAMMĀNUPASSĪ VĀ
DHAMMESU VIHARATI,

VAYADHAMMĀNUPASSĪ VĀ
DHAMMESU VIHARATI,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ DHAMMESU VIHARATI.

‘ATTHI DHAMMĀ’TI’ VĀ PAN’ASSA
SATI PACCUPATṬHITĀ HOTI

He knows the mind;

he knows the mental-objects;

and he knows the fetter that arises based
upon the interaction of both
(mind and mental-objects);

he knows how the arising
of the non-arisen fetter comes to be;

he knows how the discarding
of the already arisen fetter comes to be;

and he knows how the non-arising in the
future, of the discarded fetter comes to be.

Thus, he lives practicing, internally mental
object contemplation in mental objects,

he lives practicing, externally mental
object contemplation in mental objects,

or practicing internally and externally mental
object contemplation in mental objects.

or he lives contemplating the arising
of phenomena in the mental objects,

or he lives contemplating the passing away
of phenomena in the mental objects,

or he lives contemplating the arising and passing
away of phenomena in the mental objects,

or he is mindful that there is only this the
mental object is now clearly established in him.



YĀVADEVA ÑĀṄAMATTĀYA

Just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA.

and just enough for mindfulness;

ANISSITO CA VIHARATI.

and he remains completely detached.

NA CA KIÑCI LOKE UPĀDIYATI.

clinging to nothing in the world
(whatever experience he has).

EVAMPI KHO BHIKKHAVE BHIKKHU

Monks, thus indeed, a monk lives practising

DHAMMESU DHAMMĀNUPASSĪ
VIHARATI CHASU
AJJHATTIKABĀHIRESU ĀYATANESU.

mental object contemplation in mental objects
of the six internal and the six external sense
bases."

CHA AJJHATIKA BHIDDHĀYATANA PABBAM NITṬHITAM

The Contemplation of the Six Internal and External Sense-Bases is ended

4.4] SATTA BOJJHAṄGA PABBAM : The Seven Enlightenment Factors

PUNA CA PARAM BHIKKHAVE
BHIKKHU DHAMMESU
DHAMMĀNUPASSĪ VIHARATI
SATTASU BOJJHAṄGESU.

"Furthermore, monks, again a monk lives practicing mental-objects contemplation in mental-objects of the Seven Enlightenment Factors. "

KATHAÑCA BHIKKHAVE BHIKKHU
DHAMMESU DHAMMĀNUPASSĪ
VIHARATI SATTASU BOJJHAṄGESU?

And Monks, how does a monk live practicing mental-objects contemplation in mental-objects of the Seven Enlightenment Factors?

4.4.1] IDHA BHIKKHAVE BHIKKHU

Monks, herein a monk reflects:

SANTAM VĀ AJJHATTAM
SATI-SAMBOJJHAṄGAM

when the Enlightenment Factor of
Mindfulness is present within



‘ATTHI ME AJJHATTAM
SATI-SAMBOJJHAṄGO’TI’ PAJĀNĀTI.

the monk knows there is the
Enlightenment Factor of Mindfulness in me.

ASANTAM VĀ AJJHATTAM
SATI-SAMBOJJHANGAM

or when the Enlightenment Factor
of Mindfulness is absent within, he knows,

‘NATTHI ME AJJHATTAM
SATI-SAMBOJJHAṄGO’TI’ PAJĀNĀTI.

there is no Enlightenment Factor of
Mindfulness in me;

YATHĀ CA ANUPPANNASSA
SATI-SAMBOJJHAṄGASSA
UPPĀDO HOTI TAÑCA PAJĀNĀTI,

He knows how the arising of
the non-arisen Enlightenment Factor of
Mindfulness comes to be;

YATHĀ CA UPPANNASSA
SATI-SAMBOJJHAṄGASSA
BHĀVANĀYA PĀRIPŪRĪ HOTI
TAÑCA PAJĀNĀTI.

he knows how the perfection in the process
of development of the already
arisen Enlightenment Factor of Mindfulness
comes to be;

4.4.2] SANTAM VĀ AJJHATTAM
DHAMMAVICAYA-SAMBOJJHAṄGAM

when the Enlightenment Factor of
Investigation of Reality is present within

‘ATTHI ME AJJHATTAM
DHAMMAVICAYA-SAMBOJJHAṄGO’TI’
PAJĀNĀTI.

the monk knows there is the
Enlightenment Factor of Investigation
of Reality in me.

ASANTAM VĀ AJJHATTAM
DHAMMAVICAYA-SAMBOJJHAṄGAM

or when the Enlightenment Factor
of Investigation of Reality is absent within,

‘NATTHI ME AJJHATTAM
DHAMMAVICAYA-SAMBOJJHAṄGO’TI’
PAJĀNĀTI.

he knows, there is no Enlightenment Factor
of Investigation of Reality in me;

YATHĀ CA ANUPPANNASSA
DHAMMAVICAYA-SAMBOJJHAṄGASSA
UPPĀDO HOTI TAÑCA PAJĀNĀTI,

He knows how the arising of
the non-arisen Enlightenment Factor of
Investigation of Reality comes to be;

YATHĀ CA UPPANNASSA
DHAMMAVICAYA-SAMBOJJHAṄGASSA
BHĀVANĀYA PĀRIPŪRĪ HOTI
TAÑCA PAJĀNĀTI.

he knows how the perfection in the
process of development of the already
arisen Enlightenment Factor of
Investigation of Reality comes to be;



4.4.3] SANTAM VĀ AJJHATTAM
VIRIYA-SAMBOJJHAṄGAM

‘ATTHI ME AJJHATTAM
VIRIYA-SAMBOJJHAṄGO’TI’ PAJĀNĀTI.

ASANTAM VĀ AJJHATTAM
VIRIYA-SAMBOJJHAṄGAM

‘NATTHI ME AJJHATTAM
VIRIYA-SAMBOJJHAṄGO’TI’ PAJĀNĀTI.

YATHĀ CA ANUPPANNASSA
VIRIYA-SAMBOJJHAṄGASSA
UPPĀDO HOTI TAÑCA PAJĀNĀTI,

YATHĀ CA UPPANNASSA
VIRIYA-SAMBOJJHAṄGASSA
BHĀVANĀYA PĀRIPŪRĪ HOTI
TAÑCA PAJĀNĀTI.

4.4.4] SANTAM VĀ AJJHATTAM
PĪ TI-SAMBOJJHAṄGAM

‘ATTHI ME AJJHATTAM
PĪ TI-SAMBOJJHAṄGO’TI’ PAJĀNĀTI.

ASANTAM VĀ AJJHATTAM
PĪ TI-SAMBOJJHAṄGAM

‘NATTHI ME AJJHATTAM
PĪ TI-SAMBOJJHAṄGO’TI’ PAJĀNĀTI:

YATHĀ CA ANUPPANNASSA
PĪ TI-SAMBOJJHAṄGASSA
UPPĀDO HOTI TAÑCA PAJĀNĀTI,

YATHĀ CA UPPANNASSA
PĪ TI-SAMBOJJHAṄGASSA BHĀVANĀYA
PĀRIPŪRĪ HOTI TAÑCA PAJĀNĀTI.

when the Enlightenment Factor of
Self-effort is present within

the monk knows there is the
Enlightenment Factor of Self-effort in me.

or when the Enlightenment Factor
of Self-effort is absent within, he knows,

there is no Enlightenment Factor of
Self-effort in me;

He knows how the arising of
the non-arisen Enlightenment Factor of
Self-effort comes to be;

he knows how the perfection in the
process of development of the already
arisen Enlightenment Factor of
Self-effort comes to be;

when the Enlightenment Factor of
Rapture is present within

the monk knows there is the
Enlightenment Factor of Rapture in me.

or when the Enlightenment Factor
of Rapture is absent within, he knows,

there is no Enlightenment Factor of
Rapture in me;

He knows how the arising of
the non-arisen Enlightenment Factor of
Rapture comes to be;

he knows how the perfection in the process of
development of the already arisen
Enlightenment Factor of Rapture comes to be;



4.4.5] SANTAM VĀ AJJHATTAM
PASSADDHI-SAMBOJJHAṄGAM

ATTHI ME AJJHATTAM
PASSADDHI-SAMBOJJHAṄGO'TI
PAJĀNĀTI.

ASANTAM VĀ AJJHATTAM
PASSADDHI-SAMBOJJHAṄGAM

'NATTHI ME AJJHATTAM
PASSADDHI-SAMBOJJHAṄGO'TI
PAJĀNĀTI.

YATHĀ CA ANUPPANNASSA
PASSADDHI-SAMBOJJHAṄGASSA
UPPĀDO HOTI TAÑCA PAJĀNĀTI,

YATHĀ CA UPPANNASSA
PASSADDHI-SAMBOJJHAṄGASSA
BHĀVANĀYA PĀRIPŪRĪ HOTI
TAÑCA PAJĀNĀTI.

4.4.6] SANTAM VĀ AJJHATTAM
SAMĀDHI-SAMBOJJHAṄGAM

ATTHI ME AJJHATTAM
SAMĀDHI-SAMBOJJHAṄGO'TI
PAJĀNĀTI.

ASANTAM VĀ AJJHATTAM
SAMĀDHI-SAMBOJJHAṄGAM

'NATTHI ME AJJHATTAM SAMĀDHI-
SAMBOJJHAṄGO'TI' PAJĀNĀTI.

YATHĀ CA ANUPPANNASSA
SAMĀDHI-SAMBOJJHAṄGASSA
UPPĀDO HOTI TAÑCA PAJĀNĀTI,

when the Enlightenment Factor of
Tranquillity is present within

the monk knows there is the
Enlightenment Factor of Tranquillity in me.

or when the Enlightenment Factor
of Tranquillity is absent within,

he knows, there is no Enlightenment Factor
of Tranquillity in me;

He knows how the arising of
the non-arisen Enlightenment Factor
of Tranquillity comes to be;

he knows how the perfection in the
process of development of the already
arisen Enlightenment Factor of Tranquillity
comes to be;

when the Enlightenment Factor of
Right-Concentration is present within

the monk knows there is the Enlightenment
Factor of Right-Concentration in me.

or when the Enlightenment Factor
of Right-Concentration is absent within,

he knows there is no Enlightenment
Factor of Right-Concentration in me;

He knows how the arising of
the non-arisen Enlightenment Factor of
Right-Concentration comes to be;



YATHĀ CA UPPANNASSA
SAMĀDHI-SAMBOJJHAṄGASSA
BHĀVANĀYA PĀRIPŪRĪ HOTI
TAÑCA PAJĀNĀTI.

he knows how the perfection in the
process of development of the already
arisen Enlightenment Factor of
Right-Concentration comes to be;

4.4.7] SANTAM VĀ AJJHATTAM
UPEKKHĀ-SAMBOJJHAṄGAM

when the Enlightenment Factor of
Equanimity is present within

‘ATTHI ME AJJHATTAM UPEKKHĀ-
SAMBOJJHAṄGO’TI’ PAJĀNĀTI.

the monk knows there is the
Enlightenment Factor of Equanimity in me.

ASANTAM VĀ AJJHATTAM
UPEKKHĀ-SAMBOJJHAṄGAM

or when the Enlightenment Factor
of Equanimity is absent within,

‘NATTHI ME AJJHATTAM UPEKKHĀ-
SAMBOJJHAṄGO’TI’ PAJĀNĀTI.

he knows, there is no Enlightenment Factor
of Equanimity in me;

YATHĀ CA ANUPPANNASSA
UPEKKHĀ-SAMBOJJHAṄGASSA
UPPĀDO HOTI TAÑCA PAJĀNĀTI,

He knows how the arising of
the non-arisen Enlightenment Factor of
Equanimity comes to be;

YATHĀ CA UPPANNASSA
UPEKKHĀ-SAMBOJJHAṄGASSA
BHĀVANĀYA PĀRIPŪRĪ HOTI
TAÑCA PAJĀNĀTI.

he knows how the perfection in the
process of development of the already
arisen Enlightenment Factor of Equanimity
comes to be;

ITI AJJHATTAM VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally mental
object contemplation in mental objects,

BAHIDDHĀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI,

he lives practicing, externally mental
object contemplation in mental objects,

AJJHATTA-BAHIDDHĀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI.

or practicing internally and externally mental
object contemplation in mental objects.

SAMUDAYADHAMMĀNUPASSĪ VĀ
DHAMMESU VIHARATI,

or he lives contemplating the arising
of phenomena in the mental objects,

VAYADHAMMĀNUPASSĪ VĀ
DHAMMESU VIHARATI,

or he lives contemplating the passing away
of phenomena in the mental objects,



SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ DHAMMESU VIHARATI.

or he lives contemplating the arising and passing away of phenomena in the mental objects,

‘ATTHI DHAMMĀ’TI’ VĀ PAN’ASSA
SATI PACCUPATṬHITĀ HOTI

or he is mindful that there is only this the mental object is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA

just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA.

and just enough for mindfulness.

ANISSITO CA VIHARATI

and he remains completely detached.

NA CA KIŃCI LOKE UPĀDIYATI.

clinging to nothing in the world
(whatever experience he has).

EVAMPI KHO BHIKKHAVE BHIKKHU
DHAMMESU DHAMMĀNUPASSĪ
VIHARATI SATTASU BOJJHAṄGESU.

Monks, thus indeed, a monk lives practicing mental object contemplation in mental objects of the Seven Enlightenment Factors” .

SATTA BOJJHAṄGA PABBAM NIṬṬHITAM

The Contemplation of the Seven Enlightenment Factors is ended

4.5] CATU SACCA PABBAM : The Four Noble Truths

PUNA CA PARAM BHIKKHAVE
BHIKKHU DHAMMESU
DHAMMĀNUPASSĪ VIHARATI
CATUSU ARIYASACCESU.

Furthermore, monks, again a monk lives practicing mental-objects contemplation in mental-objects of the Four Noble Truths³¹

31 The word ‘ariyasacca’ is usually translated as “Noble Truth”. According to Pāli grammar (ari = enemy – defilement, ya – go or go forth), then, arisayacca means ‘the truth that leads to state of being gone forth from enemy – defilement.’ Therefore, the word ‘noble’ is derived from this meaning.



KATHAÑCA BHIKKHAVE BHIKKHU
DHAMMESU DHAMMĀNUPASSĪ
VIHARATI CATUSU ARIYASACCESU?

And Monks, how does a monk live practicing mental-objects contemplation in mental-objects of the Four Noble³² Truths?

4.5.1] IDHA BHIKKHAVE BHIKKHU
'IDAMAṀ DUKKHAN'TI'
YATHĀBHŪTAMAṀ PAJĀNĀTI'

Monks, herein a monk knows as it reality is "This is Suffering"

4.5.2] 'AYAMAṀ DUKKHASAMUDAYO'TI'
YATHĀBHŪTAMAṀ PAJĀNĀTI,

He knows, as it reality is.
"This is the Cause of Suffering"

4.5.3] 'AYAMAṀ DUKKHANIRODHO'TI'
YATHĀBHŪTAMAṀ PAJĀNĀTI,

He knows, as it reality is.
"This is the Cessation of Suffering"

4.5.4] 'AYAMAṀ DUKKHANIRODHAGĀ-
MINĪ PAṬIPADĀ'TI' YATHĀBHŪTAMAṀ
PAJĀNĀTI.

He knows, as it reality is. "This is the Way of practice leading to the Cessation of Suffering"

4.5.1] DUKKHASACCAMAṀ : The Truth of Sufferings

KATAMAÑCA BHIKKHAVE

And, monks, what is the Noble

DUKKHAMAṀ ARIYASACCAMAṀ?

Truth of Suffering?

JĀTIPI DUKKHĀ,

Birth is suffering.

JARĀPI DUKKHĀ,

Ageing is suffering.

MARAṆAMPI DUKKHAM,

Death is suffering.³³

32 The word 'ariya' is usually translated as 'Noble' that means 'Having or showing qualities of high moral character, such as courage, generosity, or honor' According to the Pāli grammatical root, the translation should be *Sacca* as 'truth,' *ariya* as 'leading to be away from defilement.' The state of one's mind is liked this, and can be called 'noble' because it is not influenced by defilements.

33 In fact, all beings are in the condition of death (decaying) in every thought moment. A reader should pay attention to contemplate on one's own mind.



SOKAPARIDEVADUKKHA-
DOMANASSUPĀYĀSĀ PI DUKKHĀ,

Grief, lamentation, pain,
sadness and despair are suffering.

APPIYEHI SAMPAYOGO DUKKHO,

Being joined to the unloved is suffering.

PIYEHI VIPPAYOGO DUKKHO.

Being separated from the loved is suffering.

YAMPICCHAṀ NA LABHATI
TAMPI DUKKHAṀ,

Not getting what is wanted is suffering.

SAṅKHITTENA PAÑCŪPĀ-
DĀNAKKHANDHĀ DUKKHĀ.

In brief, the five aggregates of
grasping³⁴ are suffering.

KATAMĀ CA BHIKKHAVE JĀTI?

And what, monks, is birth?

YĀ TESAM TESAM SATTĀNAM
TAMHI TAMHI SATTANIKĀYE
JĀTI SAÑJĀTI, OKKANTI, NIBBATTI,
ABHINIBBATTI, KHANDHĀNAM
PĀTUBHĀVO ĀYATANĀNAM
PAṬILĀBHO,

The birth of different kinds of beings in the
various realms of sentient existence, their
being born, their origination, their being
conceived, their being come to existence.
The manifestation of their aggregates of beings.
The acquisition of the sense-bases.³⁵

AYAM VUCCATI BHIKKHAVE JĀTI.

This, monks, is called birth.

KATAMĀ CA BHIKKHAVE JARĀ?

And, what, monks, is ageing?

YĀ TESAM TESAM SATTĀNAM TAMHI
TAMHI SATTANIKĀYE JARĀ JĪ RAṆATĀ
KHADICCAM PĀLICCAM VALITACATĀ
ĀYUNO SAMHĀNI INDRIYĀNAM
PARIPĀKO,

The ageing of different kinds of beings in the
various realms of sentient existence, they are
aged, frail, gray and wrinkled, the declining of
their life-force, the wearing out of their
sense-faculties.

AYAM VUCCATI BHIKKHAVE JARĀ.

This, monks, is called old age.

³⁴ The five aggregates are bases of attachment.

³⁵ According to Buddhist doctrine, there are 4 ways or kinds of birth (4 *Yonis*): (1) *Jalābuja* – womb – born creatures or the viviparous. (2) *Aṇḍaja* – egg-born creatures or the oviparous. (3) *Samśedaja* – moisture-born. (4) *Opapātika* – spontaneous-born creatures; the apparitional such as beings born in divine realms like heavenly beings, hungry ghosts etc.. (D, ii, 230; M.i, 73)



KATAMAÑ CA BHIKKHAVE MARAÑAM?

And, what, monks, is death?

YĀ TESAM TESAM SATTĀNAM
TAMHĀ TAMHĀ SATTANIKĀYĀ
CUTI CAVANATĀ BHEDO
ANTARADHĀNAM MACCU MARAÑAM
KĀLAKIRIYĀ KHANDHĀNAM
BHEDO KAḤVARASSA NIKKHEPO
JĪ VITINDRIYASSA UPACCHEDO

Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings,

IDAM VUCCATI BHIKKHAVE MARAÑAM.

Monks, that is called death.

KATAMO CA BHIKKHAVE SOKO?

And what is sorrow, monks?

YO KHO BHIKKHAVE AÑÑATARAÑ-
ÑATARENA BYASANENA SAMANNĀ-
GATASSA AÑÑATARAÑÑATARENA
DUKKHADHAMMENA³⁶ PHUṬṬHASSA
SOKO SOCANĀ SOCITATTAM
ANTOSOKO ANTOPARISOKO,

Monks, whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing,

AYAM VUCCATI BHIKKHAVE SOKO.

Monks, that is called sorrow.

KATAMO CA BHIKKHAVE PARIDEVO?

And what is lamentation, monks?

YO KHO BHIKKHAVE AÑÑATARAÑ-
ÑATARENA BYASANENA SAMANNĀ-
GATASSA AÑÑATARAÑÑATARENA
DUKKHADHAMMENA PHUṬṬHASSA
ĀDEVO PARIDEVO ĀDEVANĀ
PARIDEVANĀ ĀDEVITATTAM
PARIDEVITATTAM,

Monks, whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing,

AYAM VUCCATI BHIKKHAVE PARIDEVO.

Monks, that is called lamentation.

KATAMAÑCA BHIKKHAVE DUKKHAM?

And what is pain, monks?

³⁶ According to the word 'dhamma' is a synonym of 'cause.' Therefore, this means one who is touched by a painful thing.



YAṀ KHO BHIKKHAVE KĀYIKAṀ
DUKKHAṀ KĀYIKAṀ ASĀTAM
KĀYA-SAMPHASSAJAṀ DUKKHAṀ
ASĀTAM VEDAYITAM,

Monks, whatever is experienced
as bodily pain, bodily discomfort,
pain or discomfort born of bodily discontact,

IDAM VUCCATI BHIKKHAVE DUKKHAM.

Monks, that is called pain.

KATAṀAÑCA BHIKKHAVE
DOMANASSAM?

And monks, what is distress?

YAṀ KHO BHIKKHAVE CETASIKAṀ
DUKKHAṀ CETASIKAṀ ASĀTAM
CETO-SAMPHASSAJAṀ DUKKHAṀ
ASĀTAM VEDAYITAM,

Whatever is experienced as mental pain,
mental discomfort, pain or discomfort
born of mental disconnect.

IDAM VUCCATI BHIKKHAVE
DOMANASSAM.

Monks, that is called distress.

KATAṀO CA BHIKKHAVE UPĀYĀSO?

And monks, what is despair?

YO KHO BHIKKHAVE
AÑÑATARAÑÑATARENA

Monks, whatever despair, despondency,

BYASANENA SAMANNĀGATASSA
AÑÑATARAÑÑATARENA
DUKKHADHAMMENA PHUṬṬHASSA
ĀYĀSO,UPĀYĀSO ĀYĀSITATTAM
UPĀYĀSITATTAM,

desperation of anyone suffering from
misfortune, touched by a painful thing,

AYAM VUCCATI BHIKKHAVE UPĀYĀSO.

Monks, that is called despair.

KATAṀO CA BHIKKHAVE APPIYEHI
SAMPAYOGO DUKKHO?

And monks, what is the stress of association
with the unbeloved?

IDHA BHIKKHAVE YASSA TE HONTI
ANITṬHĀ AKANTĀ AMANĀPĀ RŪPĀ
SADDĀ GANDHĀ RASĀ PHOṬṬHABBĀ,

There is the case where undesirable,
unpleasing, unattractive sights, sounds, aromas,
flavors, or tactile

YEVĀ PAN'ASSA TE HONTI
ANATTHAKĀMĀ AHITAKĀMĀ
APHĀSUKĀMĀ AYOYAKKHEMAKĀMĀ,

sensations occur to one; or one has
connection, contact, relationship,
interaction with those who wish one ill,



YĀ TEHI SADDHIṀ SAṄGATI
SAMĀGAMO SAMODHĀNAṀ
MISSĪ BHĀVO,

who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke.

AYAṀ VUCCATI BHIKKHAVE
APPIYEHI SAMPAYOGO DUKKHO.

This is called the stress of association with the unbeloved.

KATAMO CA BHIKKHAVE
PIYEHI VIPPAYOGO DUKKHO?

And monks, what is the stress of separation from the loved?

IDHA BHIKKHAVE YASSA TE HONTI

Monks, there is the case where desirable,

IṬṬHĀ KANTĀ MANĀPĀ RŪPĀ
SADDĀ GANDHĀ RASĀ
PHOṬṬHABBĀ,

pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one;

YEVĀ PAN'ASSA TE HONTI
ATTHAKĀMĀ HITAKĀMĀ
PHĀSUKĀMĀ YOGAKKHEMAKĀMĀ,

or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke,

MĀTĀ VĀ PITĀ VĀ BHĀTĀ VĀ
BHAGINĪ VĀ MITTĀ VĀ AMACCA³⁷
VĀ ÑĀTISĀLOHITĀ VĀ, YĀ TEHI
SADDHIṀ ASAṄGATI ASAMĀGAMO
ASAMODHĀNAṀ AMISSĪBHĀVO,

nor with one's mother, father, brother, sister, friends, companions, or relatives.

AYAṀ VUCCATI BHIKKHAVE PIYEHI
VIPPAYOGO DUKKHO.

This is called the stress of separation from the loved.

KATAMAÑCA BHIKKHAVE
YAMPICCHAṀ NA LABHATI
TAMPI DUKKHAṀ?

And monks, what is the stress of not getting what one wants?

4.5.1.1] JĀTIDHAMMĀNAṀ BHIKKHAVE
SATTĀNAṀ EVAṀ ICCHĀ UPPAJJATI,

In beings subject to birth, the wish arises,

37 (1) a privy councillor; (2) a fellow-worker – (*Buddhadatta Mahāthera, Concise Pāli-English Dictionary*).



‘AHO VATA MAYAṀ NA
JĀTIDHAMMĀ ASSĀMA, NA CA VATA
NO JĀTI ĀGACCHEYYĀTI.’

‘O, may we not be subject to birth,
and may birth not come to us.’

NA KHO PANETAṀ ICCHĀYA
‘PATTABBAMAṀ.

But this is not be achieved by wishing.

IDAMPI YAMPICCHAṀ NA LABHATI
TAMPI DUKKHAṀ.

This is the stress of not getting what one
wants.

4.5.1.2] JARĀDHAMMĀNAṀ
BHIKKHAVE SATTĀNAṀ EVAMAṀ ICCHĀ
UPPAJJATI:

Monks, in beings subject to aging, this wish
arises

‘AHO VATA MAYAṀ NA
JARĀDHAMMĀ ASSĀMA, NA CA VATA
NO JARĀ ĀGACCHEYYĀTI.’

‘O, may we not be subject to aging,
and may aging not come to us.’

NA KHO PANETAṀ ICCHĀYA.
PATTABBAMAṀ

But this is not be achieved by wishing.

IDAMPI YAMPICCHAṀ NA LABHATI
TAMPI DUKKHAṀ.

This is the stress of not getting what one wants.

4.5.1.3] BYĀDHIDHAMMĀNAṀ
BHIKKHAVE SATTĀNAṀ EVAMAṀ ICCHĀ
UPPAJJATI:

Monks, in beings subject to illness, this wish
arises

‘AHO VATA MAYAṀ NA
BYĀDHIDHAMMĀ ASSĀMA, NA CA
VATA NO BYĀDHĪ ĀGACCHEYYĀTI.’

‘O, may we not be subject to illness,
and may illness not come to us.’

NA KHO PANETAṀ ICCHĀYA
PATTABBAMAṀ.

But this is not be achieved by wishing.

IDAMPI YAMPICCHAṀ NA LABHATI
TAMPI DUKKHAṀ.

This is the stress of not getting what one wants.

4.5.1.4] MARAṆADHAMMĀNAṀ
BHIKKHAVE SATTĀNAṀ EVAMAṀ ICCHĀ
UPPAJJATI:

Monks, in beings subject to death, this wish arises



‘AHO VATA MAYAṀ NA
MARAṆADHAMMĀ ASSĀMA, NA CA
VATA NO MARAṆAṀ ĀGACCHEYATI.’

‘O, may we not be subject to death,
and may death not come to us.’

NA KHO PANETAṀ ICCHĀYA
PATTABBAMAṀ.

But this is not be achieved by wishing.

IDAMPI YAMPICCHAṀ
NA LABHATI TAMPI DUKKHAM.

This is the stress of not getting what one wants.

4.5.1.5] SOKAPARIDEVADUKKHADOMA-
NASSUPĀYĀSADHAMMĀNAṀ
BHIKKHAVE SATTĀNAṀ EVAṀ
ICCHĀ UPPAJJATI:

Monks, in beings subject to sorrow, lamentation,
pain, distress, and despair, this wish arises pain,
distress, and despair

‘AHO VATA MAYAṀ NA SOKAPA-
RIDEVADUKKHADOMANAS-
SUPĀYĀSA DHAMMĀ ASSĀMA,

‘O, may we not be subject to sorrow,
lamentation, pain, distress, and despair,
and may these not come to be

NA CA VATA NO SOKAPARIDEVA-
DUKKHADOMANASSUPĀYĀSĀ
ĀGACCHEYAN’TI’

and may these not come to us.

NA KHO PANETAṀ ICCHĀYA.
PATTABBAMAṀ

But this is not be achieved by wishing.

IDAMPI YAMPICCHAṀ NA LABHATI
TAMPI DUKKHAM

This is the stress of not getting what one wants.

KATAME CA BHIKKHAVE
SAMKHITTENA PAÑCŪPĀDĀNAK
KHANDHĀ DUKKHĀ?

“And what are the five aggregates for
clinging/sustenance that, in short, are stress?”

SEYYATHĪ DAṀ

They are as follow:

RŪPŪPĀDĀNAKKHANDHO

Form as an aggregate for clinging,

VEDANŪPĀDĀNAKKHANDHO

feeling as an aggregate for clinging,

SAÑÑŪPĀDĀNAKKHANDHO

perception as an aggregate for clinging,



SAMKHĀRŪPĀDĀNAKKHANDHO

fabrications as an aggregate for clinging,

VIÑÑĀṄŪPĀDĀNAKKHANDHO

consciousness as an aggregate for clinging,

IME VUCCANTI BHIKKHAVE

these are called the five aggregates for clinging.

SAMKHITTENA
PAÑCŪPĀDĀNAKKHANDHĀ DUKKHĀ.

Briefly, the five aggregates of clinging are suffering.

IDAM VUCCATI BHIKKHAVE
DUKKHAM ARIYASACCAṀ.

Monks, this is called the noble truth of stress.

4.5.2] SAMUDAYASACCAṀ : The Truth of Cause of Sufferings

KATAMAÑCA BHIKKHAVE DUKKHA-
SAMUDAYO ARIYASACCAṀ?

And monks, what is the noble truth of the cause of suffering?

YĀYAMAṀ TAÑHĀ PONOBBHAVIKĀ

The craving that makes for further becoming

NANDIRĀGASAHAĞATĀ

accompanied by passion and delight,

TATTRA TATTRĀBHINANDINĪ,

relishing now here and now there

SEYYATHĪ DAṀ

namely

KĀMATANĀHĀ

craving for sensuality,

BHAVATANĀHĀ

craving for becoming,

VIBHAVATANĀHĀ.

craving for non-becoming.

SĀ KHO PAN'ESĀ BHIKKHAVE TAÑHĀ
KATTHA UPPAJJAMĀNĀ UPPAJJATI,
KATTHA NIVISAMĀNĀ NIVISATI?

And monks, where does this craving find it congenial to arise, when does it find it congenial to take root?

YAMAṀ LOKE PIYARŪPAMAṀ SĀTARŪPAMAṀ,
ETTHESĀ TAÑHĀ

Whatever is endearing and alluring in terms of the world: that is where this craving,



UPPAJJAMĀNĀ UPPAJJATI,
ETTHA NIVISAMĀNĀ NIVISATI.

when arising, arises. That is where, when dwelling, it dwells.

KIÑCA LOKE PIYARŪPAṀ
SĀTARŪPAṀ?

And what is endearing and alluring in terms of the world?

4.5.2.1] CAKKHUṀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

The eyes are endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

SOTAM LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

The ears are endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

GHĀṆAṀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

The nose is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

JIVHĀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

The tongue is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

KĀYO LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

The body is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises. That is where, when dwelling, it dwells.



MANO LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

4.5.2.2] RŪPĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

SADDĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

GANDHĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

RASĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

PHOṬṬHABBĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

The intellect is endearing and alluring in terms of the world.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

Forms are endearing and alluring in terms of the world.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

Sounds are endearing and alluring in terms of the world.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

Smells are endearing and alluring in terms of the world.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

Tastes are endearing and alluring in terms of the world.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

Tactile sensations are endearing and alluring in terms of the world.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.



DHAMMĀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

Ideas are endearing and alluring in terms
of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

4.5.2.3] CAKKHUVIÑÑĀṆAṀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Eye-consciousness is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

SOTAVIÑÑĀṆAṀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Ear-consciousness is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

GHĀNAVIÑÑĀṆAṀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Nose-consciousness is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

JIVHĀVIÑÑĀṆAṀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Tongue-consciousness is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

KĀYAVIÑÑĀṆAṀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Bodily-consciousness is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.



MANOVIÑÑĀNAṂ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

Intellect-consciousness is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

4.5.2.4] CAKKHUSAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Eye-contact³⁸ is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

SOTASAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Ear-contact is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

GHĀNASAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Nose-contact is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

JIVHĀSAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Tongue-contact is endearing and alluring in terms of the world.

38 Practitioner is being aware at the moment of eye-contact or seeing that is the cause of feeling. Experiencing of feeling without mindfulness result in endless craving. If the person is aware of contact, then he shall not be influenced by feeling. This is the extinction of craving, becoming and birth in thought process. This is the relation of *Satipatthāna* and Dependent Origination. Also, while the trainee is aware at the contact (*cakkhudvarāvajjana*) and the mindfulness has caught the moment of reckoning through sustained consciousness (*voṭṭhabban*) that was the perceived decision on a specific object. This is a wisdom through experiencing in *vipassanā* and it is for individual spiritual benefit.



ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

KĀYASAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Body-contact is endearing and alluring
in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

MANOSAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intellect-contact is endearing and alluring in
terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

4.5.2.5] CAKKHUSAMPHASSAJĀVEDANĀ
LOKE PIYARŪPAṂ SĀTARŪPAṂ,

Feeling born of eye-contact is endearing and
alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

SOTASAMPHASSAJĀVEDANĀ
LOKE PIYARŪPAṂ SĀTARŪPAṂ,

Feeling born of ear-contact is endearing and
alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

GHĀNASAMPHASSAJĀVEDANĀ
LOKE PIYARŪPAṂ SĀTARŪPAṂ,

Feeling born of nose-contact is endearing and
alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

JIVHĀSAMPHASSAJĀVEDANĀ
LOKE PIYARŪPAṂ SĀTARŪPAṂ,

Feeling born of tongue-contact is endearing
and alluring in terms of the world.



ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

KĀYASAMPHASSAJĀVEDANĀ
LOKE PIYARŪPAṀ SĀTARŪPAṀ,

Feeling born of body-contact is endearing
and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

MANOSAMPHASSAJĀVEDANĀ
LOKE PIYARŪPAṀ SĀTARŪPAṀ,

Feeling born of intellect-contact is
endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

4.5.2.6] RŪPĀSAÑÑĀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Perception of forms is endearing and
alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

SADDASAÑÑĀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Perception of sounds is endearing and
alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

GANDHASAÑÑĀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Perception of smells is endearing and
alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

RASASAÑÑĀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

Perception of tastes is endearing and
alluring in terms of the world.



ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

PHOṬṬHABBAŚÑÑĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Perception of tactile sensations is endearing
and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

DHAMMASAÑÑĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Perception of ideas is endearing and
alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

4.5.2.7] RŪPASAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intention for forms is endearing and
alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

SADDASAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intention for sounds is endearing and
alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

GANDHASAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intention for smells is endearing and
alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

RASASAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intention for tastes is endearing and
alluring in terms of the world.



ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

PHOṬṬHABBASAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intention for tactile sensations is endearing
and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

DHAMMASAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intention for ideas is endearing and
alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

4.5.2.8] RŪPATANĤHĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Craving for forms³⁹ is endearing and alluring
in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

SADDATANĤHĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

Craving for sounds is endearing and alluring
in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

GANDHATANĤHĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

Craving for smells is endearing and alluring
in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

39 The practice of *Satipaṭṭhāna* is really helpful to develop mindfulness that is resistant to craving. Therefore, a person who is afraid of being born in different realms should practice *Satipaṭṭhāna* regularly.



RASATAṆHĀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

Craving for tastes is endearing and alluring
in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

PHOṬṬHABBATAṆHĀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Craving for tactile sensations is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

DHAMMATANAṆHĀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

Craving for ideas is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

4.5.2.9] RŪPAVITAKKO LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Thought directed at forms is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

SADDAVITAKKO LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Thought directed at sounds is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

GANDHAVITAKKO LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Thought directed at smells is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.



RASAVITAKKO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Thought directed at tastes is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

PHOṬṬHABBAVITAKKO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Thought directed at tactile sensations is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

DHAMMAVITAKKO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Thought directed at ideas is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

4.5.2.10] RŪPAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of forms is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

SADDAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of sounds is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

GANDHAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of smells is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.



RASAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of tastes is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

PHOṬṬHABBAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of tactile sensations is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

DHAMMAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of ideas is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ UPPAJJAMĀNĀ
UPPAJJATI, ETTHA NIVISAMĀNĀ
NIVISATI.

That is where this craving, when arising, arises.
That is where, when dwelling, it dwells.

IDAṂ VUCCATI BHIKKHAVE
DUKKHASAMUDAYO ARIYASACCAṂ.

Monks, this is called the noble truth of the cause of suffering.

4.5.3] NIRODHASACCAṂ : The Truth of Cessation of Sufferings

KATAMAÑCA BHIKKHAVE
DUKKHANIRODHO ARIYASACCAṂ?

And monks, what is the noble truth of the cessation of suffering?

YO TASSĀYEVA TAÑHĀYA
ASESAVIRĀGA NIRODHO CĀGO
PAṬINISSAGGO MUTTI ANĀLAYO.

The remainderless fading and cessation, renunciation, relinquishment, release, and letting go of that very craving.

SĀ KHO PAN'ESĀ BHIKKHAVE TAÑHĀ
KATTHA PAHĪYAMĀNĀ PAHĪYATI?

And monks, where, when being abandoned, is this craving abandoned?



KATTHA NIRUJJHAMĀNĀ NIRUJJHATI?

And where, when ceasing, does it cease?

YAṀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

Whatever is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

KIÑCA LOKE PIYARŪPAṀ
SĀTARŪPAṀ?

And what is endearing and alluring in terms of the world?

4.5.3.1] CAKKHUṀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

The eyes⁴⁰ are endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

SOTAṀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

The ears are endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

GHĀNAṀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ,

The nose is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

40 From 'page 62-73 [4.5.2]', it mentions about the origin and the basic characteristic of suffering and 'page 73-86 [4.5.3]', it mentions about the abandoning of suffering. All these phenomena shall be experienced at the internal and external sense-bases.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

JIVHĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

The tongue is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

KĀYO LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

The body is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

MANO LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

The intellect is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

4.5.3.2] RŪPĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

Forms are endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

SADDĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

Sounds are endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

GANDHĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

Smells are endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

RASĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

Tastes are endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

PHOṬṬHABBĀ LOKE PIYARŪPAṂ,
SĀTARŪPAṂ

Tactile sensations are endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

DHAMMĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ,

Ideas are endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

4.5.3.3] CAKKHUVIÑÑĀṆAṂ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Eye-consciousness is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

SOTAVIÑÑĀṄAṂ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Ear-consciousness is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

GHĀNAVIÑÑĀṄAṂ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Nose-consciousness is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

JIVHĀVIÑÑĀṄAṂ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Tongue-consciousness is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

KĀYAVIÑÑĀṄAṂ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Body-consciousness is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

MANOVIÑÑĀṄAṂ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intellect-consciousness is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

4.5.3.4] CAKKHUSAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Eye-contact is endearing and alluring
in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

SOTASAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Ear-contact is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

GHĀNASAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Nose-contact is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

JIVHĀSAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Tongue-contact is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

KĀYASAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Body-contact is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

MANOSAMPHASSO LOKE
PIYARŪPAṂ SĀTARŪPAṂ.

Intellect-contact is endearing and alluring
in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI.

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

4.5.3.5] CAKKHUSAMPHASSAJĀVEDANĀ
LOKE PIYARŪPAṂ SĀTARŪPAṂ,

Feeling born of eye-contact is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

SOTASAMPHASSAJĀVEDANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Feeling born of ear-contact is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

GHĀNASAMPHASSAJĀVEDANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Feeling born of nose-contact is endearing and
alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

JIVHĀSAMPHASSAJĀVEDANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Feeling born of tongue-contact is endearing
and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

KĀYASAMPHASSAJĀVEDANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Feeling born of body-contact is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

MANOSAMPHASSAJĀVEDANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Feeling born of intellect-contact is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

4.5.3.6] RŪPASAÑÑĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Perception of forms is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

SADDASAÑÑĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Perception of sounds is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

GANDHASAÑÑĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Perception of smells is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

RASASAÑÑĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Perception of tastes is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

PHOṬṬHABBASAÑÑĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Perception of tactile sensations is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

DHAMMASAÑÑĀ LOKE PIYARŪPAṂ
SĀTARŪPAṂ

Perception of ideas is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

4.5.3.7] RŪPĀSAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ

Intention for forms is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

SADDASAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intention for sounds is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

GANDHASAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intention for smells is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

RASASAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intention for tastes is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

PHOṬṬHABBASAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intention for tactile sensations is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

DHAMMASAÑCETANĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Intention for ideas is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

4.5.3.8] RŪPATANĤHĀ LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Craving for form is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

SADDATAṆHĀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Craving for sounds is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

GANDHATAṆHĀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Craving for smells is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

RASATAṆHĀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Craving for tastes is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

PHOṬṬHABBATAṆHĀ LOKE
PIYARŪPAṀ SĀTARŪPAṀ,

Craving for tactile sensations is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

DHAMMATAṆHĀ LOKE PIYARŪPAṀ
SĀTARŪPAṀ

Craving for ideas is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

4.5.3.9] RŪPAVITAKKO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Thought directed at forms is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

SADDAVITAKKO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Thought directed at sounds is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

GANDHAVITAKKO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Thought directed at smells is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

RASAVITAKKO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Thought directed at tastes is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

PHOṬṬHABBAVITAKKO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Thought directed at tactile sensations is endearing and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

DHAMMAVITAKKO LOKE
PIYARŪPAṂ SĀTARŪPAṂ

Thought directed at ideas is endearing
and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

4.5.3.10] RŪPAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of forms is endearing
and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

SADDAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of sounds is endearing
and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

GANDHAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of smells is endearing
and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

RASAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of tastes is endearing
and alluring in terms of the world.

ETTHESĀ TAÑHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned,
this craving is abandoned.



ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

PHOṬṬHABBAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of tactile sensations is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

DHAMMAVICĀRO LOKE
PIYARŪPAṂ SĀTARŪPAṂ,

Evaluation of ideas is endearing and alluring in terms of the world.

ETTHESĀ TAṆHĀ PAHĪYAMĀNĀ
PAHĪYATI,

That is where, when being abandoned, this craving is abandoned.

ETTHA NIRUJJHAMĀNĀ NIRUJJHATI.

That is where, when ceasing, it ceases.

IDAṂ VUCCATI BHIKKHAVE
DUKKHANIRODHO ARIYASACCAṂ.

Monks, this is called the noble truth of the cessation of suffering.

4.5.4] MAGGASACCAṂ :

The Truth of the Path Leading to Cessation of Sufferings

KATAMAÑCA BHIKKHAVE DUKKHA
NIRODHAGĀMINĪ PAṬIPADĀ
ARIYASACCAṂ?

And monks, what is the noble truth of the path of practice leading to the cessation of stress?

AYAMEVA ARIYO AṬṬHAṄGIKO MAGGO,

Just this very Noble⁴¹ Eightfold Path:

SEYYATHĪDAM,
SAMMĀ DIṬṬHI,
SAMMĀ SAṂKAPPO,

namely,
right view,
right resolve,

41 The word 'ariyo' means going forth from defilement. Therefore, it can be called 'noble'. Please refer to Appendix 2 for the diagram on the Noble Eightfold Path.



SAMMĀ VĀCĀ,
 SAMMĀ KAMMANTO,
 SAMMĀ ĀJĪVO,
 SAMMĀ VĀYĀMO,
 SAMMĀ SATI,
 SAMMĀ SAMĀDHI.

right speech,
 right action,
 right livelihood,
 right effort,
 right mindfulness,
 right concentration.

4.5.4.1] KATAMĀ CA BHIKKHAVE
 SAMMĀ DITṬHI?

And monks, what is right view?⁴²

YAṀ KHO BHIKKHAVE DUKKHE
 ÑĀṆAṀ

Monks, knowledge with regard to stress or
 suffering,

DUKKHASAMUDAYE ÑĀṆAṀ

knowledge with regard to the cause of suffering,

DUKKHANIRODHE ÑĀṆAṀ

knowledge with regard to the cessation of
 suffering,

DUKKHANIRODHAGĀMIṆIYĀ
 PAṬIPADĀYA ÑĀṆAṀ,

knowledge with regard to the way of
 practice leading to the cessation of suffering:

AYAṀ VUCCATI BHIKKHAVE
 SAMMĀ DITṬHI

Monks, this is called right view.

4.5.4.2] KATAMO CA BHIKKHAVE
 SAMMĀ SAṀKAPPO?

And monks, what is right resolve?

NEKKHAMMASAṀKAPPO

Aspiring to renunciation,

ABYĀPĀDASAṀKAPPO

aspiring to freedom from ill will,

AVIHIMSĀSAṀKAPPO,

aspiring to harmlessness:

AYAṀ VUCCATI BHIKKHAVE
 SAMMĀ SAṀKAPPO.

Monks, this is called right resolve.

*(These no. [1] and [2] are in category of PAÑÑĀ or wisdom)

42 Please refer to Appendix 3.



4.5.4.3] KATAMĀ CA BHIKKHAVE
SAMMĀ VĀCĀ?

IDHA BHIKKHAVE ARIYASĀVAKO

MUSĀVĀDĀ VERAMAṆĪ,

PISUṆĀYA VĀCĀYA VERAMAṆĪ,

PHARUSĀYA VĀCĀYA VERAMAṆĪ,

SAMPHAPPALĀPĀ VERAMAṆĪ,

AYAṀ VUCCATI BHIKKHAVE
SAMMĀ VĀCĀ.

And what is right speech?

Monks, there is the case where a noble disciple,

abstaining from lying,

abstaining from divisive speech,

abstaining from abusive speech,

abstaining from idle chatter;

Monks, this is called right speech.

4.5.4.4] KATAMO CA BHIKKHAVE
SAMMĀ KAMMANTO?

IDHA BHIKKHAVE ARIYASĀVAKO

PĀṆĀTIPĀTĀ VERAMAṆĪ,

ADINNĀDĀNĀ VERAMAṆĪ,

KĀMESU MICCHĀCĀRĀ VERAMAṆĪ,

ABRAHMACARIYĀ VERAMAṆĪ,

AYAṀ VUCCATI BHIKKHAVE
SAMMĀ KAMMANTO.

And monks, what is right action?

Monks, there is the case where a noble disciple,

abstaining from taking life,

abstaining from stealing,

abstaining from illicit sex⁴³

abstaining from unchaste conduct.

Monks, this is called right action.

4.5.4.5] KATAMO CA BHIKKHAVE
SAMMĀ ĀJĪVO?

And monks, what is right livelihood?

43 This should be compared with the *Magga-vibhanga Sutta* SN.458:PTSSV2 in “..... And what, monks, is right action? Abstaining from taking life, abstaining from stealing, *abrahmacariya veramani* abstaining from unchastity conduct: This, monks, is called right action.”



IDHA BHIKKHAVE ARIYASĀVAKO

MICCHĀ ĀJĪVAṀ PAHĀYA

SAMMĀ ĀJĪVENA JĪVIKAṀ KAPPETI

AYAṀ VUCCATI BHIKKHAVE
SAMMĀ ĀJĪVO.

4.5.4.6] KATAMO CA BHIKKHAVE
SAMMĀ VĀYĀMO?

IDHA BHIKKHAVE BHIKKHU

ANUPPANNĀNAṀ PĀPAKĀNAṀ
AKUSALĀNAṀ DHAMMĀNAṀ
ANUPPĀDĀYA CHANDAṀ JANETI
VĀYAMATI, VIRIYAṀ ĀRABHATI,
CITTAṀ PAGGAṆHĀTI PADAHATI.

UPPANNĀNAṀ PĀPAKĀNAṀ
AKUSALĀNAṀ DHAMMĀNAṀ
PAHĀNĀYA CHANDAṀ JANETI
VĀYAMATI, VIRIYAṀ ĀRABHATI,
CITTAṀ PAGGAṆHĀTI PADAHATI.

ANUPPANNĀNAṀ KUSALĀNAṀ
DHAMMĀNAṀ UPPĀDĀYA
CHANDAṀ JANETI VĀYAMATI,
VIRIYAṀ ĀRABHATI,
CITTAṀ PAGGAṆHĀTI PADAHATI.

UPPANNĀNAṀ KUSALĀNAṀ
DHAMMĀNAṀ ṬHITTIYĀ
ASAMMOSĀYA BHIYOBHĀVĀYA
VEPULLĀYA BHĀVANĀYA PĀRIPŪRIYĀ
CHANDAṀ JANETI VĀYAMATI,
VIRIYAṀ ĀRABHATI, CITTAṀ
PAGGAṆHĀTI PADAHATI.

Monks, there is the case where a noble disciple,
having abandoned dishonest livelihood,

keeps his life going with right livelihood;

Monks, this is called right livelihood;

And monks, what is right effort?

Herein, monks, a monk generates desire,
endeavors,

arouses persistence, upholds and exerts his
intent for the sake of the non-arising of evil,
unskillful qualities that have not yet arisen.

A monk generates desire, endeavors, arouses
persistence, upholds and exerts his intent for
the sake of the abandoning of evil, unskillful
qualities that have arisen.

A monk generates desire, endeavors, arouses
persistence, upholds and exerts his intent for
the sake of the arising of skillful qualities
that have not yet arisen.

For the maintenance, non-confusion,
increase, plenitude, development,
culmination of skillful qualities
that have arisen:



AYAM VUCCATI BHIKKHAVE
SAMMĀ VĀYĀMO.

This, monks, is called right effort.

4.5.4.7] KATAMĀ CA BHIKKHAVE
SAMMĀ SATI?

And monks, what is right mindfulness?

IDHA BHIKKHAVE BHIKKHU

There is the case where a monk

a] KĀYE KĀYĀNUPASSĪ VIHARATI
ĀTĀPĪ SAMPAJĀNO SATIMĀ
VINEYYA LOKE ABHIJJHĀ -
DOMANASSAM,

lives practicing body contemplation in the body ardent, alert, and mindful, putting aside greed and distress with reference to the world.

b] VEDANĀSU VEDANĀNUPASSĪ
VIHARATI ĀTĀPĪ SAMPAJĀNO
SATIMĀ VINEYYA LOKE
ABHIJJHĀ-DOMANASSAM.

He lives practicing feeling contemplation in feelings ardent, alert, and mindful, putting aside greed and distress with reference to the world.

c] CITTE CITTĀNUPASSĪ VIHARATI
ĀTĀPĪ SAMPAJĀNO SATIMĀ VINEYYA
LOKE ABHIJJHĀ-DOMANASSAM,

He lives practicing mind-contemplation in the mind ardent, alert, and mindful, putting aside greed and distress with reference to the world.

d] DHAMMESU DHAMMĀNUPASSĪ
VIHARATI ĀTĀPĪ SAMPAJĀNO
SATIMĀ VINEYYA LOKE ABHIJJHĀ-
DOMANASSAM.

He lives practicing mental-object-contemplation in the mental-objects ardent, alert and mindful, putting aside greed and distress with reference to the world.

AYAM VUCCATI BHIKKHAVE
SAMMĀ SATI.

This, monks, is called right mindfulness.

4.5.4.8] KATAMO CA BHIKKHAVE
SAMMĀ SAMĀDHI ?

And, monks, what is right concentration?

IDHA BHIKKHAVE BHIKKHU
VIVICCEVA KĀMEHI VIVICCA
AKUSALEHI DHAMMEHI

There is the case where a monk quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities⁴⁴ enters and

44 In that moment, the mind is free and unattached from all sensual and unwholesome ideas.



SAVITAKKAṀ SAVICĀRAṀ
VIVEKAJAṀ PĪTISUKHAṀ PAṬHAMAMAṀ
JHĀNAṀ UPASAMPAJJA VIHARATI.

remains in the first *jhāna*⁴⁵: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation.

VITAKKAVICĀRĀNAṀ VŪPASAMĀ
AJJHATTAMAṀ SAMPASĀDANAṀ
CETASO EKODIBHĀVAṀ AVITAKKAṀ
AVICĀRAṀ SAMĀDHIJAṀ PĪTI
SUKHAṀ DUTIYAMAṀ JHĀNAṀ
UPASAMPAJJA VIHARATI.

With the stilling of directed thought and evaluation, he enters and remains in the second *jhāna*: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation internal assurance.

PĪTIYĀ CA VIRĀGĀ UPEKKHA KO
CA VIHARATI SATO CA SAMPAJĀNO,
SUKHAÑCA KĀYENA PAṬISAMVEDETI
YANTAṀ ARIYĀ ĀCIKKHANTI:

With the fading of rapture he remains in equanimity, mindful and alert, physically sensitive of pleasure. He enters and remains in the third *jhāna*, of which the Noble Ones

‘UPEKKHA KO SATIMĀ SUKHAVIHĀRĪ TI’
TATIYAMAṀ JHĀNAṀ UPASAM-PAJJA
VIHARATI.

declare, ‘Equanimous and mindful, he has a pleasurable abiding.’

SUKHASSA CA PAHĀNĀ
DUKKHASSA CA PAHĀNĀ
PUBBEVA SOMANASSADOMA-
NASSĀNAṀ ATTHAÑGAMĀ
ADUKKHAṀ ASUKHAṀ UPEKKHĀ-
SATI PĀRISUDDHIṀ CATUTTHAMAṀ
JHĀNAṀ UPASAMPAJJA VIHARATI.

With the abandoning of pleasure and pain as with the earlier disappearance of elation and distress he enters and remains in the fourth *jhāna*: purity of equanimity and mindfulness, neither pleasure nor pain.

AYAMAṀ VUCCATI BHIKKHAVE
SAMMĀ SAMĀDHI.⁴⁶

This, monks, is called right concentration.

IDAMAṀ VUCCATI BHIKKHAVE
DUKKHANIRODHAGĀMINĪ
PAṬIPADĀ ARIYASACCAṀ.

This, monks, is called the noble truth of the path of practice leading to the cessation of suffering.

45 *Jhāna* here should be understood that it is *Jhāna* in *Vipassanā* or *Lakkhaṇūpanijjhāna*, but not *ārammanūpanijjhāna* of tranquility meditation. The *Jhāna* in *Vipassanā* is supra-mundane mentioned in the discourse of The Great Forty (The *Mahācattārīsaka Sutta*~ M.ii).

46 Please refer to Appendix 3 (Right View brings about Right Concentration).



ITI AJJHATTAM VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI,

Thus, he lives practicing, internally mental
object contemplation in mental objects,

BAHIDDHĀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI,

he lives practicing, externally mental
object contemplation in mental objects,

AJJHATTA-BAHIDDHĀ VĀ DHAMMESU
DHAMMĀNUPASSĪ VIHARATI.

or practicing internally and externally mental
object contemplation in mental objects.

SAMUDAYADHAMMĀNUPASSĪ VĀ
DHAMMESU VIHARATI,

or he lives contemplating the arising
of phenomena in the mental objects,

VAYADHAMMĀNUPASSĪ VĀ
DHAMMESU VIHARATI,

or he lives contemplating the passing away
of phenomena in the mental objects,

SAMUDAYA-VAYADHAMMĀNUPASSĪ
VĀ DHAMMESU VIHARATI.

or he lives contemplating the arising and passing
away of phenomena in the mental objects,

‘ATTHI DHAMMĀ’TI’ VĀ PAN’ASSA
SATI PACCUPATṬHITĀ HOTI

or he is mindful that there is only this the
mental object is now clearly established in him.

YĀVADEVA ÑĀṆAMATTĀYA

just enough for knowledge into reality (insight)

PAṬISSATI MATTĀYA.

and just enough for mindfulness.

ANISSITO CA VIHARATI

and he remains completely detached.

NA CA KIŃCI LOKE UPĀDIYATI.

clinging to nothing in the world
(whatever experience he has).

EVAMPI KHO BHIKKHAVE BHIKKHU

Monks, thus indeed, a monk lives

DHAMMESU DHAMMĀNUPASSĪ

practicing mental object contemplation in
mental

VIHARATI CATŪSU ARIYASACCESU.

objects of the reference to the four noble truths.

CATU SACCA PABBAM NITṬHITAM

The Contemplation of the Four Noble Truths is ended



DHAMMĀNUPASSANĀ SATIPAṬṬHĀNAM NIṬṬHITAM

The Contemplation of Mental-Objects is ended

5] SATIPAṬṬHĀNA SUTTA PARIYASĀNAM

Conclusion : Benefits of Satipaṭṭhāna Meditation

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAM BHĀVEYYA SATTĀ VASSĀNI,

TASSA DVINNAM PHALĀNAM
AÑÑATARAM PHALAM
PĀṬIKANĀKHAM,

DIṬṬHEVA DHAMME AÑÑĀ SATI
VĀ UPĀDISESE ANĀGĀMITĀ.

TIṬṬHANTU BHIKKHAVE
SATTĀ VASSĀNI

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAM BHĀVEYYA CHA VASSĀNI,

TASSA DVINNAM PHALĀNAM
AÑÑATARAM PHALAM
PĀṬIKANĀKHAM,

DIṬṬHEVA DHAMME AÑÑĀ SATI
VĀ UPĀDISESE ANĀGĀMITĀ.

Now, if anyone⁴⁷ would develop these four foundations of mindfulness in this way for seven years,

one of two fruits can be expected for him,

either gnosis right here and now, or if there be any remnant⁴⁸ of clinging-sustenance -- non-return.

Monks, let alone seven years.

If anyone would develop these four foundations of mindfulness in this way for six years,

one of two fruits can be expected for him:

either gnosis right here and now, or if there be any remnant of clinging-sustenance -- non-return.

47 Regardless of religion or nation, one who reads this book, should try to get good mental experience.

48 A remainder or a leftover mental dust.



TIṬṬHANTU BHIKKHAVE
CHA VASSĀNI.

Monks, let alone six years.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṂ BHĀVEYYA PAÑCA VASSĀNI,

If anyone would develop these four
foundations of mindfulness
in this way for five years,

TASSA DVINNAM PHALĀNAM
AÑÑATARAM PHALAM
PĀṬIKANĀHAM,

one of two fruits can be expected for him,

DIṬṬHEVA DHAMME AÑÑĀ SATI
VĀ UPĀDISESE ANĀGĀMITĀ.

either gnosis right here and now, or if there be
any remnant of clinging-sustenance -- non-
return.

TIṬṬHANTU BHIKKHAVE
PAÑCA VASSĀNI,

Monks, let alone five years.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṂ BHĀVEYYA CATTĀRI VASSĀNI,

If anyone would develop these four
foundations of mindfulness
in this way for four years,

TASSA DVINNAM PHALĀNAM
AÑÑATARAM PHALAM
PĀṬIKANĀHAM,

one of two fruits can be expected for him:

DIṬṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

if there be any remnant of
clinging-sustenance -- non-return.

TIṬṬHANTU BHIKKHAVE
CATTĀRI VASSĀNI.

Monks, let alone four years.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṂ BHĀVEYYA TĪNI VASSĀNI,

If anyone would develop these four
foundations of mindfulness
in this way for three years,

TASSA DVINNAM PHALĀNAM
AÑÑATARAM PHALAM
PĀṬIKANĀHAM,

one of two fruits can be expected for him:
either gnosis right here and now, or



DITṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

if there be any remnant of
clinging-sustenance -- non-return.

TIṬṬHANTU BHIKKHAVE
TĪ NI VASSĀNI.

Monks, let alone three years.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṀ BHĀVEYYA DVE VASSĀNI,

If anyone would develop these four
foundations of mindfulness
in this way for two years,

TASSA DVINNAṀ PHALĀNAṀ
AÑÑĀTARAṀ PHALAṀ
PĀṬIKANĀKHAṀ,

one of two fruits can be expected for him:
either gnosis right here and now, or

DITṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

if there be any remnant of
clinging-sustenance -- non-return.

TIṬṬHANTU BHIKKHAVE DVE VASSĀNI.

Monks, let alone two years.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṀ BHĀVEYYA EKAMAṀ VASSAMAṀ,

If anyone would develop these four
foundations of mindfulness
in this way for one year,

TASSA DVINNAṀ PHALĀNAṀ
AÑÑĀTARAṀ PHALAṀ
PĀṬIKANĀKHAṀ,

one of two fruits can be expected for him:
either gnosis right here and now, or

DITṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

if there be any remnant of
clinging-sustenance -- non-return.

TIṬṬHANTU BHIKKHAVE
EKAMAṀ VASSAMAṀ.

Monks, let alone one years.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṀ BHĀVEYYA SATTA MĀSĀNI.

If anyone would develop these four
foundations of mindfulness
in this way for seven months.

TASSA DVINNAṀ PHALĀNAṀ
AÑÑĀTARAṀ PHALAṀ PĀṬIKANĀKHAṀ,

one of two fruits can be expected for him:
either gnosis right here and now, or



DIṬṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

if there be any remnant of
clinging-sustenance -- non-return.

TIṬṬHANTU BHIKKHAVE
SATTA MĀSĀNI.

Monks, let alone seven months.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṂ BHĀVEYYA CHA MĀSĀNI,

If anyone would develop these four
foundations of mindfulness
in this way for six months,

TASSA DVINNAṂ PHALĀNAṂ
AÑÑATARAṂ PHALAṂ
PĀṬIKANĀKHAM,

one of two fruits can be expected for him:
either gnosis right here and now, or

DIṬṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

if there be any remnant of
clinging-sustenance -- non-return.

TIṬṬHANTU BHIKKHAVE CHA
MĀSĀNI.

Monks, let alone six months.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṂ BHĀVEYYA PAÑCA MĀSĀNI,

If anyone would develop these four
foundations of mindfulness
in this way for five months,

TASSA DVINNAṂ PHALĀNAṂ
AÑÑATARAṂ PHALAṂ
PĀṬIKANĀKHAM,

one of two fruits can be expected for him:
either gnosis right here and now, or

DIṬṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

if there be any remnant of
clinging-sustenance -- non-return.

TIṬṬHANTU BHIKKHAVE
PAÑCA MĀSĀNI.

Monks, let alone five months.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṂ BHĀVEYYA CATTĀRI MĀSĀNI,

If anyone would develop these four
foundations of mindfulness
in this way for four months,



TASSA DVINNAM PHALĀNAM
AÑÑATARAM PHALAM
PĀṬIKANĀKHAM,

one of two fruits can be expected for him:
either gnosis right here and now, or

DIṬṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

if there be any remnant of
clinging-sustenance -- non-return.

TIṬṬHANTU BHIKKHAVE
CATTĀRI MĀSĀNI.

Monks, let alone four months.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAM BHĀVEYYA TĪṆI MĀSĀNI,

If anyone would develop these four
foundations of mindfulness
in this way for three months,

TASSA DVINNAM PHALĀNAM
AÑÑATARAM PHALAM
PĀṬIKANĀKHAM,

one of two fruits can be expected for him:
either gnosis right here and now, or

DIṬṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

if there be any remnant of
clinging-sustenance -- non-return.

TIṬṬHANTU BHIKKHAVE
TĪṆI MĀSĀNI.

Monks, let alone three months.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAM BHĀVEYYA DVE MĀSĀNI,

If anyone would develop these four
foundations of mindfulness
in this way for two months,

TASSA DVINNAM PHALĀNAM
AÑÑATARAM PHALAM
PĀṬIKANĀKHAM,

one of two fruits can be expected for him:
either gnosis right here and now, or

DIṬṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

if there be any remnant of
clinging-sustenance -- non-return.

TIṬṬHANTU BHIKKHAVE DVE
MĀSĀNI.

Monks, let alone two months.



YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṂ BHĀVEYYA MĀSAM,

TASSA DVINNAṂ PHALĀNAṂ
AÑÑATARAM PHALAṂ PĀṬIKANĀKHAM,

DITṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

TIṬṬHANTU BHIKKHAVE MĀSAM.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṂ BHĀVEYYA ADDHAMĀSAM,

TASSA DVINNAṂ PHALĀNAṂ
AÑÑATARAM PHALAṂ
PĀṬIKANĀKHAM,

DITṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

TIṬṬHANTU BHIKKHAVE
ADDHAMĀSAM.

YOHI KOCI BHIKKHAVE IME
CATTĀRO SATIPAṬṬHĀNE
EVAṂ BHĀVEYYA SATTĀHAM.

TASSA DVINNAṂ PHALĀNAṂ
AÑÑATARAM PHALAṂ
PĀṬIKANĀKHAM,

DITṬHEVA DHAMME AÑÑĀ
SATI VĀ UPĀDISESE ANĀGĀMITĀ

EKĀYANO AYAMAṂ BHIKKHAVE
MAGGO SATTĀNAṂ VISUDDHIYĀ.

If anyone would develop these four foundations of mindfulness in this way for one month,

one of two fruits can be expected for him: either gnosis right here and now, or

if there be any remnant of clinging-sustenance -- non-return.

Monks, let alone one month.

If anyone would develop these four foundations of mindfulness in this way for half a month,

one of two fruits can be expected for him: either gnosis right here and now, or

if there be any remnant of clinging-sustenance -- non-return.

Monks, let alone half a month

If anyone would develop these four foundations of mindfulness in this way for seven days.

one of two fruits can be expected for him: either gnosis right here and now, or

if there be any remnant of clinging-sustenance -- non-return.

"Monks, this is the direct path for the purification of beings,



SOKAPARIDEVĀNAṀ
SAMATIKKAMĀYA

for the overcoming of sorrow and
lamentation,

DUKKHADOMANASSĀNAṀ
ATTHAṄGAMĀYA

for the disappearance of pain and suffering,

ÑĀYASSA ADHIGAMĀYA
NIBBĀNASSA SACCHIKIRIYĀYA
YADIDAṀ CATTĀRO SATIPAṬṬHĀNĀ'TI

for the attainment of the right method, and
for the realization of unbinding – in other
words, the four foundations of mindfulness.

ITI YANTAṀ VUTTAṀ,

and it is for this reason in mental
development

IDAMETAṀ PAṬICCA VUTTAN'TI.

that it was said

IDAMA VOCA BHAGAVĀ.

Thus the Lord said.

ATTAMANĀ TE BHIKKHŪ

That is what the Blessed One said. Gratified,

BHAGAVATO BHĀSITAṀ
ABHINANDUN'TI

the monks delighted in the Blessed One's
words.

MAHĀSATIPAṬṬHĀNASUTTAṀ NIṬṬHITAṀ

· *End of the Discourse* ·

Appendix 1 : The Ten Fetters or Bondage⁴⁹
(as referred on p.45 or fn.30)

1. SAKKĪYADITṬHI : Personality-view; false view of individuality
2. VICIKICCHĀ : Doubt; uncertainty
3. SĪLABBATAPARĀMĀSA : Adherence to rules and rituals
4. KĀMARĀGA: Sensual lust
5. PAṬIGHA: Repulsion; irritation

(from 1 - 5 called *Orambhāgiya* : lower fetters)

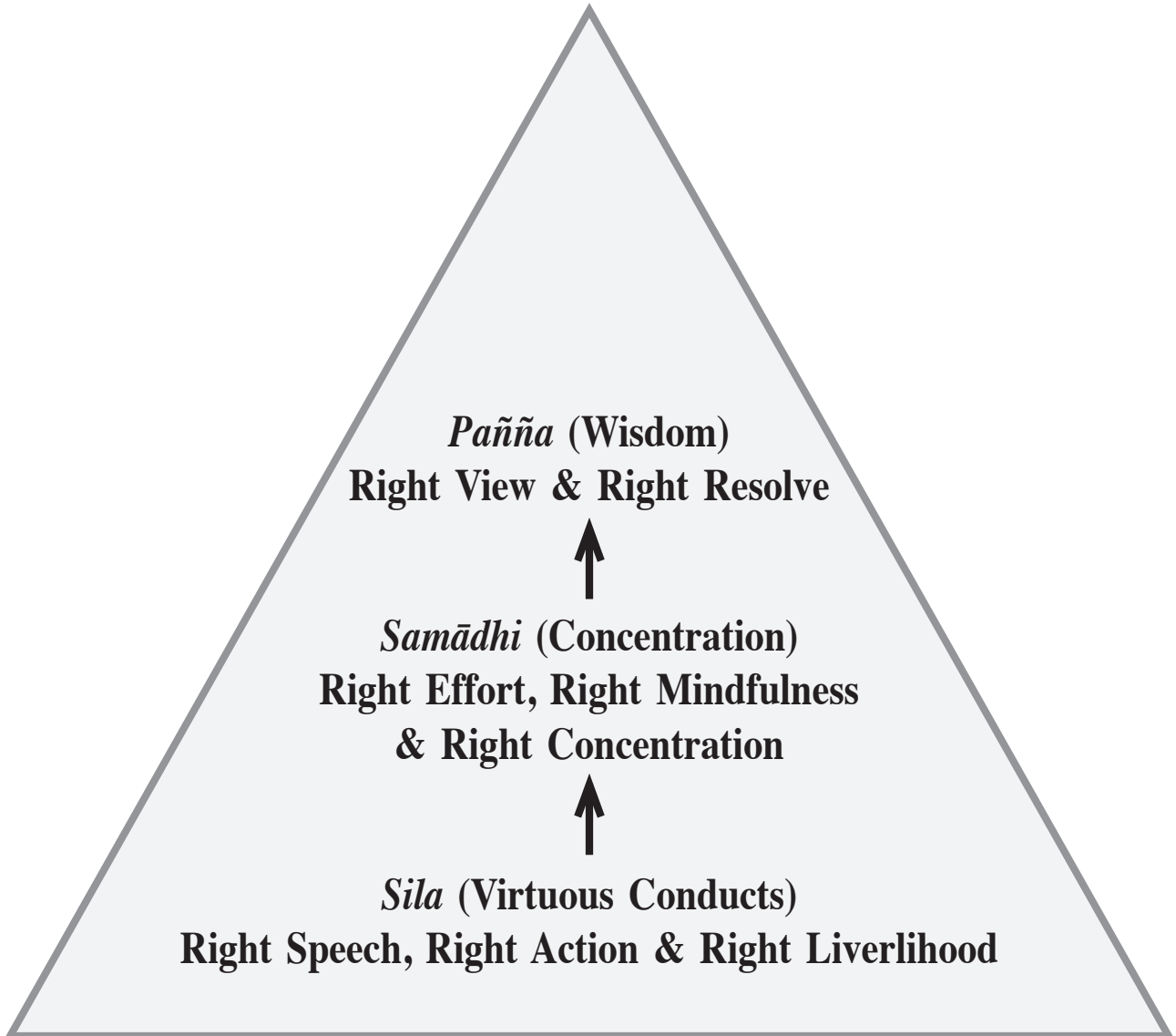
6. RŪPARĀGA: Greed for fine-material existence; attachment to realms of form
7. ARŪPARĀGA: Greed for immaterial existence; attachment to formless realms
8. MĀNA : Conceit; pride
9. UDDHACCA: Restlessness; distraction
10. AVIJJĀ: Ignorance

(from 6 - 10 called *Uddhambhāgiya* : higher fetters)

49 Kindred sayings vol. 5. 61 *Anguttaranikāya dasaka*. 13 *Vibhanga Abhidhamma* 377.

Appendix 2 : The Noble Eightfold Path
(as referred in p.86 or fn. 41) :

The Noble Eightfold Path can be concluded in the below diagram:



Appendix 3 : The Two Categories of Right View (as referred in p. 87 or fn. 42, P. 91 fn. 46)

The two categories of Right View as described by the Buddha in *Mahā-cattārīsaka Sutta* or The Great Forty (MN I. 17; PTS : M iii 71)

... The Blessed One said, “Monks, I will teach you noble right concentration with its supports and requisite conditions. Listen, and pay close attention. I will speak.”

... The Blessed One said: “Now what, monks, is noble right concentration with its supports & requisite conditions? Any singleness of mind equipped with these seven factors – right view, right resolve, right speech, right action, right livelihood, right effort, & right mindfulness – is called noble right concentration with its supports & requisite conditions.

[1] “Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one’s right view. And what is wrong view? ‘There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no brahmins or contemplative so who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.’ This is wrong view.

“And what is right view? Right view. I tell you, is of two sorts: There is right view with effluents [*asava*], siding with merit, resulting in the acquisitions [of becoming]; and there is noble right view, without effluents, transcendent, a factor of the path.

“And what is the right view that has effluents, sides with merit, & results in acquisitions? ‘There is what is given, what is offered, what is sacrificed. There are fruits & results of good & bad actions. There is this world & the next world. There is mother & father. There are spontaneously reborn beings; there are brahmins & contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.’ This is the right view that has effluents, sides with merit, & results in acquisitions.

“And what is the right view that is without effluents, transcendent, a factor of the path? The discernment, the faculty of discernment, the strength of discernment, analysis of qualities as a factor for Awakening, the path factor of right view of one developing the noble path whose mind is noble, whose mind is free from effluents, who is fully possessed of the noble path. This is the right view that is without effluents, transcendent, a factor of the path ...

Bibliography

Rhys Davids and J.E. Carpenter, “The *Mahā Satipaṭṭhāna Sutta*” in *Dīgha-Nikāya*, Pali Text Society, Vol. II (1903, 1982, 1995, 2015) eds. T.W.

Bhikkhu Ñāṇamoli and Bhikkhu Bodhi. “The *Satipaṭṭhāna Sutta*” in *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya*. Wisdom Publications, 2009.

Soma Thera. “The Way of Mindfulness: The *Satipaṭṭhāna Sutta* and Its Commentary”. Buddhist Publication Society, 1998.

A. P. Buddhadatta Mahathera, *Concise Pali-English Dictionary*, Motilal Banarsidass, 2009.

Transference of Merits

Through my experience, dealing with teaching Buddhism in different countries over 30 years, my missionary work usually are connected with meditation, along with the *Satipaṭṭhāna Sutta*. Even my M.A. thesis and Th.D. thesis, all are interconnected with regards to researching in the *Satipaṭṭhāna Sutta*. When I was in India, I was invited to lead the Thai *Dhammadūta*, joined with the Mahābodhi society to deliver a talk on ‘Applying the *Satipaṭṭhāna Sutta* in daily life’ under the Noble Bodhi Tree, the place where Buddha attained Enlightenment.

I have a strong wish to practice and propagate the *Satipaṭṭhāna Sutta* up to the end of my life. As long as the final *Nibbāna* has not happened to me, may my divine body in divine realm always serve the Buddha on spreading the *Satipaṭṭhāna Sutta*. I am very confident that my wishes will be successful, because when I made this wish in front of Buddha’s cottage, on the top of vulture peak mountain. I saw the Buddha with the eyes opened and aura around his body spouted four times continuously to my forehead.

May this work be beneficial to *Dhammadūtas* and whoever interested in studying and practicing the Buddha’s teaching. By doing this, colossal of merit is sure to accrue to a person with the right understanding.

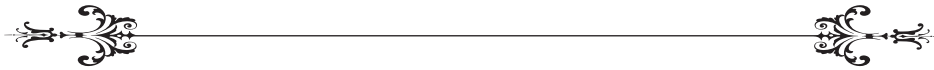
Whatever merit I have done through the compilation of the *Mahā Satipaṭṭhāna Sutta* in *Pāli*-English to be Dhamma Gift or *Dhammadāna*, may all beings in all realms rejoice with this noble work. Besides, may the learners of this book attain the final bliss – *Nibbāna*.

Sādhu, Sādhu, Sādhu!

Phra Mahā Dr. Vijnand Mahāpuñño
Wat Changhai Ancient Meditation Center
T.Ban-it,A.Muang Ang -thong Province 14000

Contact No. : +66 61548 8648
Line ID : +66 61548 6568
Facebook : vijn dhamma
Email : noblemagga@hotmail.com, sjsati@yahoo.com
Website : <http://mettaservice10.wix.com/satipatthana>

Acknowledgements



*The printing of this book has
been made possible through the generosity
of the following:*

罗文伟合家

陈楚龙合家 (*Eddy Tan & Family*)

Tay Hwee Meng & Family

Stephen Chan & Family

Kepmedia International Pte Ltd



*“This is the only way, bhikkhus, for the purification of beings,
for the overcoming of sorrow and lamentation,
for the disappearance of pain and grief,
for realising the Noble Path, for the realisation of Nibbāna,
namely, the Four Foundations of Mindfulness.”*





Note







ISBN 978-616-382-618-3



9 786163 826183