

Mahāsatipaṭṭhāna Sutta

The Greater Discourse on Steadfast Mindfulness

Translated by

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To our preceptor
the late Venerable Taungpulu Kaba-Aye Sayadaw
of Burma

SABBA DĀNAṂ DHAMMA DĀNAṂ JINATI

The Gift of Truth Excels All Other Gifts

Idaṃ te puññaṃ nibbānassa paccayo hotu

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Introduction

Please practise in accordance with this *Mahāsatipaṭṭhāna Sutta* so that you can see why it is acknowledged as the most important *Sutta* that the Buddha taught.

Try to practise all the different sections from time to time as they are all useful, but in the beginning start with something simple such as being mindful while walking (see *Iriyāpatha Pabba*), or the mindfulness of in and out breathing (see *Anāpāna Pabba*). Then as you practise these you will be able to practise the other sections contained within this *Sutta* and you will find that all the four *satipaṭṭhānas* can be practised concurrently.

A *sutta* should be read again and again as you will tend to forget its message. The message here in this *Sutta* is that you should be mindful of whatever is occurring in the body and mind, whether it be good or bad, and thus you will become aware that all conditioned phenomena are impermanent, unsatisfactory and not-self.

The original Pāli text of this *Sutta* can be found in *Mahāvagga* of the *Dīgha Nikāya*.

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Mahāsatipaṭṭhāna Sutta

Thus have I heard¹. The *Bhagavā*² was at one time residing at the market-town called Kammāsadhamma in the Kuru country³. There the Bhagavā addressed the bhikkhus⁴ saying “O, Bhikkhus”, and they replied to him, “Bhadante,”⁵. Then the Bhagavā said:

Bhikkhus, this is the one and the only way⁶ for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the cessation⁷ of physical and mental pain⁸, for attainment of the Noble Paths⁹. and for the realization of *Nibbāna*¹⁰. That (only way) is the four *satipaṭṭhānas*¹¹.

What are these four?¹² Here (in this teaching), bhikkhus, a bhikkhu (i.e. a disciple) dwells perceiving again and again the body (*kāya*)¹³ as just the body¹⁴ (not mine, not I, not self, but just a phenomenon) with diligence,¹⁵ clear understanding,¹⁶ and mindfulness, thus keeping away covetousness and mental pain in the world;¹⁷ he dwells perceiving again and again feelings (*vedanā*)¹⁸ as just feelings (not mine, not I, not self but just as phenomena) with diligence, clear understanding, and mindfulness, thus keeping away covetousness and mental pain in the world; he dwells perceiving again and again the mind (*citta*)¹⁹ as just the mind (not mine, not I, not self but just a phenomenon) with diligence, clear understanding, and mindfulness, thus keeping away covetousness and mental pain in the world; he dwells perceiving again and again *dhammas*²⁰ as just dhammas (not mine, not I, not self but just as phenomena) with diligence, clear under-

standing, and mindfulness, thus keeping away covetousness and mental pain in the world.

I. Kāyānupassanā

i. Ānāpāna Pabba (Section on In and Out breathing)

And how, bhikkhus, does a bhikkhu dwell perceiving again and again the body as just the body? Here (in this teaching), bhikkhus, a bhikkhu having gone to the forest, or to the foot of a tree, or to an empty, solitary place;²¹ sits down cross-legged,²² keeping his body erect, and directs his mindfulness (towards the object of mindfulness).²³ Then only with keen mindfulness he breathes in and only with keen mindfulness he breathes out. Breathing in a long breath, he knows, “I breathe in a long breath”; breathing out a long breath, he knows, “I breathe out a long breath”; breathing in a short breath, he knows, “I breathe in a short breath”; breathing out a short breath, he knows, “I breathe out a short breath”, “Aware of the whole breath body, I shall breathe in”,²⁴ thus he trains himself; “Aware of the whole breath body, I shall breathe out”, thus he trains himself. “Calming the process of breathing, I shall breathe in”,²⁵ thus he trains himself; “Calming the process of breathing, I shall breathe out”, thus he trains himself.²⁶

Just as, bhikkhus, a skilful turner or a turner’s apprentice pulling a long pull (on the string turning the lathe), knows,

“I am pulling a long pull”; pulling a short pull, knows, “I am pulling a short pull”, just so, bhikkhus, a bhikkhu breathing in a long breath, knows, “I breathe in a long breath”; breathing out a long breath, knows, “I breathe out a long breath”; breathing in a short breath, knows, “I breathe in a short breath”; breathing out a short breath, knows, “I breathe out a short breath”. “Aware of the whole breath body, I shall breathe in,” thus he trains himself; “Aware of the whole breath body, I shall breathe out”, thus he trains himself. “Calming the process of breathing, I shall breathe in”, thus he trains himself; “Calming the process of breathing, I shall breathe out”, thus he trains himself.

Thus he dwells perceiving again and again the body²⁷ as just the body (not mine, not I, not self, but just a phenomenon) in himself; or he dwells perceiving again and again the body as just the body in others;²⁸ or he dwells perceiving again and again the body as just the body in both himself and in others.²⁹ He dwells perceiving again and again the cause and the actual appearing of the body; or he dwells perceiving again and again the cause and the actual dissolution of the body; or he dwells perceiving again and again both the actual appearing and dissolution of the body with their causes.³⁰ To summarize, he is firmly mindful of the fact that only the body exists (not a soul, a self or I). That mindfulness is just for gaining insight (*vipassanā*) and mindfulness progressively. Being detached from craving and wrong views³¹ he dwells without clinging to anything in the world.³² Thus, bhikkhus, this is a way in which a bhikkhu dwells perceiving again and again the body as just the body.

ii. Iriyāpatha Pabba (Section on Postures)

And again, bhikkus, a bhikkhu while walking³³ knows “I am walking”;³⁴ while standing, he knows, “I am standing”; while sitting, he knows, “I am sitting”; while lying down he knows, “I am lying down.”³⁵

To summarize, a bhikkhu should know whatever way his body is moving or placed.³⁶

Thus he dwells perceiving again and again the body³⁷ as just the body (not mine, not I, not self, but just a phenomenon) in himself; or he dwells perceiving again and again the body as just the body in others; or he dwells perceiving again and again the body as just the body in both himself and in others. He dwells perceiving again and again the cause and the actual appearing of the body or he dwells perceiving again and again the cause and the actual dissolution of the body; or he dwells perceiving again and again the actual appearing and dissolution of the body with their causes.³⁸ To summarize, he is firmly mindful of the fact that only the body exists (not a soul, a self or I). That mindfulness is just for gaining insight (*vipassanā*) and mindfulness progressively. Being detached from craving and wrong views he dwells without clinging to anything in the world. Thus, bhikkhus, this is also a way in which a bhikkhu dwells perceiving again and again the body as just the body.

iii. Sampajañña Pabba (Section on Clear Understanding)

And again, bhikkhus, a bhikkhu, while going forward or while going back does so with clear understanding;³⁹ while looking straight ahead or while looking elsewhere he does so with clear understanding; while bending or stretching his limbs he does so with clear understanding; while carrying the alms bowl and while wearing the robes he does so with clear understanding; while eating, drinking, chewing, and savouring he does so with clear understanding; while urinating or defecating he does so with clear understanding; while walking, standing, sitting, falling asleep, waking, speaking or when remaining silent, he does so with clear understanding.

Thus he dwells perceiving again and again the body, as just the body in himself... Thus, bhikkhus, this is also a way in which a bhikkhu dwells perceiving again and again the body as just the body.

iv. Paṭikulamanasika Pabba (Section on Contemplation of Impurities)

And again, bhikkhus, a bhikkhu examines and reflects closely upon this very body, from the soles of the feet up and from the tips of the head hair down, enclosed by the skin and full of various kinds of impurities,⁴⁰ (thinking thus) “There exists in this body: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys,

heart, liver, membranes (including the pleura, the diaphragm and other forms of membrane in the body), spleen, lungs, intestines, mysentery, gorge, fæces, brain, bile, phlegm, pus, blood, sweat, solid fat, tears, liquid fat, saliva, mucus, synovic fluid (i.e. lubricating oil of the joints) and urine.”

Just as if, bhikkhus, there were a double-mouthed provision bag filled with various kinds of grain such as: hill-paddy, paddy, green-gram, cow pea, sesamum, and husked rice; and a man with sound eyes, having opened it, should examine it thus: “This is hill-paddy, this is paddy, this is green-gram, this is cow pea, this is sesamum, and this is husked rice.” Just so, bhikkhus, a bhikkhu examines and reflects closely upon this very body, from the soles of the feet up and from the tips of the head hair down, enclosed by the skin and full of various kinds of impurities, (thinking thus) “There exists in this body: hair of the head, ... and urine.”

Thus he dwells perceiving again and again the body as just the body in himself.... Thus, bhikkhus, this is also a way in which a bhikkhu dwells perceiving again and again the body as just the body.

v. Dhātumanasika Pabba (Section on Contemplation on Elements)

And again, bhikkhus, a bhikkhu examines and reflects closely upon this very body however it be placed or dis-

posed as composed of (only) primary elements⁴¹ thus: “There exists in this body the earth element, the water element, the fire element, and the air element.”⁴²

Just as if, bhikkhus, a skillful butcher or his apprentice, having slaughtered a cow and divided it into portions were sitting at the junction of four high roads,⁴³ just so, a bhikkhu examines and reflects closely upon this body however it be placed or disposed as composed of (only) the primary elements thus: “There exists in this body the earth element, the water element, the fire element and the air element.”

Thus he dwells perceiving again and again the body as just the body in himself.... Thus bhikkhus, this is also a way in which a bhikkhu dwells perceiving again and again the body as just the body.

vi. Navasivathika Pabba (Section on Nine Stages of Corpses)

Part 1

And again, bhikkhus, if a bhikkhu should see a body, one day dead, or two days dead, or three days dead, swollen, blue and festering, discarded in the charnel ground, he then compares it to his own body thus: “Truly this body is of the same nature, it will become like that and cannot escape from it.”⁴⁴

Thus he dwells perceiving again and again the body as just the body in himself.... Thus, bhikkhus, this is also a way in

which a bhikkhu dwells perceiving again and again the body as just the body.

Part 2

And again, bhikkhus, if a bhikkhu should see a body discarded in the charnel ground, being devoured by crows, being devoured by hawks, being devoured by vultures, being devoured by herons, being devoured by dogs, being devoured by tigers, being devoured by leopards, being devoured by jackals, or being devoured by various kinds of worms, he then compares it to his own body thus: “Truly this body is of the same nature, it will become like that and cannot escape from it.”

Thus he dwells perceiving again and again the body as just the body in himself.... Thus, bhikkhus, this is also a way in which a bhikkhu dwells perceiving again and again the body as just the body.

Part 3

And again, bhikkhus, if a bhikkhu should see a body discarded in the charnel ground, that is just a skeleton held together by the tendons, with some flesh and blood still adhering to it, he then compares it to his own body thus: “Truly this body is of the same nature, it will become like that and cannot escape from it.”

Thus he dwells perceiving again and again the body as just the body in himself.... Thus, bhikkhus, this is also a way in

which a bhikkhu dwells perceiving again and again the body as just the body.

Part 4

And again, bhikkhus, if a bhikkhu should see a body, discarded in the charnel ground, that is just a skeleton held together by the tendons, blood-besmeared, fleshless, he then compares it to his own body thus: “Truly this body is of the same nature, it will become like that and cannot escape from it.”

Thus he dwells perceiving again and again the body as just the body in himself.... Thus, bhikkhus, this is also a way in which a bhikkhu dwells perceiving again and again the body as just the body.

Part 5

And again, bhikkhus, if a bhikkhu should see a body, discarded in the charnel ground, that is just a skeleton held together by the tendons without flesh and blood, he then compares it to his own body thus: “Truly this body is of the same nature, it will become like that and cannot escape from it.”

Thus he dwells perceiving again and again the body as just the body in himself.... Thus, bhikkhus, this is also a way in which a bhikkhu dwells perceiving again and again the body as just the body.

Part 6

And again, bhikkhus, if a bhikkhu should see a body, discarded in the charnel ground, that is just loose bones scattered in all directions; at one place bones of a hand, at another place bones of a foot, at another place ankle-bones, at another place shin-bones, at another place thigh-bones, at another place hip-bones, at another place rib-bones, at another place spinal-bones, at another place shoulder-bones, at another place neck-bones, at another place the jawbone, at another place the teeth, and at another place the skull, he then compares it to his own body thus: “Truly this body is of the same nature, it will become like that and cannot escape from it.”

Thus he dwells perceiving again and again the body as just the body in himself.... Thus, bhikkhus, this is also a way in which a bhikkhu dwells perceiving again and again the body as just the body.

Part 7

And again, bhikkhus, if a bhikkhu should see a body, discarded in the charnel ground, that is just white bones of conch-like colour, he then compares it to his own body thus: “Truly this body is of the same nature, it will become like that and cannot escape from it.”

Thus he dwells perceiving again and again the body as just the body in himself.... Thus, bhikkhus, this is a way in

which a bhikkhu dwells perceiving again and again the body as just the body.

Part 8

And again, bhikkhus, if a bhikkhu should see a body, discarded in the charnel ground, that is bones more than a year old, lying in a heap, he then compares it to his own body thus: “Truly this body is of the same nature, it will become like that and cannot escape from it.”

Thus he dwells perceiving again and again the body as just the body in himself.... Thus, bhikkhus, this is also a way in which a bhikkhu dwells perceiving again and again the body as just the body.

Part 9

And again, bhikkhus, if a bhikkhu should see a body, discarded in the charnel ground, that is just rotted bones, crumbling to dust, he then compares it to his own body thus: “Truly this body is of the same nature, it will become like that and cannot escape from it.”

Thus he dwells perceiving again and again the body as just the body (not mine, not I, not self, but just a phenomenon) in himself; or he dwells perceiving again and again the body as just the body in others; or he dwells perceiving again and again the body as just the body in both himself and in others. He dwells perceiving again and again the cause and the actual appearing of the body or he dwells

perceiving again and again the cause and the actual dissolution of the body; or he dwells perceiving again and again both the actual appearing and dissolution of the body with their causes. To summarize, he is firmly mindful of the fact that only the body exists (not a soul, a self or I). That mindfulness is just for gaining insight (*vipassanā*) and mindfulness progressively. Being detached from craving and wrong views he dwells without clinging to anything in the world. Thus, bhikkhus, this is also a way in which a bhikkhu dwells perceiving again and again the body as just the body.

II. Vedanānupassanā

And how, bhikkhus, does a bhikkhu dwell perceiving again and again that feelings (*vedanā*)⁴⁵ are just feelings (not mine, not I, not self but just as phenomena)?

Here (in this teaching), bhikkhus, while experiencing a pleasant feeling,⁴⁶ a bhikkhu knows, “I am experiencing a pleasant feeling”; or while experiencing an unpleasant feeling,⁴⁷ he knows, “I am experiencing an unpleasant feeling”; or while experiencing a feeling that is neither pleasant nor unpleasant,⁴⁸ he knows, “I am experiencing a feeling that is neither pleasant nor unpleasant.”

While experiencing a pleasant feeling associated with sense pleasures,⁴⁹ he knows, “I am experiencing a pleasant feeling associated with sense pleasures”; or while experiencing a

pleasant feeling not associated with sense pleasures,⁵⁰ he knows, "I am experiencing a pleasant feeling not associated with sense pleasures."

While experiencing an unpleasant feeling associated with sense pleasures,⁵¹ he knows, "I am experiencing an unpleasant feeling associated with sense pleasures"; or while experiencing an unpleasant feeling not associated with sense pleasures,⁵² he knows, "I am experiencing an unpleasant feeling not associated with sense pleasures."

While experiencing a feeling, that is neither pleasant nor unpleasant that is associated with sense pleasures,⁵³ he knows, "I am experiencing a feeling that is neither pleasant nor unpleasant that is associated with sense pleasures"; or while experiencing a feeling that is neither pleasant nor unpleasant that is not associated with sense pleasures, he knows, "I am experiencing a feeling that is neither pleasant nor unpleasant that is not associated with sense pleasures."

Thus he dwells perceiving again and again feelings as just feelings (not mine, not I, not self, but just as phenomena) in himself; or he dwells perceiving again and again feelings as just feelings in others; or he dwells perceiving again and again feelings as just feelings in both himself and in others. He dwells perceiving again and again the cause and the actual appearing of feelings; or he dwells perceiving again and again the cause and the actual dissolution of feelings; or he dwells perceiving again and again both the actual appearing and dissolution of feelings with their causes.⁵⁴ To

summarize, he is firmly mindful of the fact that only feelings exist (not a soul, a self or I). That mindfulness is just for gaining insight (*vipassanā*) and mindfulness progressively. Being detached from craving and wrong views he dwells without clinging to anything in the world. Thus, bhikkhus, in this way a bhikkhu dwells perceiving again and again feelings as just feelings.

III. Cittānupassanā

And how, bhikkhus, does a bhikkhu dwell perceiving again and again the mind (*citta*) as just the mind (not mine, not I, not self but just a phenomenon)?

Here (in this teaching), bhikkhus, when a mind with greed (*rāga*)⁵⁵ arises, a bhikkhu knows, “This is a mind with greed”; or when a mind without greed⁵⁶ arises, he knows, “This is a mind without greed”; when a mind with anger (*dosa*)⁵⁷ arises, he knows, “This is a mind with anger”; or when a mind without anger⁵⁸ arises, he knows, “This is a mind without anger”; when a mind with delusion (*moha*)⁵⁹ arises, he knows, “This is a mind with delusion”; or when a mind without delusion⁶⁰ arises, he knows, “This is a mind without delusion”; or when a lazy, slothful mind (*saṃkhittacitta*)⁶¹ arises, he knows, “This is a lazy, slothful mind”; or when a distracted mind (*vikkhittacitta*)⁶² arises, he knows, “This is a distracted mind”; or when a developed mind (*mahagattacitta*)⁶³ arises, he knows, “This is a developed mind”; or when an undeveloped mind (*amahagattacitta*)⁶⁴ arises, he knows, “This is an undeveloped mind”; or when

an inferior mind (*sauttaracitta*)⁶⁵ arises, he knows, “This is an inferior mind”; or when a superior mind (*anuttaracitta*)⁶⁶ arises, he knows, “This is a superior mind”; or when a concentrated mind (*samāhitacitta*)⁶⁷ arises, he knows, “This is a concentrated mind”; or when an unconcentrated mind (*asamāhitacitta*)⁶⁸ arises, he knows, “This is an unconcentrated mind”; or when a mind temporarily free from defilements (*vimutticitta*)⁶⁹ arises, he knows, “This is a mind temporarily free from defilements”; or when a mind not free from defilements (*avimutticitta*) arises, he knows, “This is a mind not free from defilements”.

Thus he dwells perceiving again and again the mind as just the mind (not mine, not I, not self but just a phenomenon) in himself; or he dwells perceiving again and again the mind as just the mind in others; or he dwells perceiving again and again the mind as just the mind in both himself and in others. He dwells perceiving again and again the cause and the actual appearing of the mind; or he dwells perceiving again and again the cause and the actual dissolution of the mind; or he dwells perceiving again and again both the actual appearing and dissolution of the mind with their causes.⁷⁰ To summarize, he is firmly mindful of the fact that only the mind exists (not a soul, self or I). That mindfulness is just for gaining insight (*vipassanā*) and mindfulness progressively. Being detached from craving and wrong views he dwells without clinging to anything in the world. Thus, bhikkhus, in this way a bhikkhu dwells perceiving again and again the mind as just the mind.

IV. Dhammānupassanā

i. Nīvaraṇa Pabba (Section on Hindrances)

And how, bhikkhus, does a bhikkhu dwell perceiving again and again dhammas as just dhammas (not mine, not I, not self, but just as phenomena)? Here (in this teaching), bhikkhus, a bhikkhu dwells perceiving again and again the five hindrances (*nīvaraṇa dhamma*) as just the five hindrances⁷¹ (not mine, not I, not self, but just as phenomena).

And how, bhikkhus, does a bhikkhu dwell perceiving again and again the five hindrances as just the five hindrances? Here (in this teaching), bhikkhus, while sense-desire (*kāmachanda*) is present in him, a bhikkhu knows, “There is sense-desire present in me”; or while sense-desire is not present in him, he knows, “There is no sense-desire present in me”. He also knows how the sense-desire which has not yet arisen comes to arise; he knows how the sense-desire that has arisen comes to be discarded; and he knows how the discarded sense-desire will not arise in the future.⁷²

While ill-will (*byāpāda*) is present in him he knows, “There is ill-will present in me”; or while ill-will is not present in him, he knows, “There is no ill-will present in me.” He also knows how the ill-will which has not yet arisen comes to arise; he knows how the ill-will which has arisen comes to be discarded; and he knows how the discarded ill-will will not arise in the future.⁷³

While sloth and torpor are present in him, he knows, “There are sloth and torpor present in me”; or while sloth and torpor are not present in him, he knows “There is no sloth and torpor present in me.” He also knows how the sloth and torpor which has not yet arisen comes to arise; he knows how the sloth and torpor that has arisen comes to be discarded; and he knows how the discarded sloth and torpor will not arise in the future.⁷⁴

While distraction and worry (*uddhacca-kukkucca*) are present in him, he knows, “There are distraction and worry present in me”; or while distraction and worry are not present in him, he knows, “There are no distraction and worry present in me.” He knows how the distraction and worry which has not yet arisen comes to arise, he knows how the distraction and worry that has arisen comes to be discarded; and he knows how the discarded distraction and worry will not arise in the future.⁷⁵

While doubt or wavering of the mind (*vicikicchā*) is present in him, he knows, “There is doubt or wavering of the mind present in me”; or while doubt or wavering of the mind is not present in him, he knows, “There is no doubt or wavering of mind present in me.” He also knows how the doubt or wavering of mind which has not yet arisen comes to arise; he knows how the doubt or wavering of mind that has arisen comes to be discarded; and he knows how the discarded doubt or wavering of mind will not arise in the future.⁷⁶

Thus he dwells perceiving again and again dhammas as just dhammas (not mine, not I, not self, but just as phenomena) in himself; or he dwells perceiving again and again dhammas as just dhammas in others; or he dwells perceiving again and again dhammas as just dhammas in both himself and in others. He dwells perceiving again and again the cause and the actual appearing of dhammas; or he dwells perceiving again and again the cause and the actual dissolution of dhammas; or he dwells perceiving again and again both the actual appearing and dissolution of dhammas with their causes.⁷⁷ To summarize, he is firmly mindful of the fact that only dhammas exist (not a soul, a self or I). That mindfulness is just for gaining insight (*vipassanā*) and mindfulness progressively. Being detached from craving and wrong views he dwells without clinging to anything in the world. Thus, bhikkhus, in this way a bhikkhu dwells perceiving again and again the five hindrances as just the five hindrances.

**ii. Khanda Pabba
(Section on Aggregates)**

And again, bhikkhus, a bhikkhu dwells perceiving again and again the five aggregates of clinging (*upādāna-kkhandha*)⁷⁸ as just the five aggregates of clinging (not mine, not I, not self but just as phenomena).

And how, bhikkhus, does a bhikkhu dwell perceiving again and again the five aggregates of clinging as just the five aggregates of clinging?

Here (in this teaching), bhikkhus, a bhikkhu perceives thus: “This is the corporeal body (*rūpa*); this is the cause and the actual appearing of the corporeal body; this is the cause and the actual dissolution of the corporeal body. This is feeling (*vedanā*) this is the cause and the actual appearing of feeling; this is the cause and the actual dissolution of feeling. This is perception (*saññā*); this is the cause and the actual appearing of perception; this is the cause and the actual dissolution of perception. These are mental formations (*saṅkhāra*); this is the cause and the actual appearing of mental formations; this is the cause and the actual dissolution of mental formations. This is consciousness (*viññāṇa*); this is the cause and the actual appearing of consciousness; this is the cause and the actual dissolution of consciousness.”⁷⁹

Thus he dwells perceiving again and again dhammas as just dhammas (not mine, not I, not self, but just as phenomena) in himself; or he dwells perceiving again and again dhammas as just dhammas in others; or he dwells perceiving again and again dhammas as just dhammas in both himself and others. He dwells perceiving again and again the cause and the actual appearing of dhammas; or he dwells perceiving again and again the cause and the actual dissolution of dhammas; or he dwells perceiving again and again both the actual appearing and dissolution of dhammas with their causes.⁸⁰ To summarize, he is firmly mindful of the fact that only dhammas exist (not a soul, a self or I). That mindfulness is just for gaining insight (*vipassanā*) and mindfulness

progressively. Being detached from craving and wrong views he dwells without clinging to anything in the world. Thus, bhikkhus, in this way a bhikkhu dwells perceiving again and again the five aggregates of clinging as just the five aggregates of clinging.

iii. Āyatana Pabba (Section on Sense Bases)

And again, bhikkhus, a bhikkhu dwells perceiving again and again the six internal and external sense bases (*āyatana*)⁸¹ as just the six internal and external sense bases (not mine, not I, not self, but just as phenomena). And how, bhikkhus, does a bhikkhu dwell perceiving again and again the six internal and external sense bases as just the six internal and external sense bases?

Here (in this teaching), bhikkhus, a bhikkhu knows the eye and the visible objects and the fetter that arises dependent on both. He also knows how the fetter which has not yet arisen comes to arise; he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.⁸²

He knows the ear and sounds and the fetter that arises dependent on both. He also knows how the fetter which has not yet arisen comes to arise; he knows how the fetter that

has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He knows the nose and odours and the fetter that arises dependent on both. He also knows how the fetter which has not yet arisen comes to arise; he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He knows the tongue and tastes and the fetter that arises dependent on both. He also knows how the fetter which has not yet arisen comes to arise; he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He knows the body and tactile objects and the fetter that arises dependent on both. He also knows how the fetter which has not yet arisen comes to arise; he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

He knows the mind and mind objects (dhamma) and the fetter that arises dependent on both. He also knows how the fetter which has not yet arisen comes to arise; he knows how the fetter that has arisen comes to be discarded; and he knows how the discarded fetter will not arise in the future.

Thus he dwells perceiving again and again dhammas as just dhammas (not mine, not I, not self, but just as phenomena) in himself⁸³.... Being detached from craving and wrong

views he dwells without clinging to anything in the world. Thus, bhikkhus, in this way a bhikkhu dwells perceiving again and again the six internal and external sense bases as just the six internal and external sense bases.

iv. Bojjhaṅga Pabba (Section on Enlightenment Factors)

And again, bhikkhus, a bhikkhu dwells perceiving again and again the seven factors of enlightenment (*bhojjaṅga*) as just the seven factors of enlightenment (not mine, not I, not self, but just as phenomena). And how, bhikkhus, does a bhikkhu dwell perceiving again and again the seven factors of enlightenment as just the seven factors of enlightenment?

Here (in this teaching), bhikkhus, while the enlightenment factor of mindfulness (*sati-sambojjhaṅga*)⁸⁴ is present in him, a bhikkhu knows, “The enlightenment factor of mindfulness is present in me”; or while the enlightenment factor of mindfulness is not present in him, he knows, “The enlightenment factor of mindfulness is not present in me.” He also knows how the enlightenment factor of mindfulness which has not yet arisen comes to arise; and he knows how the complete fulfillment in developing the arisen enlightenment factor of mindfulness comes to be.⁸⁵

While the enlightenment factor of investigation of phenomena (*dhammavicaya-bhojjaṅga*)⁸⁶ is present in him, he knows,

“The enlightenment factor of investigation of phenomena is present in me”; or while the enlightenment factor of investigation of phenomena is not present in him, he knows, “The enlightenment factor of investigation of phenomena is not present in me.” He also knows how the enlightenment factor of investigation of phenomena which has not yet arisen comes to arise; and he knows how the complete fulfillment in developing the arisen enlightenment factor of investigation of phenomena comes to be.

While the enlightenment factor of effort (*virīya-sambojjhaṅga*)⁸⁷ is present in him, he knows, “The enlightenment factor of effort is present in me”, or while the enlightenment factor of effort is not present in him, he knows, “The enlightenment factor of effort is not present in me.” He also knows how the enlightenment factor of effort which has not yet arisen comes to arise; and he knows how the complete fulfillment in developing the arisen enlightenment factor of effort comes to be.

While the enlightenment factor of rapture (*pīti-sambojjhaṅga*)⁸⁸ is present in him, he knows, “The enlightenment factor of rapture is present in me”; or while the enlightenment factor of rapture is not present in him, he knows, “The enlightenment factor of rapture is not present in me.” He also knows how the enlightenment factor of rapture which has not yet arisen comes to arise; and he knows how the complete fulfillment in developing the arisen enlightenment factor of rapture comes to be.

While the enlightenment factor of tranquility (*passadhisambojjhaṅga*)⁸⁹ is present in him, he knows, “The enlightenment factor of tranquility is present in me”; or while the enlightenment factor of tranquility is not present in him, he knows, “The enlightenment factor of tranquility is not present in me.” He also knows how the enlightenment factor of tranquility which has not yet arisen comes to arise; and he knows how the complete fulfillment in developing the arisen enlightenment factor of tranquility comes to be.

While the enlightenment factor of concentration (*samādhisambojjhaṅga*)⁹⁰ is present in him, he knows, “The enlightenment factor of concentration is present in me”; or while the enlightenment factor of concentration is not present in him, he knows, “The enlightenment factor of concentration is not present in me.” He also knows how the enlightenment factor of concentration which has not yet arisen comes to arise; and he knows how the complete fulfillment in developing the arisen enlightenment factor of concentration comes to be.

While the enlightenment factor of equanimity (*upekkhāsambojjhaṅga*)⁹¹ is present in him, he knows, “The enlightenment factor of equanimity is present in me”; or while the enlightenment factor of equanimity is not present in him, he knows, “The enlightenment factor of equanimity is not present in me.” He also knows how the enlightenment factor of equanimity which has not yet arisen comes to arise; and he knows how the complete fulfillment in developing the arisen enlightenment factor of equanimity comes to be.

Thus he dwells perceiving again and again dhammas as just dhammas (not mine, not I, not self, but just as phenomena) in himself⁹².... Being detached from craving and wrong views he dwells without clinging to anything in the world. Thus, bhikkhus, in this way a bhikkhu dwells perceiving again and again the seven factors of enlightenment as just the seven factors of enlightenment.

v. Sacca Pabba
(Section on Noble Truths)

And again, bhikkhus, a bhikkhu dwells perceiving again and again the Four Noble Truths as just the Four Noble Truths (not mine, not I, not self, but just as phenomena). And how, bhikkhus, does a bhikkhu dwell perceiving again and again the Four Noble Truths as just the Four Noble Truths? Here, (in this teaching), bhikkhus, a bhikkhu knows as it really is, “This is dukkha”; he knows as it really is, “This is the cause of dukkha”; he knows as it really is, “This is the cessation of dukkha”; he knows as it really is, “This is the path leading to the cessation of dukkha.”

a. *Dukkhasacca Pabba*
(Section on the Noble Truth of Dukkha)

And what, bhikkhus, is the Noble Truth of dukkha? Birth⁹³ is dukkha, ageing is also dukkha, death is also dukkha; sorrow, lamentation, physical pain, mental pain and anguish are also dukkha; to have to associate with those (persons or things) one dislikes is also dukkha; to be separ-

ated from those one loves or likes is also dukkha; wishing for what one cannot get is also dukkha; in short, the five aggregates of clinging are dukkha.⁹⁴

And what, bhikkhus, is birth (*jāti*)? The birth, the being born, the origination, the conception, the springing into existence, the manifestation of the aggregates, and the acquisition of the sense-bases of beings in this or that class of beings — this, bhikkhus, is called birth.

And what, bhikkhus, is ageing (*jarā*)? It is the ageing, the getting frail, the loss of teeth, the greying of hair, the wrinkling of skin; the failing of the vital force, the wearing out of the sense faculties of beings in this or that class of beings — this, bhikkhus, is called ageing.

And what, bhikkhus, is death (*maraṇa*)? The departing and vanishing, the destruction, the disappearance, the death, the completion of the life span, the dissolution of the aggregates (*khandha*), the discarding of the body, and the destruction of the physical life-force of beings in this or that class of beings — this, bhikkhus, is called death.

And what, bhikkhus, is sorrow (*soka*)?⁹⁵ The sorrow, the act of sorrowing, the sorrowful state of mind, the inward sorrow and the inward overpowering sorrow that arise because of this or that loss (of relatives, or possessions) or this or that painful state that one experiences — this, bhikkhus, is called sorrow.

And what, bhikkhus is lamentation (*parideva*)? The crying and lamenting, the act of crying and lamenting, and the state of crying and lamentation that arises because of this or that loss (of relatives, or possessions) or this or that painful state that one experiences — this bhikkhus, is called lamentation.

And what, bhikkhus, is physical pain (*dukkha*)? The bodily pain and bodily unpleasantness, the painful and unpleasant feeling produced by bodily contact — this, bhikkhus, is called physical pain.

And what, bhikkhus, is mental pain (*domanassa*)? The pain in the mind and the unpleasantness in the mind, the painful and unpleasant feeling produced by mental contact — this, bhikkhus, is called mental pain.

And what, bhikkhus, is anguish (*upāyāsa*)? The distress and anguish and the state of distress and anguish that arises because of this or that loss (of relatives, or possessions) or this or that painful state that one experiences — this, bhikkhus, is called anguish.

And what, bhikkhus, is the dukkha of having to associate with those (persons or things) one dislikes (*appiyehi sampayogo dukkho*)?

Having to meet, remain with, be in close contact, or intermingle, with sights, sounds, odours, tastes, tactile objects, and dhammas in this world which are undesirable, un-

pleasant or unenjoyable, or with those who desire one's disadvantage, loss, discomfort, or association with danger — this, bhikkhus, is called the dukkha of having to associate with those (persons or things) one dislikes.

And, bhikkhus, what is the dukkha of being separated from those one loves or likes (*piyehi vippayogo dukkho*)? Not being able to meet, remain with, be in close contact, or intermingle, with sights, sounds, odours, tastes, tactile objects, and dhammas in this world which are desirable, pleasant or enjoyable, or with mother or father or brothers or sisters or friends or companions or maternal and paternal relatives who desire one's advantage, benefit, comfort or freedom from danger — this, bhikkhus, is called the dukkha of being separated from those one loves or likes.

And what, bhikkhus, is the dukkha of wishing for what one cannot get? Bhikkhus, in beings subject to birth and rebirth the wish arises: "Oh that we were not subject to birth and rebirth! Oh that birth and rebirth would not happen to us!" But this cannot happen by merely wishing. This is the dukkha of wishing for what one cannot get. Bhikkhus, in beings subject to ageing the wish arises: "Oh that we were not subject to ageing! Oh that ageing would not happen to us!" But this cannot happen merely by wishing. This also is the dukkha of wishing for what one cannot get. Bhikkhus, in beings subject to illness the wish arises: "Oh that we were not subject to illness! Oh that illness would not happen to us!" But this cannot happen merely by wishing. This also is the dukkha of wishing for what one cannot get. Bhikkhus,

in beings subject to death the wish arises: “Oh that we were not subject to death! Oh that death would not happen to us!”, But this cannot happen merely by wishing. This also is the dukkha of wishing for what one cannot get. Bhikkhus, in beings subject to sorrow, lamentation, physical pain, mental pain and anguish the wish arises: “Oh that we were not subject to sorrow, lamentation, physical pain, mental pain and anguish! Oh that sorrow, lamentation, physical pain, mental pain, and anguish would not happen to us!” But this cannot happen merely by wishing. This also is the dukkha of wishing for what one cannot get.⁹⁶

And what, bhikkhus, is (meant by) “In short, the five aggregates of clinging are dukkha”? They are the aggregate of corporeality, the aggregate of feeling, the aggregate of perception, the aggregate of mental formations, and the aggregate of consciousness. These, bhikkhus, are what is meant by “In short, the five aggregates of clinging are dukkha.”

Bhikkhus, this is called the Noble Truth of dukkha.

b. *Samudayasacca Pabba*
(Section on the Noble Truth of the Cause of Dukkha)

And what, bhikkhus, is the Noble Truth of the cause of dukkha? It is that craving which gives rise to fresh rebirth; and which together with delight and clinging, (accepts, enjoys, and) finds great delight in this or that (existence or

sense pleasure that happens to arise). Namely, craving for sense pleasures (*kāmatanḥā*), craving for (better) existences (*bhavatanḥā*), and craving for non-existence (*vibhavatanḥā*).⁹⁷

When this craving arises, bhikkhus, where does it arise? When it establishes itself,⁹⁸ where does it establish itself? When this craving arises and establishes itself, it does so in the delightful and pleasurable characteristics of the world.⁹⁹

What are the delightful and pleasurable characteristics of the world? In the world, the eye has the characteristic of being delightful and pleasurable. When this craving arises, it arises there (i.e. in the eye); when it establishes itself, it establishes itself there. In the world, the ear.... In the world, the nose.... In the world, the tongue.... In the world, the body.... In the world, the mind has the characteristic of being delightful and pleasurable. When this craving arises it arises there; when it establishes itself, it establishes itself there.

In the world, visible objects.... In the world, sounds.... In the world, odours.... In the world, tastes.... In the world, tactile objects.... In the world, dhammas have the characteristic of being delightful and pleasurable. When this craving arises it arises there; when it establishes itself, it establishes itself there.

In the world, eye-consciousness.... In the world, ear-consciousness.... In the world, nose-consciousness.... In the world, tongue-consciousness.... In the world, body-consciousness.... In the world, mind-consciousness has the

characteristic of being delightful and pleasurable. When this craving arises it arises there; when it establishes itself, it establishes itself there.

In the world, eye-contact.... In the world, ear-contact.... In the world, nose-contact.... In the world, tongue-contact.... In the world, body-contact.... In the world, mind-contact has the characteristic of being delightful and pleasurable. When this craving arises it arises there; when it establishes itself, it establishes itself there.¹⁰⁰

In the world, the feeling born of eye-contact.... In the world, the feeling born of ear-contact.... In the world, the feeling born of nose-contact.... In the world, the feeling born of tongue-contact.... In the world, the feeling born of body-contact.... In the world, the feeling born of mind-contact has the characteristic of being delightful and pleasurable. When this craving arises it arises there; when it establishes itself, it establishes itself there.

In the world, the perception of visible objects.... In the world, the perception of sounds.... In the world, the perception of odours.... In the world, the perception of tastes.... In the world, the perception of tactile objects.... In the world, the perception of dhammas has the characteristic of being delightful and pleasurable. Then this craving arises it arises there, when it establishes itself, it establishes itself there.

In the world, the volition towards visible objects.... In the world, the volition towards sounds.... In the world, the

volition towards odours.... In the world, the volition towards tastes.... In the world, the volition towards tactile objects.... In the world, the volition towards dhammas has the characteristic of being delightful and pleasurable. When this craving arises it arises there; when it establishes itself, it establishes itself there.¹⁰¹

In the world, the craving for visible objects.... In the world, the craving for sounds.... In the world, the craving for odours.... In the world, the craving for tastes.... In the world, the craving for tactile objects.... In the world, the craving for dhammas has the characteristic of being delightful and pleasurable. When this craving arises it arises there; when it establishes itself, it establishes itself there.

In the world, the initial thinking about visible objects.... In the world, the initial thinking about sounds.... In the world, the initial thinking about odours.... In the world, the initial thinking about tastes.... In the world, the initial thinking about tactile objects.... In the world, the initial thinking about dhammas has the characteristic of being delightful and pleasurable. When this craving arises it arises there; when it establishes itself, it establishes itself there.¹⁰²

In the world, the continued thinking about visible objects.... In the world, the continued thinking about sounds.... In the world, the continued thinking about odours.... In the world, the continued thinking about tastes.... In the world, the continued thinking about tactile objects.... In the world, the continued thinking about dhammas has the character-

istic of being delightful and pleasurable. When this craving arises it arises there; when it establishes itself, it establishes itself there.

This, bhikkhus, is called the Noble Truth of the cause of dukkha.

c. *Nirodhasacca Pabba*

(Section on the Noble Truth of the Cessation of Dukkha)

And what, bhikkhus, is the Noble Truth of the cessation of dukkha? It is the complete extinction and cessation of this very craving, its abandoning and discarding, the liberation and detachment from it. Bhikkhus, when this craving is abandoned, where is it abandoned? When it ceases, where does it cease? When this craving is abandoned or ceases it does so in the delightful and pleasurable characteristics of the world.¹⁰³

What are the delightful and pleasurable characteristics of the world? In the world, the eye has the characteristic of being delightful and pleasurable. When this craving is abandoned, it is abandoned there (i.e. in the eyes); when it ceases, it ceases there. In the world, the ear.... In the world, the nose.... In the world, the tongue.... In the world, the body.... In the world, the mind has the characteristic of being delightful and pleasurable. When this craving is abandoned it is abandoned there; when it ceases, it ceases there.

In the world, visible objects.... In the world, sounds.... In the world, odours.... In the world, tastes.... In the world, tact-

ible objects.... In the world, dhammas have the characteristic of being delightful and pleasurable. When this craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the world, eye-consciousness.... In the world, ear-consciousness.... In the world, nose-consciousness.... In the world, tongue-consciousness.... In the world, body-consciousness.... In the world, mind-consciousness has the characteristic of being delightful and pleasurable. When this craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the world, eye-contact.... In the world, ear-contact.... In the world, nose-contact.... In the world, tongue-contact.... In the world, body-contact.... In the world, mind-contact has the characteristic of being delightful and pleasurable. When this craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the world, the feeling born of eye-contact.... In the world, the feeling born of ear-contact.... In the world, the feeling born of nose-contact.... In the world, the feeling born of tongue-contact.... In the world, the feeling born of mind-contact has the characteristic of being delightful and pleasurable. When this craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the world, the perception of visible objects.... In the world, the perception of sounds.... In the world, the per-

ception of odours.... In the world, the perception of tastes.... In the world, the perception of tactile objects.... In the world, the perception of dhammas has the characteristic of being delightful and pleasurable. When this craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the world, the volition towards visible objects.... In the world, the volition towards sounds.... In the world, the volition towards odours.... In the world, the volition towards tastes.... In the world, the volition towards tactile objects.... in the world, the volition towards dhammas has the characteristic of being delightful and pleasurable. When this craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the world, the craving for visible objects.... In the world, the craving for sounds.... In the world, the craving for tastes.... In the world, the craving for tactile objects.... In the world, the craving for dhammas has the characteristic of being delightful and pleasurable. When this craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the world, the initial thinking about visible objects.... In the world, the initial thinking about sounds.... In the world, the initial thinking about odours.... In the world, the initial thinking about tastes.... In the world, the initial thinking about tactile objects.... In the world, the initial thinking about dhammas has the characteristic of being delightful

and pleasurable. When this craving is abandoned, it is abandoned there; when it ceases, it ceases there.

In the world, the continued thinking about visible objects.... In the world, the continued thinking about sounds.... In the world, the continued thinking about odours.... In the world, the continued thinking about tastes.... In the world, the continued thinking about dhammas has the characteristic of being delightful and pleasurable. When this craving is abandoned, it is abandoned there; when it ceases, it ceases there.

This, bhikkhus, is the Noble Truth of the cessation of dukkha.

d. *Maggasacca Pabba*

(Section on the Noble Truth of the Path leading to the cessation of Dukkha)

And what, bhikkhus, is the Noble Truth of the path leading to the cessation of dukkha?

It is the Noble Eightfold Path, namely, Right View (*Sammā-ditṭhi*), Right Thought (*Sammā-saṅkappa*), Right Speech (*Sammā-vācā*), Right Action (*Sammā-kammanta*), Right Livelihood (*Samma-ājīva*), Right Effort (*Sammā-vāyāma*), Right Mindfulness (*Sammā-sati*), and Right Concentration (*Sammā-samādhi*).

And what, bhikkhus, is **Right View**? The understanding of dukkha; the understanding of the cause of dukkha; the understanding of the cessation of dukkha; the under-

standing of the path leading to the cessation of dukkha. This, bhikkhus, is called Right View.¹⁰⁴

And what, bhikkhus, is **Right Thought**? Thoughts directed to liberation from sensuality; thoughts free from ill-will; and thoughts free from cruelty. This, bhikkhus, is called Right Thought.¹⁰⁵

And what, bhikkhus, is **Right Speech**? Abstaining from lying, from tale-bearing,¹⁰⁶ from abusive speech, and from vain and unbeneficial talk.¹⁰⁷ This, bhikkhus, is called Right Speech.

And what, bhikkhus, is **Right Action**? Abstaining from killing living beings,¹⁰⁸ from stealing¹⁰⁹ and from wrongful indulgence in sense pleasures.¹¹⁰ This, bhikkhus, is called Right Action.

And what, bhikkhus, is **Right Livelihood**? Here (in this teaching), bhikkhus, the noble disciple completely abstains from a wrong way of livelihood and makes his living by a right means of livelihood. This, bhikkhus, is called Right Livelihood.¹¹¹

And what, bhikkhus, is **Right Effort**? Here (in this teaching), bhikkhus, a bhikkhu generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to prevent the arising of evil, unwholesome states of mind that have not yet arisen. He generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to abandon evil, unwholesome states of mind that have

arisen. He generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to attain wholesome states of mind that have not yet arisen. He generates an intention, makes effort, rouses energy, applies his mind, and strives ardently to maintain the wholesome states of mind that have arisen, to prevent their lapsing, to increase them, to cause them to grow, and to completely develop them. This, bhikkhus, is called Right Effort.

And what, bhikkhus, is **Right Mindfulness**? Here (in this teaching), bhikkhus, a bhikkhu dwells perceiving again and again the body as just the body with diligence, clear understanding, and mindfulness, thus keeping away covetousness and mental pain in the world; he dwells perceiving again and again feelings as just feelings with diligence, clear understanding and mindfulness, thus keeping away covetousness and mental pain in the world, he dwells perceiving again and again the mind as just the mind with diligence, clear understanding, and mindfulness, thus keeping away covetousness and mental pain in the world; he dwells perceiving again and again dhammas as just dhammas with diligence, clear understanding and mindfulness, thus keeping away covetousness and mental pain in the world. This, bhikkhus, is called Right Mindfulness.

And what, bhikkhus, is **Right Concentration**? Here (in this teaching), bhikkhus, a bhikkhu being detached from sensual desire and unwholesome states attains and dwells in the first *jhāna* which has *vitakka* and *vicāra*; and rapture (*pīti*) and *sukha* born of detachment (from the hindrances).¹¹² With

the subsiding of vitakka and vicāra, a bhikkhu attains and dwells in the second jhāna, with internal tranquility and one-pointedness of mind, without vitakka and vicāra, but with rapture and sukha born of concentration. Being without rapture, a bhikkhu dwells in equanimity with mindfulness and clear understanding, and experiences sukha in mind and body. He attains and dwells in the third jhāna; that which causes a person who attains it to be praised by the Noble Ones¹¹³ as one who has equanimity and mindfulness, one who abides in sukha. By becoming detached from both sukha and dukkha and by the previous cessation of gladness and mental pain, a bhikkhu attains and dwells in the fourth jhāna, a state of pure mindfulness born of equanimity. This, bhikkhus, is called Right Concentration.

This, bhikkhus, is called the Noble Truth of the path leading to the cessation of dukkha.

Thus he dwells perceiving again and again dhammas as just dhammas (not mine, not I, not self, but just as phenomena) in himself; or he dwells perceiving again and again dhammas as just dhammas in others; or he dwells perceiving again and again dhammas as just dhammas in both himself and in others. He dwells perceiving again and again the cause and the actual appearing of dhammas; or he dwells perceiving again and again the cause and the actual dissolution of dhammas; or he dwells perceiving again and again both the actual appearing and dissolution of dhammas with their causes.¹¹⁴ To summarize, he is firmly mindful of the fact that only dhammas exist (not a soul, a

self or I). That mindfulness is just for gaining insight (*vipassanā*) and mindfulness progressively. Being detached from craving and wrong views he dwells without clinging to anything in the world. Thus, bhikkhus, in this way a bhikkhu dwells perceiving again and again the Four Noble Truths as just the Four Noble Truths.

Indeed, bhikkhus, whosoever practises these four satipaṭṭhānas in this manner for seven years, one of two results is to be expected in him: Arahatsip in this very existence, or if there yet be any trace of clinging, the state of an Anāgāmī.¹¹⁵

Let alone seven years, bhikkhus, whosoever practises these four satipaṭṭhānas in this manner for six years, five years, four years, three years, two years, or one year.

Let alone one year, bhikkhus, whosoever practises these four satipaṭṭhānas in this manner for seven months, one of two results is to be expected in him: Arahatsip in this very existence, or if there yet be any trace of clinging, the state of an Anāgāmī.

Let alone seven months, bhikkhus, whosoever practises these four satipaṭṭhānas in this manner for six months, five months, four months, three months, two months, one month, or half a month.

Let alone half a month, bhikkhus, whosoever practises these four satipaṭṭhānas in this manner for seven days, one of two results is to be expected in him: Arahatsip in this very

existence or if there yet be any trace of clinging, the state of an Anāgāmi.

This is what I meant when I said: “Bhikkhus, this is the one and the only way for the purification (of the minds) of beings, for overcoming sorrow and lamentation, for the cessation of physical and mental pain, for attainment of the Noble Paths, and for the realization of Nibbāna. That only way is the four satipaṭṭhānas”.

This is what the Bhagavā said. Delighted, the bhikkhus rejoice at the Bhagavā’s words.

Sādhu! Sādhu! Sādhu!

Notes

1. The words of Ānanda Mahāthera who was the Buddha's attendant monk. He recited the texts of the Dhamma, as he had heard them from the Buddha, at the First Council of monks (approx. 544 B.C.).
2. This is a polite form of address which was used when monks spoke to the Buddha. It means "Blessed One".
3. The Kuru country was located in North West India near New Delhi.
4. A *bhikkhu* is a Buddhist monk who has received full ordination.
5. "*Bhadante*" is a polite answer to an elder or superior. Its approximate meaning would be "Yes, Venerable Sir".
6. The one and the only way: *ekāyano*, this means that this is: the only way which surely leads to the benefits listed, there is no other way, and this way leads to nowhere else. This statement does not need to be believed in blindly, but as a meditator practises he can verify it by his own experience.
7. Cessation (*atthaṇamāya*) is generally translated as "destruction" which might wrongly imply an active attack on the physical and mental pain. However, the physical and mental pain cease due to lack of craving, just as a fire is extinguished due to lack of fuel.

8. Physical and mental pain (*dukkha-domanassa*) is a compound word which denotes the whole spectrum of physical and mental pain. Here, *dukkha* (du = bad, painful, + kha = empty, space) refers to all types of physical pain, and *domanassa* (du = bad, painful + mana = mind) refers to all types of mental pain including frustration, grief, fear and various types of phobias and neuroses.
9. Here *ñāya* means the four Noble Paths (*ariya magga*). The Noble Path is the name for the consciousness that has Nibbāna for its object. The Four Noble Paths are the path of a Stream Enterer (*sotāpatti magga*), the path of the Once-returner (*sakadāgāmi magga*), the path of a Non-returner (*anāgāmi magga*), and the path of an Arahant (*arahatta magga*).
10. *Nibbāna* (Skt. Nirvāna), is a reality experienced by a mind totally free from greed, hatred, and delusion.
11. *Satipaṭṭhāna* (Sati = mindfulness, awareness of what is occurring + paṭṭhāna = that which plunges into and penetrates continuously, again and again) is the type of mindfulness that penetrates repeatedly into the body, feelings, mind, and dhammas, and sees the actual reality that is occurring. This is in contrast to the normal unmindful state in which the mind bounces or skips over these phenomena. “The four satipaṭṭhānas” might therefore be translated as the “four steadfast mindfulnesses”.

12. The Four *satipaṭṭhānas* in Pāli are *kāyānupassanā*, *vedanānupassanā*, *cittānupassana* and *dhammānupassanā*.
13. *Kāya* is the aggregate of physical phenomena. Here it refers to the corporeal body.
14. The phrases, “body as just the body”, “feelings as just feelings”, show that the body, feelings, mind, and dhammas are not to be seen as mine, I or self. This is the natural knowledge that arises from observing the body, feelings, mind and dhammas with steadfast mindfulness. It is not a belief. Normally this knowledge is absent due to lack of steadfast mindfulness.
15. Diligence (*ātapi*) means bringing the mind back to the object of meditation again and again no matter how many times it slips away.
16. Clear understanding (see Note 39)
17. World (*loka*) refers to anything that arises and passes away, i.e. the five aggregates of clinging.
18. Feelings (*vedanā*) (see Note 45)
19. Mind (*citta*) is that which knows, is aware, or is conscious (see *Cittānupassanā* Section).
20. The word *dhamma* has a number of meanings according to the context in which it is used. It can mean: natural phenomena, mental objects, a state, truth, reality, wisdom, actions, good actions, practice, cause and

offence. Also, in English usage *Dhamma* (there are no capital letters in the Pāli language) can mean the Teachings of the Buddha or the texts which contains those teachings.

Here, in this context *dhamma* is any natural phenomenon that is not a concept and it is specifically referring to the five hindrances, the five aggregates of clinging, the six internal and external sense bases, the seven factors of enlightenment and the Four Noble Truths.

21. The main point here is that the place for meditation should be as quiet and free from people and distractions as possible.
22. If sitting cross-legged is too painful the meditator will not be able to sit for very long. The main point is to sit in a comfortable and alert way. Therefore, a chair may be used. Mindfulness of breathing can also be developed while standing, walking or lying down.
23. The mindfulness should be directed to the place at which the breath makes contact with the upper lip or the tip of the nose depending on where it is felt in each individual.
24. The whole breath body (*sabbakāya*) means the whole breath from the beginning to the end.
25. As the mind calms down the breath will also calm down without exerting any conscious control over it.

26. It is not necessary to repeat all the above phrases in the mind, but the essential point is to be aware of the actual phenomena. These phrases are all examples to show that the meditator has to be aware of the breath in whichever condition it is in and does not need to control the breath in any way.
27. Here “body” means the process of breathing.
28. The meditator knows by inference that in others, just as in himself, there is no I or self that breathes but just breathing exists. This cuts out delusion concerning external phenomena.
29. This cannot be done at the same time but is done alternately.
30. The causes of the appearing and the dissolution of the breath are the existence or the non-existence of the body, the nasal apertures, and the mind. The actual appearing and the actual dissolution refer to the actual phenomena of the breath arising and passing away. The main point here is to be aware of the actual appearing and the actual dissolution of the breath so as to perceive its impermanent, unsatisfactory and soulless nature.
31. Wrong view refers to thinking that there is a permanent self or I who is breathing. If the meditator sees the breath as impermanent, unsatisfactory, and

not self then there will be no craving or wrong view at that time.

32. See Note 17.

33. While walking (*gacchanto*) lit. means while going.

34. I am walking: Here as elsewhere in this discourse the use of the term “I” is only a grammatical usage and does not mean that an “I” really exists. In Pāḷi language it is impossible to construct a verb without an ending showing a subject, for example,

gaccha + mi = gacchāmi, I am going

gaccha + ma = gacchāma, we are going

A similar situation occurs in English where sometimes we have to make up a subject to make a sentence i.e. “It’s raining”. Clearly the “It” does not exist and there is only raining. Similarly there is only walking and no “I” who is walking.

35. When the meditator is aware of the actual motion of the legs and body, that is the sensation of touch and motion, he can be said to “know”, “I am walking”. In all the postures he should be aware of what is actually happening in a similar way.

36. The meditator should even be aware of movements of the body within a posture, e.g. while sitting he moves an arm or while lying down he rolls over.

37. Body here means the positions, postures, and movements of the body.
38. The causes of the appearing and the dissolution of the body here and in subsequent sections are the existence or non-existence of ignorance of the Four Noble Truths, craving, kamma, and nutriment.
39. Clear understanding (*sampajañña*) is of four types: *satt-haka-sampajañña*, *sappāya-sampajañña*, *gocara-sampajañña* and *asammoha-sampajañña*.

Before a meditator does any action he should first consider whether that action is or is not a beneficial action. This prior consideration is called *satthaka-sampajañña*.

If it is a beneficial action then the meditator should next consider whether it is suitable or proper. This is called *sappāya-sampajañña*. For example, if the meditator wishes to go to a pagoda to meditate this is a beneficial action. However, if at the time he wishes to go to the pagoda there is a large crowd gathered for a pagoda festival and there would be many disturbances because of that, then it would not be suitable.

The understanding of the proper field for the mind is *gocara-sampajañña*. If the meditator is practising the four *satipaṭṭhānas* this is the proper field for the mind. If he is thinking about or indulging in sense pleasures this is not the proper field for the mind.

The understanding that sees that all conditioned phenomena are impermanent and unsatisfactory and that sees all phenomena (including Nibbāna) are not-self is *asammoha-sampajañña*.

40. This meditation can be practised in either of two ways. The first way is to see each part as repulsive and the second way is to see that as parts or collectively the body is not-self.

To develop the perception of the repulsiveness of the body it is very helpful to view an autopsy of a corpse as this will make it easier to truly see that each part is repulsive. This method of meditation is very effective for cutting out lust.

To develop the perception of not-self the meditator should reflect on each part and see that they are devoid of consciousness e.g. the hair on the head does not know it has hair growing on it; what is it that thinks “This is my hair”? By meditating in this way the meditator will clearly see the difference between the mind and the body. Also he will see for himself that it is deluded to view the body as me, as mine or as self.

41. Only primary elements (*dhātu*) and no being or soul.
42. The primary elements (*dhātu*) are the natural qualities of matter. The earth element (*paṭhavī-dhātu*) is the quality of hardness and softness or the degree of solidity. The water element (*āpo-dhātu*) is the quality of

fluidity and cohesion. The fire element (*tejo-dhātu*) is the quality of heat and cold. The air element (*vāyo-dhātu*) is the quality of motion, vibration and support.

All four primary elements are present in any given substance but one is more prominent. The quality of hardness and softness is called earth element because that is the prominent quality of earth, but, earth also has the qualities of cohesion, heat and motion. The parts from the hair of the head up to the brain, in the Paṭikulamanasika Pabba, are examples of bodily parts in which the earth element is prominent. The parts from bile up to urine are examples in which the water element is prominent. Heat and cold in the body are examples of the fire element. The breath is an example of the wind element.

43. In this simile the four high roads represent the four postures. The butcher or his apprentice represents a meditator who sees the body as only elements, just as the cow having been divided is no longer seen as a cow but is seen only as meat.
44. The meditations based on corpses are best done while or after actually seeing a corpse. By seeing the reality that the body will one day be a corpse too, the mind becomes free from attachment to the body.
45. *Vedanā* (feelings) is not used here in the sense of “emotions”, but refers only to the pleasant, the unpleasant, and the neither pleasant nor unpleasant

feelings that arise, only one at a time, with every consciousness, (i.e eye-consciousness, ear-consciousness, nose-consciousness, tongue-..., body-..., and mind-consciousness). It is important to see these feelings clearly as they are the cause of craving. Also, if the meditator does not see these clearly then he may think that there is a being experiencing feeling.

46. E.g., bodily comfort and mental happiness.
47. E.g., bodily pain and mental pain.
48. Neither pleasant nor unpleasant feeling is the hardest to perceive as its characteristic is the absence of pleasure and pain. E.g., the neutral feeling that is normally present on the surface of the eye and the feeling in the mind when it is neither happy nor unhappy.
49. E.g., the normal type of pleasure and happiness based on sense pleasures.
50. E.g., the happiness experienced while seeing the true nature of body and mind.
51. E.g., the unpleasant feeling experienced when one does not obtain the sense pleasures one wants to obtain.
52. E.g., the unhappiness experienced by a meditator reflecting on his lack of progress towards realizing *Nibbanā*.

53. E.g., the neutral feeling experienced when the mind is calm and detached from sense pleasures.
54. The causes of the appearing and the dissolution of feelings are the existence or non-existence of contact (*phassa*), ignorance of the Four Noble Truths, craving and kamma.
55. Greed (*rāga*) does not just mean strong passion but refers to the whole range of lust, craving, and attachment to sense pleasures from the weakest sensual desire to the strongest lust. It can produce only unwholesome actions.
56. The mind without greed is the wholesome opposite of greed and is the cause of renunciation, generosity, charity, and giving.
57. Anger (*dosa*) always occurs together with mental pain (*domanassa*). Therefore, if mental pain is present the meditator should know that anger is also present. Aversion, ill-will, frustration, fear, and sadness are all included in this term. Anger can produce only unwholesome actions.
58. The mind without anger is the wholesome opposite of anger and is the cause of loving-kindness (*mettā*), friendliness, and goodwill.
59. Delusion (*moha*) is the mental concomitant that clouds and blinds the mind making it unable to discern

between right and wrong actions, unable to perceive the characteristics of impermanence, unsatisfactoriness, and soullessness, and unable to perceive the Four Noble Truths. It is common to all unwholesome types of consciousness but here it refers specifically to those types of consciousness associated with doubt, uncertainty, restlessness, distraction, and confusion.

60. The mind without delusion is the wholesome opposite of delusion. It is the wisdom that perceives the impermanent, unsatisfactory and soulless nature of conditioned phenomena, perceives the Four Noble Truths, and is able to discern between right and wrong actions.

Greed, anger, delusion and their opposites all have a wide range of intensity from weak to strong. In insight meditation it is important to be aware of whatever is present in the mind no matter how weak or strong it appears to be.

61. This is the shrunken mind that is lethargic, indolent, and lacks interest in anything.
62. A diffused, restless state of mind that goes here and there is therefore not concentrated.
63. The type of mind experienced in the *rūpa jhānas* and *arūpa jhānas*.
64. The mind as generally found in the sensuous (*kāma-vacara*) realms (i.e. without *jhānas*).

65. As above (Note 64.)
66. The *rūpa jhānas* and *arūpa jhānas*. Amongst these two the *arūpa jhānas* are superior to the *rūpa jhānas*.
67. The mind with either proximate concentration (*upacāra samādhi*) or absorption concentration (*appanā samādhi*). A meditator who has no experience of *jhāna* will not need to be mindful of the concentrated mind, the superior mind or the developed mind.
68. The mind without proximate or absorption concentration.
69. The mind temporarily free from defilements due to insight or *jhāna*. There are ten defilements (*kilesa*), namely: greed, anger, delusion, conceit, wrong views, doubt, sloth, distraction, lack of moral shame, lack of moral dread (*lobho, doso, moho, māno, diṭṭhi, vicikicchā, thinam, uddhacam, ahirikaṃ, anottapaṃ*).
70. The causes of the appearing and the dissolution of the mind are the existence or non-existence of ignorance of the Four Noble Truths, craving, kamma, body and mind (*nāma* and *rūpa*).
71. The five hindrances are unwholesome mental concomitants that confuse the mind and obstruct it from achieving wholesome states such as insight or *jhāna*.
72. Sense desire is the craving for any of the five types of sense-objects (i.e. sights, sounds, smells, tastes and

tactile objects). It arises due to unwise attention to the pleasant aspect of an object. It is discarded due to the wise attention to the perception of either impermanence, unsatisfactoriness or soullessness or to the unpleasant aspect of an object. It is totally eradicated by the path of an *Anāgāmi* (anāgāmi magga).

73. Ill-will is the same as anger (see Note 57). It arises due to the unwise attention to the unpleasant aspect of an object. It is discarded due to wise attention to the perception of either impermanence, unsatisfactoriness, or soullessness or to the development of loving-kindness. It is totally eradicated by the path of *Anāgāmi*.
74. Sloth and torpor refer to the state of indolence, dullness of mind and dullness of mental concomitants. They arise due to unwise attention to lack of interest, lazy stretching of the body, drowsiness after meals, and mental sluggishness. They are mental concomitants and do not refer to physical tiredness. They are discarded due to wise attention to the perception of either impermanence, unsatisfactoriness, or soullessness or to the development of energy and exertion. They are totally eradicated by the path of an *Arahat* (arahatta magga).
75. Distraction (*uddhacca*) refers to the agitated, restless, and unconcentrated mind. Worry (*kukkucca*) refers to worrying about past actions that one has or has not

done. They arise due to unwise attention to the things that cause distraction and worry. They are discarded by wise attention to the perception of either impermanence, unsatisfactoriness, or soullessness or to the development of calmness of mind. Distraction is totally eradicated by the path of an Arahant. Worry is totally eradicated by the path of an Anāgāmi.

76. Doubt or wavering refers to doubts such as “Is the Buddha really fully enlightened?”; “Does this practice really lead to the cessation of dukkha?”; “Have the disciples of the Buddha really attained enlightenment by this practice?”; “Is there a future life?”; “Was there a past life?”. Doubt or wavering arises due to unwise attention to things that cause doubt. It is discarded due to wise attention to the perception of either impermanence, unsatisfactoriness, or soullessness or to the Dhamma. It is totally eradicated by the path of a *Sotāpanna* or Streamwinner (*sotāpatti magga*).
77. The cause of the appearing of the hindrances is unwise attention (*ayoniso manasikāra*). The cause of the dissolution of the hindrances is wise attention which removes them temporarily and the Four Noble Paths (*ariyamagga*) which permanently discards them (See also Notes 71 to 76).
78. The five aggregates of clinging are the objects depending on which the four types of clinging arise. The four types of clinging are the clinging to sense pleasures,

the clinging to wrong views, the clinging to the belief that there are other paths and practices that can lead to happiness and liberation besides the Eightfold Noble Path, and the clinging to the view that there is a Self or Soul.

79. The word *rūpa* refers to everything made of the four primary elements (i.e. the earth element, the water element, the fire element, and the air element). But here it refers mostly to the corporeal body which arises together with the remaining four aggregates of clinging.

Feeling is described in Note 45.

Perception recognizes or perceives an object by means of a mark. It enables one to recognize colours such as blue, white or red. It can also wrongly recognize a rope as a snake.

Mental formations include faith, energy, intention, greed, hatred, delusion, non-greed, non-hatred, non-delusion, and mindfulness which prepare, arrange, or accomplish actions. There are fifty mental formations.

Consciousness is that which is aware of an object. Here it refers only to sensuous, *rūpa* and *arūpa* types of consciousness and does not include path or fruition consciousness (*magga-phala citta*) which are not objects of clinging.

80. For the causes of the appearing and the dissolution of the corporeal body see Note 38; of feelings, perception and mental formations see Note 54; and of consciousness see Note 70.
81. Sense bases are those things which extend and expand the range of the mind. The six internal sense bases are the eye, ear, nose, tongue, body and mind. The six external sense bases are sights, sounds, smells, tastes, tactile objects and mental objects.
82. The fetters (*saṃyojana*) are those things which bind one to the rounds of rebirth. They are: 1. craving for sense pleasures (*kāmarāga*); 2. anger (*paṭigha*), 3. pride or conceit (*māna*), 4. wrong view (*diṭṭhi*) 5. doubt or wavering (*vicikicchā*), 6. the belief that there are other paths and practices that can lead to happiness and liberation besides the Eightfold Noble Path (*sīlabbataparāmāsa*), 7. craving for rebirth in the sensuous, *rūpa* or *arūpa* worlds (*bhavarāga*), 8. envy or jealousy (*issā*), 9. meanness or stinginess (*macchariya*), 10. ignorance of the Four Noble Truths (*avijjā*).

These fetters arise due to unwise attention which regards the sense bases as permanent, satisfactory and as Self or belonging to a Self. They are discarded temporarily by wise attention to the impermanent, unsatisfactory, and soulless characteristics of the sense bases. They are totally discarded by the four Noble Paths (i.e. *diṭṭhi*, *vicikicchā*, *sīlabbataparāmāsa*, *issā*, and *macchariya*

by sotāpatti magga; *kāmarāga* and *paṭigha* by *anāgāmī magga*; and the remaining fetters by arahatta magga).

83. For the causes of the appearing and dissolution of the physical sense bases see Note 38; of the mind see Note 70; and of mental objects see Note 54.
84. Mindfulness is that which watches what is occurring at the present moment in the body and mind. (Also see Note 11).
85. All the factors of enlightenment arise due to wise attention and come to complete development due to the path of an Arahant (arahatta magga).
86. This is the wisdom or insight that can differentiate the corporeal body and the mind and perceives both as impermanent, unsatisfactory and not-self.
87. This is the balanced mental effort that is generated while being mindful.
88. This is the interest and lack of boredom that arises due to seeing things as they really are. It is often associated with a feeling of lightness, lifting of the body or a thrill of joy that can make the hair on the body stand up.
89. With the arising of rapture the mind becomes calm and peaceful. This is called tranquility.
90. With the arising of tranquility the mind is not distracted and no longer wanders here and there but is

aware of each object that appears in the mind. This is concentration.

91. With the arising of concentration the mind sees each object in a detached and calm way. It feels neither aversion to pain nor is overpowered by pleasure but it is calmly and effortlessly observant of the impermanence, unsatisfactoriness or soullessness of every constituent of body and mind. This is called equanimity.
92. The cause of the appearing of the seven factors of enlightenment is wise attention (*yoniso-manasikāra*) which views phenomena as impermanent, unsatisfactory and not-self. The cause of the dissolution of the seven factors of enlightenment is unwise attention (*ayoniso-manasikāra*) which views phenomena as permanent, satisfactory and as a soul or self.
93. Birth (*jāti*) refers to both birth and repeated rebirth.
94. Here *dukkha* does not just refer to painful feelings but has a wide range of meaning. Birth, ageing and death are *dukkha* because they are painful. Pleasant feelings are *dukkha* because they are subject to change. The rest of the five aggregates of clinging are *dukkha* because they are oppressed by ceaseless arising and dissolution.
95. Sorrow, lamentation and anguish are different intensities of mental pain that arise due to loss or painful states such as loss of a good reputation, the passing

away of relatives or the loss of possessions through fire, flood, or theft. Sorrow is the weakest and is felt internally with little outward expression. Lamentation is more intense and results in outbursts of wailing and crying. Anguish is the most intense and although one cries and wails there is still deep inexpressible pain that makes one look exhausted and hopeless.

96. These things cannot be gained by wishing or prayer. They can only be gained by attaining the Noble Paths.
97. The craving for pleasurable sights, sounds, smells, tastes and tactile objects is *kāmatan̄hā*. The craving to be born in any sensual; *rūpa* or *arūpa* worlds, and the attachment to *rūpa* or *arūpa* *jhānas*, and the craving associated with the belief in an eternal and indestructible Self or Soul are all included in the term *bhavatan̄hā*. The craving that associated with the wrong view that at death one is annihilated and hence that there is no rebirth or results of good or bad actions is *vibhavatan̄hā*.
98. The word establishes (*nivisati*) has two aspects. Firstly, the craving arises at that place and secondly because of happening again and again it establishes itself there so that it arises habitually whenever the same object is met or thought about.
99. The world (*loka*) refers to the five aggregates of clinging.
100. Contact (*phassa*) refers not to the contact of an object with the body but to the contact of an object with the

mind. Thus, when an object, a sense base and consciousness appear together it is called contact.

101. Volition (*cetanā*) is the mental concomitant that causes actions of body, speech, and mind.
102. Initial thinking (*vitakka*) searches for, introduces, and moves towards a new sensual object. Continued thinking (*vicāra*) stays with the same object and repeatedly thinks about, ponders, and examines that object in greater detail. They have different meanings when they are associated with the jhānas, which are all free from craving.
103. It is important to note that craving arises and is discarded in the same place and that craving is removed by mindfully observing each object as it arises at one of the six sense doors and not by mere intellectual understanding.
104. Right View (*sammā diṭṭhi*) develops through several stages. At first one understands that good actions produce good results, and that bad actions produce bad results. Next, one understands the impermanent, unsatisfactory and soulless nature of conditioned phenomena which deepens the understanding of cause and effect so that only cause and effect are seen. The last stage is to understand the Four Noble Truths and to see that if the cause (craving) ceases the result (*dukkha*) will also cease.

105. If one has Right View then depending on that Right Thought (*sammā saṅkappa*) will arise. Also if one has Right Thought then Right Speech (*sammā vācā*) and Right Action (*sammā kammanta*) will arise because one's actions are dependent on one's thoughts.
106. Tale bearing refers to taking stories from one person to another in order to create a split between those two people and also to make oneself liked by the second person, e.g. person A hears person B saying bad things about person C. Then A goes to C and tells him what B has said in order to create discord between B and C and to make C like A.
107. This refers to idle chatter or gossip that is of no benefit to anyone. Nowadays it is worth considering if this applies to reading and writing certain types of books.
108. Only the intentional killing of living beings is meant here and not unintentional killing such as accidentally stepping on an insect. Something is called a living being if it possesses consciousness and does not include plants, bacteria, amoebæ, and viruses which according to Buddhism are without consciousness.
109. Stealing does not just mean simple theft but also includes smuggling, tax evasion, and using false weights or measures.
110. This refers to sexual misconduct (i.e. adultery, rape), drinking alcohol, and taking drugs.

111. This refers to obtaining one's livelihood by wrong speech or wrong action. It includes trading in weapons, in animals for slaughter, in slaves, in liquor, in drugs, and in poisons.
112. The word *jhāna* comes from the root *jha* = to stare. Here it is used to refer to a degree of concentration in which the mind stares at an object with such concentration that one is unaware of sights, sounds, smells, tastes, or tactile objects. There are four types of *jhānas* mentioned here which are characterized or differentiated by the mental concomitants present in each. As mental concomitants of *jhāna*, *vitakka* and *vicāra* refer to the initial and sustained application of the mind to a single object. Just like a man first puts his hand on a shaking object and then keeps his hand on the shaking object, *vitakka* puts the mind on the object and *vicāra* keeps the mind there. At this stage the mind is still not perfectly calm. In the second *jhāna* the mind is so still that it stays on one object without any *vitakka* and *vicāra*. Rapture (*pīti*) is the same as the enlightenment factor of rapture (see Note 88). *Sukha* refers to ease and comfort of body and mind.
113. The Buddha and his enlightened disciples are Noble Ones (*ariya*).
114. The causes of the appearing of *dukkha* are ignorance of the Four Noble Truths, craving and *kamma*. The cause of the dissolution of *dukkha* is the Eightfold Noble

Path. The cause of the appearing of craving is Feeling. The cause of the dissolution of craving is the Eightfold Noble Path. The cessation of dukkha, which is Nibbāna, has no arising or passing away and is therefore not included here.

The path leading to the cessation of dukkha is of two kinds: supramundane (*lokuttara*) and mundane (*lokiya*). Both appear due to the four factors of stream entry. (i.e. associating with virtuous men, hearing the true Dhamma, wisely considering the Dhammas one has heard, and practising in accordance with that Dhamma). The lokuttara path cannot pass away once it has been attained but the lokiya path can pass away due to not wisely considering the Dhamma one has heard and not practising in accordance with that Dhamma.

115. An *Anāgāmī* is an enlightened individual who has eradicated *diṭṭhi*, *vicikicchā*, *sīlabbataparāmāsa*, *issā*, *macchariya*, *kāmarāga* and *paṭigha* (see Note 82) and consequently at death will be reborn in the Pure Abode (*Suddhāvāsa*) where he will attain Arahantship. He is called a Non-returner because he will never be reborn again in the sensuous realm (*kāmaloka*). This last section is meant to encourage the meditator with the knowledge that if he practises in a really diligent and consistent way in accordance with this sutta he can expect to attain the total eradication of greed, hatred and delusion, in this very life.

Sādhu! Sādhu! Sādhu!

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