

Mahāsatipatthānasuttam

**The Greater Discourse on the Applications of
Mindful Awareness**

from the

Dīgha Nikāya

of the

Sutta Pitaka

as spoken by

Siddhartha Gotama

the

Sakyamuni Buddha

Translation by Upasaka Culadasa, relying extensively upon earlier translations by Maurice Walshe, Venerable Soma Thera, and Venerable Thanissaro Bhikkhu

Notes by Upasaka Culadasa

The Greater Discourse on the Applications of Mindful Awareness

1. At one time the Blessed One was living in the (country of the) Kuru, at a market-town of the Kuru people named Kammasadamma.

There the Blessed One addressed the monks, “Monks.” “Venerable Sir,” the monks replied. The Blessed One said this:

Synopsis

2. “*Ekāyano* ayam, bhikkhave, *maggo* sattānam visuddhiyā, sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya nāyassa adhiḅgamāya *nibbāna*ssa sacchikiriyāya, yadidam cattāro *satipatthānā*.”

2. “This is the **direct path**, O bhikkhus, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of **Nibbana**, namely, the four **applications of mindful awareness**.”

Ekāyano = single way

Maggo = path

Ekāyano maggo = path leading to a single goal; a direct way, a straight path; the way of the best ones; a solitary path; the one way.

Many English translations say ‘the only way’ or ‘the one and only way’. There is no term in this verse exactly equivalent to ‘only’, and so this may not represent the intended meaning of the Buddha’s words. The directness of the method is the most salient factor here.

Nibbāna = without cravings; extinguishing of fire [of craving]; the final bliss that is beyond all suffering and the causes of suffering.

Sati = of mindful awareness

Patthānā = aiming at, aspiration.

Satipatthānā = application of mindful awareness (PTS Dictionary).

“*Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.*”

“Which four? Here, monks, a monk **lives** contemplating **the body as an aggregate**, ardently, with **conscious awareness and clear comprehension**, putting aside the desires and griefs of the world.”

Kāye = collection, aggregate, composite, body.

Kāyānupassī = understanding the body.

Kāye kāyānupassī = understanding the body as an aggregate

In Pali, the word **kāya** is equally used to describe a *group* or *collection* of objects and a *crowd* of people, or the *body* of a person. That both meanings are being employed in the phrase **kāye kāyānupassī** is quite apparent from verses 5 through 17. In English as well we often use the etymological root and alternative uses of a word to deepen our appreciation of its meaning.

Viharati = Lives.

It is important to make note of the use of the word ‘lives’ here and throughout this discourse. This discourse is not just describing a sitting meditation practice, although sitting meditation is an essential component of it. It is, above all, a practice to be carried out throughout the day, every day, and to be applied to every aspect of one’s daily life, hence it is said “a monk lives contemplating...”.

Sampajano = Clear comprehension. Complete understanding in terms of three specific dimensions: *what* is happening in the present moment; *why* it is happening (i.e. the underlying purpose, the function that it is fulfilling); and the *appropriateness* or *inappropriateness* of what is happening in terms of one’s goals and values (i.e. is it serving one’s highest interest), which is sometimes referred to as ‘skillful means’. A fourth dimension is the self-reflective knowledge that in holding this awareness one is in fact practicing mindfulness meditation in the moment. This last is a more profound development of the first understanding, and rather than being a step in an infinite regression, it is the culmination of the simple sequence, “one knows, and one knows that one knows”.

Sati = conscious awareness, fully mindful, mindful awareness. It is awareness with intensity, vividness and clarity.

We have used the terms ‘conscious awareness’ and ‘mindful awareness’ in translating **sati** in order to emphasize the importance of intensity, vividness and clarity of awareness in the meaning of this Pali word. ‘Mindfulness’ by itself can too easily be misunderstood as referring only to the attentional and non-forgetting aspects of the word, and although these meanings are also implicit in **sati**, in this case they are not its primary meaning.

Vedanāsu vedanānupassī viharati ātāpī
sampajāno satimā, vineyya loke
abhijjhādomanassam.

“He lives contemplating feelings as feelings, ardently, with conscious awareness and clear comprehension, putting aside the desires and griefs of the world.

Vedanā = feeling, the experiencing of what is pleasant, unpleasant, or neither pleasant nor unpleasant. As used here, feeling means neither sensation nor emotion, but rather just the simple affective quality of pleasant, unpleasant or neutral. Two kinds of pleasant feeling are distinguished, one arising from the body and one arising in the mind. Likewise there are two kinds of unpleasant or painful feeling, one associated with the body and the other with the mind.

Vedanāsu vedanānupassī = contemplating feelings as feelings, just as they are, in and of themselves.

Citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

“He lives contemplating the mental state of the mind, ardently, with conscious awareness and clear comprehension, putting aside the desires and griefs of the world.

Citta = the heart, the center and focus of emotional nature, and of thought. Viz: With all my heart, heart and soul, pure in heart, single hearted: all emphasizing the emotional or conative (relating to impulse, desire, volition, and striving) over the mental or rational aspect (in Pali = manas or vinnana) of ‘mind. Mental status as contrasted to physical status.

Citte cittānupassī = Contemplating the emotional and volitional status of the mind

Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

“He lives contemplating reality as mind-created, ardently, with conscious awareness and clear comprehension, putting aside the desires and griefs of the world.”

Dhamma = mental phenomenon as distinguished from sensation or a sensory phenomenon, a mentalized object. Perceived reality is a mental phenomenon, so dhamma is also used to mean reality, truth, doctrine, and view. The perception of Ultimate Reality, Ultimate Truth is Dhamma (capitalized), and the doctrine that leads to the understanding of ultimate reality is also called Dhamma.

Dhammesu dhammānupassī = understanding the mentality of mental objects, or the mind-created nature of reality.

NB: *sabbe sankhara anicca, sabbe dhamma anatta, sabbe sankhara dukkha* – all mental formations are impermanent,

all mind-created realities are lacking an abiding self-nature,
and all mental formations are unsatisfactory.

The synopsis is completed.

The Contemplation of the Body

The Section on the In-breath and Out-breath.

3. "And how, monks, does a monk live contemplating the body as an aggregate?"

Although the next fifteen verses all fall under the heading of Contemplation of the Body, verses 3 through 6 deal with method, and so apply not only to the contemplation of the body, but more generally to the other three applications of mindful awareness as well. Verses 3 and 4 describe the cultivation of concentration and mindful awareness using meditation on the breath. Verse 5 describes the translation of this practice from sitting meditation to daily life, from observation of the breath to observation of the movements of the body. It also applies to the observation of feelings, mental states, and reality. Verse 6 is about the application of clear comprehension during the activities of daily life, and the intention is not that this is an isolated practice, but rather that one will strive for clear comprehension at all times. Verses 7 through 17 are the ones under this heading that deal specifically with contemplating the body as an aggregate.

"Here, monks, a monk goes to the forest, to the foot of a tree, or to an empty place, sits down, folds his legs crosswise, keeps his body erect, and brings mindful awareness to the fore.

What follows is a very compact, very concise description of the practice by which concentration and mindful awareness are to be cultivated. This same description occurs in several other discourses, and is in fact the only instruction in meditation we have directly from the Buddha. Considering the central importance of meditation practice in Buddhism, we may wonder why this is. The likely explanation is that, in the time of the Buddha, the practice of meditation was quite widely known, and there were many other people a person could learn the basic practice from. What the Buddha is teaching here is how to apply the skills acquired through meditation. Then, as now, there were different types of meditation, and this description is identifying one specific style of practice and the specific skills (concentration and mindful awareness) that are to be developed by means of it.

"With mindful awareness, he breathes in, with mindful awareness he breathes out.

Since the time this discourse was first spoken, there has been some disagreement about whether the mindful awareness is to be focused on the nose or the abdomen. It is not really important which, and either location seems to suit some people better than others. What has not been disputed is that the mindful awareness is to be focused on the actual sensations produced by the breath in one or the other of these two locations, and that the meditator does not try to follow the breath through the body from nose to abdomen, nor does one visualize the breath entering and leaving the body.

The overall purpose of this entire practice is to understand things as they really are, and to clearly comprehend the role of mental projection in perceived reality. And so we begin by becoming

fully aware of what is actually occurring in the moment. What is actually occurring in the moment is the arising and passing away of a series of sensations. Air, body, nose or abdomen, breath, in and out, all of these are conceptualizations, mental constructs, perceptions that are founded on our cumulative past experience and that are triggered by the sensations occurring in the present.

“Breathing in a long breath, he knows he breathes in a long breath, breathing out a long breath, he knows he breathes out a long breath. Breathing in a short breath, he knows he breathes in a short breath, breathing out a short breath, he knows he breathes out a short breath.

The kind of breath-by-breath awareness being described here requires that there be perfect continuity of attention. There can be no mind-wandering, no episodes during which attention to the breath has been forgotten in favor of some thought process or periods of attending to sensations other than those produced by the breath. To be aware of the relative duration of each in-breath and each out-breath as it occurs and as it compares to those preceding it requires a very high level of conscious awareness, without significant dullness or distraction.

Four processes are engaged in successively, first to achieve continuity of attention, then to progressively refine the focus of mindful awareness by gradually eliminating distractions, and finally to achieve single-pointedness.

The first and simplest process is called ‘*Counting*’, and just involves counting breaths for a short time to settle the mind and to achieve a preliminary level of continuity of attention. Whenever continuity of attention to the breath is lost, or the count is lost, the meditator starts over again, until the attention can be maintained for 10 consecutive breaths. The next process is called ‘*Following and Connecting*’, and involves closely observing the details of the breath as we first work to increase our continuity of attention, then to eliminate dullness and distractions. By carefully noticing the moment of beginning of the in-breath, the moment of ending of the in-breath, the moment of beginning of the out-breath, the moment of ending of the out-breath, the pause between the ending of the in-breath and the beginning of the out-breath, and the pause between the ending of the out-breath and the beginning of the in-breath, the awareness is greatly sharpened and the mind becomes fully engaged with the observation of the sensations of the breath. This is the process that tends to occupy the most time and that involves the most diligent effort on the part of the beginning meditator. Whenever the meditator realizes that the attention has wandered or that a distraction is present, the attention is gently but firmly returned to the sensations of the breath, and the process of ‘following and connecting’ is resumed.

*‘Sabbakāyapatisamvedī assasissāmī’ti sikkhati ,
‘sabbakāyapatisamvedī passasissāmī’ti sikkhati.*

**“Experiencing the whole body while breathing in’, he trains himself.
‘Experiencing the whole body while breathing out’, he trains himself.**

Sabba = whole

Kāyā = body

Patisamvedī = feeling, sensing

Sabbakāyapatisamvedī = Experiencing the whole body

As the intensity and clarity of conscious awareness increases through practice, there naturally occurs an increase in vividness and an expansion of the scope of awareness. At some point mindful awareness becomes so strong that the meditator can experience the sensations of the breath in the whole body with as much vividness as at first could only be found at the nose or abdomen.

The third of the four processes used in developing concentration and mindful awareness is called ‘*Experiencing the Body with the Breath*’, and involves the deliberate exploration of all bodily sensations occurring in association with the breath. This process helps us to eliminate conceptualization, ideation, background thoughts, inner dialogue and subtle distractions. It also results in a transformation of the meditation object from the conceptualized ‘breath’ to pure ‘sensation’.

The primary purpose of this line in the discourse appears to be to identify a specific level of development of concentration and mindful awareness that is to be achieved, and to do so by reference to a particular meditative experience and capability.

Linguistically the statement in this line is quite unambiguous, and it accords very well with the practical experience of most, if not all meditators whose concentration and mindful awareness reaches a certain level. Oddly enough, many translators have inserted the ‘words of the breath’, as in “Experiencing the whole body [of the breath]...”, and have then proceeded to interpret this statement as referring to the *Following and Connecting* technique that is described above. This is doubly odd in that the breath-by-breath awareness of comparative durations described in the preceding lines could not possibly be achieved by someone who was not already sustaining uninterrupted engagement with the sensations of the breath, and who was not capable of clearly observing the beginnings and endings of the in- and out-breaths. Such an interpretation renders this line redundant in the context of this verse as a whole. Thus it appears just to be a misguided attempt to introduce a detail of practice into what is intended as a more general description, and as such obscures a more relevant point.

‘*Passambhayam kāyasankhāram assasissāmī’ti*
sikkhati, ‘*passambhayam kāyasankhāram*
passasissāmī’ti sikkhati.

**“Calming the body formations while breathing in’, he trains himself.
‘Calming the body formations while breathing out’, he trains himself.”**

Passambhaya = to calm down, quiet, pacify
kāyasankhāram = the concrete mental syntheses called *sankhārā* corresponding to the body, body formations
Passambhayam kāyasankhāram = calming the body formations

The mental formations corresponding to the body are those derived directly from the five physical senses. Calming the body formations thus means withdrawing the mind from the five physical senses. The fourth and final process in the systematic cultivation of concentration and mindful awareness is called ‘*Pacification of the Senses*’, and involves completely withdrawing the mind from the senses, except for the sensations produced by the breath at the tip of the nose

(or at the surface of the abdomen). Although it is primarily sensations associated with the physical body and the five physical senses that we are dealing with at this point in the practice, any residual thoughts, memories, images and emotions engaging the ‘mind sense’ that have persisted following the preceding process of *Experiencing the Body with the Breath* are to be ‘calmed’ here as well. When this has been accomplished, we have achieved single-pointedness and tranquility. Although this particular process may take some time for complete refinement to the point of tranquility, it is by far the easiest and most enjoyable of the four processes.

The meditator who has completed the process of development described here will have pliancy of mind such that he or she can direct and sustain their attention on whatsoever they choose, in sitting practice or daily life, with whatever breadth or narrowness of focus they choose, and investigate it with mindful awareness characterized by intensity, vividness, and clarity. This is called Access Concentration (Pali: *upācara samādhi*). It provides access both to the effective practice of the Applications of Mindful Awareness as described in the remainder of this discourse, and to the meditative absorptions (Pali: *jhāna*) described in Verse 28 as Right Concentration (Pali: *sammāsamādhi*). It is placed where it is, at the beginning of this discourse, because this practice is what makes the rest of the applications of mindful awareness possible.

4. “Just as, monks, a skilled turner or a turner’s apprentice, turning long, knows that he turns long, or turning short, knows that he turns short, in the same way, monks, a monk breathing in a long breath, knows he breathes in a long breath, breathing out a long breath, knows he breathes out a long breath. Breathing in a short breath, knows he breathes in a short breath, breathing out a short breath, knows he breathes out a short breath. ‘Experiencing the whole body while breathing in’, he trains himself. ‘Experiencing the whole body while breathing out’, he trains himself. ‘Calming the body formations while breathing in’, he trains himself. ‘Calming the body formations while breathing out’, he trains himself.”

Here is a repetition of the last verse with an added reference to a skilled turner, and to a turner’s apprentice. The repetition creates emphasis. The reference to a skilled craftsman points towards mastery of the meditation skills being described. The reference to an apprentice points to the need for practice to achieve mastery, and also suggests that complete mastery need not be achieved before those skills can be applied.

“Thus he lives contemplating the body as an aggregate internally, or he lives contemplating the body as an aggregate externally, or he lives contemplating the body as an aggregate internally and externally.

“He lives contemplating origination of things in the body, or he lives contemplating dissolution of things in the body, or he lives contemplating origination and dissolution of things in the body.

“Or the existence of the body is established in his conscious awareness to the extent that is necessary to further increase his knowledge and understanding. He lives independent and does not

cling to the things of the world. Thus also, monks, a monk lives contemplating the body as an aggregate.”

This is the first appearance of the refrain, ‘internally... externally... internally and externally... origination... dissolution... lives independent’ in this discourse, but it is repeated no less than twenty times altogether. And although its full significance can’t really be appreciated at this early point, its importance is evident from the fact that it is included with every contemplation described in this discourse.

Contemplating the body internally means doing so subjectively, from a first-person perspective. Contemplating the body externally means doing so objectively, from a third person perspective, and also involves the observation of bodies other than one’s own. Contemplating the body internally and externally means bringing these two perspectives together with a deeper understanding of both. When the third-person perspective is combined with the first-person perspective we bring objectivity into our own subjective experience. When the first-person perspective is combined with the third-person perspective, there arises compassion, the ability to see oneself in another.

As the contemplation of the body proceeds, it is understood to be an aggregate of parts, of elemental qualities, and of ordinary matter coming from and returning into the world. It is also understood that the body and everything to do with the body originates through causes and conditions, and is likewise subject to dissolution through causes and conditions. As this understanding matures, the body is seen as an ongoing process, a constant flux of arisings and passings.

The practice of mindful awareness gives rise to insight and understanding, and through insight and understanding clinging ceases, and independence is achieved.

The section on the in-breath and out-breath is completed.

The Section on Deportment.

5. “Furthermore monks, a monk when going knows that he is going, when standing he knows that he is standing, when sitting he knows that he is sitting, when lying down he knows that he is lying down. Or however his body is disposed, he knows how it is disposed.

“Thus he lives contemplating the body as body internally, or he lives contemplating the body as body externally, or he lives contemplating the body as body internally and externally. He lives contemplating origination of things in the body, or he lives contemplating dissolution of things in the body, or he lives contemplating origination and dissolution of things in the body. Or the existence of the body is established in his conscious awareness to the extent that is necessary to further increase his knowledge and understanding. He lives independent and does not cling to the things of the world. Thus also, monks, a monk lives contemplating the body as an aggregate.”

The section on deportment is completed.

This verse shifts from a context of sitting practice with mindful awareness of the sensations of the breath to the same mindful awareness being applied when moving about in the world.

The Section on Clear Comprehension.

6. “Furthermore monks, a monk in going forwards and in going back is practicing clear comprehension; in looking straight on and in looking away from the front is practicing clear comprehension; in bending and in stretching is practicing clear comprehension; in wearing the shoulder-cloak, the robes and the bowl is practicing clear comprehension; in regard to what is eaten, drunk, chewed and savored is practicing clear comprehension; in defecating and in urinating is practicing clear comprehension; in walking, in standing, in sitting, in sleeping, in waking, in speaking and in keeping silence, is practicing clear comprehension.

“Thus he lives contemplating the body as body internally... externally... internally and externally. He lives contemplating origination... dissolution... origination and dissolution of things in the body... the existence of the body is established in... conscious awareness to... further increase his knowledge and understanding. He lives independent and does not cling to the things of the world. Thus also, monks, a monk lives contemplating the body as an aggregate.”

The section on clear comprehension is completed.

Clear comprehension of going forward means that we are consciously aware that we are going forward, we are aware of the purpose for which this going forward is taking place, and we are aware of the suitability of this action in terms of its appropriateness. Clear comprehension of going back means that we are aware of the purpose and suitability of our change in action, as it occurs.

The same goes for looking straight and looking away, etc. It doesn't matter whether the activity taking place is automatic, like walking (just as the movements of breathing observed in sitting practice are automatic), or deliberately initiated, as when there is a change of direction (or like when the attention is redirected from a distraction back to the meditation object). What is being indicated here is an ongoing conscious awareness in the fullest sense of the word of what is actually taking place in the present moment, and the underlying purposes that have provided causal impetus. Further, there is a clear understanding of the relationship of the contents of the current moment's experience to one's greater goals and values, such that when one notices “I am looking at this object with desire”, one also notices “Desire and clinging to material objects is a hindrance, and continuing to entertain these feelings of desire is inappropriate”. Or when one notices they are engaging in harsh speech, and that anger has arisen in them, they are also aware that harsh speech is unwholesome, and that anger is a hindrance.

So between this verse and the preceding one, we now have a clear idea of how concentration and mindful awareness are to be employed in application to the experiences of daily life. While they are *cultivated* in sitting practice, they are *applied* to every aspect of life.

As the practice of clear comprehension is continued, the awarenesses of *what*, *why*, and *appropriateness* become so well established that they congeal into the single awareness of practicing mindful awareness with clear comprehension.

The Section on Reflecting on Unappealing Things.

7. "Furthermore monks, a monk reflects on this very body enclosed by skin and full of unappealing things from the soles of the feet up, and from the top of the head down, thinking thus: 'There are in this body head hairs, body hairs, nails, teeth, skin, flesh, fibrous threads (veins, nerves, sinews, tendons), bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, stomach, intestines, mesentery, feces, bile, phlegm, pus, blood, sweat, fat, tears, oils, saliva, mucus, synovial fluid, urine.'

"Just as if, monks, there were a bag having two openings, full of grain differing in kind, wheat, rice, green-gram, mung beans, sesamum, husked rice; and a man with good eyesight, pouring it out, were to reflect thinking thus: 'This is wheat; this is rice, this is green-gram; this is mung bean; this is sesamum; this is husked rice.' In the same way, monks, a monk reflects on this very body enclosed by skin and full of unappealing things from the soles of the feet up, and from the top of the head down, thinking thus: 'There are in this body head hairs, body hairs, nails, teeth, skin, flesh, fibrous threads (veins, nerves, sinews, tendons), bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, stomach, intestines, mesentery, feces, bile, phlegm, pus, blood, sweat, fat, tears, oils, saliva, mucus, synovial fluid, urine.'

"Thus he lives contemplating the body as body internally... externally... internally and externally. He lives contemplating origination... dissolution... origination and dissolution of things in the body... the existence of the body is established in... conscious awareness to... further increase his knowledge and understanding. He lives independent and does not cling to the things of the world. Thus also, monks, a monk lives contemplating the body as an aggregate."

The section on reflecting on unappealing things is completed.

We normally see the body as something special, as something beautiful. We are attached to our bodies and to their appearance, and we are attracted to the bodies of others. On the other hand, the same hair that is an adornment when attached to the body is of no appeal, if not entirely

disgusting, when it is not. The body as a whole is seen as pleasant and desirable, but the separate parts of the body are unpleasant and disgusting by themselves. Through the meditation on the parts of the body, the body as a whole ceases to be so fascinating and attractive, while the separate parts of the body cease to be so unappealing and repulsive. Equanimity towards the body is developed. Profound respect for, but non-attachment to this animal body we inhabit is the result of this practice.

The Section on Reflecting on the Elements.

8. "Furthermore monks, a monk reflects on this very body, however it stands, however it is disposed, in terms of its elements: 'In this body there is the earth element, the liquid element, the fire element, and the wind element'.

"Just as if, monks, a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body, however it stands, however it is disposed, in terms of its elements: 'In this body there is the earth element, the liquid element, the fire element, and the wind element.'

"Thus he lives contemplating the body as body internally... externally... internally and externally. He lives contemplating origination... dissolution... origination and dissolution of things in the body... the existence of the body is established in... conscious awareness to... further increase his knowledge and understanding. He lives independent and does not cling to the things of the world. Thus also, monks, a monk lives contemplating the body as an aggregate."

The section on reflecting on the elements is completed.

The Section on the Nine Charnel Ground Contemplations of the Body

9. "Furthermore, monks, a monk if he were to see a corpse cast away in a charnel ground -- one day, two days, three days dead -- bloated, livid, & festering, he applies it to this very body, 'This body, too, such is its nature, such is its future, such its unavoidable fate'...

(First charnel ground contemplation)

10. "Or again, monks, a monk if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures...

(Second charnel ground contemplation)

11. "Or... a skeleton smeared with flesh & blood, connected with tendons...

(Third charnel ground contemplation)

12. "Or... a fleshless skeleton smeared with blood, connected with tendons...

(Fourth charnel ground contemplation)

13. "Or... a skeleton without flesh or blood, connected with tendons...

(Fifth charnel ground contemplation)

14. "Or... bones detached from their tendons, scattered in all directions -- here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull...

(Sixth charnel ground contemplation)

15. "Or... the bones whitened, somewhat like the color of shells...

(Seventh charnel ground contemplation)

16. "Or... piled up, more than a year old...

(Eighth charnel ground contemplation)

17. "Or... decomposed into a powder: He applies it to this very body, 'This body, too, such is its nature, such is its future, such its unavoidable fate'

"Thus he lives contemplating the body as body internally, or he lives contemplating the body as body externally, or he lives contemplating the body as body internally and externally.

"He lives contemplating origination of things in the body, or he lives contemplating dissolution of things in the body, or he lives contemplating origination and dissolution of things in the body.

"Or the existence of the body is established in his conscious awareness to the extent that is necessary to further increase his knowledge and understanding. He lives independent and does not

cling to the things of the world. Thus also, monks, a monk lives contemplating the body as body.”

(Ninth charnel ground contemplation)

The section on the nine charnel ground contemplations is completed.

Fourteen contemplations on the body are completed.

The Contemplation of Feelings

18. "And how monks, does a monk live contemplating feelings as feelings?"

"Here monks, a monk when feeling a painful feeling knows that he is feeling a painful feeling. When feeling a pleasant feeling knows that he is feeling a pleasant feeling. When feeling a neither-painful-nor-pleasant feeling knows that he is feeling a neither-painful-nor-pleasant feeling.

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

"Thus he lives contemplating feelings as feelings internally, or he lives contemplating feelings as feelings externally, or he lives contemplating feelings as feelings internally and externally.

"He lives contemplating the origination of feelings, or he lives contemplating the dissolution of feelings, or he lives contemplating the origination and dissolution of feelings.

"Or the existence of the feelings is established in his conscious awareness to the extent that is necessary to further increase his knowledge and understanding. He lives independent and does not cling to the things of the world. This is how, monks, a monk lives contemplating feelings as feelings."

The contemplation of Feelings is completed

Every experience and every mental state is accompanied by an affective quality of pleasantness, unpleasantness, or a neutral feeling of neither pleasant nor unpleasant. Contemplation of feelings as feelings puts us directly in touch with the feeling qualities of pleasant and unpleasant in and of themselves. Pleasure and pain have two sources. First, there is pleasure and pain that arises in the body. Then there is pleasure and pain that arises in the mind. At first, we may not even be aware of the arising of pleasant and unpleasant feelings much of the time, and so it may seem that

many, if not most experiences are neutral. But as we become more sensitive to the presence of pleasure and pain in their subtler degrees, we discover how thoroughly they pervade all of our experiences, both physical and mental. Physical pain and pleasure are the simplest and easiest to recognize. But physical pleasure and pain can often be masked by mental pleasure or pain arising so swiftly in reaction to an event that we are not even aware of the physical feelings that were also present. An intrinsically pleasurable physical sensation, for example, can trigger a feeling of mental unpleasantness, and vice versa, and that may be all we are aware of in the moment.

Mental pleasure and pain arise in association with our desires and aversions, and our mental states. Anger, worry, fear, longing, rejection, grief, annoyance, guilt, remorse, fatigue are some examples of moods and emotions associated with unpleasant feelings that are ‘not of the flesh’. Love, hope, joy, confidence, fulfillment, amusement, happiness, pride, and vigor are similarly associated with mental feelings of pleasure.

When we become aware of the constant flow of pleasant and unpleasant feelings, we also come to understand how our reaction to those feelings affects our mental states, and by affecting our mental states, determines the reality we live in. Pleasant feelings give rise to desire, and to mental states like lust, jealousy, and envy. Unpleasant feelings give rise to aversion, and mental states like anger, annoyance, restlessness and agitation. Or pleasant and neutral feelings can give rise to mental states of serenity or dullness.

Mental state affects what we notice and attend to, which in turn influences the feelings we experience. When aversion is present, we are more likely to notice those things that are unpleasant. When desire is present, pleasurable things are more likely to be noticed. When joy is present, the mind finds pleasant feelings everywhere. When grief or sadness is present, the mind finds painful feelings everywhere.

Contemplating feelings internally means doing so subjectively, from a first-person perspective. Contemplating feelings externally means doing so objectively, from a third person perspective, and also involves the observation of feelings in other people. Contemplating feelings internally and externally brings these two perspectives together. When the third-person perspective is combined with the first-person, we bring objectivity into subjective experience. When the first-person perspective is combined with the third-person, there arises empathy and compassion, the ability to experience another as one does one’s self.

With the contemplation of feelings as feelings, it becomes apparent how feelings, both physical and mental, originate through causes and conditions, and likewise pass away through causes and conditions. As this understanding matures, our affective reality is seen as an ongoing process, a constant flux of arisings and passings away. The practice of mindful awareness gives rise to insight and understanding, and through insight and understanding clinging to the pleasant and aversion to the unpleasant fades, equanimity arises, and independence is achieved.

The Contemplation of Mind

19. “Kathanca pana, bhikkhave, bhikkhu *citte cittānupassī* viharati?”

19. “And how monks, does a monk live contemplating the **mental state of the mind**?”

Citta = Mental status, mental state. The aspect of mind relating to emotion, impulse, will, intention. Different from consciousness (Pali: *vinnana*) or rational thought and intellection (Pali: *manas*)

Citte cittānupassī = Contemplating the emotional and volitional status of the mind

Mental states are constantly shifting, one after another, arising and passing away. The character of the mental state of the moment determines, more than any other single factor, the nature of the reality we experience in the moment. It is through becoming aware of our mental states that we begin to gain a profound understanding of how the mind creates reality. And it is through learning to abandon unwholesome mental states and their causes, while cultivating wholesome mental states and their causes, that we are able to consciously change the nature of our personal reality.

Idha, bhikkhave, bhikkhu sarāgam vā cittam ‘sarāgam citta’nti pajānāti, vītarāgam vā cittam ‘vītarāgam citta’nti pajānāti. Sadosam vā cittam ‘sadosam citta’nti pajānāti, vītadosam vā cittam ‘vītadosam citta’nti pajānāti. Samoham vā cittam ‘samoham citta’nti pajānāti, vītamoham vā cittam ‘vītamoham citta’nti pajānāti.

“Here monks, a monk when the mind is in a **lustful** state, knows that the mind has lust. When the mind is not in a lustful state, he knows that the mind is without lust. When the mind is in a **malicious** state, he knows that the mind has aversion and ill-will. When the mind is not in a malicious state, he knows that the mind is without aversion and ill-will. When the mind is in a **deluded** state, he knows that the mind has delusion. When the mind is not in a deluded state, he knows that the mind is without delusion.

Rāga = lust, passion

Sa--/ vīta-- = with/ without

Dosa = evil intention, wickedness, corruption, malice, hatred

Moha = delusion, bewilderment, infatuation

Lust, malice and delusion are strong-sounding words that might at first cause us to think they describe mental states that only occasionally arise. But when we come to understand them better, we realize that every form of desire, even the most subtle, shares the same basic mental state. Likewise for malice and all of its more subtle manifestations. Even impatience shares a common mental quality with malice. And it is well worth reflecting on the commonality shared by delusion, bewilderment, and infatuation. Much of the practice of mindfulness of mental states will involve these three mental states.

Sankhittam vā cittaṃ ‘sankhittam citta’nti
pajānāti, *vikkhittam* vā cittaṃ ‘vikkhittam
citta’nti pajānāti.

“When the mind is in a state of **dullness, he knows that the mind has dullness. When the mind is in a state of **agitation**, he knows that the mind is agitated.**”

Sankhitta = contracted. Contracted mind refers to a mind in a state of dullness, dullness in any of its manifestations.
Vikkhitta = scattered like dirt thrown against the wind, perplexed, mentally upset, confused. Scattered mind refers to that all too familiar state of agitated and/ or distracted mind.

Whether or not lust, malice, or delusion are present, a mind can be in a state of dullness or agitation. We first truly begin to understand and recognize dullness and agitation in meditation. Beginning with that experience, we can learn to recognize it at any time it is present.

Mahaggatam vā cittaṃ ‘mahaggatam citta’nti
pajānāti, *amahaggatam* vā cittaṃ
‘amahaggatam citta’nti pajānāti.

“When the mind is in a **superior state, he knows that the mind is well developed. When the mind is not in a superior state, he knows that the mind is **undeveloped**.**”

Mahaggata = of great value or superiority, enlarged, well developed.
Amahaggata = not of great value or superiority, undeveloped.

The mental state of great value and superiority is one in which the mind performs its functions of cognition, understanding, and evaluation in the best possible way. In other words, it is a state in which the mind exercises great powers of mindful awareness and clear comprehension, of *sati* and *sampajāna*. A mind can be free from lust, malice, delusion, dullness or agitation and still not have great powers of mindful awareness and clear comprehension.

Sauttaram vā cittaṃ 'sauttaram citta'nti pajānāti, *anuttaram* vā cittaṃ 'anuttaram citta'nti pajānāti.

“When the mental state is one that can be surpassed, he knows that it can be surpassed. When the mental state is unsurpassable, he knows that the mind is unsurpassable.

Sauttara = surpassed, exceeded, not preeminent.
Anuttara = without a superior, incomparable, second to none, unsurpassed, excellent, preeminent. The mental state with no other mental state superior to it.

The unsurpassable mental state is one that is not only characterized by freedom from lust, malice, delusion, dullness, and agitation, but is also possessed of mindful awareness, tranquility (Pali: *passaddhi*) and equanimity (Pali: *upekkhā*). Meditative absorption (Pali: *jhāna*) is included in this mental state.

Samāhitam vā cittaṃ 'samāhitam citta'nti pajānāti, *asamāhitam* vā cittaṃ 'asamāhitam citta'nti pajānāti.

“When the mind is concentrated, he knows that the mind is concentrated. When the mind is not concentrated, he knows that the mind is not concentrated.

Samāhita = collected (of mind), settled, composed, firm, attentive.
Asamāhita = not composed, uncontrolled, not firm.

Stable, focused attention is the essence of concentration (Pali: *samādhi*). The highest form of concentration (*apana samādhi*) is found in the meditative absorptions, and if this level of concentration is present, the superior and unsurpassable mental states take the form of *jhāna*.

Vimuttam vā cittaṃ 'vimuttam citta'nti pajānāti.
Avimuttam vā cittaṃ 'avimuttam citta'nti pajānāti.

“When the mind is liberated, he knows that the mind is liberated. When the mind is not liberated, he knows that the mind is not liberated.

Vimutta = freed, released, intellectually emancipated.

The ultimate mental state is that of a mind completely liberated from all craving, ignorance, and suffering, and is known as *nibbana*. This is the state of the fully awakened mind. With the suppression in *jhāna* of the five hindrances (Verse 20), there exists a mental state that is a facsimile of the liberated mind.

“Thus he lives contemplating mind as mind internally, or he lives contemplating mind as mind externally, or he lives contemplating mind as mind internally and externally.

“He lives contemplating the origination of mental states, or he lives contemplating the dissolution of mental states, or he lives contemplating the origination and dissolution of mental states.

“Or the existence of mental states is established in his conscious awareness to the extent that is necessary to further increase his knowledge and understanding. He lives independent and does not cling to the things of the world. This is how, monks, a monk lives contemplating mind as mind.”

The contemplation of mind is completed

The Contemplation of Reality

The Section of the Contemplation of Reality on the Hindrances.

20. “*Kathanca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?*”

20. “And how monks, does a monk live contemplating reality as mind-created?”

Dhamma = mental phenomenon as distinguished from sensation or a sensory phenomenon, a mentalized object. Perceived reality is a mental phenomenon, so dhamma is also used to mean reality, truth, doctrine, and view. The perception of Ultimate Reality, Ultimate Truth is Dhamma (capitalized), and the doctrine that leads to the understanding of ultimate reality is also called Dhamma. *Dhammesu dhammānupassī* = understanding the mentality of mental objects, or the mind-created nature of reality.

Buddhist wisdom is solidly grounded between the extremes of eternalism on the one hand and nihilism on the other. The application of mindful awareness to experience reveals no basis for an abiding self-nature, or soul, and even in the course of this life the personality and self-construct are inconstant and can be seen to continuously change. With the fading of the belief in eternalism and hopes for some evidence of an eternal soul and/ or a divine entity that gives some ultimate meaning to life, nihilism can arise.

Nihilism is the view that existence is ultimately meaningless, and it can take either a materialistic or an idealistic form. Materialistic nihilism posits that material reality is all there is, the Ultimate reality, and that mentality is at best an emergent property or epiphenomenon of materiality. In this view, religious truths are entirely non-rational, and morality and ethics are purely pragmatic issues.

As our understanding of the mind-created nature of personal reality begins to develop and mature, the basic premises of materialistic nihilism are undermined. Reality is no longer seen as a self-existent ‘external’ entity, independent of the mind, concrete, predictable, solidly rooted in matter and energy, space and time. And the mind’s perception of materiality can no longer be relied upon as an accurate representation of reality. Instead, we discover that we live in a world of fleeting mental formations, images of reality created entirely by the mind.

It has occurred to some who have explored the underlying nature of mind-created reality, that there might not even be an ‘out there’ as the source of sensation at all, that, as in a dream, sensation too might be created entirely by the mind. Because there is no way within the realm of ordinary subjective experience to know with certainty that this is not the case, materialistic nihilism can give way to mentalistic or idealistic nihilism. This is the perfect mirror image of materialism and suffers from the same flawed assumptions. It is the mistaken view that mind is

the Ultimate reality, and that because the only reality is mentality, material reality is an illusion created by the mind. That not only the self, but everything else as well exists only in the mind, and that nothing exists outside of the mind.

Obviously, mind-created reality is not imagination. With imagination, that which is imagined can correspond exactly to the wishes of the mind producing it, it is utterly unconstrained except by the content and creative power of the imagining mind, and the contents of imagination can change instantly with each new act of intention of that mind. This does not correspond to anyone's experience of reality, and the goal of spiritual practice is not the ability to dwell entirely in one's own imagination, no matter how attractive that may seem.

But neither is mind-created reality the same as dream reality. In dream reality, the images and events arising are products entirely of the mind, and although the dreamer may not know the causal origins of the dream content, or have immediate intentional control over it, it is still completely unconstrained by anything outside of the mind itself. The ordinary dreamer experiences events that are 'impossible' by the standards of waking reality, and the lucid dreamer has a degree of control over the people and events in his or her dream that is certainly not possible in the waking state. Thus we can say that the mind-created reality of the waking experience is constrained in ways that the dream state is not. Specifically, it is constrained by the interaction between the mind and sensations arising as a part of experience, and thus from an interaction between materiality and mentality.

However, mind-created reality is similar to dream reality in that, while the ordinary dreamer may experience unconstrained 'impossible' events, unlike the lucid dreamer they do not have any control over them, and that is because they *accept their experiences as being independently, self-existent real*. If one becomes fully aware of just how much of their waking experience is based in mentality, they, like the lucid dreamer, will cease to accept their waking experience as being self-existent real, and will thereby gain vastly more control over that experience.

It is important to understand the nature of materiality and mentality, sensation and perception, and how they interact. Once one has come to understand what these two are, and how they are related, then wisdom can only continue to deepen and grow. In a very real sense, every single one of the Insights that precede and prepare the way for Awakening is a deepening of understanding of the mind-created nature of reality.

“Here monks, a monk lives contemplating reality as mind-created with reference to the five hindrances. And how monks, does a monk live contemplating reality as mind-created with reference to the five hindrances?”

“Here monks, a monk, when the desire for pleasurable sense experience is present, knows that ‘There is desire for pleasurable sense experience present within me.’ Or, there being no desire for pleasurable sense experience present, knows that ‘There is no desire for pleasurable sense experience present within me.’ He knows how there is the arising of desire for pleasurable sense experience. And he knows how there is the abandoning of desire for pleasurable sense experience once it has arisen. And he knows how there is no

further arising in the future of desire for pleasurable sense experience that has been abandoned.

The desire for sense experience is more extensively elaborated in verse 26, and involves not only those experiences associated with the physical senses, but with the mind as well.

This hindrance is constituted of desire not only for the pleasurable sensations of the five physical senses, but also for every other kind of pleasure derived from worldly experience, including:

- the acquisition and possession of material objects,
- the respect, admiration, praise and love of others, and
- fame, power, and influence over others.

As a corollary, the desire for pleasurable experience also involves the desire to avoid:

- unpleasant physical sensations,
- loss of material objects,
- loss of respect and praise and its replacement by disapproval and blame, and
- loss of fame and power.

Desire profoundly affects our reality. It effects what is attended to, out of all the possible things that lie within the sphere of our awareness in a given moment, and it effects how those things are perceived. It effects our reaction to what has been perceived. There is one kind of reality when desire is present, and a very different one when it is not. Reality is transformed whenever desire arises, and again when it is no longer present.

Through observing the effect of desire on the nature of personal reality, desire loses its captivating quality. It can be seen as the hindrance it is, and then abandoned. Desire for sense pleasure doesn't need to be driven out. It doesn't need to be overcome by force of will and self-discipline, by some kind of 'mind crushing mind'. Through mindful awareness comes insight and understanding, and this is what severs the attachment to desire at its root.

"When ill will is present, knows that 'There is ill will present within me.' Or, there being no ill will present, knows that 'There is no ill will present within me.' He knows how there is the arising of ill will. And he knows how there is the abandoning of ill will once it has arisen. And he knows how there is no further arising in the future of ill will that has been abandoned.

The effect on our personal reality of ill will in its strongest forms, anger, hatred and intolerance, is obvious. Ill will in its subtler manifestations, those of irritation, impatience, annoyance, jealousy and criticism has an equally profound influence on the nature our reality. There is one kind of reality when ill will is present, and a very different one when it is not. Reality is transformed whenever ill will arises, and again when it is no longer present.

Through observing the effect of ill will on the nature of personal reality, ill will loses the illusion of self-justification. When it is seen as the hindrance it is, its causes can be abandoned and patience, acceptance and happiness cultivated in its place. Ill will cannot be forced to disappear once it is present, but through mindful awareness comes insight and understanding, and this will drain ill will of its vigor and dry it up at its source.

“When sloth and torpor is present, knows that ‘There is sloth and torpor present within me.’ Or, there being no sloth and torpor present, knows that ‘There is no sloth and torpor present within me.’ He knows how there is the arising of sloth and torpor. And he knows how there is the abandoning of sloth and torpor once it has arisen. And he knows how there is no further arising in the future of sloth and torpor that has been abandoned.

Observing reality when sloth and torpor are present and when they are not, the seductive, habit-forming appeal of sloth and torpor are lost. It is recognized as the hindrance it is, and it can be abandoned. Sloth and torpor are overcome through directed attention and clear intention. Mindful awareness and sloth and torpor are opposing factors in the conditioning of our reality.

“When worry and agitation is present, knows that ‘There is worry and agitation present within me.’ Or, there being no worry and agitation present, knows that ‘There is no worry and agitation present within me.’ He knows how there is the arising of worry and agitation. And he knows how there is the abandoning of worry and agitation once it has arisen. And he knows how there is no further arising in the future of worry and agitation that has been abandoned.

When worry and agitation are present we experience one kind of reality, and when they are not we experience a very different kind of reality.

Worry and agitation cannot be forced out of our minds. But through the insight and understanding that comes from the application of mindful awareness, its causes can be understood and eliminated. The practice of virtue – right speech, right action, and right livelihood – is a potent antidote to worry and agitation. Joy and worry and agitation are opposing factors in the conditioning of our reality.

“When doubt is present, knows that ‘There is doubt present within me.’ Or, there being no doubt present, knows that ‘There is no doubt present within me.’ He knows how there is the arising of doubt. And he knows how there is the abandoning of doubt once it has arisen. And he knows how there is no further arising in the future of doubt that has been abandoned.

Doubt alters all of our perceptions when it is present. Mindful awareness shows us the effects of doubt so that it can be recognized as the hindrance it is. Sustained investigation eliminates doubt, and insight and understanding prevent its return.

“Thus he lives contemplating reality as mind-created internally, or he lives contemplating reality as mind-created externally, or he lives contemplating reality as mind-created internally and externally.

“He lives contemplating origination of mind-created reality, or he lives contemplating dissolution of mind-created reality, or he lives contemplating origination and dissolution of mind-created reality.

“Or the existence of mind-created reality is established in his conscious awareness to the extent that is necessary to further increase his knowledge and understanding. He lives independent and does not cling to the things of the world. Thus also, monks, a monk lives contemplating reality as mind-created with reference to the five hindrances.”

Contemplating reality with reference to the five hindrances internally means doing so subjectively, externally means doing so objectively and involves observing the effects of the hindrances on another person’s reality. Contemplating reality both internally and externally brings objectivity into our subjective experience and empathy and compassion to our perceptions of others.

The hindrances and the realities they create originate through causes and conditions and are subject to dissolution through causes and conditions.

The practice of mindful awareness gives rise to insight and understanding, and through insight and understanding the hindrances are abandoned, and independence is achieved.

The section on the hindrances is completed.

The Section of the Contemplation of Reality on the Constituent Elements.

21 “Furthermore monks, a monk lives contemplating reality as mind-created with reference to the five constituent elements for clinging. And how monks, does a monk live contemplating reality as mind-created with reference to the five constituent elements for clinging?”

“Idha, bhikkhave, bhikkhu – ‘iti rūpam, iti rūpassa samudayo, iti rūpassa atthangamo;

“Here monks, a monk knows, ‘Such is **form, such is its origination, such is its disappearance.**

Rūpa = form, figure, appearance, the principle of form, and is taken to refer to all materiality. In as much as our experience of materiality is through its interaction with the sense organs of our material bodies, *rupa* means, in effect, all such sensation and its causes.

“Such is feeling, such is its origination, such is its disappearance.

As in verse 18, *vedanā*, or feeling, means the affective quality of an experience as pleasant, unpleasant, or neither pleasant nor unpleasant. This mental quality is always present as a part of our every experience, and so always conditions our reality.

iti sannā, iti sannāya samudayo, iti sannāya atthangamo;

“Such is perception, such is its origination, such is its disappearance.

Sannā = perception, discernment, recognition, assimilation of sensations; sense impression and recognition (impression of something similar, “association by similarity,” as when a seen person calls up some one we know).

The perception that occurs during any sensory event is conditioned by and derived from the collective aggregate of mental formations (*sankhārā*) of the perceiver. When a material object contacts the sense organs, the mind identifies and qualifies the source of the sensation in an act of perception. What is perceived is based on the mind’s pre-existing conceptual matrix, which itself is the cumulative result of all previous experience.

“iti sankhārā, iti sankhārānam samudayo, iti sankhārānam atthangamo,

“Such are mental formations, such are their origination, such are their disappearance.

Sankhārā = mental formations; the mental factor corresponding to the bodily aggregate; former impression, disposition. The collection of mental syntheses called *sankhārā* includes all of our concepts and ideas, our understanding of their interrelationships, and our volitional intentions, in their entirety. It also includes our moods and emotions.

Every conscious experience is understood and interpreted in terms of the pre-existing aggregate of mental formations, and every conscious experience contributes to and modifies that aggregate. Volitional intention arises out of this same aggregate, and each such intention that arises in turn becomes a part of that same aggregate.

“iti vinnānam, iti vinnānassa samudayo, iti vinnānassa atthangamo’ti.

“Such is consciousness, such is its origination, such is its disappearance.’

Vinnāna = a mental quality, as the subjective, experiencing constituent of individuality (*nāmarūpa*), the principle of conscious life, general consciousness. It arises through the

mutual relation of sense and sense-object, and as such is an explicitly dualistic consciousness.

Whenever *vinnāna* is present, *nāmarūpa* is present, and vice-versa. *Nāmarūpa* = individuality, individual being. The literal meaning of *nāma* is ‘name’, but as it is used in the combined form of *nāmarūpa* it comprises the four immaterial constituent factors of an individual: *vedanā* or feeling; *sannā* or perception; *sankhārā* or mental formations; and *vinnāna*. These four as the noëtic principle combined with the material principle of *rūpa* make up the individual. *Vinnāna* is the apperceptual or energizing principle of the sensory side of individuality.

Thus the five constituent elements (*pancakkhandha*) = the conscious individual (*nāmarūpa*). In each conscious event, consciousness takes as its object the sensations resulting from contact of an object with one of the six senses. As an immediate result of contact of the object with the sense organ, there arises an affective quality of pleasant, unpleasant, or neutral. Consciousness takes this sensation as object through an act of perception in which the object is ‘known’ or ‘recognized’ on the basis of the existing mental formations. This act of perception generates a new mental formation which is the cognized object of the moment. If volitional intention arises as a reaction to the perceived object, then a further new mental formation is generated.

This is a complete description of the components involved in the moment-by-moment generation by our mind of our personal reality. The nature of that reality will be determined by the affective quality of the immediate experience (*vedanā*) together with the pre-existing mental formations, including mood and emotion (*sankhārā*). Thus what we experience as reality can be seen to be a projection of the mind that has been triggered by contact of an object with one of the six senses.

“Thus he lives contemplating reality as mind-created internally, or he lives contemplating reality as mind-created externally, or he lives contemplating reality as mind-created internally and externally.

“He lives contemplating origination of mind-created reality, or he lives contemplating dissolution of mind-created reality, or he lives contemplating origination and dissolution of mind-created reality.

“Or the existence of mind-created reality is established in his conscious awareness to the extent that is necessary to further increase his knowledge and understanding. He lives independent and does not cling to the things of the world. Thus also, monks, a monk lives contemplating reality as mind-created with reference to the five constituent elements for clinging.”

The section on the constituent elements is completed.

The Section of the Contemplation of Reality on the Sense Bases.

22. *“Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhātikabāhiresu āyatanesu. Kathanca pana,*

*bhikkhave, bhikkhu dhammesu dhammānupassī
viharati chasu ajjhattikabāhiresu āyatanesu?*

22. “Furthermore monks, a monk lives contemplating reality as mind-created with reference to the **sixfold internal and external sense bases. And how monks, does a monk live contemplating reality as mind-created with reference to the sixfold internal & external sense media?**

Ajjhattikāni = internal.

Bāhirāni = external.

Āyatana = sense organ and sense object. No single English word includes both sense organs and sense objects, so we use the term ‘sense base’, and understand it to include both.

Ajjhattikabāhiresu āyatanesu = internal and external sense bases.

*“Mananca pajānāti, dhamme ca pajānāti, yanca
tadubhayam paticca uppajjati samyojanam
tanca pajānāti, yathā ca anuppannassa
samyojanassa uppādo hoti tanca pajānāti, yathā
ca uppannassa samyojanassa pahānam hoti
tanca pajānāti, yathā ca pahīnassa
samyojanassa āyatim anuppādo hoti tanca
pajānāti.*

“Here monks, a monk knows, the eye... the ear... nose... tongue... body... **intellect..., he knows forms, he knows the fetter that arises dependent on both. He knows how there is the arising of an unarisen fetter. And he knows how there is the abandoning of a fetter once it has arisen. And he knows how there is no further appearance in the future of a fetter that has been abandoned.**

Mano & manas = mind, in particular the intellectual aspect of mind. *Dhamma* is a mental representation of the world, and *manas* senses *dhamma*. *Manas* is the receiver of these mental phenomena, and is the agency of their abstract manipulation and rational interpretation.

What is most important to note here is that there is a sense organ of the mind for which mental objects are the proper sense object. It is by this ‘mind sense’ that concepts, ideas, thoughts, feelings and emotions, memories, mental images, etc. are known.

The previous description of the moment-by-moment generation of personal reality by our mind applies in the same way when the object of consciousness is a mental object. In a conscious event involving consciousness of a mental object rather than an object of one of the five physical senses, an immediate result of contact of the mental object with the mind sense is an affective quality of pleasant, unpleasant, or neutral. The mental object is ‘known’ or ‘recognized’ on the basis of the existing collective of mental formations, from which it is derived. This act of

perception generates a new mental formation, which is the cognized object of the moment. If volitional intention arises as a reaction to the perceived object, then a further new mental formation is generated.

“Thus he lives contemplating reality as mind-created internally, or he lives contemplating reality as mind-created externally, or he lives contemplating reality as mind-created internally and externally.

“He lives contemplating origination of mind-created reality, or he lives contemplating dissolution of mind-created reality, or he lives contemplating origination and dissolution of mind-created reality.

“Or the existence of mind-created reality is established in his conscious awareness to the extent that is necessary to further increase his knowledge and understanding. He lives independent and does not cling to the things of the world. Thus also, monks, a monk lives contemplating reality as mind-created with reference to the sixfold internal and external sense bases.”

The section on the sense bases is completed.

The Section of the Contemplation of Reality on the Factors of Awakening.

23. “Furthermore monks, a monk lives contemplating reality as mind-created with reference to the seven factors of awakening. And how monks, does a monk live contemplating reality as mind-created with reference to the seven factors of awakening?

*“Idha, bhikkhave, bhikkhu santam vā ajjhattam
satisambojjhangam ‘atthi me ajjhattam
satisambojjhango’ ti pajānāti, asantam vā
ajjhattam satisambojjhangam ‘natthi me
ajjhattam satisambojjhango’ ti pajānāti, yathā ca
anuppannassa satisambojjhangassa uppādo hoti
tanca pajānāti, yathā ca uppannassa
satisambojjhangassa bhāvanāya pāripūrī hoti
tanca pajānāti.*

“Here monks, a monk, when there is **mindful awareness as a factor of awakening present, he knows that ‘Mindful awareness as a factor of awakening is present within me.’ Or, when there is no mindful awareness as a factor of awakening present within, he knows that ‘Mindful awareness as a factor of awakening is not present within me.’ He knows how there is the arising of unarisen mindful awareness as a factor of awakening. And he knows how there is the culmination of the development of mindful awareness as a factor of awakening once it has arisen.**

Sati = mindful awareness

“*Santam vā ajjhattam
dhammavicayasambojjhangam...*”

“Here monks, a monk, when there is **investigation of reality** present, he knows that ‘Investigation of reality as a factor of awakening is present within me.’ Or, when there is no investigation of reality as a factor of awakening present within, he knows that ‘Investigation of reality as a factor of awakening is not present within me.’ He knows how there is the arising of unarisen investigation of reality as a factor of awakening. And he knows how there is the culmination of the development of investigation of reality as a factor of awakening once it has arisen.

Dhamma = mental phenomenon. Perceived reality is a mental phenomenon, so dhamma also means reality, truth, doctrine, and view.

Vicaya = investigation

Dhammavicaya = investigation of reality

“*Santam vā ajjhattam vīriyasambojjhangam...*”

“Here monks, a monk, when there is **energy** as a factor of awakening present, he knows that ‘Energy as a factor of awakening is present within me.’ Or, when there is no energy as a factor of awakening present within, he knows that ‘Energy as a factor of awakening is not present within me.’ He knows how there is the arising of unarisen energy as a factor of awakening. And he knows how there is the culmination of the development of energy as a factor of awakening once it has arisen.

Vīriya = putting forth of energy, application of exertion, will, energy, diligence, resolution

“*Santam vā ajjhattam pītisambojjhangam...*”

“Here monks, a monk, when there is **joy** as a factor of awakening present, he knows that ‘Joy as a factor of awakening is present within me.’ Or, when there is no joy as a factor of awakening present within, he knows that ‘Joy as a factor of awakening is not present within me.’ He knows how there is the arising of unarisen joy as a factor of awakening. And he knows how there is the culmination of the development of joy as a factor of awakening once it has arisen.

Pīti = emotion of joy, delight, zest, exuberance.

The joy referred to here is not ordinary joy, but is specifically the joyful mental state arising in meditation through effortlessly sustained single-pointed concentration, accompanied by pacification of the senses, and physical and mental pliancy.

“*Santam vā ajjhattam*
passaddhisambojjhangam...”

“Here monks, a monk, when there is **tranquility** as a factor of awakening present, he knows that ‘Tranquility as a factor of awakening is present within me.’ Or, when there is no tranquility as a factor of awakening present within, he knows that ‘Tranquility as a factor of awakening is not present within me.’ He knows how there is the arising of unarisen tranquility as a factor of awakening. And he knows how there is the culmination of the development of tranquility as a factor of awakening once it has arisen.

Passaddhi = tranquility, calmness, repose, serenity

The tranquility referred to here is specifically the tranquility arising in meditation as a result of regularly sustained *pīti*, and that occurs following the subsiding of the initial intensity and excitement of *pīti*. *Passaddhi* persists after one arises from meditation.

“*Santam vā ajjhattam*
samādhisambojjhangam...”

“Here monks, a monk, when there is concentration as a factor of awakening present, he knows that ‘Concentration as a factor of awakening is present within me.’ Or, when there is no concentration as a factor of awakening present within, he knows that ‘Concentration as a factor of awakening is not present within me.’ He knows how there is the arising of unarisen concentration as a factor of awakening. And he knows how there is the culmination of the development of concentration as a factor of awakening once it has arisen.

Samādhi = concentration; a concentrated, self-collected, intent state of mind and meditation

The concentration referred to here is specifically the sustained single-pointed concentration that gives rise to *pīti* and *passaddhi*.

“*Santam vā ajjhattam*
upekkhāsambojjhangam...”

“Here monks, a monk, when there is **equanimity** as a factor of awakening present, he knows that ‘Equanimity as a factor of awakening is present within me.’ Or, when there is no equanimity as a factor of awakening present within, he knows that ‘Equanimity as

a factor of awakening is not present within me.’ He knows how there is the arising of unarisen equanimity as a factor of awakening. And he knows how there is the culmination of the development of equanimity as a factor of awakening once it has arisen.

Upekkhā = hedonic neutrality, neutral feeling, equanimity.

Equanimity arises in combination with *passadhi*, as a result of the cultivation of concentration and mindful awareness and the application of mindful awareness to the observation of experience.

“Thus he lives contemplating reality as mind-created internally, or he lives contemplating reality as mind-created externally, or he lives contemplating reality as mind-created internally and externally.

“He lives contemplating origination of mind-created reality, or he lives contemplating dissolution of mind-created reality, or he lives contemplating origination and dissolution of mind-created reality.

“Or the existence of mind-created reality is established in his conscious awareness to the extent that is necessary to further increase his knowledge and understanding. He lives independent and does not cling to the things of the world. Thus also, monks, a monk lives contemplating reality as mind-created with reference to the seven factors of awakening.”

The section on the factors of enlightenment is completed.

24. *“Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu. Kathanca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu? Idha, bhikkhave, bhikkhu ‘idam dukkhan’ ti yathābhūtam pajānāti, ‘ayam dukkhasamudayo’ ti yathābhūtam pajānāti, ‘ayam dukkhanirodho’ ti yathābhūtam pajānāti, ‘ayam dukkhanirodhagāminī patipadā’ ti yathābhūtam pajānāti.*

24. “Furthermore, monks, a monk lives contemplating reality as mind-created in reference to the four noble truths. And how does he contemplate reality as mind-created with reference to the four noble truths? Here, monks, a monk knows, as it is actually present, that ‘This is **dissatisfaction... This is the origin of dissatisfaction... This is the cessation of dissatisfaction... This is the way leading to the cessation of dissatisfaction.’**

Dukkha = dissatisfaction. There is no word in English covering the same ground as *Dukkha* does in Pali. Our modern words are too specialized, too limited, and usually too strong. Misery, distress, agony, affliction and woe are never right. They are all much too strong & are only mental. *Dukkha* is equally mental & physical. Pain is too predominantly physical, sorrow too exclusively mental. (PTS Dictionary)

Dukkha includes unpleasantness both mental and physical and covers the full range from the most severe mental and physical pain to the most subtle existential dissatisfaction with the human condition. ‘Dissatisfaction’ is the best approximation we can make in English, and we must then remember that it includes the most extreme forms of dissatisfaction, which is not so hard to do.

The Explanation of the Truth of Dissatisfaction

25. “What, monks, is the noble truth of dissatisfaction? Birth is dissatisfying, aging is dissatisfying, death is dissatisfying; sorrow, lamentation, pain, distress, & despair are dissatisfying; association with the unloved is dissatisfying; separation from the loved is dissatisfying; not getting what is wanted is dissatisfying. In short, the five constituent elements for clinging are dissatisfactory.

“And what, monks, is birth? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of the constituent elements, and acquisition of sense bases of the various beings in this or that group of beings, that is called birth.

“And what, monks, is aging? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

“And what, monks, is death? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, breakup of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

“And what, monks, is sorrow? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

“And what, monks, is lamentation? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

“And what, monks, is pain? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

“And what, monks, is mental suffering? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called mental suffering.

“And what, monks, is despair? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

“And what, monks, is the dissatisfaction of association with the unloved? There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one’s harm, who wish for one’s discomfort, who wish one no security from the yoke. This is called the dissatisfaction of association with the unloved.

“And what, monks, is the dissatisfaction of separation from the loved? There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; 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, nor with one’s mother, father, brother, sister, friends, companions, or relatives. This is called the dissatisfaction of separation from the loved.

“And what, monks, is the dissatisfaction of not getting what is wanted? In beings subject to birth, the wish arises, ‘O, may we not be subject to birth, and may birth not come to us.’ But this is not be achieved by wishing. This is the dissatisfaction of not getting what one wants. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, the wish arises, ‘O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, and may aging... illness... death... sorrow, lamentation, pain, distress, and despair not come to us.’ But this is not be achieved by wishing. This is the dissatisfaction of not getting what is wanted.

“And what, monks, are the five constituent elements for clinging that, in short, are dissatisfying? Form as a constituent element for clinging, feeling as a constituent element for clinging, perception as

a constituent element for clinging, fabrications as a constituent element for clinging, consciousness as a constituent element for clinging: These are called the constituent elements for clinging that, in short, are dissatisfying.

“This, monks, is called the noble truth of dissatisfaction.

26. “And what, monks, is the noble truth of the origin of dissatisfaction? It is that craving which causes further becoming, accompanied by passion and pleasure, taking delight now here and now there - craving for sensuality, craving for existence, and craving for non-existence.

“And where, monks, does this craving, when arising, arise? And where, when dwelling, does it dwell? Wherever in the world there is anything enjoyable and pleasurable: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“And what is there in the world that is enjoyable and pleasurable? The eye... the ear... the nose... the tongue... the body... the intellect... is enjoyable and pleasurable in the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“Sights... Sounds... Smells... Tastes... Body sensations... Thoughts...;

“Vision-consciousness... Sound-consciousness... Smell-consciousness... Taste-consciousness... Body-consciousness... Thought-consciousness...;

“Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Mind-contact...; “Feeling born of eye-contact... ear-contact... nose-contact... tongue-contact... body-contact... mind-contact...;

“Perception of sights... sounds... smells... tastes... body sensations... thoughts...;

“Intention related to sights... sounds... smells... tastes... body sensations... thoughts...

“Craving for sights... sounds... smells... tastes... sensations... thoughts...

“Attending to sights... sounds... smells... tastes... body sensations... thoughts...

“Thinking of sights... sounds... smells... tastes... body sensations... ideas is enjoyable and pleasurable in the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“This, monks, is called the noble truth of the origin of dissatisfaction.”

27. “And what, monks, is the noble truth of the cessation of dissatisfaction? The remainderless fading and extinction, renunciation, abandonment, release, and detachment from that very craving.

“And how, monks, does this craving come to be abandoned, how does its cessation come about? Wherever in the world there is anything enjoyable and pleasurable: there its cessation comes about.

“And what is there in the world that is enjoyable and pleasurable? The eye... the ear... the nose... the tongue... the body... the intellect... is enjoyable and pleasurable in the world. That is where this craving is abandoned, there its cessation comes about.

“Sights... Sounds... Smells... Tastes... Body sensations... Thoughts...;

“Vision-consciousness... Sound-consciousness... Smell-consciousness... Taste-consciousness... Body-consciousness... Thought-consciousness...;

“Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Mind-contact...; “Feeling born of eye-contact... ear-contact... nose-contact... tongue-contact... body-contact... mind-contact...;

“Perception of sights... sounds... smells... tastes... body sensations... thoughts...;

“Intention related to sights... sounds... smells... tastes... body sensations... thoughts...;

“Craving for sights... sounds... smells... tastes... sensations... thoughts...;

“Attending to sights... sounds... smells... tastes... body sensations... thoughts...;

“Thinking of sights... sounds... smells... tastes... body sensations... ideas is enjoyable and pleasurable in the world. That is where this craving is abandoned, there its cessation comes about.

“This, monks, is called the noble truth of the cessation of dissatisfaction.”

28. “And what, monks, is the noble truth of the path of practice leading to the cessation of dissatisfaction? Just this very noble eightfold path: right view, right intention, right speech, right action, right livelihood, right effort, right mindful awareness, right concentration.

“And what, monks, is right view? Knowledge with regard to dissatisfaction, knowledge with regard to the origin of dissatisfaction, knowledge with regard to the cessation of dissatisfaction, knowledge with regard to the way of practice leading to the cessation of dissatisfaction: This, monks, is called right view.

“And what, monks, is right intention? Aspiring to renunciation, to freedom from ill will, to harmlessness: This, monks, is called right intention.

“And what, monks, is right speech? Abstaining from false speech, from divisive speech, from harsh speech, and gossip: This, monks, is called right speech.

“And what, monks, is right action? Abstaining from taking life, from stealing, and from sexual misconduct. This, monks, is called right action.

“And what, monks, is right livelihood? There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood: This, monks, is called right livelihood.

“And what, monks, is right effort? Here, monks, a monk rouses his will, raises his energy, exerts his mind, and strives with persistence to prevent the arising of unarisen unwholesome mental states, ...to overcome unwholesome mental states that have arisen, ...to generate wholesome mental states that have not arisen, ...to maintain wholesome mental states that have arisen, not letting them fade, causing them to increase and develop to full perfection. This, monks, is called right effort.

“And what, monks, is right mindful awareness? Here, monks, a monk lives contemplating the body as an aggregate, ardently, with conscious awareness and clear comprehension, taming the desires

and griefs of the world. He lives understanding the feelings as feelings, ardently, with conscious awareness and clear comprehension, putting aside the desires and griefs of the world. He lives contemplating the mental state of the mind, ardently, with conscious awareness and clear comprehension, taming the desires and griefs of the world. He lives contemplating reality as mind-created, ardently, with conscious awareness and clear comprehension, taming the desires and griefs of the world. This, monks, is called right mindful awareness.”

“*Katamo ca, bhikkhave, sammāsamādhī? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham pathamam jhānam upasampajja viharati.*

“And what, monks, is right concentration? Here, monks, a monk detached from sensuous pleasures, detached from unwholesome states, with directed and sustained attention and joy and pleasure that are free from worldly attachment, enters and remains in the first meditative absorption.

Samādhī = concentration. The concentration that *samādhī* refers to is not ordinary concentration, which is dependent upon some reward or danger associated with its object, or with some perceived attractiveness or quality of interest intrinsic to the object of attention. It is the special concentration resulting from mental training in meditation that allows a person to direct their attention towards whatever they choose, sustain their attention on that object for as long as they choose, and observe it with whatever degree of breadth or narrowness of focus they choose.

Concentration, *samadhi*, is one of the factors of enlightenment (Verse 23).

Vivicca = detached

Vivicceva kāmehi = detached from sensuous joys. This refers to the overcoming of the first of the five hindrances, the desire for pleasurable sense experience.

Vivicca akusalehi = detached from that which is unwholesome, or demeritorious. This refers to the overcoming of the other four of the five hindrances: ill-will, sloth and torpor, worry and agitation, and doubt.

Vitakka = directed attention

Vicāra = sustained attention

Pīti = joy

Sukha = pleasure

Pītisukha = joy and pleasure

Jhāna = meditative absorption. It is the technical term for a special meditative experience, reached in a certain order of mental states.

There is no suggestion of trance in any of the descriptions of *jhāna*, but rather of a greatly enhanced capacity of mind. In the *Sāmannaphala Sutta* (Digha Nikaya i.83) it says: “And so with mind concentrated, purified and cleansed, unblemished, free from impurities, malleable, workable, firm and imperturbable, he directs his mind towards knowing and seeing...”. From the PTS dictionary: “In the descriptions of the crises in the religious experiences of Christian saints and mystics, expressions similar to those used in the *jhānas* are frequent...”. For Buddhists, the *jhānas* are a means, not the end, and Gotama rejected the teachings of his two teachers, Ālāra Kālāma and Uddaka Rāmaputta, because of their belief that *jhāna* was the ultimate spiritual attainment.

The first *jhāna* is characterized by these four factors:

- directed and sustained attention,
- single-pointedness,
- joy, and
- pleasure.

Joy, *pīti*, is one of the factors of enlightenment (Verse 23).

With the cessation of directed and sustained attention, tranquility and single-pointedness of mind arises from within, and without directed and sustained attention but with joy and pleasure born of concentration, he enters and remains in the second meditative absorption.

The second *jhāna* is characterized by these three factors:

- single-pointedness,
- joy, and
- pleasure

Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhanca kāyena patisamvedeti, yam tam ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ ti tatiyam jhānam upasampajja viharati.

“With indifference towards joy he dwells in equanimity, and with mindful awareness and clear comprehension, is still sensible of pleasure in the body. As the Noble Ones say “With equanimity, mindful awareness, and pleasurable abiding”, he enters and remains in the third meditative absorption.

Upekkha = equanimity

Sukha = pleasure

Kāya = body

Sukhanca kāyena = a pleasure body, made by the mind only at the time of *jhāna*

The third *jhāna* is characterized by these factors:

- single-pointedness,
- mindful awareness and clear comprehension
- pleasure, and
- equanimity

With the abandoning of pleasure and pain, as with the previous disappearance of joy and sadness, with neither pleasure or pain and with purity of equanimity and mindful awareness, he enters & remains in the fourth meditative absorption. This, monks, is called right concentration.

The fourth *jhāna* is characterized by these factors:

- single-pointedness,
- mindful awareness and clear comprehension, and
- equanimity

*Idam vuccati, bhikkhave, dukkhanirodhagāminī
patipadā ariyasaccam.*

“This, monks, is called the noble truth of the path of practice leading to the cessation of dissatisfaction.

29. “Thus he lives contemplating reality as mind-created internally, or he lives contemplating reality as mind-created externally, or he lives contemplating reality as mind-created internally and externally.

“He lives contemplating origination of mind-created reality, or he lives contemplating dissolution of mind-created reality, or he lives contemplating origination and dissolution of mind-created reality.

“Or the existence of mind-created reality is established in his conscious awareness to the extent that is necessary to further increase his knowledge and understanding. He lives independent and does not cling to the things of the world. Thus also, monks, a monk lives contemplating reality as mind-created with reference to the four noble truths.”

The section on the noble truths is completed.

(Conclusion)

30. "Whoever, bhikkhus, would practice these four applications of mindful awareness in this way for seven years, can expect one or the other of two fruits in this very world: either the Perfect Knowledge of an Arahant or, if there is a remnant of clinging, the state of the Non-Returner.

"Let alone seven years, if anyone would develop these four applications of mindful awareness in this way for six years... five... four... three... two years... one year...

31. "...seven months... six months... five... four... three... two months... one month... half a month, can expect one or the other of two fruits in this very world: either the Perfect Knowledge of an Arahant or, if there is a remnant of clinging, the state of the Non-Returner.

"Let alone half a month, whoever, bhikkhus, would practice these four applications of mindful awareness in this way for seven days, can expect one or the other of two fruits in this very world: either the Perfect Knowledge of an Arahant or, if there is a remnant of clinging, the state of the Non-Returner.

32. "This is the direct way, O bhikkhus, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely, the four applications of mindful awareness." Thus was it said, and in reference to this was it said.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

The great discourse on the applications of mindful awareness is completed and praised.