

# The Discourse on the Applications of Mindfulness<sup>1</sup>

*Satipaṭṭhāna Sutta*  
(*Majjhima Nikāya* 10)

Translated by Gil Fronsdal

I have heard it this way:

Once the Blessed One<sup>2</sup> was staying in the country of Kuru. In the Kuru town of Kammāsadhamma he addressed the monks, “Monks.”

“Yes, Venerable Sir,” they replied.

“Monks, this is the direct path<sup>3</sup> for purifying beings, for overcoming sorrow and lamentation, for vanquishing pain and distress, for attaining the right approach<sup>4</sup>, for realizing Nirvana – namely, the four applications of mindfulness.

“What are the four/?”

“Putting aside greed and distress for the world, a monk<sup>5</sup> stays focused – with ardor, comprehension, and mindfulness – on the **body** in itself.

“Putting aside greed and distress for the world, a monk stays focused – with ardor, comprehension, and mindfulness – on **feeling tones** in themselves.

“Putting aside greed and distress for the world, a monk stays focused – with ardor, comprehension, and mindfulness – on **mind states** in themselves.

“Putting aside greed and distress for the world, a monk stays focused – with ardor, comprehension, and mindfulness – on **dharmas** in themselves.

## [1. Observation of the Body]<sup>6</sup>

### [Breathing]

“And how does a monk abide focused on the body in itself?

“Here, monks, having gone to the wilderness, a foot of a tree, or an empty building, a monk sits down with legs crossed and body erect. Establishing<sup>7</sup> mindfulness to the forefront,<sup>8</sup> always attentive he breathes in with mindfulness and breathes out with mindfulness.

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<sup>1</sup> It has not been clear whether the compound *satipaṭṭhānā* is from *sati* + *upaṭṭhāna* (placing near, attending to) or *sati*+*paṭṭhāna* (foundation, cause). Since, in the suttas, *sati* is often associated with *upaṭṭhāna* (see ft. 6) but never with *paṭṭhāna*, probably the former should be used in translating this sutta title.

<sup>2</sup> *Bhagavā* (from *Bhaga* meaning ‘fortune,’ ‘luck’) is a common Indian term for someone or something sacred. The adjective ‘blessed’ can refer both to something holy and to something that brings happiness.

<sup>3</sup> *Ekāyano maggo*. *Ekāyana* (eka, one + *ayana*, going) has range of potential meanings; the classic commentary suggests five. Sometimes confused with the Sanskrit Mahayana term *ekayāna* (one vehicle)

<sup>4</sup> *Ñāya*, (from root *ni*, to guide or lead). It literally means method, system, right conduct, right manner.

<sup>5</sup> The classic commentary expands the meaning of monk to include any practitioner.

<sup>6</sup> The “chapter” and “section” titles of this discourse were added by later editors. These titles are placed in brackets to indicate that they are not in the original discourse.

<sup>7</sup> *Upaṭṭhāpetvā* (having established, having applied).

<sup>8</sup> *Parimukham* literally means around (*pari*) the mouth or face (*mukham*). In the *Vinaya* (Culavagga 5.27.4) it refers to a monk’s chest. In this regard it could mean “to the front” or “to the front of the body.”

**“Breathing in long he knows<sup>9</sup> ‘I am breathing in long.’**

**Breathing in short he knows ‘I am breathing in short.’**

**Breathing out long he knows ‘I am breathing out long.’**

**Breathing out short he knows ‘I am breathing out short.’**

He trains himself **‘breathing in, I experience the whole body;’**  
**‘breathing out, I experience the whole body.’**

He trains himself, **‘breathing in, I calm the bodily formation;’**  
**‘breathing out, I calm the bodily formation.’**

“Just as a skilled turner or a turner’s apprentice, while making a long turn knows, ‘I am making a long turn,’ and while making a short turn knows, ‘I am making a short turn,’ just so, the monk, with a long inhale knows ‘I am breathing in long.’ ...He trains himself, ‘breathing out, I calm the bodily formation; breathing in I calm the bodily formation.’

“In this way he abides focused internally on the body in itself, or he abides focused externally on the body in itself, or he abides focused both internally and externally on the body in itself.

“Or he abides focused on things arising in reference to the body, on things going away in reference to the body, or on things arising and going away in reference to the body.<sup>10</sup>

“Or else mindfulness that ‘the body exists’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides focused on the body in itself.

### **[Postures]**

“In addition, monks,

when **walking** a monk knows, ‘I am walking;’

when **standing**, he knows, ‘I am standing;’

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In Sanskrit it can also mean around or about any person (Monier-Williams, *Sanskrit English Dictionary* p 599). With this meaning it could perhaps be translated “around himself.”

<sup>9</sup> *Pajānāti* (“knows”) is the most frequently used verb in this discourse, used well over 100 times. It is a compound of the verb *jānāti* (to know) and the intensifying prefix *pa*. [*Could “clearly know” be appropriate?*]

<sup>10</sup> ‘Things arising’ translates *samudaya dhammas* which can also be translated as ‘origination factors’; the commentary explains it as the factors which give rise to something, here the breath. *Vaya dhammas* thus could be the dissolution factors.

when **sitting**, he knows, ‘I am sitting;’

when **lying down**, he knows, ‘I am lying down;’

Or in **whatever way his body is disposed**, that he knows.

“In this way he abides focused internally on the body in itself, or he abides focused externally on the body in itself, or he abides focused both internally and externally on the body in itself.

“Or he abides focused on things arising in reference to the body, on things going away in reference to the body, or on things arising and going away in reference to the body.

“Or else mindfulness that ‘there is a body’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides focused on the body in itself.

### **]Comprehension (in activity)]**

“In addition, monks,

when **going forward and coming back** he acts with comprehension<sup>11</sup>;

when **looking toward or looking away** he acts with comprehension;

when **bending or stretching** he acts with comprehension;

when **holding his outer robe, upper robe, and bowl**, he acts with comprehension;

when **eating, drinking, chewing, and tasting** he acts with comprehension;

when **urinating and defecating** he acts with comprehension;

when **walking, standing, sitting, falling asleep, waking up, talking, and remaining silent** he acts with comprehension.

“In this way he abides focused internally on the body in itself, or he abides focused externally on the body in itself, or he abides focused both internally and externally on the body in itself.

“Or he abides focused on things arising in reference to the body, on things going away in reference to the body, or on things arising and going away in reference to the body.

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<sup>11</sup> Sampajāna (*sam* (with) + *pajāna* (know)).

“Or else mindfulness that ‘there is a body’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides focused on the body in itself.

**[Attention<sup>12</sup> to the repulsive<sup>13</sup>]**

“In addition, monks, a monk reviews this very body upward from the soles of the feet and downward from the hair of the head, covered with skin and full of various kinds of unclean things:

**‘In this body there are crown of the head, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, joint fluid, and urine’.**<sup>14</sup>

“Just as if a man with good eyesight were to look into a sack with an opening at each end filled with various kinds of seeds such as fine rice, paddy rice, mung beans, garbanzo beans, sesame seeds, and husked rice, he would [recognize], ‘this is fine rice, this is paddy rice, these are mung beans, these are garbanzo seeds, these are sesame seeds,’ so a monk reviews this very body upward from the soles of the feet and downward from the hair of the head, covered with skin and full of various kinds of unclean things:

‘In this body there are crown of the head, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, joint fluid, and urine’.

“In this way he abides focused internally on the body in itself, or he abides focused externally on the body in itself, or he abides focused both internally and externally on the body in itself.

“Or he abides focused on things arising in reference to the body, on things going away in reference to the body, or on things arising and going away in reference to the body.

“Or else mindfulness that ‘there is a body’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides focused on the body in itself.

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<sup>12</sup> *Manisikara*

<sup>13</sup> *Paṭikūla* (repulsive, disagreeable, impure).

<sup>14</sup> In the *Path of Purification*, Buddhaghosa adds the brain to make up the meditation practice on the 32 parts of the body.

### [Attention to the elements]

“In addition, monks, a monk reflecting<sup>15</sup> on this body, however it stands and however it is disposed, in terms of the elements:

**‘In this body there is the earth element, the water-element, the fire-element, and the air-element.’<sup>16</sup>**

“Just as a butcher, or a butcher-apprentice, having slaughtered a cow and having sat down at a crossroad, would cut it up in pieces, so, monks, a monk looks into this body, however it stands and however it is disposed, in terms of the elements:

‘In this body there is the earth element, the water-element, the fire-element, and the air-element.’

“In this way he abides focused internally on the body in itself, or he abides focused externally on the body in itself, or he abides focused both internally and externally on the body in itself.

“Or he abides focused on things arising in reference to the body, on things going away in reference to the body, or on things arising and going away in reference to the body.

“Or else mindfulness that ‘there is a body’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides focused on the body in itself.

### [Nine Charnel-ground (reflections)]

(1)“In addition, monks, just as if a monk were to see a corpse cast away in a charnel-ground, swollen, blue, and festering, dead for one day, two days or three days, so he considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

“In this way he abides focused internally on the body in itself, or he abides focused externally on the body in itself, or he abides focused both internally and externally on the body in itself.

“Or he abides focused on things arising in reference to the body, on things going away in reference to the body, or on things arising and going away in reference to the body.

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<sup>15</sup> *Paccavekkhati* from *paṭi* (toward) and *avekkhati* (to look, to consider, to see).

<sup>16</sup> The Four Elements are defined, respectively, as the sensations of solidity, cohesion, heat, and movement.

“Or else mindfulness that ‘the body exists’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides focused on the body in itself.

(2) “In addition, monks, just as if a monk were to see a corpse cast away in a charnel-ground, chewed by crows, vultures or hawks, dogs, leopards, tigers, jackals or various kinds of worms, so he considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

(3) “In addition, monks, just as if a monk were to see a corpse cast away in a charnel-ground, [reduced to] a skeleton with some flesh and blood, held together by tendons, so he considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

(4) “In addition, monks, just as if a monk were to see a corpse cast away in a charnel-ground, [reduced to] a skeleton with blood but no flesh, held together by tendons, so he considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

(5) “In addition, monks, just as if a monk were to see a corpse cast away in a charnel-ground, [reduced to] a skeleton without flesh or blood, held together by tendons, so he considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

(6) “In addition, monks, just as if a monk were to see a corpse cast away in a charnel-ground, [reduced to] bones not held by tendons, scattered in all directions, here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a pelvis, there a spine, here a jaw bone, there a tooth, here a skull, so he considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

(7) “In addition, monks, just as if a monk were to see a corpse cast away in a charnel-ground, [reduced to] whitened, shell-colored bones, so he considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

(8) “In addition, monks, just as if a monk were to see a corpse cast away in a charnel-ground, [reduced to] year-old bones heaped up, so he considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

(9) “In addition, monks, just as if a monk were to see a corpse cast away in a charnel-ground, [reduced] to rotted bones crumbling to dust, so he considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

“In this way he abides focused internally on the body in itself, or he abides focused externally on the body in itself, or he abides focused both internally and externally on the body in itself.

“Or he abides focused on things arising in reference to the body, on things going away in reference to the body, or on things arising and going away in reference to the body.

“Or else mindfulness that ‘there is a body’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides focused on the body in itself.

## [2. Observation of Feeling Tones<sup>17</sup>]

“Here, monks, a monk

experiencing a **pleasant feeling tone** (*sukha vedana*) knows, ‘I am experiencing a pleasant feeling tone;’

experiencing a **painful feeling tone** (*dukkha vedana*) knows ‘I am experiencing a painful feeling tone;’

experiencing a **neither pleasant or painful feeling tone** (*adukkham-asukha vedana*) knows, ‘I am experiencing a neither pleasant or painful feeling tone;’

experiencing a **pleasant physical<sup>18</sup> feeling tone** knows, ‘I am experiencing a pleasant physical feeling tone;’

experiencing a **pleasant non-physical<sup>19</sup> feeling tone** knows, ‘I am experiencing a pleasant feeling tone;’

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<sup>17</sup> I have chosen “feeling tones” to avoid some of the confusion that comes when *vedanā* is translated as “feeling” or “sensation”. The former is sometimes confused with emotions and the later is sometimes confused with sensory perception. *Vedanā* seems to be a somewhat vague word in Pali. It comes from the root *ved* or the verb *vedeti* both which mean “to know” and “to experience.” This suggests that *vedanā* may be more than a pure objective sensory event; it is a way of knowing which may involve some subjective evaluation on the part of the person who knows. In MN I 111 clearly states that *vedana* is a conscious event since it involves the coming together of sense organ, an object for the sense organ and consciousness.

<sup>18</sup> *Sāmisā* (*sa* [with] + *āmisā* [raw flesh]). In SN IV 236 pleasant physicality (*sāmisam sukham*) is defined as the sensual pleasure belonging to each of the five sense perceptions.

<sup>19</sup> *Nirāmisā* (*nir* [without] + *āmisā* [raw flesh]). In SN IV 236 pleasant non-physicality (*nirāmisā sukham*) is defined as the first three jhanas.

experiencing a **painful physical feeling tone** knows ‘I am experiencing a painful physical feeling tone;’

experiencing a **painful non-physical feeling tone** knows ‘I am experiencing a painful non-physical feeling tone;’

experiencing a **neither pleasant or painful physical feeling tone** knows, ‘I am experiencing a neither pleasant or painful physical feeling tone;’

experiencing a **neither pleasant or painful non-physical feeling tone** knows, ‘I am experiencing a neither pleasant or painful non-physical feeling tone;’

“In this way he abides focused internally on feeling tones in themselves, or he abides focused externally on feeling tones in themselves, or he abides focused both internally and externally on feeling tones in themselves.

“Or he abides focused on things arising in reference to feeling tones, on things going away in reference to feeling tones, or on things arising and going away in reference to feeling tones.

“Or else mindfulness that ‘there is a feeling tone’ is established to the to the extend necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides focused on a feeling tone in itself.

### [3. Observation of the State of Mind]

“How does a monk abide observing the state of mind in itself?”

“Here, monks, a monk knows

a craving mind state as a ‘**craving mind state,**’

a craving-free mind state as a ‘**craving-free mind state,**’

an aversive mind state as an ‘**aversive mind state,**’

an aversive-free mind state as an ‘**aversive-free mind state,**’

a delusive mind state as a ‘**delusive mind state,**’

a delusive-free mind state as a ‘**delusive-free mind state,**’

a collected mind state as a ‘**collected mind state,**’

a scattered mind state as a ‘**scattered mind state,**’<sup>20</sup>

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<sup>20</sup> The root *khitta* meaning to throw (e.g. to throw seeds or to throw against the wind); *sankhitta*, ‘collected’ means to throw together; *vikkhita*, ‘scattered’ means to throw out. Theravada commentaries refer to these two as minds under the influence of either sloth and torpor or restlessness or anxiety. English translators have thus used ‘shrunkened’ and ‘distracted’, ‘contracted’ and ‘distracted’, ‘restricted’ and

an expanded mind state as an ‘**expanded mind state,**’  
a not expanded mind state as a ‘**not expanded mind state,**’

a surpassable mind state as a ‘**surpassable mind state,**’  
an unsurpassable mind state as an ‘**unsurpassable mind state,**’

a steadied mind state as a ‘**steadied<sup>21</sup> mind state,**’  
a not steadied mind state as a ‘**not steadied mind state,**’

a freed mind state as a ‘**freed mind state,**’  
a mind state not freed as a ‘**mind state not freed.**’

“In this way he abides internally observing the mind state in itself, or he abides observing externally the mind state in itself, or he abides both internally and externally observing the mind state in itself.

“Or he abides observing things arising in reference to the mind state, on things going away in reference to the mind state, or things arising and going away in reference to the mind state.

“Or else mindfulness that ‘there is a mind state’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides observing the mind state in itself.

#### [4. Observation of Dharmas:<sup>22</sup>]

##### (The Hindrances<sup>23</sup>)

“How does a monk abide observing dharmas in themselves?

“Here, a monk abides observing dharmas in themselves with reference to the five hindrances.

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‘scattered’. *Sankhitta* is the past participle of *sankhipati* meaning to collect or heap together. I have translated it in a positive sense so that all the polarities are consistent in listing an undesirable quality together with a desirable one.

<sup>21</sup> *samāhitam*. This word is used in the *Ānāpānasati Sutta* where it refers to a mind state which is sufficiently concentrated to be able to provide a steady, stable enough foundation for the awakening factor of equanimity.

<sup>22</sup> *Dhammā* is here translated by the Anglicized Sanskrit form of this word. It is not translated into English because no single English word does justice. Sometimes it is translated as mental qualities. This is appropriate for the five hindrances and the seven factors of awakening, but not for the sense spheres. Also, since a strong emphasis in this fourth application of mindfulness is seeing the patterns of causal relations (e.g. how something arises), translating *dhammā* as mental qualities or factors would miss this instruction. The trust of this application of mindfulness is in understanding the conditions which either give rise to suffering or to the ending of suffering. (“Anyone who sees conditioned origination sees the Dharma”).

<sup>23</sup> *Nīvaraṇa* usually translated at Hindrance, literally means ‘covering’.

“How, monks, does a monk abide observing dharmas with reference to the five hindrances?”

“Here, monks, when **sensual desire** is present within him, a monk knows, ‘Sensual desire is present within me.’

When no sensual desire is present within him, a monk knows, ‘No sensual desire is present within me.’

He knows how sensual desire that has not yet arisen, comes to arise.

He knows how sensual desire, once it has arisen, can be abandoned.

He knows how an abandoned sensual desire does not arise in the future.

“Here, monks, when **ill will** is present within him, a monk knows, ‘Ill will is present within me.’

When no ill will is present within him, a monk knows, ‘No ill will is present within me.’

He knows how ill will that has not yet arisen, comes to arise.

He knows how ill will, once it has arisen, can be abandoned.

He knows how an abandoned ill will does not arise in the future.

“Here, monks, when **sloth and torpor** is present within him, a monk knows, ‘Sloth and torpor is present within me.’

When no sloth and torpor is present within him, a monk knows, ‘No sloth and torpor is present within me.’

He knows how sloth and torpor that has not yet arisen, comes to arise.

He knows how sloth and torpor, once it has arisen, can be abandoned.

He knows how an abandoned sloth and torpor does not arise in the future.

“Here, monks, when **restlessness and anxiety** is present within him, a monk knows, ‘Restlessness and anxiety is present within me.’

When no restlessness and anxiety is present within him, a monk knows, ‘No restlessness and anxiety is present within me.’

He knows how restlessness and anxiety that has not yet arisen, comes to arise.

He knows how restlessness and anxiety, once it has arisen, can be abandoned.

He knows how an abandoned restlessness and anxiety does not arise in the future.

“Here, monks, when **doubt** is present within him, a monk knows, ‘Doubt is present within me.’

When no doubt is present within him, a monk knows, ‘No doubt is present within me.’

He knows how doubt that has not yet arisen, comes to arise.  
He knows how doubt, once it has arisen, can be abandoned.  
He knows how an abandoned doubt does not arise in the future.

“In this way he abides internally observing dharmas in themselves, or he abides observing externally dharmas in themselves, or he abides both internally and externally observing dharmas in themselves.

“Or he abides observing things arising in reference to dharmas, on things going away in reference to dharmas, or things arising and going away in reference to dharmas.

“Or else mindfulness that ‘there are dharmas’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides observing dharmas in themselves.

### (The Heaps<sup>24</sup>)

“Further, a monk abides observing dharmas in themselves in reference to the five heaps of clinging.

“How does a monk abide observing dharmas in themselves in reference to the five heaps of clinging? Here, monks, a monk [knows],

‘This is **[embodied] form**,’<sup>25</sup>  
‘This is the arising of embodied form,’  
‘This is the disappearance of embodied form,’

‘This is a **feeling tone**,’  
‘This is the arising of a feeling tone,’  
‘This is the disappearance of a feeling tone,’

‘This is a **recognition**,’<sup>26</sup>  
‘This is the arising of a recognition,’  
‘This is the disappearance of a recognition,’

‘This is a **[mental] formation**,’<sup>27</sup>  
‘This is the arising of a mental formation,’  
‘This is the disappearance of a mental formation,’

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<sup>24</sup> *Khanda*: heap, pile, bundle, aggregate.

<sup>25</sup> As a bundle *rupa*, or form, refers primarily to sensory stimulus at the five sense doors.

<sup>26</sup> *Sañña* refers to simple, individual acts of conceptual recognition of what the senses are conscious of. *Sañña* is commonly translated as perception. This is avoided since “perception” might suggest a pre-cognitive awareness of sensory data.

<sup>27</sup> *Sankhāra* (from *san*, with, and root *kr*, make) has the meaning of ‘forming’ or ‘constructing’ Mental *sankhāras* are mental constructs and activity of the mind as well as what shapes or constructs future mental formation. Occasionally this aggregate is named *cetana* or volition, the primary shaper of mental formations.

‘This is **cognizance**,’<sup>28</sup>

‘This is the emergence of cognizance,’

‘This is the disappearance of cognizance,’

“In this way he abides internally observing dharmas in themselves, or he abides observing externally dharmas in themselves, or he abides both internally and externally observing dharmas in themselves.

“Or he abides observing things arising in reference to dharmas, on things going away in reference to dharmas, or things arising and going away in reference to dharmas.

“Or else mindfulness that ‘there are dharmas’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides observing dharmas in themselves.

### (The Sense Spheres)

“Further, a monk abides observing dharmas in themselves in reference to the internal and the external world of the six senses.

“How does a monk abide observing dharmas in themselves in reference to the internal and the external world of the six senses?

“Here, monks, a monk knows the **eye**; he knows **sight objects**, he knows the **attachment**<sup>29</sup> that arises in dependence on these two.

He knows how an attachment that has not yet arisen, comes to arise.

He knows how attachment, once it has arisen, can be abandoned.

He knows how an abandoned attachment does not arise in the future.

“Here, monks, a monk knows the **ear**; he knows **sounds**, he knows the **attachment** that arises in dependence on these two.

He knows how an attachment that has not yet arisen, comes to arise.

He knows how attachment, once it has arisen, can be abandoned.

He knows how an abandoned attachment does not arise in the future.

“Here, monks, a monk understand the **nose**; he knows **smells**, he knows the **attachment** that arises in dependence on these two.

He knows how an attachment that has not yet arisen, comes to arise.

He knows how attachment, once it has arisen, can be abandoned.

He knows how an abandoned attachment does not arise in the future.

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<sup>28</sup> *Viññana* is usually translated as “consciousness.” This too easily suggests an abiding thing, the mental equivalent of a soul. *Viññana* refers to discrete, individual acts of being conscious at each of the sense doors. “Cognition” and “cognizing” may also work as translations. As it comes from the prefix *vi* meaning to separate and the root *jñā* meaning to know it is sometimes called discriminating awareness in that it distinguishes between sensory experience.

<sup>29</sup> *Samyojana* (from *saṃ*, together and the root, *yuj* meaning to unite). This is usually translated as ‘fetter’ and sometimes as ‘bond’.

“Here, monks, a monk knows the **tongue**; he knows **taste**, he knows the **attachment** that arises in dependence on these two.

He knows how an attachment that has not yet arisen, comes to arise.

He knows how attachment, once it has arisen, can be abandoned.

He knows how an abandoned attachment does not arise in the future.

“Here, monks, a monk knows the **body**; he knows **tangible objects**, he knows the **attachment** that arises in dependence on these two.

He knows how an attachment that has not arisen, comes to arise.

He knows how attachment, once it has arisen, can be abandoned.

He knows how an abandoned attachment does not arise in the future.

“Here, monks, a monk knows the **mind**; he knows **mind-objects**, he knows the **attachment** that arises in dependence on these two.

He knows how an attachment that has not arisen, comes to arise.

He knows how attachment, once it has arisen, can be abandoned.

He knows how an abandoned attachment does not arise in the future.

“In this way he abides internally observing dharmas in themselves, or he abides observing externally dharmas in themselves, or he abides both internally and externally observing dharmas in themselves.

“Or he abides observing things arising in reference to dharmas, on things going away in reference to dharmas, or things arising and going away in reference to dharmas.

“Or else mindfulness that ‘there are dharmas’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides observing dharmas in themselves.

### (The Factors of Awakening<sup>30</sup>)

“Further, a monk abides observing dharmas in themselves in reference to the seven factors of awakening.

“How does a monk abide observing dharmas in themselves in reference to the seven factors of awakening?

“Here, monks, when the **mindfulness factor of awakening** is present within him, a monk knows ‘The mindfulness factor of awakening is present within me.’

When no mindfulness factor of awakening is present within him, a monk knows, ‘No mindfulness factor of awakening is present within me.’

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<sup>30</sup> *bojjhanga* is a compound word made of *bodhi* (awakening) + *anga* (limb, factor, constituent part)

He knows how the mindfulness factor of awakening that has not yet arisen, comes to arise.

He knows how the mindfulness factor of awakening, once it has arisen, can be developed to fulfillment.

“Here, monks, when the **investigation-of-dharmas factor of awakening** is present within him, a monk knows ‘The investigation-of-dharmas factor of awakening is present within me.’

When no investigation-of-dharmas factor of awakening of awakening is present within him, a monk knows, ‘No investigation-of-dharmas factor of awakening is present within me.’

He knows how the investigation-of-dharmas factor of awakening that has not yet arisen, comes to arise.

He knows how the investigation-of-dharmas factor of awakening, once it has arisen, can be developed to fulfillment.

“Here, monks, when the **energy factor of awakening** is present within him, a monk knows ‘The energy factor of awakening is present within me.’

When no energy factor of awakening of awakening is present within him, a monk knows, ‘no energy factor of awakening is present within me.’

He knows how the energy factor of awakening that has not yet arisen, comes to arise.

He knows how the energy factor of awakening, once it has arisen, can be developed to fulfillment.

“Here, monks, when the **joy factor of awakening** is present within him, a monk knows ‘The joy factor of awakening is present within me.’

When no joy factor of awakening of awakening is present within him, a monk knows, ‘no joy factor of awakening is present within me.’

He knows how the joy factor of awakening that has not yet arisen, comes to arise.

He knows how the joy factor of awakening, once it has arisen, can be developed to fulfillment.

“Here, monks, when the **tranquility factor of awakening** is present within him, a monk knows ‘The tranquility factor of awakening is present within me.’

When no tranquility factor of awakening of awakening is present within him, a monk knows, ‘No tranquility factor of awakening is present within me.’

He knows how the tranquility factor of awakening that has not yet arisen, comes to arise.

He knows how the tranquility factor of awakening, once it has arisen, can be developed to fulfillment.

“Here, monks, when the **concentration factor of awakening** is present within him, a monk knows ‘The concentration factor of awakening is present within me.’

When no concentration factor of awakening of awakening is present within him, a monk knows, ‘No concentration factor of awakening is present within me.’

He knows how the concentration factor of awakening that has not yet arisen, comes to arise.

He knows how the concentration factor of awakening, once it has arisen, can be developed to fulfillment.

“Here, monks, when the **equanimity factor of awakening** is present within him, a monk knows ‘The equanimity factor of awakening is present within me.’

When no equanimity factor of awakening of awakening is present within him, a monk knows, ‘No equanimity factor of awakening is present within me.’

He knows how the equanimity factor of awakening that has not yet arisen, comes to arise.

He knows how the equanimity factor of awakening, once it has arisen, can be developed to fulfillment.

“In this way he abides internally observing dharmas in themselves, or he abides observing externally dharmas in themselves, or he abides both internally and externally observing dharmas in themselves.

“Or he abides observing things arising in reference to dharmas, on things going away in reference to dharmas, or things arising and going away in reference to dharmas.

“Or else mindfulness that ‘there are dharmas’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides observing dharmas in themselves.

### **(Noble Truths)**

“Further, a monk abides observing dharmas in themselves in reference to the four noble truths. How does a monk abide observing dharmas in themselves in reference to the four noble truths?

“Here, monks, a monk knows as it has actually come to be, ‘This is **suffering**’  
 He knows as it has actually come to be, ‘This is **the arising of suffering**.’  
 He knows as it has actually come to be, ‘This is **the cessation of suffering**.’  
 He knows as it has actually come to be, ‘This is **the means leading to the cessation of suffering**.’

“In this way he abides internally observing dharmas in themselves, or he abides observing externally dharmas in themselves, or he abides both internally and externally observing dharmas in themselves.

“Or he abides observing things arising in reference to dharmas, on things going away in reference to dharmas, or things arising and going away in reference to dharmas.

“Or else mindfulness that ‘there are dharmas’ is established to the extent necessary only for knowledge and remembrance. And he abides independent, not clinging to anything in the world. This is how a monk abides observing dharmas in themselves in reference to the four noble truths.

### (Assurance)

“Certainly, monks, someone should cultivate these four applications of mindfulness in this way for seven years he or she may expect one of two fruits: either [liberating] knowledge<sup>31</sup> in this here<sup>32</sup> world<sup>33</sup> or, if there [remains some] fuel<sup>34</sup>, non-returning.

“Let alone seven years ; if , monks, someone should cultivate these four applications of mindfulness in this way for six years he or she may expect one of two fruits: either [liberating] knowledge<sup>35</sup> in this here observable world<sup>36</sup> or, if there [remains some] fuel<sup>37</sup>, non-returning.

“Let alone for six years, if, monks someone should cultivate these four application of mindfulness in this way for five years... four years... three yeas... two years... one year... seven months... six months... five months... four months... three months ... two months... one month... half a month ... for seven days, he or she may expect one of tow

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<sup>31</sup> *Aññā*

<sup>32</sup> *Diṭṭhe* (literally: seen )

<sup>33</sup> *Dhamme* (in this context: in the world). *Diṭṭhe va dhamme* is sometimes translated as “in this existence,” “in this very life,” and “here and now.”

<sup>34</sup> *Upādāna* means both fuel/sustenance and clinging. A non-returner is close enough to full liberation that upon death he or she will not be reborn again. But because they still have some subtle clinging or the momentum of clinging remaining, on death, they will reappear in a high heavenly realm where they will complete their work of liberation.

<sup>35</sup> *Aññā*

<sup>36</sup> *Diṭṭhe* (seen) *va*, (even) *dhamme* (in this context: in the world). This is sometimes translated as “in this existence,” “in this very life,” and “here and now.”

<sup>37</sup> *Upādāna* means both fuel/sustenance and clinging. A non-returner is close enough to full liberation that upon death he or she will not be reborn again. But because they still have some subtle clinging or the momentum of clinging remaining, on death, they will reappear in a high heavenly realm where they will complete their work of liberation.

fruits: either [liberating] knowledge in t his here observable world, or, if there [remains some] fuel, non-returning.

“It was for this reason that it was said, ‘This is the direct path for purifying of beings, for overcoming sorrow and distress, for vanquishing pain and distress, for attaining the right approach, for realizing Nirvana – namely, the four applications mindfulness’.”

This is what the Blessed One said. Inspired, the monks where delighted in the Blessed One’s words.