The Discourse on the Applications of Mindfulness

Satipaṭṭhāna Sutta
(Majjhima Nikāya 10)

Translated by Gil Fronsdal

I have heard it this way:

Once the Blessed One 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 for purifying beings, for overcoming sorrow and lamentation, for vanquishing pain and distress, for attaining the right approach, for realizing Nirvana – namely, the four applications of mindfulness.

“What are the four?”

“Putting aside greed and distress for the world, a monk 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]

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 mindfulness to the forefront, always attentive he breathes in with mindfulness and breathes out with mindfulness.

[1. Observation of the Body]

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 mindfulness to the forefront, always attentive he breathes in with mindfulness and breathes out with mindfulness.
“Breathing in long he knows9 ‘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. 10

“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.”

9 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?]

10 ‘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\(^\text{11}\);

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.

\(^{11}\) 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\textsuperscript{12} to the repulsive\textsuperscript{13}]

“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’\textsuperscript{14}

“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.

\textsuperscript{12} Manisikara
\textsuperscript{13} Patikāla (repulsive, disagreeable, impure).
\textsuperscript{14} In the \textit{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\textsuperscript{15} 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.”\textsuperscript{16}

“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 where 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.

\textsuperscript{15} Paccavekkhati from pa\textsuperscript{1}thi (toward) and avekkhati (to look, to consider, to see).

\textsuperscript{16} 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 where to see a corpse cast away in a charnel-ground, chewed by crows, vultures or hawks, dogs, leopards, tigers, jackels 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] 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 Tones17]

“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 physical18 feeling tone knows, ‘I am experiencing a pleasant physical feeling tone;’

experiencing a pleasant non-physical19 feeling tone knows, ‘I am experiencing a pleasant feeling tone;’

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17 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.

18 Sāmisa (sa [with] + āmisa [raw flesh]). In SN IV 236 pleasant physicality (sāmismam sukham) is defined as the sensual pleasure belonging to each of the five sense perceptions.

19 Nirāmisa (nir [without] + āmisa [raw flesh]). In SN IV 236 pleasant non-physicality (nirāmisa 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,’

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20 The root *khitta* meaning to throw (e.g. to throw seeds or to throw against the wind); *sankhitta*, ‘collected’ means to throw together; *vikkhitā*, ‘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 ‘shrunken’ 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\textsuperscript{21} 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 Dhammas:\textsuperscript{22}]

(The Hindrances\textsuperscript{23})

“How does a monk abide observing dhammas in themselves?

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

\textsuperscript{21}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.

\textsuperscript{22}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”).

\textsuperscript{23}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\textsuperscript{24})

“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 \textit{embodied} form,\textsuperscript{25}’
‘This is the arising of embodied form,’
‘This is the disappearance of embodied form,’

‘This is a \textit{feeling tone},’
‘This is the arising of a feeling tone,’
‘This is the disappearance of a feeling tone,’

‘This is a \textit{recognition},\textsuperscript{26}’
‘This is the arising of a recognition,’
‘This is the disappearance of a recognition,’

‘This is a \textit{mental} formation,\textsuperscript{27}’
‘This is the arising of a mental formation,’
‘This is the disappearance of a mental formation,’

\begin{footnotes}
\item[24] \textit{Khanda}: heap, pile, bundle, aggregate.
\item[25] As a bundle \textit{rupa}, or form, refers primarily to sensory stimulus at the five sense doors.
\item[26] \textit{Saṃñña} refers to simple, individual acts of conceptual recognition of what the senses are conscious of. \textit{Saṃña} is commonly translated as perception. This is avoided since “perception” might suggest a pre-cognitive awareness of sensory data.
\item[27] \textit{Sankhāra} (from \textit{san}, with, and root \textit{kr}, make) has the meaning of ‘forming’ or ‘constructing’ Mental \textit{sankhāras} are mental constructs and activity of the mind as well as what shapes or constructs future mental formation. Occasionally this aggregate is named \textit{cetena} or volition, the primary shaper of mental formations.
\end{footnotes}
‘This is cognizance,’
‘This is the emergence of cognizance,’
‘This is the disappearance of cognizance,’

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

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

“Or else mindfulness that ‘there are dhammas’ 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 dhammas in themselves.

(The Sense Spheres)

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

“How does a monk abide observing dhammas 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 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.

\[28\] Viññāna is usually translated as “consciousness.” This too easily suggests an abiding thing, the mental equivalent of a soul. Viññāna 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. 

\[29\] Samyojana (from sanj, 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 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\textsuperscript{30})

“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.

\textsuperscript{30} 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] knowledge31 in this here32 world33 or, if there [remains some] fuel34, 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] knowledge35 in this here observable world36 or, if there [remains some] fuel37, non-returning.

“Let alone for six years, if, monks someone should cultivate these four applications of mindfulness in this way for five years… four years… three years… 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

31 Aññā
32 Dīthi (literally: seen )
33 Dhamme (in this context: in the world). Dīthi va dhamme is sometimes translated as “in this existence,” “in this very life,” and “here and now.”
34 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.
35 Aññā
36 Dīthi (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.”
37 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 this 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.