

The Discourse on Establishing Awareness¹

Satipaṭṭhāna Sutta
(*Majjhima Nikāya* 10)

Translated by Gil Fronsdal

I have heard it this way:

Once the Blessed One² was staying in the country of Kuru. In the Kuru town of Kammāsadhamma he addressed the monastics, “Monastics.”

“Yes, Venerable Sir,” they replied.

“Monastics, this is the direct path³ for purifying beings, for overcoming sorrow and lamentation, for vanquishing pain and distress, for attaining the right approach⁴, for realizing Nirvana – namely, the four [ways of] establishing awareness.

“What are the four?”

“Putting aside greed and distress for the world, a monastic⁵ observes – with ardor, comprehension, and awareness – the **body** in itself.

“Putting aside greed and distress for the world, a monastic observes – with ardor, comprehension, and awareness – **feeling tones** in themselves.

“Putting aside greed and distress for the world, a monastic observes – with ardor, comprehension, and awareness – the **mind** in itself.

“Putting aside greed and distress for the world, a monastic observes – with ardor, comprehension, and awareness – **dharmas** in themselves.

¹ 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. 7) but never with *paṭṭhāna*, probably the former should be used in translating this sutta title.

² *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.

³ *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)

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

⁵ The classic commentary expands the meaning of monastic to include any practitioner.

[1. Observation of the Body]⁶

[Breathing]

“And how does a monastic abide observing the body in the body?

“Here, monastics, having gone to the wilderness, a foot of a tree, or an empty building, a monastic sits down with legs crossed and body erect. Having established⁷ awareness to the forefront,⁸ always attentive they breathe in with awareness and breathe out with awareness.

“Breathing in long one knows ‘I am breathing in long.’

Breathing in short one knows ‘I am breathing in short.’

Breathing out long one knows ‘I am breathing out long.’

Breathing out short one knows ‘I am breathing out short.’

One trains oneself **‘breathing in, I experience the whole body;’**

One trains oneself **‘breathing out, I experience the whole body.’**

One trains oneself, **‘breathing in, I calm the bodily formation;’**

One trains oneself **‘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 monastic, 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.’

[Refrain]

“In this way one abides observing internally the body in the body, or one abides observing externally the body in the body, or one abides observing both internally and externally the body in the body.

“Or one abides observing 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 awareness that ‘there is a body’ is established to the extent necessary only for knowledge and remembrance. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing the body in the body.

⁶ 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.

⁷ *Upaṭṭhāpetvā* (having established, having applied).

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

[Postures]

“In addition, monastics,

when **walking** a monastic knows, ‘I am walking;’
when **standing**, one knows, ‘I am standing;’
when **sitting**, one knows, ‘I am sitting;’
when **lying down**, one knows, ‘I am lying down;’
Or in **whatever way his body is disposed**, that one knows.

[Refrain]

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

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

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.

[Clear Comprehension (in activity)]

“In addition, monastics,

when **going forward and coming back one** acts with clear comprehension¹¹; when **looking toward or looking away one** acts with clear comprehension; when **bending or stretching one** acts with clear comprehension;

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

when **eating, drinking, chewing, and tasting one** acts with clear comprehension; when **urinating and defecating one** acts with clear comprehension;

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

[Refrain]

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

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

¹¹ Sampajāna (*sam* (with) + *pajāna* (know)).

[Attention¹² to the repulsive¹³]

“In addition, monastics, a monastic 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’.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, one would [recognize], ‘this is fine rice, this is paddy rice, these are mung beans, these are garbanzo seeds, these are sesame seeds,’ so a monastic 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 one abides focused internally on the body in itself, or one abides focused externally on the body in itself, or one abides focused both internally and externally on the body in itself.

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

¹² *Manisikara*

¹³ *Paṭikūla* (repulsive, disagreeable, impure). Note: section titles are added by later editors.

¹⁴ 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, monastics, a monastic reflecting¹⁵ 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.’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, monastics, a monastic 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.’

[Refrain]

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

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

[Nine Charnel-ground (reflections)]

(1) “In addition, monastics, just as if a monastic 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 one considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

[Refrain]

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

“Or one 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.

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

¹⁶ In the modern Vipassana movement, the Four Elements are defined, respectively, as the sensations of solidity, cohesion, heat, and movement.

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

(2) “In addition, monastics, just as if a monastic 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 one considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

(3) “In addition, monastics, just as if a monastic 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 one considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

(4) “In addition, monastics, just as if a monastic 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 one considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

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

...

(6) “In addition, monastics, just as if a monastic 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 one considers his own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

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

...

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

...

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

[Refrain]

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

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

[2. Observation of Feeling Tones¹⁷]

“Here, monastics, a monastic

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

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

experiencing a **neither pleasant or painful feeling tone** (*adukkham-asukha vedanā*) 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;’

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;’

[Refrain]

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

“Or one 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 awareness that ‘there is a feeling tone’ is established to the extent necessary only for knowledge and remembrance. And one abides independent, not clinging to anything in the world. This is how a monastic abides focused on a feeling tone in itself.

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 latter 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 *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.

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

[3. Observation of the State of Mind]

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

“Here, monastics, a monastic 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**,’²⁰

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**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**.’

²⁰ 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

[Refrain]

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

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

[4. Observation of Dharmas:²²]

(The Hindrances²³)

“How does a monastic abide observing dharmas in themselves?

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

‘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.

²¹ *samāhita*□. 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.

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 awareness 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 awareness 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”).

²³ *Nīvara*□a usually translated as Hindrance, literally means ‘covering’.

“How, monastics, does a monastic abide observing dharma with reference to the five hindrances?

“Here, monastics, when **sensual desire** is present within, a monastic knows, ‘Sensual desire is present within me.’

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

One knows how sensual desire that has not yet arisen, comes to arise. One knows how sensual desire, once it has arisen, can be abandoned.

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

“Here, monastics, when **ill-will** is present within, a monastic knows, ‘Ill-will is present within me.’

When no ill-will is present within, a monastic knows, ‘No ill will is present within me.’

One knows how ill-will that has not yet arisen, comes to arise. One knows how ill-will, once it has arisen, can be abandoned.

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

“Here, monastics, when **sloth and torpor** is present within, a monastic knows, ‘Sloth and torpor is present within me.’

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

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

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

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

“Here, monastics, when **restlessness and anxiety** is present within, a monastic knows, ‘Restlessness and anxiety is present within me.’

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

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

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

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

“Here, monastics, when **doubt** is present within, a monastic knows, ‘Doubt is

present within me.’

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

One knows how doubt that has not yet arisen, comes to arise. One knows how doubt, once it has arisen, can be abandoned.

One knows how an abandoned doubt does not arise in the future.

[Refrain]

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

“Or one 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 awareness that ‘there are dhammas’ is established to the extent necessary only for knowledge and remembrance. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing dhammas in themselves.

(The Heaps²⁴)

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

“How does a monastic abide observing dhammas in themselves in reference to the five heaps of clinging? Here, monastics, a monastic [knows],

‘This is **[embodied] form**,’²⁵

‘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**,’²⁶

‘This is the arising of a recognition,’

‘This is the disappearance of a recognition,’

‘This is a **[mental] formation**,’²⁷

‘This is the arising of a mental formation,’

‘This is the disappearance of a mental formation,’

‘This is **cognizance**,’²⁸

‘This is the emergence of cognizance,’ ‘This is
the disappearance of cognizance,’

“In this way one abides internally observing dharma in themselves, or one abides observing externally dharma in themselves, or one abides both internally and externally observing dharma in themselves.

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

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

²⁴ *Khandha*: heap, pile, bundle, aggregate.

²⁵ As a bundle *rūpa*, or form, refers primarily to sensory stimulus at the five sense doors.

²⁶ *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.

²⁷ *Sankhāra* (from *san*, with, and root *kṛ*, 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 *cetan* or volition, the primary shaper of mental formations.

(The Sense Spheres)

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

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

“Here, monastics, a monastic knows the **eye**; one knows **sight objects**, one knows the **attachment**²⁹ that arises in dependence on these two. He knows how an attachment that has not yet arisen, comes to arise. one knows how attachment, once it has arisen, can be abandoned. He knows how an abandoned attachment does not arise in the future.

“Here, monastics, a monastic knows the **ear**; one knows **sounds**, one knows the **attachment** that arises in dependence on these two. He knows how an attachment that has not yet arisen, comes to arise. one knows how attachment, once it has arisen, can be abandoned. He knows how an abandoned attachment does not arise in the future.

“Here, monastics, a monastic understand the **nose**; one knows **smells**, one knows the **attachment** that arises in dependence on these two. He knows how an attachment that has not yet arisen, comes to arise. one knows how attachment, once it has arisen, can be abandoned. He knows how an abandoned attachment does not arise in the future.

“Here, monastics, a monastic knows the **tongue**; one knows **taste**, one knows the **attachment** that arises in dependence on these two. He knows how an attachment that has not yet arisen, comes to arise. one 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, perhaps static thing, even 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 *Saṃyojana* (from *saṃ*, together and the root, *yuj* meaning to unite). This is usually translated as ‘fetter’ and sometimes as ‘bond’.

“Here, monastics, a monastic knows the **body**; one knows **tangible objects**, one knows the **attachment** that arises in dependence on these two.

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

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

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

“Here, monastics, a monastic knows the **mind**; one knows **mind-objects**, one knows the **attachment** that arises in dependence on these two.

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

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

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

[Refrain]

“In this way one abides internally observing dharma in themselves, or one abides observing externally dharma in themselves, or one abides both internally and externally observing dharma in themselves.

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

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

(The Factors of Awakening³⁰)

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

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

“Here, monastics, when the **awareness factor of awakening** is present within him, a monastic knows ‘The awareness factor of awakening is present within me.’

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

³⁰ *bojjhaṅga* is a compound word made of *bodhi* (awakening) + *anga* (limb, factor, constituent part)

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

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

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

When no investigation-of-dharmas factor of awakening is present within him, a monastic 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, monastics, when the **energy factor of awakening** is present within him, a monastic knows ‘The energy factor of awakening is present within me.’

When no energy factor of awakening is present within him, a monastic 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, monastics, when the **joy factor of awakening** is present within him, a monastic knows ‘The joy factor of awakening is present within me.’

When no joy factor of awakening is present within him, a monastic 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, monastics, when the **tranquility factor of awakening** is present within him, a monastic knows ‘The tranquility factor of awakening is present within me.’

When no tranquility factor of awakening of awakening is present within him, a monastic 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, monastics, when the **concentration factor of awakening** is present within him, a monastic knows ‘The concentration factor of awakening is present within me.’

When no concentration factor of awakening of awakening is present within him, a monastic 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, monastics, when the **equanimity factor of awakening** is present within him, a monastic knows ‘The equanimity factor of awakening is present within me.’

When no equanimity factor of awakening of awakening is present within him, a monastic 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.

[Refrain]

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

“Or one 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 awareness that ‘there are dhammas’ is established to the extent necessary only for knowledge and remembrance. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing dhammas in themselves.

[Four Noble Truths]

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

“Here, monastics, a monastic 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**.’
one 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**.’

[Refrain]

“In this way one abides internally observing dharma in themselves, or one abides observing externally dharma in themselves, or one abides both internally and externally observing dharma in themselves.

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

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

(Assurance)

“Certainly, monastics, someone should cultivate these four applications of awareness in this way for seven years one or she may expect one of two fruits: either [liberating] knowledge³¹ in this observable³² world³³ or, if there [remains some] fuel³⁴, non- returning.

“Let alone seven years ; if , monastics, someone should cultivate these four applications of awareness in this way for six years one or she may expect one of two fruits: either [liberating] knowledge³⁵ in this observable world or, if there [remains some] fuel³⁶ non-returning.

³⁶ *Upādāna* means both fuel/sustenance and clinging. A non-returner is close enough to full liberation that upon death one 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

“Let alone for six years, if, monastics someone should cultivate these four application of awareness 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, one or she may expect one of two 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 awareness’.”

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

³¹ *Aññā*

³² *Diṭṭhe* (literally: seen)

³³ *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.”

³⁴ *Upādāna* means both fuel/sustenance and clinging. A non-returner is close enough to full liberation that upon death one 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 *Upādāna* means both fuel/sustenance and clinging. A non-returner is close enough to full liberation that upon death one 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.

