

The Discourse on the Foundations for Awareness

Satipaṭṭhāna Sutta (*Majjhima Nikāya* 10)

Translated by Gil Fronsdal

I heard it this way:

Once the Blessed One 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 a unified path¹ for purifying beings, for overcoming sorrow and lamentation, for vanquishing pain and distress, for attaining the right approach, for realizing Nirvana – namely, the four foundations for awareness.

“What are the four?”

“Putting aside greed and distress for the world, a monastic observes—with ardor, clear comprehension, and awareness – the **body** in terms of the body.

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

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

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

[1. Observation of the Body]

[Breathing]

“And how does a monastic abide observing the body in terms of 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 established awareness to the forefront, always one breathes in with awareness and breathes out with awareness.

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

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

¹ “Unified” best represent how *ekāyana* is used in the suttas relies on *eka* meaning “unified” as it does with the meditation concept *ekagāta* (unification). As in *Satipaṭṭhāna Sutta*, *ekāyana* is commonly used in the suttas to describe unifying a set of practices into a unified path of practice (see Jan Nattier “‘One Vehicle’ in the Chinese Agamas: New Light on an Old Problem in Pāli” in Annual Report of the International Research Institute for Advanced Buddhology Vol. X (Soka University; March 2007): 181-200.

**“Breathing in short, one knows ‘I am breathing in short.’
Breathing out short, one knows ‘I am breathing out short.’**

“One trains, **‘breathing in, I experience the whole body;’**
One trains, **‘breathing out, I experience the whole body.’**

“One trains, **‘breathing in, I calm the bodily formation;’**
One trains, **‘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, breathing in long, knows ‘I am breathing in long.’... One trains, ‘breathing out, I calm the bodily formation; One trains, breathing in I calm the bodily formation.’

[Insight Refrain]

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

“Or one abides in the body observing experiences arising; one abides in the body observing experiences going away; or one abides in the body observing experiences arising and going away.

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

[Postures]

“In addition, monastics,

When **walking**, a one 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 positioned**, that one knows.

[Insight Refrain]

“In this way one abides observing internally the body in terms of the body, or one abides observing externally the body in terms of the body, or one abides

observing both internally and externally the body in terms of the body.

“Or one abides in the body observing experiences² arising; one abides in the body observing experiences going away; or one abides in the body observing experiences arising and going away.

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

[Clear Comprehension (in activity)]

“In addition, monastics,

When **going forward and coming back**, one acts with clear comprehension;

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.

[Insight Refrain]

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

“Or one abides in the body observing experiences arising; one abides in the body observing experiences going away; or one abides in the body observing experiences arising and going away.

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

² “experiences” translates *dhammā*

[Attention to the repulsive]

“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.’³

“Just as if a person 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 observing internally the body in terms of the body, or one abides observing externally the body in terms of the body, or one abides observing both internally and externally the body in terms of the body.

“Or one abides in the body observing experiences arising; one abides in the body observing experiences going away; or one abides in the body observing experiences arising and going away.

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

[Attention to the property] quality

“In addition, monastics, a monastic reviews this body, however it stands and however it is positioned, in terms of the property.⁴

³ In the *Path of Purification*, Buddhaghosa adds the brain to make up 32 parts of the body.

⁴ “Property” translates *dhātu*. I avoid using “element” because it suggests an existing thing. And as

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

“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 reviews this body, however it stands and however it is disposed, in terms of the elements:

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

[Insight Refrain]

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

“Or one abides in the body observing experiences arising; one abides in the body observing experiences going away; or one abides in the body observing experiences arising and going away.

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

[Nine Charnel-ground (reflections)]

(1)“In addition, monastics, 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, to this one compares one’s own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

[Insight Refrain]

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

“Or one abides in the body observing experiences⁵ arising; one abides in the body observing experiences going away; or one abides in the body observing experiences arising and going away.

“Or else awareness that ‘there is a body’ is established to the extent necessary only for knowledge and lucid awareness. And one abides independent, not clinging to

equanimity and renunciation are sometimes called *dhātus*, property better conveys range its meaning.

anything in the world. This is how a monastic abides observing the body in terms of the body.

(2) “In addition, monastics, 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, to this one connects to one’s 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, to this one connects to one’s 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, to this one connects to one’s own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

(5) “In addition, monastics, 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, to this one connects to one’s own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

(6) “In addition, monastics, 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, to this one connects to one’s own body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

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

...

(8) “In addition, monastics, as if a monastic were to see a corpse cast away in a charnel-ground, [reduced] year-old bones heaped up, to this one connects to one’s own

body, ‘This body too has a nature like this, will become like this, will not avoid this.’

...

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

[Insight Refrain]

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

“Or one abides in the body observing experiences arising; one abides in the body observing experiences going away; or one abides in the body observing experiences arising and going away.

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

[2. Observation of Feeling Tones]

“Here, monastics,

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

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

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

Experiencing a **pleasant physical⁶ feeling tone** one knows, ‘I am experiencing a pleasant physical feeling tone;’

⁶ *Sāmisā* (*sa* [with] + *āmisa* [raw flesh]). In SN IV 236 pleasant physicality (*sāmisam sukham*) is defined as the sensual pleasure belonging to each of the five sense perceptions.

Experiencing a **pleasant non-physical⁷ feeling tone** one knows, ‘I am experiencing a pleasant feeling tone;’

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

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

Experiencing a **neither pleasant or painful physical feeling tone** one knows, ‘I am experiencing a neither pleasant nor painful physical feeling tone;’

Experiencing a **neither pleasant or painful non-physical feeling tone** one knows, ‘I am experiencing a neither pleasant nor painful non-physical feeling tone;’

[Insight Refrain]

“In this way one abides observing internally feelings tones in terms of feeling tones, or one abides observing externally feelings tones in terms of feeling tones, or one abides observing both internally and externally feelings tones in terms of feeling tones.”

“Or one abides in feeling tones observing experiences arising; one abides in feeling tones observing experiences going away; or one abides in feeling tones observing experiences arising and going away.

“Or else awareness that ‘there are feeling tones’ is established to the extent necessary only for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing feeling tones in terms of feeling tones.”

[3. Observation of Mind]

“How does a monastic abide observing the state of mind in terms of the mind? “Here, monastics,

One knows a mind with craving as a ‘**mind with craving;**’

One knows a mind without craving as a ‘**mind without craving;**’

One knows a mind with ill will as a ‘mind with ill will;’

One knows a mind without ill will as a ‘**mind without ill will;**’

⁷ *nir* [without] + *āmisā*. In SN IV 236 pleasant non-physicality is defined as the first three jhanas.

One knows a mind with delusion as a **‘mind with delusion;’**
One knows a mind without delusion as a **‘mind without delusion;’**

One knows a mind a collected as a **‘collected mind;’**
One knows a mind scattered as a **‘scattered mind;’**⁸

One knows an expanded mind as an **‘expanded mind;’**
One knows a not expanded mind as a **‘not expanded mind;’**

One knows a surpassable mind as a **‘surpassable mind;’**
One knows an unsurpassable mind as an **‘unsurpassable mind;’**

One knows a steadied mind as a **‘steadied²¹ mind;’**
One knows an unsteady mind as an **‘unsteadied mind;’**

One knows a freed mind a freed mind state as a **‘freed mind;’**
One knows mind not freed as a **‘mind not freed.’**

[Insight Refrain]

“In this way one abides observing internally the mind in terms of the mind, or one abides observing externally the mind in terms of the mind, or one abides observing both internally and externally the mind in terms of the mind.”

“Or one abides in the mind observing experiences arising; one abides in the mind observing experiences going away; or one abides in the mind observing experiences arising and going away.

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

(The Hindrances)

How does a monastic abide observing dharmas in terms of dharmas?

⁸ 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 ‘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.

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

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

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

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

One knows the arising of sensual desire that had not yet arisen.

One knows the abandoning of sensual desire that has arisen.

One knows the non-arising in the future of sensual desire that has been abandoned.

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

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

One knows the arising of ill-will that had not yet arisen.

One knows the abandoning of ill-will that has arisen.

One knows the non-arising in the future of ill-will that has been abandoned.

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

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

One knows the arising of sloth and torpor that had not yet arisen.

One knows the abandoning of sloth and torpor, once it has arisen.

One knows the non-arising of sloth and torpor that has been abandoned.

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

When no restlessness and anxiety is present within, one knows, ‘No restlessness and regret is present within me.’

One knows the arising of restlessness and anxiety that had not yet arisen.

One knows, once it has arisen, the abandoning of restlessness and regret.

One knows the non-arising of restlessness and anxiety that has been abandoned.

“Here, monastics, when **doubt** is present within, one knows, ‘Doubt is present within me.’

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

One knows the arising of doubt that had not yet arisen.

One knows, once it has arisen, the abandoning of doubt.

One knows the non-arising of doubt has been abandoned.

[Insight Refrain]

“In this way one abides observing internally dharmas in terms of dharmas, or one abides observing externally dharmas in terms of dharmas, or one abides observing both internally and externally dharmas in terms of dharmas.”

“Or one abides in dharmas observing experiences arising; one abides in dharmas observing experiences going away; or one abides in dharmas observing experiences arising and going away.

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

(The Heaps²⁴)

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

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

‘This is **[embodied] form,**’

‘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,**’

‘This is the arising of a recognition,’

‘This is the disappearance of a recognition,’

‘This is a **[mental] formation,**’
‘This is the arising of a mental formation,’
‘This is the disappearance of a mental formation,’

‘This is **cognizance,**’⁹
‘This is the emergence of cognizance,’
‘This is the disappearance of cognizance,’

“In this way one abides observing internally dharmas in terms of dharmas, or one abides observing externally dharmas in terms of dharmas, or one abides observing both internally and externally dharmas in terms of dharmas.”

“Or one abides in dharmas observing experiences arising; one abides in dharmas observing experiences going away; or one abides in dharmas observing experiences arising and going away.

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

(The Sense Spheres)

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

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

“Here, monastics, one knows the **eye**; one knows **sight objects**, one knows the **attachment** that arises in dependence on these two. He knows the arising of an attachment that has not yet arisen. One knows, once it has arisen, the abandonment of attachment. One knows how an abandoned attachment does not arise in the future.

“Here, monastics, one knows the **ear**; one knows **sounds**, one knows the **attachment** that arises in dependence on these two. One knows the arising of an attachment that has not yet arisen. One knows, once it has arisen, the abandonment of attachment. One knows how an abandoned attachment does not arise in the future.

⁹ *Viññāṇa* is translated as “cognizance” to avoid the complex metaphysical issues associated with the word “consciousness.”

“Here, monastics, one knows the **nose**; one knows **smells**, one knows the **attachment** that arises in dependence on these two.

One knows the arising of an attachment that has not yet arisen.

One knows, once it has arisen, the abandonment of attachment.

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

“Here, monastics, one knows the **tongue**; one knows **taste**, one knows the **attachment** that arises in dependence on these two.

One knows the arising of an attachment that has not yet arisen.

One knows, once it has arisen, the abandonment of attachment.

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

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

One knows the arising of an attachment that has not yet arisen.

One knows, once it has arisen, the abandonment of attachment.

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

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

One knows the arising of an attachment that has not yet arisen.

One knows, once it has arisen, the abandonment of attachment.

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

[Insight Refrain]

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

“Or one 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 awareness that ‘there are dharmas’ 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 dharmas in themselves.

(The Factors of Awakening)

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

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

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

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

One knows the arising of the awareness factor of awakening that has not yet arisen.

One knows, once it has arisen, the full development of the awareness factor of awakening.

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

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

One knows the arising of the investigation-of-dharmas factor of awakening that has not yet arisen.

One knows, once it has arisen, full development of the investigation-of-dharmas factor of awakening.

“Here, monastics, when the **energy factor of awakening** is present within, one knows ‘The energy factor of awakening is present within me.’

When no energy factor of awakening is present within, one knows, ‘no energy factor of awakening is present within me.’

One knows the arising of the energy factor of awakening that has not yet arisen.

One knows, once it has arisen, the full development of the energy factor of awakening.

“Here, monastics, when the **joy factor of awakening** is present within, one knows ‘The joy factor of awakening is present within me.’

When no joy factor of awakening is present within, one knows, ‘no joy factor of awakening is present within me.’

One knows the arising of the joy factor of awakening that has not yet arise.

One knows, once it has arisen, the full development of the joy factor of awakening, once it has arisen.

“Here, monastics, when the **tranquility factor of awakening** is present within, one knows ‘The tranquility factor of awakening is present within me.’

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

One knows arising of the tranquility factor of awakening that has not yet arisen.

One knows, once it has arisen, the full development of the tranquility factor of awakening.

“Here, monastics, when the **concentration factor of awakening** is present within, one knows ‘The concentration factor of awakening is present within me.’

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

One knows the arising of the concentration factor of awakening that has not yet arisen.

One knows, once it has arisen, the full development of the concentration factor of awakening.

“Here, monastics, when the **equanimity factor of awakening** is present within, one knows ‘The equanimity factor of awakening is present within me.’

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

One knows the arising of the equanimity factor of awakening that has not yet arisen.

One knows, once it has arisen, the full development of the equanimity factor of awakening.

[Insight Refrain]

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

“Or one 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 awareness that ‘there are dharmas’ 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 dharmas

in themselves.

[Four Noble Truths]

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

“Here, monastics, one knows as it has actually come to be, ‘**This is suffering**’

One 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.**’

One knows as it has actually come to be, ‘**This is the method leading to the cessation of suffering.**’

[Insight Refrain]

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

“Or one 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 awareness that ‘there are dharmas’ 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 dharmas in themselves in reference to the four noble truths.

(Assurance)

“Certainly, monastics, someone who cultivates these four foundations for awareness in this way for seven years may expect one of two fruits: either [liberating] knowledge in this observable world or, if there [remains some] fuel, non-returning.

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

“Let alone for six years, if, monastics someone cultivates these four application of awareness 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 may expect one of two 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 unified 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.