

DN 22

Mahāsatipaṭṭhāna Sutta

“The Great Discourse on the Four Establishments of Mindfulness”

Translated by Bhikkhu Candana

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This is what I personally heard,

At one time, the Blessed One was staying in the Kuru country, in a town by the name of Kammāsaddhamma. There, the Blessed One addressed the Bhikkhus by saying:

“Bhikkhus!”

“Yes, Bhante,” the Bhikkhus replied.

The Blessed One said this:

"This is the One and Only Path that leads to the purification of beings; to overcome sadness and lamentation, to leave behind pain and mental anguish, and thus, to end the cycles of suffering by the realization of Nibbāna, all through the means of these Four Establishments of Mindfulness. What are these four?

1. “Here, Bhikkhus, a Bhikkhu is fully attentive, carefully staying with the body, mindful of it in all its transitions and states, striving ardently as he shuns any thoughts of desire or resentment towards the world.
2. Similarly, he is fully attentive, carefully staying with whatever feeling that is occurring; mindful of it in all its transitions, striving ardently as he shuns any thoughts of desire or resentment towards the world.
3. Similarly, he is fully attentive, carefully staying with whatever state that is occurring in the Citta (*Heart*); mindful of it in all its transitions and states, striving ardently as he shuns any thoughts of desire or resentment towards the world.
4. Similarly, he is fully attentive, carefully staying with whatever phenomena, along with their relationships, that he detects are occurring; mindful of them in all their transitions, striving ardently as he shuns any thoughts of desire or resentment towards the world.

(Observation of the Body)

1.1 Meditation on the In and Out Breathing

"And how, Bhikkhus, is a Bhikkhu fully attentive, carefully staying with the body, mindful of it in all its transitions and states?

“Here, Bhikkhus, the Bhikkhu, by going to the forest, or sitting at the root of a tree, or in an empty kuti, folds his legs together, keeping his body straight, and brings his awareness inwards and rests it upon the breath flowing in and out. Thus, he mindfully breathes in and mindfully breathes out.

“While breathing in long, he knows “I breathe in long.” Breathing out long, he knows, “I breathe out long.”

Breathing in short, he knows, “I breathe in short.” Breathing out short, he knows, “I breathe out short.”

By training himself with the breath further, he pays attention to the whole breath, from beginning to end, as he experiences it flowing inward. Training further, he pays attention to the whole breath, from beginning to end, as he experiences it flowing outward.

Further, while breathing in, he settles down the breath’s movement within the physical body. While breathing out too, he settles down the breath’s movement within the physical body.

“Just as a master clay potter or his apprentice, while spinning his pottery wheel slower by making long turns, knows full well that his spinning is long and slow, and similarly, while spinning his pottery wheel fast, by making short turns, he knows full well that his spinning is short and fast.

“In the same manner, while breathing in long, the Bhikkhu knows:

“I breathe in long.” Breathing out long, he knows, “I breathe out long.” Breathing in short, he knows, “I breathe in short.” Breathing out short, he knows, “I breathe out short.” By training himself with the breath further, he pays attention to the whole breath, from beginning to end, as he experiences it flowing inward. Training further, he pays attention to the whole breath, from beginning to end, as he experiences it flowing outward. Further, while breathing in, he settles down the breath’s movement within the physical body. While breathing out too, he settles down the breath’s movement within the physical body.

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, while they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, while they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, while they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

“This is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

1.2. Meditation on the Bodily Postures

“Further, Bhikkhus, while walking, the Bhikkhu knows that he is walking. While standing, he knows that he is standing. While sitting, he knows that he is sitting. While lying down, he knows that he is lying down. Also, with every interval and junction point as he transitions in between each of these postures, and however his body is positioned, the Bhikkhu knows their true state.

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the start of its transitions and states and how they arise, **while** they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they come to a full stop, **while** they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, **while** they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions, intervals, and states.

1.3. Meditation on Behaving with Clear Comprehension & Thorough Understanding

“Further, Bhikkhus, while going somewhere and while returning, the Bhikkhu behaves with clear comprehension and thorough understanding. While looking forward, around him, or in any direction, the Bhikkhu behaves with clear comprehension and thorough understanding. While bending and stretching his body, the Bhikkhu behaves with clear comprehension and thorough understanding. While putting on and wearing his robes, his outer robe, and his alms bowl, the Bhikkhu behaves with clear comprehension and thorough understanding. While eating and drinking, chewing and tasting his food, the Bhikkhu behaves with clear comprehension and thorough understanding. While urinating and defecating, the Bhikkhu behaves with clear comprehension and thorough understanding. While walking, standing, sitting, sleeping, waking up, talking, and keeping silent, the Bhikkhu behaves with clear comprehension and thorough understanding.

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the start of its transitions and states and how they arise, while they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they come to a full stop, while they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, while they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions, intervals, and states.

1.4. Attention on Repulsiveness

“Further, Bhikkhus, the Bhikkhu carefully reviews and examines his physical body, seeing it wrapped up in this bag of skin, full of impurities within, while scanning it from the bottom of his feet moving upwards and then, from the tips of his head-hairs scanning downwards, as he ponders: *‘In this body, there are to be found head-hairs, body-hairs, nails, teeth, and skin; also, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, the stomach (with undigested food inside), feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, and urine.’*

“Just as if, Bhikkhus, there was a sack with openings on both ends, full of various kinds of grain, such as: wheat, rice, mung beans, chickpeas, sesame seeds, and husked rice, then a man with good eyesight, taking that sack and opening it from both ends, is able to carefully look at its contents, distinguishing each as: *“This is wheat. This is rice. These are mung beans. These are chickpeas. These are sesame seeds. And this is husked rice.”*

“In the same way, Bhikkhus, the Bhikkhu carefully reviews and examines his physical body, seeing it wrapped up in this bag of skin, full of impurities within, while scanning it from the bottom of his feet moving upwards and then, from the tips of his head-hairs scanning downwards, as he ponders: *‘In this body, there are to be found head-hairs, body-hairs, nails, teeth, and skin; also, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, the stomach (with undigested food inside), feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, and urine.’*

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, while they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, while they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, while they are being felt through and with the body.

Further, he lives realizing that here, there is in fact, a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

1.5. Attention on The Elements

“Further, Bhikkhus, the Bhikkhu closely observes this physical body, in whatever shape or position it may be, as the manifestation of the elements, while reflecting to himself: *‘In this body, I see the properties of the Earth element, the properties of the Water element, the properties of the Fire element, and the properties of the Air element.’*

“Just as if, Bhikkhus, a master butcher or his apprentice, having slaughtered a cow, would sit at a crossroads cutting it up into pieces, the Bhikkhu, also closely reviews this very body, in whatever shape or position it may be, as the manifestation of the elements, while reflecting to himself: *‘In this body, I see the properties of the Earth element, the properties of the Water element, the properties of the Fire element, and the properties of the Air element.’*

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, while they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, while they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, while they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

1.6. Meditation on the Nine Charnel Grounds

A. “Further, Bhikkhus, much like when the Bhikkhu sees a corpse tossed aside in a charnel ground, seeing it as one day old, or two or three days old, or bloated, or turned black and blue, or festering with worms; he looks upon his own body and compares it to those in the charnel ground, while pondering to himself:

‘This body also, will suffer the same end, because it is of the same nature; hence, it will only end up like that, and therefore, never be the exception.’

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, **while** they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, **while** they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, **while** they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

B. “Further, Bhikkhus, much like when the Bhikkhu sees a corpse tossed aside in the charnel ground that is being devoured by hungry crows, hawks, vultures, dogs, and foxes, all fighting to get a piece of it, or being feasted upon by various living beings; he looks upon his own body and compares it to those in the charnel ground, while pondering to himself:

‘This body also, will suffer the same end, because it is of the same nature; hence, it will only end up like that, and therefore, never be the exception.’

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, while they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, while they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, while they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

C. “Further, Bhikkhus, much like when the Bhikkhu sees a corpse tossed aside in the charnel ground, seeing a skeleton with its flesh still attached, smeared with blood and held together by ligaments and veins; he looks upon his own body and compares it to those in the charnel ground, while pondering to himself:

‘This body also, will suffer the same end, because it is of the same nature; hence, it will only end up like that, and therefore, never be the exception.’

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, while they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, while they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, while they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

D. “Further, Bhikkhus, much like when the Bhikkhu sees a corpse that has turned into a skeleton removed from its flesh, smeared with blood and held together by ligaments and veins; he looks upon his own body and compares it to those in the charnel ground, while pondering to himself: *‘This body also, will suffer the same end, because it is of the same nature; hence, it will only end up like that, and therefore, never be the exception.’*

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, **while** they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, **while** they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, **while** they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

E. “Further, Bhikkhus, much like when the Bhikkhu sees a corpse that has turned into a skeleton without any flesh or blood left, that is still held together by ligaments and veins; he looks upon his own body and compares it to those in the charnel ground, while pondering to himself: *‘This body also, will suffer the same end, because it is of the same nature; hence, it will only end up like that, and therefore, never be the exception.’*

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, **while** they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, **while** they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, **while** they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

F. “Further, Bhikkhus, much like when the Bhikkhu sees a corpse that has turned into a skeleton with its bones pulled apart and scattered, tossed here and there, as he sees the bones of the hand in one place, or the feet in another place, or the knee in yet another place, or a thighbone here, a hipbone there; here, a piece of the spine, and there, a skull; he looks upon his own body and compares it to those in the charnel ground, while pondering to himself:

‘This body also, will suffer the same end, because it is of the same nature; hence, it will only end up like that, and therefore, never be the exception.’

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, **while** they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, **while** they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, **while** they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

G. “Further, Bhikkhus, much like when the Bhikkhu sees a corpse that has been tossed aside in the charnel ground, as he sees its bones turned white, the color of shells; he looks upon his own body and compares it to those in the charnel ground, while pondering to himself:

‘This body also, will suffer the same end, because it is of the same nature; hence, it will only end up like that, and therefore, never be the exception.’

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, while they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, while they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, while they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

H. “Further, Bhikkhus, much like when the Bhikkhu sees a corpse that has been tossed aside in the charnel ground, as he sees its decaying bones that have been decaying for over a year under the sun; he looks upon his own body and compares it to those in the charnel ground, while pondering to himself:

‘This body also, will suffer the same end, because it is of the same nature; hence, it will only end up like that, and therefore, never be the exception.’

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, while they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, while they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, while they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

I. “Further, Bhikkhus, much like when the Bhikkhu sees a corpse that has been tossed aside in the charnel ground, and he sees its bones already decomposed into fine powder; he looks upon his own body and compares it to those in the charnel ground, while pondering to himself: *‘This body also, will suffer the same end, because it is of the same nature; hence, it will only end up like that, and therefore, never be the exception.’*

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the body is experienced: mindful of the point of origin of its transitions and states and how they arise, ***while*** they are being felt through and with the body.

Further, he is fully attentive to the vanishing point of how the body is experienced: mindful of the point of passing away of its transitions and states and how they end, ***while*** they are being felt through and with the body.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the body is experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end, ***while*** they are being felt through and with the body.

Further, he lives realizing that here, there is in fact a body, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the body, mindful of it.

This also, is how the Bhikkhu meditates, while being fully attentive, carefully staying with the body, mindful of it in all its transitions and states.

(Observation of Feelings)

“And how, Bhikkhus, is a Bhikkhu fully attentive, carefully staying with whatever feeling that is occurring; mindful of it in all its transitions?

“Here, Bhikkhus, the Bhikkhu closely observes while experiencing a happy feeling, as he knows: *‘This feeling I’m experiencing is a happy one.’* Or, while experiencing a painful feeling, he knows: *‘This feeling I’m having is a painful one.’* Or, while experiencing a neutral feeling, he knows: *‘This feeling I’m having is neither a happy nor a painful one, for it is neutral.’*

“Similarly, the Bhikkhu closely observes while experiencing a happy feeling through contact with his body, as he knows: *‘This feeling I’m experiencing through contact with my body, is a happy one.’* Or, while experiencing a painful feeling through contact with his body, he knows: *‘This feeling I’m experiencing through contact with my body, is a painful one.’* Or, while experiencing a neutral feeling through contact with his body, he knows: *‘This feeling I’m experiencing through contact with my body, is neither a happy nor a painful one, for it is neutral.’*

“Similarly, the Bhikkhu closely observes while experiencing a happy feeling that is beyond the body, as he knows: *‘This feeling I’m experiencing that is beyond the body, is a happy one.’* Or,

while experiencing a painful feeling that is beyond the body, as he knows: *'This feeling I'm experiencing that is beyond the body, is a painful one.'* Or, while experiencing a neutral feeling that is beyond the body, he knows: *'This feeling I'm experiencing that is beyond the body, is neither a happy nor a painful one, for it is neutral.'*

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with his feelings, mindful of them in all their transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how feelings are experienced: mindful of the point of origin of their transitions and states, and how they arise; simply knowing them while they occur.

Further, he is fully attentive to the vanishing point of how feelings are experienced: mindful of the point of passing away of their transitions and states and how they end; simply knowing them while they occur.

Also, he is fully attentive to both, the beginning *and* vanishing points of how feelings are experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end; simply knowing them while they occur.

Further, he lives realizing that here, there is in fact, this particular feeling, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with whatever feelings that are occurring, mindful of them.

“This is also how the Bhikkhu meditates, while being fully attentive, carefully staying with feelings, mindful of them in all their transitions and states.

(Observation of The Citta)

“And how, Bhikkhus, is a Bhikkhu fully attentive, carefully staying with whatever states that are occurring in the Citta (*Heart*); mindful of it in all its transitions and states?

“Here, Bhikkhus, while closely observing the presence of passionate craving in his Citta, the Bhikkhu knows: *'There is passionate craving in the Citta.'* Or, while closely observing the absence of passionate craving in his Citta, he knows: *'The Citta is free from passionate craving.'*

“Similarly, while closely observing the presence of anger or aversion in his Citta, the Bhikkhu knows: *'There is anger or aversion in the Citta.'* Or, while closely observing the absence of anger or aversion in his Citta, he knows: *'The Citta is free from anger or aversion.'*

“Similarly, while closely observing the presence of delusion in his Citta, the Bhikkhu knows: *'There is delusion in the Citta.'* Or, while closely observing the absence of delusion in his Citta, he knows: *'The Citta is free from delusion.'*

“Similarly, while closely observing his Citta being constricted, the Bhikkhu knows: *'The Citta is constricted.'* Or, while closely observing his Citta not being constricted, he knows: *'The Citta is free from being constricted.'*

“Similarly, while closely observing his Citta being scattered, the Bhikkhu knows: *‘The Citta is scattered.’* Or, while closely observing his Citta not being scattered, he knows: *‘The Citta is free from being scattered.’*

“Similarly, while closely observing his Citta being greatly expanded, the Bhikkhu knows: *‘The Citta is greatly expanded.’* Or, while closely observing his Citta not being greatly expanded, he knows: *‘The Citta is not greatly expanded.’*

“Similarly, while closely observing his Citta being inferior in its quality, the Bhikkhu knows: *‘The Citta is inferior in its quality.’* Or, while closely observing his Citta becoming superior and accomplished, he knows: *‘The Citta is becoming superior and accomplished.’*

“Similarly, while closely observing his Citta being collected and stable, he knows: *‘The Citta is collected and stable.’* Or, while closely observing his Citta being neither collected nor stable, he knows: *‘The Citta is neither collected nor stable.’*

“Similarly, while closely observing his Citta being released, the Bhikkhu knows: *‘The Citta is released.’* Or, while closely observing his Citta not being released, he knows: *‘The Citta is not released.’*

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with whatever states that are occurring in the Citta (*Heart*); mindful of it in all its transitions and states, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how these states are experienced in the Citta: mindful of the point of origin of their transitions and how they arise; simply knowing them while they occur.

Further, he is fully attentive to the vanishing point of how these states are experienced in the Citta: mindful of the point of passing away of their transitions and how they end; simply knowing them while they occur.

Also, he is fully attentive to both, the beginning *and* vanishing points of how these states are experienced in the Citta: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end; simply knowing them while they occur.

Further, he lives realizing that here, there is in fact this particular state occurring within the Citta, but without being fixated on it, yet remaining relaxed by clearly knowing and understanding it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with whatever states that are occurring in the Citta, mindful of them.

This is also how the Bhikkhu meditates, while being fully attentive, carefully staying with the states in the Citta, mindful of them in all their transitions.

(Observation of Phenomena & their Relationships)

4.1 The Section on the Hindrances

“Here, Bhikkhus, the Bhikkhu is fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the five hindrances, along with their relationships, mindful of their impact on the mind.

“And how, Bhikkhus, is a Bhikkhu fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the five hindrances, along with their relationships, mindful of their impact on the mind?

A. Here, Bhikkhus, while closely observing the presence of sensual desire in him, the Bhikkhu knows: *‘There is sensual desire in me.’* Also, while closely observing the absence of sensual desire in him, he knows: *‘There is no sensual desire in me.’*

The Bhikkhu also knows and understands the manner in which un-arisen sensual desire does arise in him; he knows and understands the manner in which the already arisen sensual desire is abandoned in him; and he knows and understands how the continuous abandoning of sensual desire in him eliminates the possibility for it to arise again in the future.

B. Here, Bhikkhus, while closely observing the presence of resistance (or aversion) in him, the Bhikkhu knows: *‘There is resistance in me.’* Also, while closely observing the absence of resistance in him, he knows: *‘There is no resistance in me.’*

The Bhikkhu also knows and understands the manner in which un-arisen resistance does arise in him; he knows and understands the manner in which the already arisen resistance is abandoned in him; and he knows and understands how the continuous abandoning of resistance in him eliminates the possibility for it to arise again in the future.

C. Here, Bhikkhus, while closely observing the presence of drowsiness and boredom in him, the Bhikkhu knows: *‘There are drowsiness and boredom in me.’* Also, while closely observing the absence of drowsiness and boredom in him, he knows: *‘There is no drowsiness or boredom in me.’*

The Bhikkhu also knows and understands the manner in which un-arisen drowsiness and boredom do arise in him; he knows and understands the manner in which the already arisen drowsiness and boredom are abandoned in him; and he knows and understands how the continuous abandoning of drowsiness and boredom in him eliminates the possibility for them to arise again in the future.

D. Here, Bhikkhus, while closely observing the presence of restlessness and worry in him, the Bhikkhu knows: *‘There are restlessness and worry in me.’* Also, while closely observing the absence of restlessness and worry in him, he knows: *‘There is no restlessness or worry in me.’* The Bhikkhu also knows and understands the manner in which un-arisen restlessness and worry do arise in him; he knows and understands the manner in which the already arisen restlessness and worry are abandoned in him; and he knows and understands how the continuous abandoning of restlessness and worry in him eliminates the possibility for them to arise again in the future.

E. Here, Bhikkhus, while closely observing the presence of skeptical doubt in him, the Bhikkhu knows: *‘There is skeptical doubt in me.’* Also, while closely observing the absence of skeptical doubt in him, he knows: *‘There is no skeptical doubt in me.’*

The Bhikkhu also knows and understands the manner in which un-arisen skeptical doubt does arise in him; he knows and understands the manner in which the already arisen skeptical doubt is abandoned in him; and he knows and understands how the continuous abandoning of skeptical doubt in him eliminates the possibility for it to arise again in the future.

“Thus, Bhikkhus, the Bhikkhu lives while being fully attentive, carefully staying with whatever phenomena that he detects are occurring, along with their relationships; mindful of them in all their transitions, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the hindrances are experienced: mindful of the point of origin of their transitions and states, and how they arise; simply knowing them while they occur.

Further, he is fully attentive to the vanishing point of how hindrances are experienced: mindful of the point of passing away of their transitions and states, and how they end; simply knowing them while they occur.

Also, he is fully attentive to both, the beginning *and* vanishing points of how hindrances are experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end; simply knowing them while they occur.

Further, he lives realizing that here, there is in fact this particular hindrance, but without being fixated on it, yet remaining relaxed by clearly knowing it and perceptively present to it.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with whatever hindrances that are occurring, while remaining attentive to their impact on the mind.

“This is how the Bhikkhu lives fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the five hindrances, along with their relationships, mindful of their impact on the mind.

4.2 The Section on the Aggregates

“Here, Bhikkhus, the Bhikkhu is fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the five grabbing aggregates, along with their relationships, mindful of their impact on the mind.

“And how, Bhikkhus, is a Bhikkhu fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the five grabbing aggregates, along with their relationships, mindful of their impact on the mind?

“Here, Bhikkhus, while closely observing a tangible form, the Bhikkhu knows and understands: *‘This is a tangible form. It is in this way, that tangible forms arise. It is in this way, that tangible forms cease and disappear.’*

Similarly, the Bhikkhu closely observes feelings, as he knows and understands: *‘This is a feeling. It is in this way, that feelings arise. It is in this way, that feelings cease and disappear.’*

Similarly, the Bhikkhu closely observes memories and thoughts, as he knows and understands: *‘This is a memory. It is in this way, that memories and thoughts arise. It is in this way, that memories and thoughts cease and disappear.’*

Similarly, the Bhikkhu closely observes habitual tendencies, as he knows and understands: *‘This is a habitual tendency. It is in this way, that habitual tendencies arise. It is in this way, that habitual tendencies cease and disappear.’*

Similarly, the Bhikkhu closely observes sense awareness, as he knows and understands: *‘This is sense awareness. It is in this way, that sense awareness arises. It is in this way, that sense awareness ceases and disappears.’*

“Thus, Bhikkhus, the Bhikkhu lives while being fully attentive, carefully staying with whatever phenomena that he detects are occurring, along with their relationships; mindful of them in all their transitions, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the aggregates are experienced: mindful of the point of origin of their transitions and states, and how they arise; simply knowing them **while** they occur.

Further, he is fully attentive to the vanishing point of how the aggregates are experienced: mindful of the point of passing away of their transitions and states and how they end; simply knowing them **while** they occur.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the aggregates are experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end; simply knowing them **while** they occur.

Further, he lives realizing that here, there are in fact these aggregates, but without being fixated on them, yet remaining relaxed, by clearly knowing them and perceptively present to them.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with whatever aggregates that are being witnessed, while remaining attentive to their impact on the mind.

“This is how the Bhikkhu lives fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the five grabbing aggregates, along with their relationships, mindful of their impact on the mind.

4.3 The Section on the Six Sense Spheres

“Here, Bhikkhus, the Bhikkhu is fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the six senses, in both their internal and external aspects, along with their relationships, while remaining mindful of their impact on the mind.

“And how, Bhikkhus, is a Bhikkhu fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the six senses in their internal and external aspects, along with their relationships, while remaining mindful of their impact on the mind?

A. “Here, Bhikkhus, the Bhikkhu closely observes the eye organ, as he knows and understands its relationship to tangible forms that are seen, as well as the fetter or attachment that is produced

based on these two coming together; he also knows and understands the manner in which the un-arisen fetter or attachment does arise in him; he knows and understands the manner in which the already arisen fetter or attachment is abandoned in him; and he knows and understands how the continuous abandoning of that fetter or attachment in him eliminates the possibility for it to arise again in the future.

B. Similarly, the Bhikkhu closely observes the ear organ, as he knows and understands its relationship to sounds that are heard, as well as the fetter or attachment that is produced based on these two coming together; he also knows and understands the manner in which the un-arisen fetter or attachment does arise in him; he knows and understands the manner in which the already arisen fetter or attachment is abandoned in him; and he knows and understands how the continuous abandoning of that fetter or attachment in him eliminates the possibility for it to arise again in the future.

C. Similarly, the Bhikkhu closely observes the nose organ, as he knows and understands its relationship to odors that are smelled, as well as the fetter or attachment that is produced based on these two coming together; he also knows and understands the manner in which the un-arisen fetter or attachment does arise in him; he knows and understands the manner in which the already arisen fetter or attachment is abandoned in him; and he knows and understands how the continuous abandoning of that fetter or attachment in him eliminates the possibility for it to arise again in the future.

D. Similarly, the Bhikkhu closely observes the tongue organ, as he knows and understands its relationship to flavors that are tasted, as well as the fetter or attachment that is produced based on these two coming together; he also knows and understands the manner in which the un-arisen fetter or attachment does arise in him; he knows and understands the manner in which the already arisen fetter or attachment is abandoned in him; and he knows and understands how the continuous abandoning of that fetter or attachment in him eliminates the possibility for it to arise again in the future.

E. Similarly, the Bhikkhu closely observes the body organ, as he knows and understands its relationship to tactile objects that are touched, as well as the fetter or attachment that is produced based on these two coming together; he also knows and understands the manner in which the un-arisen fetter or attachment does arise in him; he knows and understands the manner in which the already arisen fetter or attachment is abandoned in him; and he knows and understands how the continuous abandoning of that fetter or attachment in him eliminates the possibility for it to arise again in the future.

F. Similarly, the Bhikkhu closely observes the mind organ, as he knows and understands its relationship to thoughts and concepts that are cognized, as well as the fetter or attachment that is produced based on these two coming together; he also knows and understands the manner in which the un-arisen fetter or attachment does arise in him; he knows and understands the manner in which the already arisen fetter or attachment is abandoned in him; and he knows and understands how the continuous abandoning of that fetter or attachment in him eliminates the possibility for it to arise again in the future.

“Thus, Bhikkhus, the Bhikkhu lives while being fully attentive, carefully staying with whatever phenomena that he detects are occurring, along with their relationships; mindful of them in all their transitions, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the six sense spheres are experienced: mindful of the point of origin of their transitions and states, and how they arise; simply knowing them while they occur.

Further, he is fully attentive to the vanishing point of how the six sense spheres are experienced: mindful of the point of passing away of their transitions and states and how they end; simply knowing them while they occur.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the six sense spheres are experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end; simply knowing them while they occur. Further, he lives realizing that here, there are in fact these six sense spheres, but without being fixated on them, yet remaining relaxed by clearly knowing them and perceptively present to them.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with whatever senses are being witnessed, while remaining attentive to their impact on the mind.

This is how the Bhikkhu lives fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the six senses, in both their internal and external aspects, along with their relationships, while remaining mindful of their impact on the mind.

4.4 The Section on the Seven Factors of Awakening

“Here, Bhikkhus, the Bhikkhu is fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the Seven Factors of Awakening, along with their relationships, while remaining mindful of their effect on the mind.

“And how, Bhikkhus, is a Bhikkhu fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the Seven Factors of Awakening, along with their relationships, while remaining mindful of their effect on the mind?

A. “Here, Bhikkhus, while closely observing the presence of the Mindfulness Awakening Factor (*sati*), the Bhikkhu knows and understands: ‘*The Mindfulness Awakening Factor is present in me.*’ Also, while closely observing the absence of the Mindfulness Awakening Factor in him, he knows: ‘*The Mindfulness Awakening Factor is absent in me.*’

The Bhikkhu also knows and understands the manner in which the un-arisen Mindfulness Awakening Factor can arise in him; he knows and understands the manner in which the already arisen Mindfulness Awakening Factor can continue to grow and be developed to perfection in him.

B. Similarly, while closely observing the presence of the Investigation of states Awakening Factor (*dhammavicaya*), the Bhikkhu knows and understands: ‘*The Investigation of states Awakening Factor is present in me.*’ Also, while closely observing the absence of the

Investigation of states Awakening Factor in him, he knows: *'The Investigation of states Awakening Factor is absent in me.'*

The Bhikkhu also knows and understands the manner in which the un-arisen Investigation of states Awakening Factor can arise in him; he knows and understands the manner in which the already arisen Investigation of states Awakening Factor can continue to grow and be developed to perfection in him.

C. Similarly, while closely observing the presence of the Persevering Effort Awakening Factor (*vīriya*), the Bhikkhu knows and understands: *'The Persevering Effort Awakening Factor is present in me.'* Also, while closely observing the absence of the Persevering Effort Awakening Factor in him, he knows: *'The Persevering Effort Awakening Factor is absent in me.'*

The Bhikkhu also knows and understands the manner in which the un-arisen Persevering Effort Awakening Factor can arise in him; he knows and understands the manner in which the already arisen Persevering Effort Awakening Factor can continue to grow and be developed to perfection in him.

D. Similarly, while closely observing the presence of the Joy Awakening Factor (*pīti*), the Bhikkhu knows and understands: *'The Joy Awakening Factor is present in me.'* Also, while closely observing the absence of the Joy Awakening Factor in him, he knows: *'The Joy Awakening Factor is absent in me.'*

The Bhikkhu also knows and understands the manner in which the un-arisen Joy Awakening Factor can arise in him; he knows and understands the manner in which the already arisen Joy Awakening Factor can continue to grow and be developed to perfection in him.

E. Similarly, while closely observing the presence of the Tranquility of Mind Awakening Factor (*passaddhi*), the Bhikkhu knows and understands: *'The Tranquility of Mind Awakening Factor is present in me.'* Also, while closely observing the absence of the Tranquility of Mind Awakening Factor in him, he knows: *'The Tranquility of Mind Awakening Factor is absent in me.'*

The Bhikkhu also knows and understands the manner in which the un-arisen Tranquility of Mind Awakening Factor can arise in him; he knows and understands the manner in which the already arisen Tranquility of Mind Awakening Factor can continue to grow and be developed to perfection in him.

F. Similarly, while closely observing the presence of the Stability of Mind Awakening Factor (*samādhi*), the Bhikkhu knows and understands: *'The Stability of Mind Awakening Factor is present in me.'* Also, while closely observing the absence of the Stability of Mind Awakening Factor in him, he knows: *'The Stability of Mind Awakening Factor is absent in me.'*

The Bhikkhu also knows and understands the manner in which the un-arisen Stability of Mind Awakening Factor can arise in him; he knows and understands the manner in which the already arisen Stability of Mind Awakening Factor can continue to grow and be developed to perfection in him.

G. Similarly, while closely observing the presence of the Equanimity Awakening Factor (*upekkhā*), the Bhikkhu knows and understands: *'The Equanimity Awakening Factor is present in me.'* Also, while closely observing the absence of the Equanimity Awakening Factor in him, he knows: *'The Equanimity Awakening Factor is absent in me.'*

The Bhikkhu also knows and understands the manner in which the un-arisen Equanimity Awakening Factor can arise in him; he knows and understands the manner in which the already arisen Equanimity Awakening Factor can continue to grow and be developed to perfection in him.

“Thus, Bhikkhus, the Bhikkhu lives while being fully attentive, carefully staying with whatever phenomena that he detects are occurring, along with their relationships; mindful of them in all their transitions, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the Seven Factors of Awakening are experienced: mindful of the point of origin of their transitions and states, and how they arise; simply knowing them *while* they occur.

Further, he is fully attentive to the vanishing point of how the Seven Factors of Awakening are experienced: mindful of the point of passing away of their transitions and states and how they end; simply knowing them *while* they occur.

Also, he is fully attentive to both, the beginning *and* vanishing points of how the Seven Factors of Awakening are experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end; simply knowing them *while* they occur.

Further, he lives realizing that here, there are in fact one or more of these Seven Factors of Awakening, but without being fixated on them, yet remaining relaxed by clearly knowing them and perceptively present to them.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with the Seven Factors of Awakening that are being witnessed, while remaining attentive to their impact on the mind.

“This is how the Bhikkhu lives fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the Seven Factors of Awakening, along with their relationships, while remaining mindful of their effect on the mind.

4.5 The Section on the Truths

“Here, Bhikkhus, the Bhikkhu is fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the Four Noble Truths, while remaining mindful of their effect on the mind.

“And how, Bhikkhus, is a Bhikkhu fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the Four Noble Truths, while remaining mindful of their effect on the mind?

a. Exposition on the Truth of Suffering (dukkha).

“And what, Bhikkhus, is the Noble Truth of Suffering?

‘Rebirth is suffering; getting sick is suffering; aging and getting old is suffering; death is suffering; grief, lamentation, pain, depression, and a sense of loss are all suffering; associating

with whatever is disagreeable or disliked is suffering; separating from what one likes is suffering, not getting what one likes is also suffering. In other words, all that the five grabbing aggregates try to latch on to, is suffering.'

“And what, Bhikkhus, is rebirth?”

“What, for the numerous and diverse beings in the various classes and realms of existence is considered to be birth, whether in the form of descent into an egg or being conceived in a womb; the arising and appearance into that world, where the respective aggregates come together forming the person, along with the appropriate senses to experience the objects that are to be cognized in that specific realm: *this* is what is called “rebirth.”

“And what, Bhikkhus, is getting sick, aging, and getting old?”

“What, for the numerous and diverse beings in the various classes and realms of existence is considered becoming sick, aging and getting old, whether through the decaying of the body, the loss of teeth, having gray hair, becoming wrinkled, the loss of vitality, as well as the breakdown in mental faculties: *this* is what is called “getting sick, aging, and getting old.”

“And what, Bhikkhus, is death?”

“What, for the numerous and diverse beings in the various classes and realms of existence is considered to be deceased and no more; the breakup of the body and all faculties; the dismantling of the aggregates, the giving up and laying down of the corpse: *this* is what is called “death.”

“And what, Bhikkhus, is grief?”

“When, Bhikkhus, someone experiences sadness as a result of some misfortune, feeling inner sorrow, while being touched by various forms and causes for dukkha to arise in one’s life; the state of mourning, the inner heavy grief: *this* is what is called “grief.”

“And what, Bhikkhus, is lamentation?”

“When, Bhikkhus, someone cries as a result of some misfortune, sobbing, feeling the tears welling up inside, while being touched by various forms and causes for dukkha to arise in one’s life; the state of weeping and wailing: *this* is what is called “lamentation.”

“And what, Bhikkhus, is pain?”

“When, Bhikkhus, someone experiences bodily pain, feeling any of the many kinds of physical discomfort; the experience of suffering and aches of all kinds that plague the body on account of physical contact: *this* is what is called “pain.”

“And what, Bhikkhus, is depression?”

“When, Bhikkhus, someone experiences the mental and emotional pain, feeling any of the many kinds of mental and emotional discomfort; the experience of suffering that plagues the mind on account of thoughts and mental contact: *this* is what is called “depression.”

“And what, Bhikkhus, is the sense of loss?”

“When, Bhikkhus, someone is in despair as a result of some misfortune; in misery, experiencing much agony and heartache, while being touched by various forms and causes for dukkha to arise in one’s life: *this* suffering is what is called the “sense of loss.”

“And what, Bhikkhus, is meant by: “associating with whatever is disagreeable or disliked, is suffering?”

“When, Bhikkhus, you find yourselves being surrounded by disagreeable sights, sounds, odors, flavors, objects to touch, and any mental phenomena that are seen as displeasing, disliked, not enjoyable, unwanted, aggravating, and punishing to the senses; or when you find yourself in the company of those who are harming or injuring you, or want to threaten, harm, and damage you; coming in contact with such situations and conditions: *this* is what is meant by: “associating with whatever is disagreeable or disliked, is suffering.”

“And what, Bhikkhus, is meant by: “separating from what one likes is suffering?”

“When, Bhikkhus, you find yourselves being separated from agreeable sights, sounds, odors, flavors, objects to touch, and any mental phenomena that are seen as pleasing, liked, enjoyable, wanted, satisfying, and delightful to the senses; or when you find yourself severed from being in the company of those who are beneficial and loving towards you, those who want your welfare, those who want to see you liberated and free from all attachments; not being in contact with such caring and benevolent individuals, situations and conditions anymore: *this* is what is meant by: “separating from what one likes is suffering?”

“And what, Bhikkhus, is meant by: “not getting what one likes is also suffering?”

“When, Bhikkhus, in all beings that are subject to rebirth, there arises the wish: ‘*Oh, may there not be any more rebirth for us! Oh, if only we don’t get to be reborn again!*’ But Bhikkhus, such a wish is ***not*** attainable merely by desiring or wishing for it to happen. *This* is what is meant by: “not getting what one likes is also suffering.”

“Similarly, Bhikkhus, in all beings that are subject to aging and getting old, there arises the wish: ‘*Oh, may we not age or get old! Oh, if only we don’t age or get old!*’ But Bhikkhus, such a wish is ***not*** attainable merely by desiring or wishing for it to happen. *This* is what is meant by: “not getting what one likes is also suffering.”

“Similarly, Bhikkhus, in all beings that are subject to getting sick, there arises the wish: ‘*Oh, may we not get sick! Oh, if only we don’t get sick!*’ But Bhikkhus, such a wish is ***not*** attainable merely by desiring or wishing for it to happen. *This* is what is meant by: “not getting what one likes is also suffering.”

“Similarly, Bhikkhus, in all beings that are subject to death, there arises the wish: ‘*Oh, may the day never come for us to die! Oh, if only we don’t get to die!*’ But Bhikkhus, such a wish is ***not*** attainable merely by desiring or wishing for it to happen. *This* is what is meant by: “not getting what one likes is also suffering.”

“Similarly, Bhikkhus, in all beings that are subject to grief, lamentation, pain, depression, and loss, there arises the desire: ‘*Oh, may there not be any experience of grief, lamentation, pain, depression, and loss for us! Oh, if only we don’t get to have any experience of grief, lamentation, pain, depression, and loss!*’ But Bhikkhus, such a wish is ***not*** attainable merely by desiring or wishing for it to happen. *This* is what is meant by: “not getting what one likes is also suffering.”

“And what, Bhikkhus, is meant by: “in other words, all that the five grabbing aggregates try to latch on to, is suffering?”

“This refers to the grabbing aggregate in relation to tangible forms; the grabbing aggregate in relation to feelings; the grabbing aggregate in relation to memories and thoughts; the grabbing aggregate in relation to habitual tendencies, and the grabbing aggregate in relation to sense awareness. *This* is what is meant by: “in other words, all that the five grabbing aggregates try to latch on to, is suffering.”

“This, Bhikkhus, is called the Noble Truth of Suffering.

b. Exposition on the Truth of the Cause & Origin of Suffering (Samudaya).

“And what, Bhikkhus, is the Noble Truth of the Cause and Origin of Suffering?

“It is this ongoing thirst that leads to repeated rebirth, while seeking constant excitement and enjoyment, finding delight here and there; that is to say: constantly thirsty for sensual pleasures, constantly thirsty for rebecoming, and constantly thirsty for non-becoming.

"And where, Bhikkhus, does the arising of this constant thirst originate? And when settling and coming to a rest, where does it settle?

“It is in the world of the enjoyable, whatever is delightful and alluring: *this* is where the constant thirst arises and originates from. That is where it settles and comes to rest.

"And what is it that is delightful and alluring in the world?

“It is the eye that is delightful and alluring in the world. That is where this constant thirst arises and originates from. That is where it settles and comes to rest.

“It is the ear that is delightful and alluring in the world. That is where this constant thirst arises and originates from. That is where it settles and comes to rest.

“It is the nose that is delightful and alluring in the world. That is where this constant thirst arises and originates from. That is where it settles and comes to rest.

“It is the tongue that is delightful and alluring in the world. That is where this constant thirst arises and originates from. That is where it settles and comes to rest.

“It is the body that is delightful and alluring in the world. That is where this constant thirst arises and originates from. That is where it settles and comes to rest.

“It is the mind that is delightful and alluring in the world. That is where this constant thirst arises and originates from. That is where it settles and comes to rest.

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“This, Bhikkhus, is the Noble Truth of the Cause and Origin of Suffering.

c. Exposition on the Truth of the Cessation of Suffering (Nirodha).

"And what, Bhikkhus, is the Noble Truth of the Cessation of suffering?

"It is the remainder-less, the dispassion, the cessation, the giving up, the relinquishment, the release and abandoning of that very constant thirst for sensual pleasures, the constant thirst for rebecoming, and the constant thirst for non-becoming.

"And when, Bhikkhus, this constant thirst is abandoned, where is it abandoned and relinquished? And when ceasing, where does it cease?

"It is in the world of the enjoyable, where whatever that is delightful, and alluring is given up and abandoned: *this* is where the constant thirst dies out. That is where, while ceasing, it ceases.

"And what is it that is delightful and alluring in the world?

"It is the eye that is delightful and alluring in the world. That is where this constant thirst is abandoned and relinquished, where it dies out. That is where while ceasing, it ceases.
It is the ear that is delightful and alluring in the world. That is where this constant thirst is abandoned and relinquished, where it dies out. That is where while ceasing, it ceases.
It is the nose that is delightful and alluring in the world. That is where this constant thirst is abandoned and relinquished, where it dies out. That is where while ceasing, it ceases.
It is the tongue that is delightful and alluring in the world. That is where this constant thirst is abandoned and relinquished, where it dies out. That is where while ceasing, it ceases.
It is the body that is delightful and alluring in the world. That is where this constant thirst is abandoned and relinquished, where it dies out. That is where while ceasing, it ceases.
It is the mind that is delightful and alluring in the world. That is where this constant thirst is abandoned and relinquished, where it dies out. That is where while ceasing, it ceases.

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“This, Bhikkhus, is the Noble Truth of the Cessation of Suffering.

d. Exposition on the Truth of the Path (Magga).

“And what, Bhikkhus, is the Noble Truth of the Path of Practice that leads to the cessation of suffering?

“It is just *this* Noble Eightfold Path, that is: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Stability of Mind.

“And what, Bhikkhus, is Right View?

“It is the understanding of suffering; it is the understanding of the cause and origin of suffering; it is the understanding of the cessation of suffering; and it is the understanding of the Path of practice that leads to the cessation of suffering. *This*, Bhikkhus, is what is called Right View.

“And what, Bhikkhus, is Right Intention?

“It is none other than having the intention to renounce; it is having the intention to hold back and avoid having ill-will or aversion; it is having the intention not to harm. *This*, Bhikkhus, is what is called Right Intention.

“And what, Bhikkhus, is Right Speech?

“It is holding back from speaking falsehood; holding back from gossiping and divisive speech; holding back from vulgar or angry speech; and holding back from useless or frivolous speech. *This*, Bhikkhus, is what is called Right Speech.

“And what, Bhikkhus, is Right Action?

“It is holding back from killing or harming living beings; holding back from taking what is not freely given; holding back from engaging in sexual intercourse. *This*, Bhikkhus, is what is called Right Action.

“And what, Bhikkhus, is Right Livelihood?

“It is when the Noble Disciple gives up pursuing the wrong livelihood, and instead supports himself by the correct and noble means of living. *This*, Bhikkhus, is what is called Right Livelihood.

“And what, Bhikkhus, is Right Effort?

“Here, Bhikkhus, the Bhikkhu generates within himself the exceptional fervency so that no evil and unwholesome qualities arise in him. To this end, he ardently strives, puts forth dedicated effort, zeal, determination, and unremitting energy so that evil and unwholesome qualities do not arise in him.

Similarly, the Bhikkhu generates within himself the exceptional fervency so as to obliterate any evil and unwholesome qualities that have already arisen in him. To this end, he ardently strives, puts forth dedicated effort, zeal, determination, and unremitting energy so that the evil and unwholesome qualities that have arisen, are given up immediately in him.

Similarly, the Bhikkhu generates within himself the exceptional fervency so that good and wholesome qualities arise in him. To this end, he ardently strives, puts forth dedicated effort, zeal, determination, and unremitting energy so that good and wholesome qualities arise in him. Similarly, the Bhikkhu generates within himself the exceptional fervency so that the good and wholesome qualities that have already arisen in him continue growing. To this end, he ardently strives, puts forth dedicated effort, zeal, determination, and unremitting energy so that the good

and wholesome qualities that have arisen in him, are further cultivated and continue developing. *This*, Bhikkhus, is what is called Right Effort.

“And what, Bhikkhus, is Right Mindfulness?

“Here, Bhikkhus, the Bhikkhu being keenly aware, meditates while carefully staying with the body being experienced, striving ardently, as he ignores any possible leaning to desire something or resist anything, in relation to the world.

Similarly, the Bhikkhu being keenly aware, meditates while carefully staying with the feelings being experienced, striving ardently, as he ignores any possible leaning to desire something or resist anything, in relation to the world.

Similarly, the Bhikkhu being keenly aware, meditates while carefully staying with the Citta being experienced, striving ardently, as he ignores any possible leaning to desire something or resist anything, in relation to the world.

Similarly, the Bhikkhu being keenly aware, meditates while carefully staying with the phenomena and their relationships being experienced, striving ardently, as he ignores any possible leaning to desire something or resist anything, in relation to the world. *This*, Bhikkhus, is what is called Right Mindfulness.

“And what, Bhikkhus, is Right Stability of Mind?

“Here, the Bhikkhu, while living secluded from sensual pleasures and pulled inwards from all manners of evil and unwholesome states, enters upon and abides in the first *jhāna*, which is accompanied by thinking and pondering, with joy and pleasure that arise from such seclusion. Later, through the disappearance of both thinking and pondering, the Bhikkhu enters upon and abides in the second *jhāna*, which has self-confidence and singleness of mind without thinking and pondering, with joy and pleasure born of the stability and collectedness of mind. With the detachment from joy, he later abides in equanimity, as he dwells mindful and fully aware, experiencing both pleasure and happiness within the body. This is the third *jhāna*, about which the Noble Ones state: ‘*Such a person mindfully lives in happiness, with an ever-present sense of equanimity.*’

Further, the Bhikkhu, by giving up both pleasure and pain, and having already gone beyond joy and anguish, abides in a state of purifying mindfulness with an ever-present sense of equanimity, as he attains to the Fourth *Jhāna*, while experiencing neither pleasure nor pain, having now gone beyond them. *This*, Bhikkhus, is what is called Right Stability of Mind.

“This, Bhikkhus, is the Noble Truth of the Path and Practice that leads to the cessation of suffering.

“Thus, Bhikkhus, the Bhikkhu lives while being fully attentive, carefully staying with whatever phenomena that he detects are occurring, along with their relationships; mindful of them in all their transitions, whether they are taking place internally, externally, or both internally and externally.

Further, he is fully attentive to the beginning point of how the origination of phenomena is experienced: mindful of the point of origin of their transitions and states, and how they arise; simply knowing them while they occur.

Further, he is fully attentive to the vanishing point of how phenomena are experienced: mindful of the point of passing away of their transitions and states and how they end; simply knowing them while they occur.

Also, he is fully attentive to both, the beginning *and* vanishing points of how phenomena are experienced: mindful of both, the point of origin *and* of passing away of these transitions and states as they arise and come to an end; simply knowing them while they occur.

Further, he lives realizing that here, there are in fact phenomena, but without being fixated on them, yet remaining relaxed by clearly knowing them and perceptively present to them.

“In this way, as he lives secluded, withdrawn from all things offered by the world, the Bhikkhu is fully attentive, carefully staying with whatever phenomena that are being witnessed, while remaining attentive to their impact on the mind.

“This is how the Bhikkhu lives fully attentive, carefully staying with whatever phenomena that he detects are occurring in relation to the Four Noble Truths, along with their relationships, while remaining mindful of their effect on the mind.

(Benefits of Practicing the Satipaṭṭhāna)

“Now, Bhikkhus, if anyone of you would develop these Four Establishments of Mindfulness for seven *Vassas*, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone seven years, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for six *Vassas*, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone five years, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for five *Vassas*, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone five years, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for four *Vassas*, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone four years, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for three *Vassas*, one of two fruits can be expected for you: either Full Release through perfect understanding right

here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone three years, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for two *Vassas*, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone two years, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for one *Vassa*, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone one year, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for seven months, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone seven months, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for six months, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone six months, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for five months, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone five months, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for four months, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone four months, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for three months, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone three months, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for two months, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone two months, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for one month, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone one month, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness for half a month, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“Let alone half a month, Bhikkhus!

If anyone of you would develop these Four Establishments of Mindfulness *even* for a single week, one of two fruits can be expected for you: either Full Release through perfect understanding right here and now, or if there still may be residues remaining in you, then, the state of Non-Returner is attained.

“This, therefore Bhikkhus, *is* the One and Only Path, that leads to the purification of beings, to overcome sadness and lamentation, to leave behind pain and mental anguish, and thus, to end the cycles of suffering by the realization of Nibbāna, all through the means of these Four Establishments of Mindfulness.

“Thus, whatever has been spoken, was spoken based upon what was said.”

That is what the Blessed One said.

Fully contented, the Bhikkhus were delighted in listening to the Blessed One’s words.

Sādhū Sādhū Sādhū