

MN 10

Satipaṭṭhāna Sutta

“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, Blessed Lord,” the Bhikkhus replied.

The Blessed One said this:

“This *is* the One and Only Path, that leads to the purification of beings; to completely 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.

Now 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 and without having thoughts of longing 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 and without having thoughts of longing 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 and without having thoughts of longing 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 and without having thoughts of longing 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 and their Junction Points

"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 junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

1.3. Meditation on Behaving with Clear Comprehension & Complete Alertness

“Further, Bhikkhus, while going somewhere and while returning, the Bhikkhu behaves with clear comprehension and complete alertness. While looking forward, around him, or in any direction, the Bhikkhu behaves with clear comprehension and complete alertness. While bending and

stretching his body, the Bhikkhu behaves with clear comprehension and complete alertness. While putting on and wearing his robes, his outer robe, and his alms bowl, the Bhikkhu behaves with clear comprehension and complete alertness. While eating and drinking, chewing, and tasting his food, the Bhikkhu behaves with clear comprehension and complete alertness. While urinating and defecating, the Bhikkhu behaves with clear comprehension and complete alertness. While walking, standing, sitting, sleeping, waking up, talking, and keeping silent, the Bhikkhu behaves with clear comprehension and complete alertness.

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with the body, mindful of it in all of 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 junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

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 start of its transitions and junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

1.5. Looking Closely at 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 start of its transitions and junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

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 start of its transitions and junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

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 start of its transitions and junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

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 start of its transitions and junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

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 start of its transitions and junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

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 start of its transitions and junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

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 start of its transitions and junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

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 start of its transitions and junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

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 scattered about 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 start of its transitions and junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

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 start of its transitions and junction points 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 change between its various transitions and junction points 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* ceasing of how the body is experienced: mindful of both, the point of origin *and* the ending of each of these transitions and junction points 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 junction points.

(Observation of Feelings)

“And how, Bhikkhus, is a Bhikkhu fully attentive, carefully staying with whatever feeling that is occurring; mindful of it in all of 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 happy nor a painful, but a neutral one.’*

“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 happy nor a painful, but a neutral one.'*

“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 happy nor painful, but a neutral one.'*

“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 the 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 tightened.’* Or, while closely observing his Citta not being tightened but relaxed, he knows: *‘The Citta is not tightened but relaxed.’*

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

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

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

“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 and seeing it as not yet released, he knows: *‘The Citta is not yet released.’*

“Thus, the Bhikkhu lives while being fully attentive, carefully staying with whatever states that are occurring in the Citta (*Heart*); 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 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 the 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 the not-yet-arisen sensual desire could 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 by continuously abandoning and moving away from sensual desire, eliminates in him the possibility for it to arise again in the future.

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

The Bhikkhu also knows and understands the manner in which the not-yet-arisen hatred (or resistance) could arise in him; he knows and understands the manner in which the already arisen hatred (or resistance) is abandoned in him; and he knows and understands how by continuously abandoning hatred (or resistance), eliminates in him the possibility for it to arise again in the future.

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

The Bhikkhu also knows and understands the manner in which the not-yet-arisen drowsiness and procrastination could arise in him; he knows and understands the manner in which the already arisen drowsiness and procrastination are abandoned in him; and he knows and understands how by continuously abandoning drowsiness and procrastination, eliminates in him 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 is 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 the not-yet-arisen restlessness and could 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 by continuously abandoning restlessness and worry, eliminates in him 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 not-yet-arisen skeptical doubt could 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 by continuously abandoning skeptical doubt, eliminates in him 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 the 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 perceptions, as he knows and understands: *‘This is a perception. It is in this way that perceptions arise. It is in this way that perceptions 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 visible forms, and how the fetter or attachment that is produced based on these two coming together, truly develops; he also knows and understands the manner in which the not-yet-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 by continuously abandoning that fetter or attachment, eliminates in him 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 audible sounds, and how the fetter or attachment that is produced based on these two coming together, truly develops; he also knows and understands the manner in which the not-yet-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 by continuously abandoning that fetter or attachment, eliminates in him 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, and how the fetter or attachment that is produced based on these two coming together, truly develops; he also knows and understands the manner in which the not-yet-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 by continuously abandoning that fetter or attachment, eliminates in him 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, and how the fetter or attachment that is produced based on these two coming together, truly develops; he also knows and understands the manner in which the not-yet-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 by continuously abandoning that fetter or attachment, eliminates in him 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, and how the fetter or attachment that is produced based on these two coming together, truly develops; he also knows and understands the manner in which the not-yet-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 by continuously abandoning that fetter or attachment, eliminates in him 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, and how the fetter or attachment that is produced based on these two coming together, truly develops; he also knows and understands the manner in which the not-yet-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 by continuously abandoning that fetter or attachment, eliminates in him 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 not-yet-arisen Mindfulness Awakening Factor would arise in him; he knows and understands the manner in which the already arisen Mindfulness Awakening Factor could 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 not-yet-arisen Investigation of states Awakening Factor would arise in him; he knows and understands the manner in which the already arisen Investigation of states Awakening Factor could 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 not-yet-arisen Persevering Effort Awakening Factor would arise in him; he knows and understands the manner in which the already arisen Persevering Effort Awakening Factor could 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 not-yet-arisen Joy Awakening Factor would arise in him; he knows and understands the manner in which the already arisen Joy Awakening Factor could 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 not-yet-arisen Tranquility of Mind Awakening Factor would arise in him; he knows and understands the manner in which the already arisen Tranquility of Mind Awakening Factor could continue to grow and be developed to perfection in him.

F. Similarly, while closely observing the presence of the Stability of Mind Awakening Factor (*samādhī*), 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 not-yet-arisen Stability of Mind Awakening Factor would arise in him; he knows and understands the manner in which the already arisen Stability of Mind Awakening Factor could 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 not-yet-arisen Equanimity Awakening Factor would arise in him; he knows and understands the manner in which the already arisen Equanimity Awakening Factor could 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?

“Here, Bhikkhus, the Bhikkhu by closely observing, he comes to know and understands for himself: *‘this is Suffering; this is the Cause and Origin of Suffering; this is the Ending of Suffering, and this is the Path of Practice that leads you to the ending 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 completely 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 to address what was asked.”

That is what the Blessed One said.

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

Sādhū Sādhū Sādhū