

Majjhima Nikaya 10
Satipatthana Sutta
The Foundations of Mindfulness
Translated from the Pali by Nyanasatta Thera.
with minor changes by Jeff Brooks
For free distribution only.

Read alternate translations: Soma Thera, trans. | Thanissaro Bhikkhu, trans.

From The Foundations of Mindfulness (WH 19), by Nyanasatta Thera, (Kandy: Buddhist Publication Society, 1993). Copyright ©1993 Buddhist Publication Society. Used with permission.

Thus have I heard. At one time the Blessed One was living among the Kurus, at Kammasadamma, a market town of the Kuru people. There the Blessed One addressed the bhikkhu thus: "Monks," and they replied to him, "Venerable Sir." The Blessed One spoke as follows:

This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely, the four foundations of mindfulness. What are the four?

Herein (in this teaching) an aspirant lives **contemplating the body in the body**,^[1] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; one lives **contemplating feelings** in feelings, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; one lives contemplating **consciousness** in consciousness,^[2] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; one lives contemplating **mental objects** in mental objects,^[2] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief.

I. The Contemplation of the Body

1. Mindfulness of Breathing

And how does an aspirant live contemplating the body in the body?

Herein, monks, an aspirant, having gone to the forest, to the foot of a tree or to an empty place, sits down with one's legs crossed, keeps one's body erect and one's mindfulness alert.^[3]

Ever mindful one breathes in, mindful one breathes out. Breathing in a long breath, one knows, "I am breathing in a long breath"; breathing out a long breath, one knows, "I am breathing out a long breath"; breathing in a short breath, one knows, "I am breathing in a short breath"; breathing out a short breath, one knows, "I am breathing out a short breath."

"**Experiencing the whole** (breath-) **body**, I shall breathe in," thus one trains oneself. "Experiencing the whole (breath-) body, I shall breathe out," thus one trains oneself. "**Calming the activity of the** (breath-) **body**, I shall breathe in," thus one trains oneself. "Calming the activity of the (breath-) body, I shall breathe out," thus one trains oneself.

Just as a skillful turner or turner's apprentice, making a long turn, knows, "I am making a long turn," or making a short turn, knows, "I am making a short turn," just so the aspirant, breathing in a long breath, knows, "I am breathing in a long breath"; breathing out a long breath, one knows, "I am breathing out a long breath"; breathing in a short breath, one knows, "I am breathing in a short breath"; breathing out a short breath, one knows, "I am breathing out a short breath." "Experiencing the whole (breath-) body, I shall breathe in," thus one trains oneself. "Experiencing the whole (breath-) body, I shall breathe out," thus one trains oneself. "Calming the activity of the (breath-) body, I shall breathe in," thus one trains oneself. "Calming the activity of the (breath-) body, I shall breathe out," thus one trains oneself.

Thus **one lives contemplating the body in the body internally**, or **one lives contemplating the body in the body externally**, or one lives contemplating the body in the body internally and externally.[4] **One lives contemplating origination factors**[5] **in the body**, or **one lives contemplating dissolution factors**[6] **in the body**, or one lives contemplating origination-and-dissolution factors[7] in the body. Or one's mindfulness is established with the thought: "The body exists,"[8] to the extent necessary just for knowledge and mindfulness, and **one lives detached**,[9] **and clings to nothing in the world**. Thus also, monks, an aspirant lives contemplating the body in the body.

2. The Postures of the Body

And further, monks, an aspirant knows, when one is **going**, "I am going"; one knows, when one is **standing**, "I am standing"; one knows, when one is **sitting**, "I am sitting"; one knows, when one is **lying down**, "I am lying down"; or just as one's body is disposed so one knows it.

Thus one lives contemplating the body in the body internally, or one lives contemplating the body in the body externally, or one lives contemplating the body in the body internally and externally. One lives contemplating origination factors in the body, or one lives contemplating dissolution factors in the body, or one lives contemplating origination-and-dissolution factors in the body.[10] Or one's mindfulness is established with the thought: "The body exists," to the extent necessary just for knowledge and mindfulness, and one lives detached, and clings to nothing in the world. Thus also, monks, an aspirant lives contemplating the body in the body.

3. Mindfulness with Clear Comprehension

And further, monks, an aspirant, in going forward and back, applies clear comprehension; in looking straight on and looking away, one applies clear comprehension; in bending and in stretching, one applies clear comprehension;

in wearing robes and carrying the bowl, one applies clear comprehension; in eating, drinking, chewing and savoring, one applies clear comprehension; in walking, in standing, in sitting, in falling asleep, in waking, in speaking and in keeping silence, one applies clear comprehension.

Thus one lives contemplating the body in the body...

4. The Reflection on the Repulsiveness of the Body

(Arriving at dispassion and increasing the sensitivity of the senses)

(Precision, Accuracy and Resolution: reducing the body down to its constituent parts)

And further, monks, an aspirant reflects on this very body enveloped by the skin and full of manifold impurity, from the soles up, and from the top of the head-hairs down, thinking thus: "There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, midriff, spleen, lungs, intestines, mesentery, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine."

Just as if there were a double-mouthed provision bag full of various kinds of grain such as hill paddy, paddy, green gram, cow-peas, sesamum, and husked rice, and a man with sound eyes, having opened that bag, were to **take stock of the contents** thus: "This is hill paddy, this is paddy, this is green gram, this is cow-pea, this is sesamum, this is husked rice." Just so, monks, an aspirant reflects on this very body enveloped by the skin and full of manifold impurity, from the soles up, and from the top of the head-hairs down, thinking thus: "There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, midriff, spleen, lungs, intestines, mesentery, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine."

Thus one lives contemplating the body in the body...

5. The Reflection on the Material Elements

And further, monks, an aspirant reflects on this very body, however it be placed or disposed, by way of the material elements: "There are in this body the element of **earth**, the element of **water**, the element of **fire**, the element of **wind**." [11]

Just as if, monks, a clever cow-butcher or one's apprentice, having slaughtered a cow and divided it into portions (gross anatomy), should be sitting at the junction of four high roads, in the same way, an aspirant reflects on this very body, as it is placed or disposed, by way of the material elements: "There are in this body the elements of earth, water, fire, and wind."

Thus one lives contemplating the body in the body...

6. The Nine Cemetery Contemplations

(1) And further, monks, as if an aspirant sees a body dead one, two, or three days; swollen, blue and festering, thrown in the charnel ground, one then applies this perception to one's own body thus: "Verily, also my own body is of the same nature; such it will become and will not escape it."

Thus one lives contemplating the body in the body internally, or one lives contemplating the body in the body externally, or one lives contemplating the body in the body internally and externally. One lives contemplating origination-factors in the body, or one lives contemplating dissolution factors in the body, or one lives contemplating origination-and-dissolution-factors in the body. Or one's mindfulness is established with the thought: "The body exists," to the extent necessary just for knowledge and mindfulness, and one lives detached, and clings to nothing in the world. Thus also, monks, an aspirant lives contemplating the body in the body.

(2) And further, monks, as if an aspirant sees a body thrown in the charnel ground, being eaten by crows, hawks, vultures, dogs, jackals or by different kinds of worms, one then applies this perception to one's own body thus: "Verily, also my own body is of the same nature; such it will become and will not escape it."

Thus one lives contemplating the body in the body...

(3) And further, monks, as if an aspirant sees a body thrown in the charnel ground and reduced to a skeleton with some flesh and blood attached to it, held together by the tendons...

(4) And further, monks, as if an aspirant sees a body thrown in the charnel ground and reduced to a skeleton blood-besmeared and without flesh, held together by the tendons...

(5) And further, monks, as if an aspirant sees a body thrown in the charnel ground and reduced to a skeleton without flesh and blood, held together by the tendons...

(6) And further, monks, as if an aspirant sees a body thrown in the charnel ground and reduced to disconnected bones, scattered in all directions_ here a bone of the hand, there a bone of the foot, a shin bone, a thigh bone, the pelvis, spine and skull...

(7) And further, monks, as if an aspirant sees a body thrown in the charnel ground, reduced to bleached bones of conchlike color...

(8) And further, monks, as if an aspirant sees a body thrown in the charnel ground reduced to bones, more than a year-old, lying in a heap...

(9) And further, monks, as if an aspirant sees a body thrown in the charnel ground, reduced to bones gone rotten and become dust, one then applies this perception to one's own body thus: "Verily, also my own body is of the same nature; such it will become and will not escape it."

Thus one lives contemplating the body in the body internally, or one lives contemplating the body in the body externally, or one lives contemplating the body in the body internally and externally. One lives contemplating origination factors in the body, or one lives contemplating dissolution factors in the body, or one lives contemplating origination-and-dissolution factors in the body. Or one's mindfulness is established with the thought: "The body exists," to the extent necessary just for knowledge and mindfulness, and one lives detached, and clings to nothing in the world. Thus also, monks, an aspirant lives contemplating the body in the body.

II. The Contemplation of Feeling (sensations)

And how, monks, does an aspirant live contemplating feelings in feelings?

Herein, monks, an aspirant when experiencing a pleasant feeling knows, "I experience a pleasant feeling"; when experiencing a painful feeling, one knows, "I experience a painful feeling"; when experiencing a neither-pleasant-nor-painful feeling, one knows, "I experience a neither-pleasant-nor-painful feeling." When experiencing a pleasant worldly feeling, one knows, "I experience a pleasant worldly feeling"; when experiencing a pleasant spiritual feeling, one knows, "I experience a pleasant spiritual feeling"; when experiencing a painful worldly feeling, one knows, "I experience a painful worldly feeling"; when experiencing a painful spiritual feeling, one knows, "I experience a painful spiritual feeling"; when experiencing a neither-pleasant-nor-painful worldly feeling, one knows, "I experience a neither-pleasant-nor-painful worldly feeling"; when experiencing a neither-pleasant-nor-painful spiritual feeling, one knows, "I experience a neither-pleasant-nor-painful spiritual feeling."

Thus one lives contemplating feelings in feelings internally (inside the body), or one lives contemplating feelings in feelings externally (**on the surface of the body**), or one lives contemplating feelings in feelings internally and externally. One lives contemplating origination factors in feelings, or one lives contemplating dissolution factors in feelings, or one lives contemplating origination-and-dissolution factors in feelings.[12] Or one's mindfulness is established with the thought, "Feeling exists," to the extent necessary just for knowledge and mindfulness, and one lives detached, and clings to nothing in the world. Thus, monks, an aspirant lives contemplating feelings in feelings.

III. The Contemplation of consciousness and mental states (Cognition)

And how, monks, does an aspirant live contemplating consciousness in cognition?

Herein, monks, an aspirant knows the mental state of lust, as with lust; the mental state without lust, as without lust; the mental state of hate, as with hate; the mental state without hate, as without hate; the mental state of ignorance, as with ignorance; the mental state without ignorance, as without ignorance; the shrunken state of consciousness, as the shrunken state;[13] the distracted state of consciousness, as the distracted state;[14] the developed state of consciousness as the developed state;[15] the undeveloped state of

consciousness as the undeveloped state;[16] the state of consciousness with some other mental state superior to it, as the state with something mentally higher;[17] the state of consciousness with no other mental state superior to it, as the state with nothing mentally higher;[18] the absorbed state of consciousness, as the absorbed state; the unabsorbed state of consciousness, as the unabsorbed state; the freed state of consciousness, as the freed state;[19] and the unfreed state of consciousness as the unfreed state.

Thus one lives contemplating consciousness in the various cognitive states internally, or one lives contemplating consciousness in the various cognitive states externally, or one lives contemplating consciousness in the various cognitive states internally and externally. One lives contemplating origination factors in cognition, or one lives contemplating dissolution-factors in cognition, or one lives contemplating origination-and-dissolution factors in cognition.[20] Or one's mindfulness is established with the thought, "consciousness exists," to the extent necessary just for knowledge and mindfulness, and one lives detached, and clings to nothing in the world. Thus, monks, an aspirant lives contemplating consciousness in the various cognitive states.

IV. The Contemplation of Mental Objects

1. The Five Hindrances

And how, monks, does an aspirant live contemplating awareness of mental objects?

Herein, monks, an aspirant lives contemplating awareness of the mental objects of the five hindrances.

How, monks, does an aspirant live contemplating awareness of mental objects of the five hindrances?

Herein, monks, when **sense-desire** is present, an aspirant knows, "There is sense-desire in me," or when sense-desire is not present, one knows, "There is no sense-desire in me." One knows how the arising of the non-arisen sense-desire comes to be; one knows how the abandoning of the arisen sense-desire comes to be; and one knows how the non-arising in the future of the abandoned sense-desire comes to be.

When **anger** is present, one knows, "There is anger in me," or when anger is not present, one knows, "There is no anger in me." One knows how the arising of the non-arisen anger comes to be; one knows how the abandoning of the arisen anger comes to be; and one knows how the non-arising in the future of the abandoned anger comes to be.

When **sloth and torpor** are present, one knows, "There are sloth and torpor in me," or when sloth and torpor are not present, one knows, "There are no sloth and torpor in me." One knows how the arising of the non-arisen sloth and torpor comes to be; one knows how the abandoning of the arisen sloth and torpor comes

to be; and one knows how the non-arising in the future of the abandoned sloth and torpor comes to be.

When **agitation** and **remorse** are present, one knows, "There are agitation and remorse in me," or when agitation and remorse are not present, one knows, "There are no agitation and remorse in me." One knows how the arising of the non-arisen agitation and remorse comes to be; one knows how the abandoning of the arisen agitation and remorse comes to be; and one knows how the non-arising in the future of the abandoned agitation and remorse comes to be.

When **doubt** is present, one knows, "There is doubt in me," or when doubt is not present, one knows, "There is no doubt in me." One knows how the arising of the non-arisen doubt comes to be; one knows how the abandoning of the arisen doubt comes to be; and one knows how the non-arising in the future of the abandoned doubt comes to be.

Thus one lives contemplating awareness of mental objects internally, or one lives contemplating awareness of mental objects externally, or one lives contemplating awareness of mental objects internally and externally (body/mind aggregates). One lives contemplating origination factors in mental objects, or one lives contemplating dissolution factors in mental objects, or one lives contemplating origination-and-dissolution factors in mental objects.[21] Or one's mindfulness is established with the thought, "Mental objects exist," to the extent necessary just for knowledge and mindfulness, and one lives detached, and clings to nothing in the world. Thus also, monks, an aspirant lives contemplating awareness of mental objects of the five hindrances.

2. The Five Aggregates of Clinging

And further, monks, an aspirant lives contemplating awareness of mental objects of the five aggregates of clinging.[22]

How, monks, does an aspirant live contemplating awareness of mental objects of the five aggregates of clinging?

Herein, monks, an aspirant thinks, "Thus is material form; thus is the arising of **material form**; and thus is the disappearance of material form. Thus is feeling; thus is the arising of **feeling**; and thus is the disappearance of feeling. Thus is **perception**; thus is the arising of perception; and thus is the disappearance of perception. Thus are **formations**; thus is the arising of formations; and thus is the disappearance of formations. **Thus is cognition**; thus is the arising of cognition; and thus is the disappearance of cognition."

Thus one lives contemplating awareness of mental objects internally, or one lives contemplating awareness of mental objects externally, or one lives contemplating awareness of mental objects internally and externally. One lives contemplating origination factors in mental objects, or one lives contemplating dissolution factors in mental objects, or one lives contemplating origination-and-dissolution factors in mental objects.[23] Or one's mindfulness is established with the thought, "Mental objects exist," to the extent necessary just for knowledge and mindfulness, and one lives detached, and clings to nothing in the world. Thus

also, monks, an aspirant lives contemplating awareness of mental objects of the five aggregates of clinging.

3. The Six Internal and External Sense Bases

And further, monks, an aspirant lives contemplating awareness of mental objects of the six internal and the six external sense-bases.

How, monks, does an aspirant live contemplating awareness of mental objects of the six internal and the six external sense-bases?

Herein, monks, an aspirant knows the eye and visual forms and the fetter that arises dependent on both (the eye and forms);[24] one knows how the arising of the non-arisen fetter comes to be; one knows how the abandoning of the arisen fetter comes to be; and one knows how the non-arising in the future of the abandoned fetter comes to be.

One knows the **ear** and sounds... the **nose** and smells... the **tongue** and flavors... the body and **tactual** objects... the **mind** and mental objects, and the fetter that arises dependent on both; one knows how the arising of the non-arisen fetter comes to be; one knows how the abandoning of the arisen fetter comes to be; and one knows how the non-arising in the future of the abandoned fetter comes to be.

Thus one lives contemplating awareness of mental objects internally, or one lives contemplating awareness of mental objects externally, or one lives contemplating awareness of mental objects internally and externally. One lives contemplating origination factors in mental objects, or one lives contemplating dissolution factors in mental objects, or one lives contemplating origination-and-dissolution factors in mental objects.[25] Or one's mindfulness is established with the thought, "Mental objects exist," to the extent necessary just for knowledge and mindfulness, and one lives detached, and clings to nothing in the world. Thus, monks, an aspirant lives contemplating awareness of mental objects of the six internal and the six external sense-bases.

4. The Seven Factors of Enlightenment

And further, monks, an aspirant lives contemplating awareness of mental objects of the seven factors of enlightenment.

How, monks, does an aspirant live contemplating awareness of mental objects of the seven factors of enlightenment?

[1] Herein, monks, when the enlightenment-factor of **mindfulness** is present, the aspirant knows, "The enlightenment-factor of mindfulness is in me," or when the enlightenment-factor of mindfulness is absent, one knows, "The enlightenment-factor of mindfulness is not in me"; and one knows how the arising of the non-arisen enlightenment-factor of mindfulness comes to be; and how perfection in the development of the arisen enlightenment-factor of mindfulness comes to be.

[2] When the enlightenment-factor of the **investigation** of mental objects is present, the aspirant knows, "The enlightenment-factor of the investigation of mental objects is in me"; when the enlightenment-factor of the investigation of mental objects is absent, one knows, "The enlightenment-factor of the investigation of mental objects is not in me"; and one knows how the arising of the non-arisen enlightenment-factor of the investigation of mental objects comes to be, and how perfection in the development of the arisen enlightenment-factor of the investigation of mental objects comes to be.

[3] When the enlightenment-factor of **energy** (kundalini) is present, one knows, "The enlightenment-factor of energy is in me"; when the enlightenment-factor of energy is absent, one knows, "The enlightenment-factor of energy is not in me"; and one knows how the arising of the non-arisen enlightenment-factor of energy comes to be, and how perfection in the development of the arisen enlightenment-factor of energy comes to be.

[4] When the enlightenment-factor of **joy** is present, one knows, "The enlightenment-factor of joy is in me"; when the enlightenment-factor of joy is absent, one knows, "The enlightenment-factor of joy is not in me"; and one knows how the arising of the non-arisen enlightenment-factor of joy comes to be, and how perfection in the development of the arisen enlightenment-factor of joy comes to be.

[5] When the enlightenment-factor of **tranquillity** is present, one knows, "The enlightenment-factor of tranquillity is in me"; when the enlightenment-factor of tranquillity is absent, one knows, "The enlightenment-factor of tranquillity is not in me"; and one knows how the arising of the non-arisen enlightenment-factor of tranquillity comes to be, and how perfection in the development of the arisen enlightenment-factor of tranquillity comes to be.

[6] When the enlightenment-factor of **absorption** is present, one knows, "The enlightenment-factor of absorption is in me"; when the enlightenment-factor of absorption is absent, one knows, "The enlightenment-factor of absorption is not in me"; and one knows how the arising of the non-arisen enlightenment-factor of absorption comes to be, and how perfection in the development of the arisen enlightenment-factor of absorption comes to be.

When the enlightenment-factor of **equanimity** is present, one knows, "The enlightenment-factor of equanimity is in me"; when the enlightenment-factor of equanimity is absent, one knows, "The enlightenment-factor of equanimity is not in me"; and one knows how the arising of the non-arisen enlightenment-factor of equanimity comes to be, and how perfection in the development of the arisen enlightenment-factor of equanimity comes to be.

Thus one lives contemplating awareness of mental objects internally, or one lives contemplating awareness of mental objects externally, or one lives contemplating awareness of mental objects internally and externally. One lives contemplating origination-factors in mental objects, or one lives contemplating dissolution-factors in mental objects, or one lives contemplating origination-and-dissolution-factors in mental objects.[26] Or one's mindfulness is established with the thought, "Mental objects exist," to the extent necessary just for knowledge and mindfulness, and one lives detached, and clings to nothing in the world. Thus,

monks, an aspirant lives contemplating awareness of mental objects of the seven factors of enlightenment.

5. The Four Noble Truths

And further, monks, an aspirant lives contemplating awareness of mental objects of the four noble truths.

How, monks, does an aspirant live contemplating awareness of mental objects of the four noble truths?

Herein, monks, an aspirant knows, "This is suffering," according to reality; one knows, "This is the origin of suffering," according to reality; one knows, "This is the cessation of suffering," according to reality; one knows "This is the road leading to the cessation of suffering," according to reality.

Thus one lives contemplating awareness of mental objects internally, or one lives contemplating awareness of mental objects externally, or one lives contemplating awareness of mental objects internally and externally. One lives contemplating origination-factors in mental objects, or one lives contemplating dissolution-factors in mental objects, or one lives contemplating origination-and-dissolution-factors in mental objects.[27] Or one's mindfulness is established with the thought, "Mental objects exist," to the extent necessary just for knowledge and mindfulness, and one lives detached, and clings to nothing in the world. Thus, monks, an aspirant lives contemplating awareness of mental objects of the four noble truths.

* * *

Verily, monks, whosoever practices these four foundations of mindfulness in this manner for seven years, then one of these two fruits may be expected by him: highest knowledge (Arahantship) here and now, or if some remainder of clinging is yet present, the state of non-returning.[28]

O monks, let alone seven years. Should any person practice these four foundations of mindfulness in this manner for six years... five years... four years... three years... two years... one year, then one of these two fruits may be expected by him: highest knowledge here and now, or if some remainder of clinging is yet present, the state of non-returning.

O monks, let alone a year. Should any person practice these four foundations of mindfulness in this manner for seven months... six months... five months... four months... three months... two months... a month... half a month, then one of these two fruits may be expected by him: highest knowledge here and now, or if some remainder of clinging is yet present, the state of non-returning.

O monks, let alone half a month. Should any person practice these four foundations of mindfulness in this manner for a week, then one of these two fruits may be expected by him: highest knowledge here and now, or if some remainder of clinging is yet present, the state of non-returning.

Because of this it was said: "This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely the four foundations of mindfulness."

Thus spoke the Blessed One. Satisfied, the monks approved of one's words.

Notes

1. The repetition of the phrases 'contemplating the body in the body', 'feelings in feelings', etc. is meant to impress upon the meditator the importance of remaining aware whether, in the sustained attention directed upon a single chosen object, one is still keeping to it, and has not strayed into the field of another contemplation. For instance, when contemplating any bodily process, a meditator may unwittingly be side-tracked into a consideration of one's feelings connected with that bodily process. One should then be clearly aware that one has left one's original subject, and is engaged in the contemplation of feeling. [Go back]
2. Mind (Pali citta, also consciousness or viññana) in this connection means the states of mind or units in the stream of mind of momentary duration. Mental objects, dhamma, are the mental contents or factors of consciousness making up the single states of mind. [Go back]
3. Literally, "setting up mindfulness in front." [Go back]
4. 'Internally': contemplating one's own breathing; 'externally': contemplating another's breathing; 'internally and externally': contemplating one's own and another's breathing, alternately, with uninterrupted attention. In the beginning one pays attention to one's own breathing only, and it is only in advanced stages that for the sake of practicing insight, one by inference at times pays attention also to another person's process of breathing. [Go back]
5. The origination factors (samudaya-dhamma), that is, the conditions of the origination of the breath-body; these are: the body in its entirety, nasal aperture and mind. [Go back]
6. The conditions of the dissolution of the breath-body are: the destruction of the body and of the nasal aperture, and the ceasing of mental activity. [Go back]
7. The contemplation of both, alternately. [Go back]
8. That is, only impersonal bodily processes exist, without a self, soul, spirit or abiding essence or substance. The corresponding phrase in the following contemplations should be understood accordingly. [Go back]
9. Detached from craving and wrong view. [Go back]
10. All contemplations of the body, excepting the preceding one, have as factors of origination: ignorance, craving, kamma, food, and the general characteristic of originating; the factors of dissolution are: disappearance of ignorance, craving, kamma, food, and the general characteristic of dissolving. [Go back]

11. The so-called 'elements' are the primary qualities of matter, explained by Buddhist tradition as solidity (earth), adhesion (water), caloridity (fire) and motion (wind or air). [Go back]
12. The factors of origination are here: ignorance, craving, kamma, and sense-impression, and the general characteristic of originating; the factors of dissolution are: the disappearance of the four, and the general characteristic of dissolving. [Go back]
13. This refers to a rigid and indolent state of mind. [Go back]
14. This refers to a restless mind. [Go back]
15. The consciousness of the meditative absorptions of the fine-corporeal and uncorporeal sphere (rupa-arupa-jhana). [Go back]
16. The ordinary consciousness of the sensuous state of existence (kamavacara). [Go back]
17. The consciousness of the sensuous state of existence, having other mental states superior to it. [Go back]
18. The consciousness of the fine-corporeal and the uncorporeal spheres, having no mundane mental state superior to it. [Go back]
19. Temporarily freed from the defilements either through the methodical practice of insight (vipassana) freeing from single evil states by force of their opposites, or through the meditative absorptions (jhana). [Go back]
20. The factors of origination consist here of ignorance, craving, kamma, body-and-mind (nama-rupa), and the general characteristic of originating; the factors of dissolution are: the disappearance of ignorance, etc., and the general characteristic of dissolving. [Go back]
21. The factors of origination are here the conditions which produce the hindrances, such as wrong reflection, etc., the factors of dissolution are the conditions which remove the hindrances, e.g., right reflection. [Go back]
22. These five groups or aggregates constitute the so-called personality. By making them objects of clinging, existence, in the form of repeated births and deaths, is perpetuated. [Go back]
23. The origination-and-dissolution factors of the five aggregates: for material form, the same as for the postures (Note 10); for feeling, the same as for the contemplation of feeling (Note 12); for perception and formations, the same as for feeling (Note 12); for consciousness, the same as for the contemplation of consciousness (Note 20). [Go back]
24. The usual enumeration of the ten principal fetters (samyojana), as given in the Discourse Collection (Sutta Pitaka), is as follows: (1) self-illusion, (2) skepticism, (3) attachment to rules and rituals, (4) sensual lust, (5) ill-will, (6)

craving for fine-corporeal existence, (7) craving for incorporeal existence, (8) conceit, (9) restlessness, (10) ignorance. [Go back]

25. Origination factors of the ten physical sense-bases are ignorance, craving, kamma, food, and the general characteristic of originating; dissolution factors: the general characteristic of dissolving and the disappearance of ignorance, etc. The origination-and-dissolution factors of the mind-base are the same as those of feeling (Note 12). [Go back]

26. Just the conditions conducive to the origination and dissolution of the factors of enlightenment comprise the origination-and-dissolution factors here. [Go back]

27. The origination-and-dissolution factors of the truths should be understood as the arising and passing of suffering, craving, and the path; the truth of cessation is not to be included in this contemplation since it has neither origination nor dissolution. [Go back]

28. That is, the non-returning to the world of sensuality. This is the last stage before the attainment of the final goal of Arahantship. [Go back]

Revised: Wed 25 June 2003

with minor changes by Jeff Brooks (8/25/03)

<http://www.accesstoinight.org/canon/majjhima/mn010b.html>

Other relevant suttas:

Anapanasati Sutta (MN 118)

<http://www.accesstoinight.org/canon/majjthis onea/mn118.html>

Maha-satipatthana Sutta (DN 22)

<http://www.accesstoinight.org/canon/digha/dn22.html>

This rendering of the Satipatthana Sutta and its distribution is a service of:

the Meditation Club of the University of Arizona. They offer a daily meditation sit, noon-1, M-F and 9-10 AM Sat. & Sun., monthly day-long retreats, meditation instruction, resources for meditators and empowerment opportunities for experienced meditators. They practice at the Little Chapel of All Nations, at 1401 E. First St. or <http://groups.yahoo.com/group/Vivatha/>

the Jhana Support Group, a peer-level support group for those experiencing the manifestations of the ecstatic experience at:

<http://groups.yahoo.com/group/Jhanas/>

the Southwest Insight E'letter, a regional resource for meditation retreats, meditation instruction and sitting groups at:

http://groups.yahoo.com/group/SWI_E_letter/

I wish for you long life, good health and freedom from suffering,

Jeff Brooks

editor, Southwest Insight E'letter

creator, Jhana Support Group

founder, UofA Meditation Club