

Bhikkhunupassaya Sutta

SN V 47.10 Discourse at The Bhikkhunis' Residence

Translated by Bhante Ānanda

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*H*aving dressed up in the morning,

The elder Ānanda took his bowl and robes
and approached a certain bhikkhuni residence
Having arrived, he sat down on a prepared seat.

Then, many bhikkhunis approached the elder Ānanda,
Paid loving respects and sat down to one side.

Then a bhikkhuni said this:

[A Bhikkhuni]

“Bhante Ānanda, many bhikkhunis,
Meditating with a mind well established
Upon the four foundations of awareness¹,
Grow increasingly aware of remarkable attainments².”

[Bhante Ānanda]

“So it is sisters, so it is sisters.
Indeed sisters, whosoever, bhikkhu or bhikkhuni,
Meditates with a mind well established
upon the four foundations of awareness,
It can be expected that they will grow increasingly aware of remarkable attainments.”

Then the Venerable Ānanda expounded the Dhamma to those bhikkhunis.
Having taught, sparked, sharpened and gladdened them³, he stood from his seat and left.

¹ Catūsu satipaṭṭhānesu suppatiṭṭhitacittā viharantiyo

² Uḷāraṃ pubbenāparaṃ vīsesaṃ sañjānanti”ti.

³ Sandassetvā samādapetvā samuttejetvā sampahaṃsetvā.

*In the afternoon, having walked for alms in Sāvatti,
the elder Ānanda returned from alms-round and approached the Blessed One.
Having approached the Awakened One,
Respectfully saluted him and sat down to one side,
And addressed the Awakened One thus:*

*Here, Bhante, in the morning... [Abridged]
[Bhante Ānanda told the Buddha all about his conversation with the Bhikkhunis]*

[The Buddha]

*“So it is, Ānanda, so it is Ānanda!
Indeed Ānanda, whosoever, bhikkhu or bhikkhuni,
Meditating with a mind well established
Upon the four foundations of presence,
It can be expected that they will grow increasingly aware of remarkable attainments.”*

What are the four?

[Development by Application]

[Body as body]

Here Ānanda

*A monk meditates,
Observing body as body,
Intent, fully aware and present.
Without worldly desire or regret⁴.*

*As he meditates,
Observing the body as body,
Established upon body⁵:*

*Bodily discomfort arises,
His mind becomes lazy,
Or distracted outwardly.*

⁴ “The World” according to the Buddha is the six sense bases; The eye, ear, nose, tongue, body and mind faculties.

⁵ Kāyārammaṇo vā

[Natural Samādhi]

*That monk should apply his mind to an uplifting object.⁶
When his mind is applied to an uplifting object, joy arises.*

*From joy comes bliss,
Blissful in mind, his body is relaxed.
Relaxed in body, he experiences happiness.
His happy mind becomes collected [naturally].*

[Going Beyond Thoughts]

He reflects:

*“This is the reason why I have applied my mind,
My intention was accomplished,
I can now let it go⁷.*

He then lets it go and neither thinks nor imagines and he knows:

*“Not thinking nor imagining,
I am happy, present inwardly.”*

[Feeling as feeling]

On another occasion,

*A monk meditates,
Observing feeling as feeling,
Intent, fully aware and present.
Without worldly desire or regret.*

*As he meditates,
Observing feeling as feeling,
Established upon feeling:*

*Bodily discomfort arises
his mind becomes lazy,
or distracted outwardly.*

⁶ *Pasādanīye nimitte cittaṃ paṇidahitabbam.*

Paṇidahati: Apply, direct, intend; Pasāda: 2. joy, happy or good mind, virtue, faith. 3. repose, composure, serenity.

⁷ *‘Yassa khvāhaṃ atthāya cittaṃ paṇidahiṃ, so me attho abhinipphanno. Handa dāni paṭisaṃharāmi’ ti.*

Paṭisaṃharati to draw back, withdraw, remove, take away, give up

[Natural Samādhi]

*That monk should apply his mind to an uplifting object.
Once his mind is applied to an uplifting object, joy arises.*

*From joy comes bliss.
Blissful in mind, his body is relaxed.
Relaxed in body, he experiences happiness.
And his happy mind becomes collected [naturally].*

[Going Beyond Thoughts]

He reflects:

*“This is the reason why I have applied my mind,
My intention was fulfilled,
I can now let it go.”*

He then lets it go and neither think nor imagine, and he knows:

*“Not thinking nor imagining,
I am happy, present inwardly.”*

[Mind as mind]

On another occasion,

*A monk meditates,
Observing mind as mind,
Intent, fully aware and present.
Without worldly desire or regret.*

*As he meditates,
observing mind as mind,
established upon mind:*

*Bodily discomfort arises,
His mind becomes lazy,
Or distracted outwardly.*

[Natural Samādhi]

*That monk should apply his mind to an uplifting object.
Once his mind has been applied to an uplifting object, joy arises.*

*From joy comes bliss.
Blissful in mind, his body is relaxed.
Relaxed in body, he experiences happiness.
His happy mind becomes collected [naturally].*

[Going Beyond Thoughts]

He reflects:

*“This is the reason why I have applied my mind,
My intention has been fulfilled.
I can now let it go.”*

He then lets it go and neither thinks nor imagine and he know:

*“Without thinking or imagining,
I am happy, present inwardly.*

[Dhamma as Dhamma]

On another occasion,

*A monk meditates,
Observing Dhamma as Dhamma,
Intent, fully aware and present,
Without worldly desire or regret.*

*As he meditates,
Observing Dhamma as Dhamma,
Established upon Dhamma;*

*Bodily discomfort arises,
His mind becomes dull,
Or distracted outwardly.*

[Natural Samādhi]

*That monk should apply his mind to an uplifting object
Having applied his mind to an uplifting object, joy arises.*

*From that joy comes bliss;
Blissful in mind, his body is relaxed.
Relaxed in body, he experiences happiness.
His happy mind becomes collected [naturally].*

[Going Beyond Thoughts]

He reflects:

*“This is the reason why I have applied my mind
My intention has been accomplished,
I can now let it go.”*

He then lets it go and neither thinks nor imagine and he knows:

*“Without thinking nor imagining,
I am happy, present internally.”*

This is how there is development by application Ānanda.

And how is there development without application?

[Development Without Application]

[Body as body]

A monk does not apply his mind outwardly.

He understands:

*My mind is not applied outwardly.⁸
It is unconstricted, liberated, unapplied.⁹*

*Meditating,
Observing the body as body,
Intent, fully aware and present,
I am happy.*

⁸ ‘Appaṇihitaṃ me bahiddhā cittaṃ’ti pajānāti.

⁹ Atha pacchāpure ‘asaṅkhittaṃ vimuttaṃ appaṇihitaṃ’ti pajānāti.

[Feeling as feeling]

A monk does not apply his mind outwardly.

He understands:

*My mind is not applied outwardly.
It is unconstricted, liberated, unapplied.*

*Meditating,
Observing feeling as feeling,
Intent, fully aware and present,
I am happy.*

[Mind as mind]

A monk does not apply his mind outwardly.

He understands:

*My mind is not applied outwardly.
It is unconstricted, liberated, unapplied.*

*Meditating,
Observing mind as mind,
Intent, fully aware and present,
I am happy.*

[Dhamma as Dhamma]

A monk does not apply his mind outwardly.

He understands:

*My mind is not applied outwardly.
It is unconstricted, liberated, unapplied.*

*Meditating,
Observing Dhamma as Dhamma,
Intent, fully aware and present,
I am happy.*

This is how there comes to be development without application.

The Teacher's Instruction

*"Ānanda,
I have taught you development by application,
And development without application.*

*What should be done by a teacher for his students,
Holding their best interest at heart,
Out of loving compassion,
That, I have done for you Ānanda.*

*There are these roots of trees Ānanda,
There are these empty huts;*

*Meditate Ānanda!
Do not be neglectful.
Lest you become remorseful
When the time has passed.*

This is my advice to you."

This is what the Awakened One said.

*With an uplifted mind,
the Elder Ānanda delighted in the Awakened One's speech.*



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