

Mahāsatipaṭṭhāna Sutta

DN 22 *The Great Discourse on the Resting Places of Awareness*

Translated by Ānanda

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[This sutta is an elaboration on the topic of wise awareness (Sammā-Sati). A fair advice should be said that there are a lot of misunderstandings about this sutta. This discourse should not be regarded as direct meditation instructions, but rather, how to 'live' (Viharati) with wise awareness and how to look at reality and relate to it in a wise manner, in all situations. Ending with an elaboration of the eight-spoked path being part of the conditioned process of life. This sutta's strength relies mostly on its exposition of the wisdom of the proper outlook on reality. For a better understanding of how to practice meditation and how the four resting places of awareness relate to meditation practice, one should refer to the Ānāpānasati Sutta (MN 118) which serves as an essential introduction to this sutta.]

Thus I have heard,

On one occasion, the Awakened One was dwelling in the Kuru region, in a town of the Kurus named Kammāsadhamma.

There he addressed the monks saying:

'Monks!'

'Bhadante!' The monks replied.

The Awakened One said this:

*"This is the one-way path¹, monks,
For the inner cleansing of beings,
For the soothing of sorrow and sadness,
For the fading away of hurt and anxiety,
For the arising of true understanding,
For the realization of Nibbāna, that is:*

The four resting places of awareness."²

¹ *Ekāyano maggo: The Buddha is here very skillfully using Vedic vocabulary and concepts, which was predominant at that time, to explain his teaching. "Ekāyana: In the Brihadaranyaka Upanishad, "ekayāna" is used as a metaphor for the spiritual journey. 'Vedānāṃ vāk ekayānam;' 'the one destination of the Vedas is the spirit of the word'.*

² *"Ekāyano ayaṃ, bhikkhave, maggo, sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya nāyassa adhiḅgamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.*

What four?

Here, one meditates;

(1) Resting one's awareness on the body,
Knowing it as body.³

Intent, fully conscious and present⁴
Letting go of tensions and distractions.⁵

(2) Resting one's awareness on sensations,
Knowing them as sensations.
Intent, fully conscious and present,
Letting go of tensions and distractions.

(3) Resting one's awareness on mind,
Knowing it as mind.
Intent, fully conscious and present,
Letting go of tensions and distractions.

(4) Resting one's awareness on mental states,
Knowing them as mental states.
Intent, fully conscious and present,
Letting go of tensions and distractions.⁶

³ *Kāye kāyānupassī viharati: Aware of body as body - Anupassanā, (f.) (abstr. of anupassati, cf. Sk. anudarśana) looking at, viewing, contemplating, consideration, realization*

⁴ *Ātāpī sampajāno satimā*

⁵ *Vineyya loke abhijjhādomanassaṃ: Not holding on or pushing away anything in the world, without judgements or opinions, without holding on or repressing anything, without opinions and concepts. Wise Practice (Sammā Vāyamo) is part of Wise Awareness. Because without the right kind of effort, which here is to let go, detach and calm down, Wise awareness cannot be. Wise Awareness is the product of Wise Practice. It is the extension of Wise Practice.*

⁶ *These four resting places are often interpreted as 'objects of meditation,' where one should 'direct' or 'incline' the mind to 'press against' these objects. This wrongly acquired idea creates a lot of problems. The reason why the Buddha praised these four resting places of awareness was because of their natural occurrence. There is no need to direct or incline the mind to any of those, in fact, they simply are, naturally. The very reason why these are special is because they are the natural resting places of awareness. They arise, naturally, when we stop trying to control our minds and we let go of the desire to control everything in our experience, i.e. Liberation. This is why it is also said "not holding on or pushing away anything in the world." These four resting places become incrementally clearer as we let go of tension and distractions and uplift the mind with joy, as it is clearly explained in the MN 118 the *Anāpānāssati Sutta*, cultivating awareness with each breath. To understand how the Buddha taught meditation, one might wish to move away from the term 'object of meditation' and perhaps replace it by 'development (of wholesome mental states)' which is very different. The four resting places of awareness are not objects of meditation, they are...well... the natural resting places of our awareness. This is what arises when one lets go of all 'objects.' Just as in the desert where everything has been stripped away. What remains are the bare dunes, the sand, the sky and the clouds in the sky. Wherever the mind lays its attention, it encounters either one of these four things. Similarly, a meditator's mind, once it is stripped from the hindrances encounters either one of four things, body, sensations, mind and mental states.*

[1. Awareness of Body]

[1. Cultivating Awareness with the Breath]

How does one meditate,
Resting one's awareness on the body
Knowing it as body?

Here one goes to a secluded place,
at the root of a tree
an empty cabin,

Sits down with legs folded
With one's body upright
And calms one's awareness about oneself.⁷

Present, on the inhale, present on the exhale.

- (1) One knows a long as long breath.
Breathing in and breathing out.
- (2) One knows a short breath as short breath.
Breathing in and breathing out.
- (3) He trains: "To experience the entire body"
Breathing in and breathing out.
- (4) One trains: To Calm the tension in the body"
Breathing in and breathing out.⁸

[Analogy of the Wood Turner]

Just as a skilled wood turner;

- (1) Carving a long taper on his lathe knows:
He is carving a long taper.
- (2) Carving a short taper on his lathe knows:
He is carving a short taper.⁹

⁷ Parimukhaṃ satīṃ upaṭṭhapetvā.

⁸ This is but a brief, incomplete version of the Buddha's meditation instructions on cultivating awareness, using the breath as a reminder. For the complete sequence, refer to MN 118 Ānāpānassati Sutta – The Breath as a Reminder.

⁹ This is natural, nothing is forced here. This is all happening naturally, someone is simply 'aware.' The wood turner is not 'trying' to know what kind of taper he is turning, he simply knows, that is why he is skilled.

In the same way monks:

- (1) *One knows a long as long breath.
Breathing in and breathing out.*
- (2) *One knows a short breath as short breath.
Breathing in and breathing out.*
- (3) *He trains: “To experience the entire body”
Breathing in and breathing out.*
- (4) *One trains: To Calm the tension in the body”
Breathing in and breathing out.*

[Inside & Outside]

*Thus one meditates,
Aware of one’s own body, one knows it to be simply ‘body,’
Aware of a body outside, one knows it to be simply ‘body,’
Aware of one’s own body or a body outside, one knows it all to be just ‘body.’¹⁰*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.¹¹*

[As it is]

*And by simply knowing: “There is body”
Awareness progressively settles.¹²*

*In this way, one meditates,
Knowing for oneself,*

¹⁰ *Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati. This may be confusing to some people. What the Buddha is saying here is that all bodies, whether one’s own or other’s, whether far or near, whether long or short, personal or external, all bodies should be seen as what they truly are with accurate discernment as: ‘This is just body.’ Not judging, not sticking any concept to it, simply ‘body’.*

¹¹ *Samudayadhammānupassī vā kāyasmim viharati, vāyadhammānupassī... To be able to know arising and passing away, one must take a step back, and not become involved; to not become involved, one must let go; to let go, one must relax as it was mentioned in the meditation instructions. By calming down, awareness arises. With awareness, one sees the changing nature of body and mind.*

¹² *‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti*

*Present to oneself,
Independent,¹³
Not latching on to anything.¹⁴*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[2. Daily Activities]

*Again monks,
When walking,
 one knows to be walking¹⁵
When standing,
 one knows to be standing,
When sitting,
 one knows to be sitting,
When laying down,
 one knows to be laying down,
And however one directs one's body,
 one knows it to be just that.*

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

¹³ *Nissita* (adj.) [Sk. *niśrita*, pp. of *nissayati*] hanging on, dependent on, inhabiting; attached to, supported by, living by means of, relying on, being founded or rooted in, bent on — *anissita*: unsupported, not attached, free, emancipated... Independent.

¹⁴ *yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati*. This is not an object of meditation, it is what we are aware of when we let go of all objects of meditation.

¹⁵ *bhikkhu gacchanto vā 'gacchāmī'ti pajānāti*,

[As it is]

And by simply knowing: "There is body"
Awareness progressively settles.

In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.

This is how one meditates,
Resting one's awareness on the body
Knowing it as body.

[3. Full Consciousness]

Again monks,

One is fully conscious,
While going forward and coming back;
One is fully conscious,
Looking ahead and looking down;
One is fully conscious,
Moving and extending [one's body];
One is fully conscious,
Wearing the saṅghāṭi,¹⁶
Carrying one's bowl and robes;
One is fully conscious,
While eating, drinking,
Chewing and swallowing;
One is fully conscious,
While evacuating and urinating;
One is fully conscious,
While walking, standing, sitting,
Sleeping and waking up,
Talking and keeping silent.

¹⁶ The outer robe of a monk.

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[4. Unattractiveness]

*Or else monks,
One remembers the body,
From the sole of one's feet up,
From the tip of one's hair down,
As a bag of skin made up of many distasteful things.*

*There is in this body:
Head hair, body hair, nails, teeth, skin
Flesh, tendons, bones, bone marrow,
Kidneys, heart, liver, pleura, spleen, lungs,
Insides of the bowels, contents of the stomach, excreta,
Bile, phlegm, pus, blood, sweat, fat,
Tears, grease, saliva, mucus, synovial fluid and urine.*

*Just as if there was a bag,
Open on both ends
Which was filled with all kinds of grains like:
White rice, brown rice, peas, beans, sesame and savage rice.*

*Then a person would open the bag and see:
Here is white rice, brown rice, peas, beans, sesame and savage rice.*

*In the same way,
From the sole of one's feet up
From the tip of one's hair down
As a bag of skin made up of many distasteful things.*

*There is in this body:
Head hair, body hair, nails, teeth, skin
Flesh, tendons, bones, bone marrow,
Kidneys, heart, liver, pleura, spleen, lungs,
Insides of the bowels, contents of the stomach, excreta,
Bile, phlegm, pus, blood, sweat, fat,
Tears, grease, saliva, mucus, synovial fluid and urine.*

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,*

*Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[5. Elements]

*Or else one reflects about this very body
here-standing, here-put into motion:*

*'There is in this body:
The earth element,
The water element,
The fire element
And the air element.'*

*Just as if a skilled butcher,
Having put down a beef,
Would divide it in its different parts.*

*In the same way,
One reflects about this very body,
Here-standing,
Here put into motion:*

*'There is in this body:
The earth element,
The water element,
The fire element
And the air element.'*

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[6. Nine Cemetery Recollections]

[1. One or two Days]

On another occasion,

*One remembers one's own body,
Just as if a person were to look upon
a discarded corpse in an open cemetery,
Which had been dead for one, two or three days,
Swollen, bluish, oozing matter.*

One understands this body:

*Alas, this body is of the same nature,
Before long, it will become the same.*

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[2. Devoured]

On another occasion,

*One remembers one's own body,
Just as if a monk were to look upon
a discarded corpse in an open cemetery
Devoured by crows and
Devoured by eagles
Devoured by vultures
Devoured by cranes
Devoured by jackals
Devoured by tigers
Devoured by leopards
Devoured by lions
Devoured by all kinds of insects*

One understands this body:

*Alas, this body is of the same nature,
Before long, it will become the same.*

[Inside & Outside]

Thus one meditates,

*Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[3. With Flesh and Blood]

On another occasion,

*One remembers one's own body,
Just as if a monk were to look upon
a discarded corpse in an open cemetery
A skeleton with flesh and blood,
Held together by ligaments*

One understands this body:

*Alas, this body is of the same nature,
Before long, it will become the same.*

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'*

Aware of one's own body or a body outside, one knows it all to be just 'body.'

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[4. Without Flesh and with Blood]

On another occasion,

*One remembers one's own body,
Just as if a monk were to look upon
a discarded corpse in an open cemetery
A skeleton without flesh but full of blood,
Held together by ligaments.*

One understands this body:

*Alas, this body is of the same nature,
Before long, it will become the same.*

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[5. Without Flesh and Blood]

On another occasion,

*One remembers one's own body,
Just as if a monk were to look upon
a discarded corpse in an open cemetery
A skeleton with its flesh and blood all gone,
Held together by ligaments.*

One understands this body:

*Alas, this body is of the same nature,
Before long, it will become the same.*

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[6. Scattered Bones]

On another occasion,

*One remembers one's own body,
Just as if a monk were to look upon
a discarded corpse in an open cemetery
Bones disconnected, scattered all over:*

*there, a hand bone
there, a foot bone
there, a shin bone
there, a leg bone
there, a thigh bone,
there, a hip bone,
there, a rib bone
there, a vertebra
there, a shoulder blade
There, a neck bone
There, a jaw bone
There, a tooth
There, a skull.*

One understands this body:

*Alas, this body is of the same nature,
Before long, it will become the same.*

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[7. White Bones]

*On another occasion,
One remembers one's own body,
Just as if a monk were to look upon
a discarded corpse in an open cemetery
Bones having bleached white like shells.*

*One understands this body:
Alas, this body is of the same nature,*

Before long, it will become the same.

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[8. Heap of Bones]

On another occasion,

*One remembers one's own body,
Just as if a monk were to look upon
a discarded corpse in an open cemetery
Bones heaped of three years.*

One understands this body:

*Alas, this body is of the same nature,
Before long, it will become the same.*

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'
Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[9. Bone Dust]

*On another occasion,
One remembers one's own body,
Just as if a monk were to look upon
a discarded corpse in an open cemetery
Bones putrid, breaking down into dust.*

*One understands this body:
Alas, this body is of the same nature,
Before long, it will become the same.*

[Inside & Outside]

*Thus one meditates,
Aware of one's own body, one knows it to be simply 'body,'*

*Aware of a body outside, one knows it to be simply 'body,'
Aware of one's own body or a body outside, one knows it all to be just 'body.'*

[Changing]

*Aware of the arising nature of the body,
Aware of the passing nature of the body,
Aware of the arising and passing nature of the body.*

[As it is]

*And by simply knowing: "There is body"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on the body
Knowing it as body.*

[2. Awareness of Sensations]

*How does one meditate,
Resting one's awareness on the sensations
Knowing them as sensations?*

Here,

Experiencing a pleasant sensation, one knows:

'I am experiencing a pleasant sensation.'

Experiencing an unpleasant sensation, one knows:

'I am experiencing an unpleasant sensation.'

Experiencing a neutral sensation, one knows:

'I am experiencing a neutral sensation.'

Experiencing a pleasant physical sensation, one knows:¹⁷

'I am experiencing a pleasant physical sensation.'

Experiencing a pleasant mental sensation, one knows:¹⁸

'I am experiencing a pleasant mental sensation.'

Experiencing an unpleasant physical sensation, one knows:

'I am experiencing an unpleasant physical sensation.'

Experiencing an unpleasant mental sensation, one knows:

'I am experiencing an unpleasant mental sensation.'

Experiencing a neutral physical sensation, one knows:

'I am experiencing a neutral physical sensation.'

Experiencing a neutral mental sensation, one knows:

'I am experiencing a neutral mental sensation.'

[Oneself & Others]

*Thus one meditates,
Aware of one's own sensations, one knows them to be simply 'sensations,'*

¹⁷ *Sāmisañ vā sukhañ vedanañ vedayamāno*

¹⁸ *Nirāmisañ*

*Aware of sensations outside, one knows them to be simply 'sensations,'
Aware of one's own sensations or sensations outside, one knows them all to be just 'sensations.'*

[Changing]

*Aware of the arising nature of the sensations,
Aware of the passing nature of the sensations,
Aware of the arising and passing nature of the sensations.*

[As it is]

*And by simply knowing: "There are sensations"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on sensations
Knowing them as sensations.*

[3. Awareness of Mind]

*How does one meditate,
Resting one's awareness on mind,
Knowing it as mind.*

Here,

One understands when mind is desiring:

Mind is desiring.

When mind is free of desire,¹⁹ one understands:

Mind is free desire.

When mind is angry,²⁰ one understands:

Mind is angry.

When mind is free from anger,²¹ one understands:

Mind is free of anger.

When mind is deluded,²² one understands:

Mind is deluded.

When mind is undeluded,²³ one understands:

Mind is undeluded.

When mind is constricted,²⁴ one understands:

Mind is constricted.

When mind is scattered,²⁵ one understands:

Mind is scattered."

When mind is expansive,²⁶ one understands:

Mind is expansive.'

When mind is unexpansive,²⁷ one understands:

Mind is unexpansive.

¹⁹ *Vītarāgaṃ*

²⁰ *Sadosaṃ*

²¹ *Vītadosaṃ*

²² *Samohaṃ*

²³ *Vītamohaṃ*

²⁴ *Saṅkhittaṃ*: Constricted.

²⁵ *Vikkhittaṃ*: Doubt, confusion, restlessness. These are the five hindrances.

²⁶ *Mahaggataṃ*

²⁷ *Amahaggataṃ*

When mind has more to do,²⁸ one understands:

Mind has more to do.

When mind has no more to do,²⁹ one understands:

Mind has no more to do.

When the mind is harmonious,³⁰ one understands:

Mind is harmonious.

When mind is disharmonious,³¹ one understands:

Mind is disharmonious.'

When mind is Liberated,³² one understands:

'Mind is liberated.'

When the mind is not liberated,³³ one understands:

'Mind is not liberated.'

[Inside & Outside]

Thus one meditates,

Aware of one's own mind, one knows it to be simply 'mind,'

Aware of a mind outside, one knows it to be simply 'mind,'

Aware of one's own body or a mind outside, one knows it all to be just 'mind.'

[Changing]

Aware of the arising nature of the mind,

Aware of the passing nature of the mind,

Aware of the arising and passing nature of the mind.

[As it is]

And by simply knowing: "There is mind"

Awareness progressively settles.

In this way, one meditates,

Knowing for oneself,

Present to oneself,

Independent,

²⁸ *Sauttaraṃ*

²⁹ *Anuttaraṃ*

³⁰ *Samāhitaṃ*

³¹ *Asamāhitaṃ*

³² *Vimuttaṃ*

³³ *Avimuttaṃ*

Not latching on to anything.

*This is how one meditates,
Resting one's awareness on the mind
Knowing it as mind.*

.

[4. Awareness of Mental States]

[1. Hindrances as Hindrances]

*How does one meditate,
Resting one's awareness on mental states,
Knowing them as mental states?*

*Here,
One rests one's awareness on mental states,
Knowing them as only mental states,
Regarding the five hindrances.*

How?

[1. Outward Longing]

(1) *When there is outward longing within, one understands:*³⁴

'There is outward longing within me.'

When there is no outward longing within, one understands:

'There is no outward longing within me'

(2) *One understands how inexistent outward longing arises.*³⁵

(3) *One understands how existent outward longing is released,*³⁶

(4) *And one understands how outward longing does not come up.*³⁷

[2. Impatience]

(1) *When there is dislike within, one understands:*³⁸

'There is dislike within me.'

When there is no dislike within one, one understands:

'There is no dislike within me'

(2) *One understands how inexistent dislike arises.*

(3) *One understands how existent dislike is released,*

³⁴ *santaṃ vā ajjhataṃ kāmacchandaṃ*

³⁵ *yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti,*

³⁶ *yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti,*

³⁷ *yathā ca pahīnassa kāmacchandassa āyatiṃ anuppādo hoti tañca pajānāti.*

³⁸ *Santaṃ vā ajjhataṃ byāpādaṃ: Byāpādaṃ: Dislike, very often manifests as what is commonly called impatience.*

(4) *And one understands how dislike does not come up.*

[3. Laziness and Dullness]

(1) *When there is lazy dullness within, one understands:*³⁹

There is lazy dullness within me.'

When there is no lazy dullness within one, one understands:

'There is no lazy dullness within me;'

(2) *One understands how inexistent lazy dullness arises;*

(3) *One understands how existent lazy dullness is released;*

(4) *And one understands how lazy dullness does not come up.*

[4. Worry and Agitation]

(1) *When there is agitation within, one understands:*⁴⁰

There is agitation within me.'

When there is no agitation within one, one understands:

'There is no agitation within me'

(2) *One understands how inexistent agitation arises.*

(3) *One understands how existent agitation is released,*

(4) *And one understands how agitation does not come up.*

[5. Doubt]

(1) *When there is doubt within, one understands:*⁴¹

There is doubt within me.'

When there is no doubt within one, one understands:

*'There is no doubt within me'*⁴²

(2) *One understands how inexistent doubt arises;*⁴³

(3) *One understands how existent doubt is released;*⁴⁴

³⁹ *Santaṃ vā ajjhataṃ thinamiddhaṃ*

⁴⁰ *Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ*

⁴¹ *Santaṃ vā ajjhataṃ vicikicchaṃ*

⁴² *The Buddha here brilliantly explains how to use, in very practical terms, the Four Awakened Understandings (Four Noble Truths). Starting with the first understanding: 'Knowing when a distraction arises.'*

⁴³ *Second understanding: 'Knowing its cause.'*

⁴⁴ *Third understanding: 'Knowing the release of tension'*

(4) *And one understands how doubt does not come up.*⁴⁵

[Oneself & Others]

*Thus one meditates,
Aware of one's own mental states, one knows them to be simply 'mental states;'
Aware of mental states outside, one knows them to be simply 'mental states;'
Aware of one's own mental states or mental states outside, one knows it all to be just 'mental states.'*

[Changing]

*Aware of the arising nature of the mental states,
Aware of the passing nature of the mental states,
Aware of the arising and passing nature of the mental states.*

[As it is]

*And by simply knowing: "There are mental states"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on mental states
Knowing them as mental states.*

⁴⁵ *Fourth understanding: 'Knowing the path to release the tension.' By continually practicing the eight-spoked path, distractions slowly stop coming up.*

[2. Fabrics of Self]

On another occasion,
One rests one's awareness on mental states,
Knowing them as only mental states
In connection with the Five Fabrics of the Self.⁴⁶

How?

Here a monk knows:

[1. Shapes]

These are shapes,⁴⁷
These are shapes manifesting,⁴⁸
These are shapes fading away;⁴⁹

[2. Sensations]

These are sensations,
These are sensations manifesting,
These are sensations fading away;

[3. Conceptions]

These are concepts,⁵⁰
These are concepts manifesting,
These are concepts fading away.

[4. Thoughts]

These are thoughts,
These are thoughts manifesting,
These are thoughts passing away;

[5. Cognitions]

This cognition,⁵¹
This is cognition manifesting,

⁴⁶ Constituents, fabrics, materials, building blocks of the ego.

⁴⁷ *'iti rūpaṃ*: Images, Form, shape, matter, materiality, physical reality.

⁴⁸ *iti rūpassa samudayo*: Incoming, coming up, manifesting, arising, increase

⁴⁹ *iti rūpassa atthaṅgamo*: Fading, calming

⁵⁰ *saññā*

⁵¹ *viññānaṃ*

This is cognition fading away.

[Oneself & Others]

*Thus one meditates,
Aware of one's own mental states, one knows them to be simply 'mental states,'
Aware of mental states outside, one knows them to be simply 'mental states,'
Aware of one's own mental states or mental states outside, one knows it all to be just 'mental states.'*

[Changing]

*Aware of the arising nature of the mental states,
Aware of the passing nature of the mental states,
Aware of the arising and passing nature of the mental states.*

[As it is]

*And by simply knowing: "There are mental states"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on mental states
Knowing them as mental states.*

[3. Six Senses]

*On another occasion,
One rests one's awareness on mental states,
Knowing them as only mental states
In connection with the six inner senses and their objects.⁵²*

How?

[1. The Eye]

*Here,
One knows the eye,
One knows shapes,
One knows the arising of tension because of these two,⁵³
One knows inexistent tension when it arises,⁵⁴
One knows the release from arisen tension,⁵⁵
One knows the maintaining of released tension.⁵⁶*

[2. The Ear]

*One knows the ear,
One knows sounds,
One knows the arising of tension because of these two,
One knows inexistent tension when it arises,
One knows the release from arisen tension,
One knows the maintaining of released tension.*

[3. The Nose]

*One knows the nose,
One knows sounds,
One knows the arising of tension because of these two,
One knows inexistent tension when it arises,
One knows the release from arisen tension,
One knows the maintaining of released tension.*

⁵² *chasu ajjhattikabāhiresu āyatanesu*

⁵³ *yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti. First Awakened Understanding.*

⁵⁴ *yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti. Second Awakened Understanding.*

⁵⁵ *yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti. Third Awakened Understanding.*

⁵⁶ *yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti. Fourth Awakened Understanding. These are also the Four Wise Undertakings.*

[4. The Tongue]

*One knows the tongue,
One knows flavors,
One knows the arising of tension because of these two,
One knows inexistent tension when it arises,
One knows the release from arisen tension,
One knows the maintaining of released tension.*

[5. The Body]

*One knows the body,
One knows tangibles,
One knows the arising of tension because of these two,
One knows inexistent tension when it arises,
One knows the release from arisen tension,
One knows the maintaining of released tension.*

[6. The Mind]

*One knows the mind,
One knows mental states,
One knows the arising of tension because of these two,
One knows inexistent tension when it arises,
One knows the release from arisen tension,
One knows the maintaining of released tension.*

[Oneself & Others]

*In this way, one meditates,
Aware of one's own mental states, one knows them to be simply 'mental states,'
Aware of mental states outside, one knows them to be simply 'mental states,'
Aware of one's own mental states or mental states outside, one knows it all to be just 'mental states.'*

[Changing]

*Aware of the arising nature of the mental states,
Aware of the passing nature of the mental states,
Aware of the arising and passing nature of the mental states.*

[As it is]

*And by simply knowing: "There are mental states"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on mental states
Knowing them as mental states.*

[4. Supports of Awakening]

*On another occasion,
One rests one's awareness on mental states,
Knowing them as only mental states
In connection with the seven supports of awakening.*

How?

[1. Awareness]

Here,

When there is the support of awakening of awareness, one understands:

'There is the support of awakening of awareness within me.'

When there is no support of awakening of awareness within, one understands:

'There is not the support of awakening of awareness within me.'

*One understands when awareness arises.⁵⁷
Ones understands the perfecting of awareness by development.⁵⁸*

[2. Discernment]

When there is the support of awakening of discernment, one understands:

'There is the support of awakening of discernment within me.'

When there is no support of awakening of discernment within, one understands:

'There is not the support of awakening of discernment within me.'

*One understands discernment when it arises.
Ones understands the perfecting of discernment by development.*

[3. Liveliness]

Here, when there is the support of awakening of liveliness,⁵⁹ one understands:

'There is the support of awakening of liveliness within me.'

When there is no support of awakening of liveliness within, one understands:

'There is not the support of awakening of liveliness within me.'

⁵⁷ *yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti,*

⁵⁸ *yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (1)*

⁵⁹ *Initiative, liveliness, vivacity, endurance, vitality, application, determination*

*One understands liveliness when it arises.
Ones understands the perfecting of liveliness by development.*

[4. Joy]

When there is the support of awakening of joy, one understands:

'There is the support of awakening of joy within me.'

When there is no support of awakening of joy within, one understands:

'There is not the support of awakening of joy within me.'

*One understands joy when it arises.⁶⁰
Ones understands the perfecting of joy by development.*

[5. Calm]

Here, when there is the support of awakening of calm,⁶¹ one understands:

'There is the support of awakening of calm within me.'

When there is no support of awakening of calm within, one understands:

'There is not the support of awakening of calm within me.'

*One understands calm when it arises.
Ones understands the perfecting of calm by development.*

[6. Mental Collectedness]

Here, when there is the support of mental collectedness of awareness, one understands:

'There is the support of awakening of mental collectedness within me.'

When there is no support of awakening of mental collectedness within, one understands:

'There is not the support of awakening of mental collectedness within me.'

*One understands mental collectedness when it arises.
Ones understands the perfecting of mental collectedness by development.*

[7. Steadiness on Mind]

Here, when there is the support of awakening of mental steadiness, one understands:

'There is the support of awakening of mental steadiness within me.'

⁶⁰ Not all kinds of joy, this is the Support for Awakening of Joy. Not worldly joy, the joy of mental development.

⁶¹ Passivity,

*When there is no support of awakening of mental steadiness within, one understands:
'There is not the support of awakening of mental steadiness within me.'*

*One understands mental steadiness when it arises.
Ones understands the perfecting of mental steadiness by development.*

[Oneself & Others]

*Thus one meditates,
Aware of one's own mental states, one knows them to be simply 'mental states,'
Aware of mental states outside, one knows them to be simply 'mental states,'
Aware of one's own mental states or mental states outside, one knows it all to be just 'mental states.'*

[Changing]

*Aware of the arising nature of the mental states,
Aware of the passing nature of the mental states,
Aware of the arising and passing nature of the mental states.*

[As it is]

*And by simply knowing: "There are mental states"
Awareness progressively settles.*

*In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.*

*This is how one meditates,
Resting one's awareness on mental states
Knowing them as only mental states.*

[5. Awakened Understandings]

*On another occasion,
One rests one's awareness on mental states,
Knowing them as only mental states
In connection with The Four Awakened Understandings.*

How?

Here one understands as it is:

*What is troublesome,
What is its increase,
What is its release,
What is the practice that culminates in its release.*

[1. Understanding Trouble]

What is the understanding of what is unwholesome?

*Birth is troublesome,
Growing old is troublesome,
Death is troublesome,
Sadness, crying, pain, depression and anxiety are troublesome,⁶²
Being united with the undesired is troublesome,
Being separated from the desired is troublesome,
Not getting what one wants is troublesome,
In brief, the five constituents of the self are troublesome.⁶³*

[1. Birth]

What is birth?

*When, in whatever sentient being,⁶⁴
Whichever conscious body⁶⁵ there is:
Taking birth,
Conception,
Coming into being,*

⁶² sokaparidevādukkhadomanassupāyāsāpi dukkhā,

⁶³ appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā.

⁶⁴ Yā tesaṃ tesaṃ sattānaṃ

⁶⁵ tamhi tamhi sattanikāye

*The manifestation of the constituents,
The acquiring of the senses.*

This is called birth.

[2. Aging]

What is growing old?

*When, in whatever sentient being,
Whichever conscious body there is:*

*Growing old,
Deterioration,
Breaking of teeth,
Greying of hair,
Wrinkling skin,
Feebleness of life,
Decline of faculties.*

This is called growing old.

[3. Death]

What is death?

*When, in whatever sentient being,
Whatever conscious body there is:*

*There is passing away,
Falling from life,
Rupture,
Disappearing,
Dying,
Death,
Having done one's time,
The breakup of the constituents of the self
Shedding the body
Discontinuation of the life faculty.*

This is called death.

[4. Sadness]

What is sadness?

*That is, when there is coming upon misfortune,
Coming into contact with difficulties, there is:
Sadness,*

*Sorrow,
Sadness at heart,
Inner grief,
Profound inner grievance.*

This is called sadness.

[5. Crying]

What is crying?

*That is the coming upon any of the different kinds of misfortunes
Coming into contact with any of the different kinds of difficulties:*

*Sobbing,
Crying,
Weeping,
Moaning,
Grieving at heart,
Mourning inside.*

This is called crying.

[6. Pain]

What is pain?

*That is physical pain,
Physical unpleasantness,
Bodily contact with pain,
Distasteful bodily sensations.*

This is called pain.

[7. Depression]

What is depression?

*That is mental pain,
Mental discomfort,
Mental contact with pain,
Distasteful mental sensations.*

This is called depression.

[8. Anxiety]

What is anxiety?

*That is when there is coming upon misfortunes
Coming into contact with difficulties, there is:*

Worry,
Anxiety,
Mental unrest,
Churning within.

This is called anxiety.

[9. Being Associated with the Unpleasant]

What is being united with the unpleasant?

That is,
The coming upon,
Coming together,
Association,
Union,
Being mixed with
 unwished for, undesired and disagreeable
 Shapes,
 Sounds,
 Smells,
 Tastes,
 Tangibles
 and mental states;

*Which are unbeneficial and harmful
Injurious and binding.*

This is called being united with the unpleasant.

[10. Being Separated from the Pleasant]

What is being separated from the pleasant?

That is,
Coming upon separation,
Dissociation,
Disunion
Being divided from
 wished for, desired and agreeable
 Shapes,
 Sounds,
 Smells,

*Tastes,
Tangibles,
and mental states;*

*Which are beneficial and good,
Helpful and liberating:*

*Mother and father,
Brother and sister,
Friends, colleagues and relatives*

This is called being separated from the pleasant.

[11. Not Getting What One Wants]

How is not getting what one wants unpleasant?

In beings subject to birth there arises the wish:

*'May I not be subject to birth,'
'May birth not come to me.'*

But this cannot be obtained by mere wishing,

This is how 'not getting what one want' is unpleasant.

In beings subject to growing old there arises the wish:

*'May I not be subject to growing old,'
'May growing old not come to me.'*

But this cannot be obtained by mere wishing,

This is how 'not getting what one want' is unpleasant.

In beings subject to disease there arises the wish:

*'May I not be subject to disease,'
'May disease not come to me.'*

But this cannot be obtained by mere wishing,

This is how 'not getting what one want' is unpleasant.

In beings subject to death there arises the wish:

*'May I not be subject to death,'
'May death not come to me.'*

But this cannot be obtained by mere wishing,

This is how 'not getting what one want' is unpleasant.

*In beings subject to sadness, crying, pain, depression and anxiety there arises the wish:
‘May I not be subject to sadness, crying, pain, depression and anxiety,’
‘May sadness, crying, pain, depression and anxiety not come to me.’
But this cannot be obtained by mere wishing,*

This is how ‘not getting what one want’ is unpleasant.

[Five Fabrics of the Ego]

How are the five constituents of the self, unpleasant, in brief?

Just these five:

*The constituents of materiality,
The constituent of felt experience,
The constituent of concepts
The constituent of thoughts,
The constituent of cognition.*

This is how the five constituents of self are unpleasant in brief.

This is the understanding of what is unpleasant.

[2. Understanding the Cause of Trouble]

[Explanation of the Cause]

And what is the awakened understanding of the origin of trouble?

*It is that insatiable yearning that leads to further becoming,
Followed by the pursuit of ‘needing,’
Constant delight in this and that,⁶⁶ that is:*

*Longing for the senses,
Longing for continuation,
and longing for discontinuation.⁶⁷*

⁶⁶ *Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatrātrābhīnandinī.*

⁶⁷ *kāmatāṇhā, bhavataṇhā, vibhavataṇhā.*

*Where does this craving arise from when it arises,
and where does it settle when it settles?*

That which is enticing and pleasurable in the world;

*This is where tension arises when it arises,
This is where it settles when it settles.⁶⁸*

What in this world is enticing and pleasurable?

[1. The Six Senses]

*The eye in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*The ear in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*The nose in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*The tongue in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*The body in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*The mind in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

⁶⁸ *etthesā taṅhā uppajjamānā uppajjati, ettha nivisamānā nivisati.*

[2. Sense Objects]

*Forms in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Sounds in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Odors in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Tastes in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Tangibles in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Thoughts in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

[3. Sense Consciousness]

*Visual cognition in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Auditive cognition in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Olfactive cognition in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

Gustative cognition in this world is enticing and pleasurable,

*This is where tension arises when it arises,
This is where it settles when it settles.*

*Tactile cognition in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Mental cognition in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

[4. Sense Contact]

*Visual contact in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Auditive contact in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Olfactive contact in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Gustative contact in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Tactile contact in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Mental contact in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

[5. Sensations experienced through Contact]

*Sensations experienced through visual contact⁶⁹ in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Sensations experienced through auditive contact in this world is are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Sensations experienced through olfactive contact in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Sensations experienced through gustative contact in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Sensations experienced through tactile contact in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Sensations experienced through mental contact in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

[6. Sense-Concepts]

*Visual concepts⁷⁰ in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Auditive concepts in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

⁶⁹ *Cakkhusamphassajā vedanā*

⁷⁰ Possible translations: Concepts, perceptions, conceiving, recognitions, sense, impressions, ideas, notions, conceptions. *Saññā* (f.) [fr. *sañ+jñā*] (pl. *saññāyo* and *saññā* — 1. sense, consciousness, perception, being the third *khandha*; — 2. sense, perception, discernment, recognition, assimilation of sensations, awareness

*Olfactive concepts in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Gustative concepts in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Tactile concepts in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Mental concepts in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

[7. Sense-Engagement]

*Intentions⁷¹ towards shapes in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Intentions towards sounds in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Intentions towards smells in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Intentions towards tastes in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Intentions towards tangibles in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

⁷¹ *Rūpasañcetanā*

*Intentions towards thoughts in this world are enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

[8. Sense-Desire]

*Longing⁷² for shapes in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Longing for sounds in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Longing smells in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Longing for tastes in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Longing for tangibles in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Longing for thoughts in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

[9. Sense-Thought]

*Thinking⁷³ about shapes in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

Thinking about sounds in this world is enticing and pleasurable,

⁷² Rūpataṇhā

⁷³ Rūpavitakko

*This is where tension arises when it arises,
This is where it settles when it settles.*

*Thinking about smells in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Thinking about tastes in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Thinking about tangibles in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Thinking about thoughts in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

[10. Sense-Reflection]

*Reflecting⁷⁴ on shapes in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Reflecting on sounds in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Reflecting on smells in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Reflecting on tastes in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

*Reflecting on tangibles in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

⁷⁴ Rūpavicāro

*Reflecting on thoughts in this world is enticing and pleasurable,
This is where tension arises when it arises,
This is where it settles when it settles.*

This is called, the awakened understanding of the source of trouble.

[3. Understanding Release]

[Explanation of Release]

What is the awakened understanding of the release from trouble?

*It is the appeasement of that same tension, it's release,
Giving it up,
Breaking free from it,
Freedom,
Unlatching.⁷⁵*

*And where is tension released when it is released,
Where does it cease when it ceases?*

That which is enticing and pleasurable in this world;

*This is where tension is released when it is released,
This is where it ceases when it ceases.⁷⁶*

What in the world is enticing and pleasurable?

[1. Sense Release]

*The eye in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*The ear in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

⁷⁵ *Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.*

⁷⁶ *Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.*

*The nose in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*The tongue in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*The body in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*The mind in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

[2. Sense Objects]

*Visual shapes in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Sounds in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Odors in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Tastes in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Tangibles in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Thoughts in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

[3. Sense Cognition]

*Visual cognition in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Auditive cognition in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Olfactive cognition in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Gustative cognition in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Tactile cognition in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Mental cognition in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

[4. Sense-Contact]

*Visual contact in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Auditive contact in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Olfactive contact in the world is enticing and pleasurable,
This is where tension is released when it is released,*

This is where it ceases when it ceases.

*Gustative contact in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Tactile contact in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Mental contact in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

[5. Sensation Experienced Through Contact]

*Sensations experienced through visual contact in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Sensations experienced through auditive contact in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Sensations experienced through olfactive contact in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Sensations experienced through gustative contact in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Sensations experienced through tactile contact in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Sensations experienced through mental contact in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

[6. Sense-Concepts]

*Visual concepts in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Auditive concepts in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Olfactive concepts in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Gustative concepts in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Tactile concepts in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Mental concepts in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

[7. Sense-Engagement]

*Intentions towards shapes in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Intentions towards sounds in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Intentions towards smells in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

Intentions towards tastes in the world are enticing and pleasurable,

*This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Intentions towards tangibles in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Intentions towards thoughts in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

[8. Sense-Longing]

*Longing for shapes in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Longing for sounds in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Longing for smells in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Longing for tastes in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Longing for tangibles in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Longing for thoughts in the world which is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

[9. Sense-Thought]

Thinking about shapes in the world is enticing and pleasurable,

*This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Thinking about sounds in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Thinking about smells in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Thinking about tastes in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Thinking about tangibles in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Thinking about thoughts in the world are enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

[10. Sense-Reflection]

*Reflecting on shapes in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Reflecting on sounds in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Reflecting on smells in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Reflecting on tastes in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

Reflecting on tangibles in the world is enticing and pleasurable,

*This is where tension is released when it is released,
This is where it ceases when it ceases.*

*Reflecting on thoughts in the world is enticing and pleasurable,
This is where tension is released when it is released,
This is where it ceases when it ceases.*

This is called the awakened understanding of the release from tension.

[4. Explanation of the Path]

What is the Awakened Understanding of the Path to the Release of Trouble?

It is this Righteous Eight-Spoked Path:

*Wise Understanding
Wise Attitude
Wise Speech
Wise Behavior
Wise Living
Wise Practice
Wise Awareness
Wise Meditation*

[Wise Understanding]

What is this wise understanding?

That is:

*Knowing what is tension;
Knowing the arising of the tension;
Knowing the release from the tension;
Knowing the way to release the tension.*

This is called wise understanding.

[Wise Attitude]

What is wise attitude?

That is,

*The attitude of letting go.⁷⁷
The attitude of non-anger.
The attitude of harmlessness.*

This is called wise attitude.

[Wise Speech]

And what is wise speech?

That is,

*Abstaining from false speech,
Abstaining from spiteful speech,
Abstaining from unkind speech,
Abstaining from senseless talk.*

This is called wise speech.

[Wise Behavior]

And what is wise behavior?

That is,

*Abstaining from mistreating living beings,
Abstaining from taking what is not given
Abstaining from [Sexual misconduct].⁷⁸*

This is called wise behavior.

[Wise Living]

What is wise living?

That is,

A righteous meditator abandons wrong modes of living

⁷⁷ Nekkhamā: Contentment

⁷⁸ This “celibacy” here is meant for the monks or very advanced practitioners. In “normal” terms, this is abstaining from wrong sexual activity, meaning, activity that is proper and not causing harm to anyone.

And shapes a life by right modes of living.

This is called wise living.

[Wise Practice]

What is wise practice?

[Guarding⁷⁹ from Unwholesome States]

- (1) *One generates the intention for the non-emergence of inexistent, unfavorable, unwholesome states of mind.
One endeavors with determination,
strives and supports this with one's mind.*

[Abandoning Unwholesome States]

- (2) *One generates the intention for the abandonment of existent, Unfavorable, unwholesome states of mind.
One endeavors with determination,
strives and supports this with one's mind.*

[Bringing up Wholesome States]

- (3) *One generates the intention for the emergence of inexistent, Wholesome states of mind.
One endeavors with determination,
Strives and supports this with one's mind.*

[Maintaining Wholesome States]

- (4) *One generates the intention for the persistence of already emerged wholesome states, For their non-confusion, Growth, Maturation, Development and culmination.
One endeavors with determination,
strives and supports this with one's mind.*

This is called wise practice.

⁷⁹ *Guarding, protecting awareness.*

[Wise Awareness]

What is wise awareness?

- (1) *One meditates,
Resting one's awareness on the body,
Knowing it as only body,
Intent, fully aware and present,
Letting go of tension and distractions.*
- (2) *One meditates,
Resting one's awareness on sensations,
Knowing it as only sensations,
Intent, fully aware and present,
Letting go of tension and distractions.*
- (3) *One meditates,
Resting one's awareness on the mind,
Knowing it as only mind,
Intent, fully aware and present,
Letting go of tension and distractions.*
- (4) *One meditates,
Resting one's awareness on mental states
Knowing it as only mental states,
Intent, fully aware, present,
Letting go of tension and distractions.*

This is called wise awareness.

[Wise Meditation]

What is wise meditation?

- (1) *Letting go of outwards desires,
Letting go of unwholesome mental states,
Attended by thinking and reflection,
With the joy and happiness born of letting go,
One understands and abides in the first level of meditation.⁸⁰*

⁸⁰ *Jhāna: Level of Meditation or understanding.*

(2) *With the calming of thinking and reflection,
With inner tranquilization,
With the mind becoming unified,
Unattended by thinking and reflection
With joy and happiness born of mental collectedness,⁸¹
One understands and dwells in the second level of meditation.*

(3) *With the calming of excited joy,
Present and fully comprehending,
Experiencing ease⁸² within one's body
That which the awakened ones describe as:
 "Steady presence of mind."
 "This is a pleasant abiding"
One understands and abides in the third level of meditation.*

(4) *Leaving behind the notions of ease and discomfort.
With the earlier settling of mental extremes,
Without judgements,
Purified by unmoving presence,⁸³
One understands and abides in the fourth level of meditation.*

This is called wise meditation.

[Oneself & Others]

*Thus one meditates,
Aware of one's own mental states, one knows them to be simply 'mental states,'
Aware of mental states outside, one knows them to be simply 'mental states,'
Aware of one's own mental states or mental states outside, one knows it all to be just 'mental states.'*

[Changing]

*Aware of the arising nature of the mental states,
Aware of the passing nature of the mental states,
Aware of the arising and passing nature of the mental states.*

⁸¹ *Samādhijaṃ Pītisukhaṃ: The bliss of mental development, collected mental harmony.*

⁸² *Ease with the body.*

⁸³ *Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ*

[As it is]

And by simply knowing: "There are mental states"
Awareness progressively settles.

In this way, one meditates,
Knowing for oneself,
Present to oneself,
Independent,
Not latching on to anything.

This is how one meditates,
Resting one's awareness on mental states
Knowing them as mental states.

[Conclusion]

Monks,
Should these four resting places of awareness
Be developed for seven years,

Either of these two results can be expected:
Full Understanding here and now;
Or if there are some remnants of attachments:
Non-return.⁸⁴

It may be so monks, in seven years.⁸⁵

Monks,
Should these four resting places of awareness be developed for six years...

Five years...
Four years...
Three years...
Two years...
One year...

It may be so monks, in one year.

⁸⁴ Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattavassāni, tassa dvinnaṃ phalānaṃ aññātaraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

⁸⁵ Tiṭṭhantu, bhikkhave, sattavassāni.

*Monks,
Should these four resting places of awareness be developed for seven months...*

*Either of these two results can be expected:
Full knowledge here and now;
Or if there are some remnants of holding;
Non-return.*

It may be so monks, in seven months.

*Monks,
Should these four resting places of awareness be developed for seven months...
Five months...
Four months...
Three months...
Two months...
One month...
Half a month...*

It may be so monks, in half a month.

*Monks,
Should these four resting places of awareness be developed for seven months,*

*Either of these two results can be expected:
Full knowledge here and now;
Or if there are some remnants of attachment;
Non-return.*

*This is the one-way path, monks,⁸⁶
For the inner cleansing of beings,
For the soothing of sorrow and sadness,
For the fading away of hurt and anxiety,
For the arising of true understanding,
For the realization of Nibbāna, that is:*

The four resting places of awareness.

This was my statement, and this is the reason for my speech.⁸⁷

*So said the Awakened One.
Glad at heart, the monks rejoiced in his words.*

⁸⁶ *Ekayano maggo: A one-way path because when a wise meditator continuously lets go of tension and distractions, one purifies these four resting places of awareness, inevitably sinking down the inner path of wise understanding, mental clarity and liberation. Practicing in this way, there are no other options but to realize the final goal, Unbinding, Nibbāna.*

⁸⁷ *Iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttan”ti.*



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