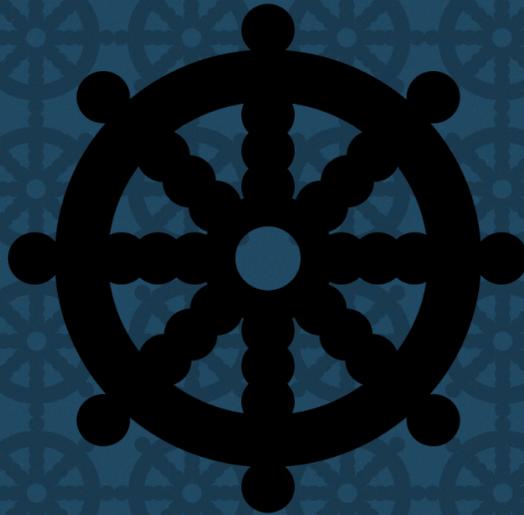
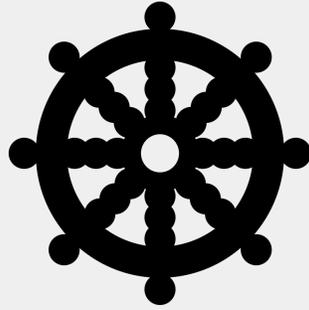


Mahāsatipatṭhāna Sutta  
The Great Discourse on the  
Establishing of Mindfulness



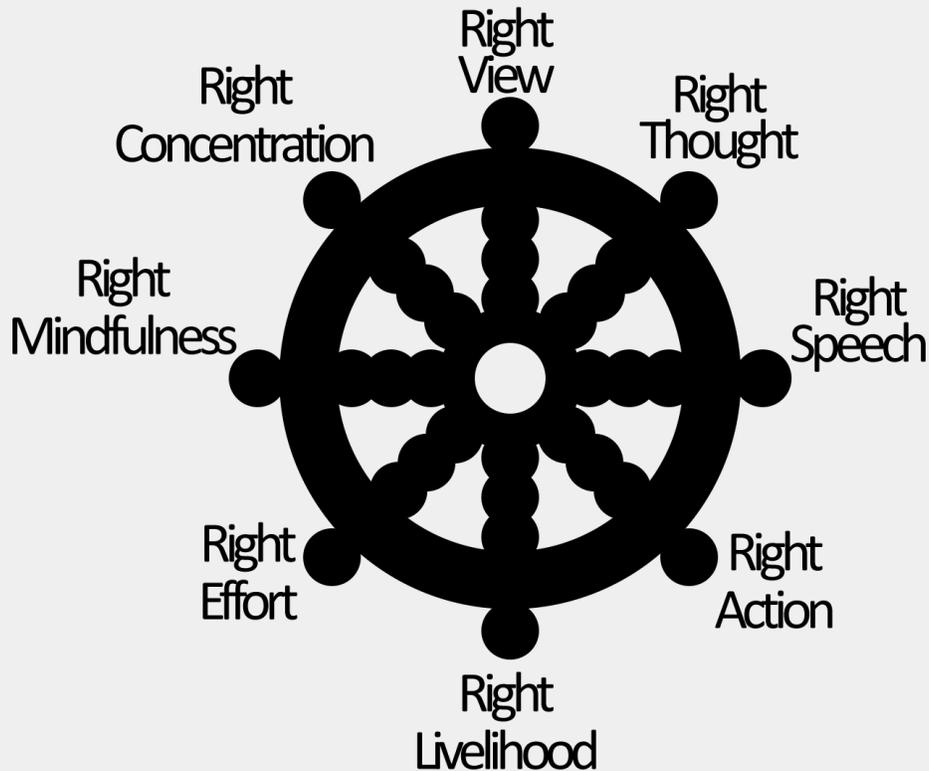
# Mahāsatipaṭṭhāna Sutta



The Great Discourse on the  
Establishing of Mindfulness

# The Four Noble Truths

The truth of suffering. The origin of suffering. The cessation of suffering. The noble eightfold path to the cessation of suffering:

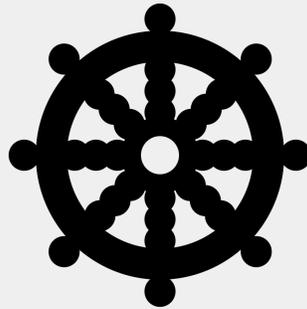


**Right view:** Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. **Right Thought:** Thoughts of renunciation, non-ill-will, and harmlessness. **Right Speech:** Refraining from lying, slander, harsh speech, and frivolous talk. **Right Action:** Refraining from taking life, stealing, and sexual misconduct. **Right Livelihood:** Giving up on wrong livelihood and earning a living by right livelihood. **Right Effort:** Striving so unwholesome mental states don't arise, so wholesome mental states arise. **Right Mindfulness:** Contemplate mind as mind, aware and mindful, free from desire and aversion for the world. **Right Concentration:** Secluded from unwholesome mental states, entering and remaining in the first jhana, the second jhana, the third jhana, the fourth jhana.

Memorize these and apply it always and fully to your view, your thought, your speech, your action, your livelihood, your effort, your mindfulness, your concentration, and with every passing moment you'll grow closer to enlightenment.

# Mahāsatipatthāna Sutta

## The Great Discourse on the Establishing of Mindfulness

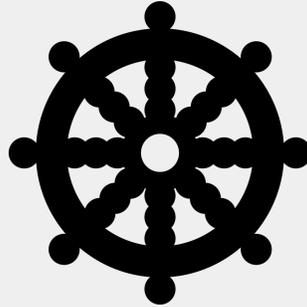


Thus have I heard. At one time the Blessed One was living among the Kurus, at Kammasadamma, a market town of the Kuru people. There the Blessed One addressed the monks thus: “Monks.” and they replied to him, “Venerable Sir.” and the Blessed One said:

“This is the direct path for the purification of beings, for the overcoming of sorrow and agony, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely, the four foundations of mindfulness. Which four?

Here, a monk dwells contemplating the body as body, ardent, clearly comprehending and mindful, putting aside craving and grief; he dwells contemplating feeling as feeling, ardent, clearly comprehending and mindful, putting aside craving and grief; he dwells contemplating mind as mind, ardent, clearly comprehending and mindful, putting aside craving and grief; he dwells contemplating mental objects as mental objects, ardent, clearly comprehending and mindful, putting aside craving and grief.”

# Contemplation of the Body



## Mindfulness of Breathing

“And how does a monk dwell contemplating the body as body?”

Here, monks, a monk, having gone to the forest, to the foot of a tree or to an empty place, sits down with his legs crossed, keeps his body erect and his mindfulness alert. Mindfully he breathes in, mindfully he breathes out. Breathing in a long breath, he knows, ‘I am breathing in a long breath’; breathing out a long breath, he knows, ‘I am breathing out a long breath’; breathing in a short breath, he knows, ‘I am breathing in a short breath’; breathing out a short breath, he knows, ‘I am breathing out a short breath.’

He trains himself, thinking: ‘Experiencing the whole body, I breathe in.’ He trains himself, thinking: ‘Experiencing the whole body, I breathe out.’ He trains himself, thinking: ‘Calming the activity of the body, I breathe in.’ He trains himself, thinking: ‘Calming the activity of the body, I breathe out.’

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 a monk, breathing in a long breath, knows, ‘I am breathing in a long breath’; breathing out a long breath, knows, ‘I am breathing out a long breath’; breathing in a short breath, knows, ‘I am breathing in a short breath’; breathing out a short breath, knows, ‘I am breathing out a short breath.’

‘Experiencing the whole body, I shall breathe in.’ thus he trains himself. Experiencing the whole body, I breathe out.’ thus he trains himself. ‘Calming the activity of the body, I shall breathe in,’ thus he trains himself. ‘Calming the activity of the body, I shall breathe out,’ thus he trains himself.

Thus he dwells contemplating the body as body internally, contemplating the body as body externally, contemplating the body as body internally and externally. He dwells contemplating origination factors in the body, he dwells contemplating dissolution factors in the body, and he dwells contemplating origination-and-dissolution factors in the body. His mindfulness is established with the thought: 'The body exists' just to the extent necessary for knowledge and mindfulness, and he dwells detached, clinging to nothing in the world. Thus, monks, a monk dwells contemplating the body as body."

## Postures of the Body

"The same way, monks, a monk knows when he is going, 'I am going'; he knows, when he is standing 'I am standing'; he knows when he is sitting, 'I am sitting'; he knows when he is lying down, 'I am lying down'; whatever way his body is disposed, he knows it.

He dwells contemplating the body as body internally, he dwells contemplating the body as body externally, he dwells contemplating the body as body internally and externally. He dwells contemplating the origination factors in the body, he dwells contemplating the dissolution factors in the body, he dwells contemplating the origination-and-dissolution factors in the body. His mindfulness is established with the thought: 'The body exists' just to the extent necessary for knowledge and mindfulness, and he dwells detached, clinging to nothing in the world. Thus, monks, a monk dwells contemplating the body as body."

## Clear Comprehension

"Thus, monks, a monk, when going forward and back, applies clear comprehension; in looking straight on and looking away, he applies clear comprehension; in bending and in stretching, he applies clear comprehension; in wearing robes and carrying the bowl, he applies clear comprehension; in eating, drinking, chewing and savoring, he applies clear comprehension; in walking, in standing, in sitting, in falling asleep, in waking, in speaking and in keeping silence, he applies clear comprehension. Thus he dwells contemplating the body as body."

## Reflection on the Repulsiveness of the Body

“And further, monks, a monk reflects on this very body enveloped by the skin and full of manifold impurity, from the soles up, and from the hairs on his head down, thinking thus: ‘There are in this body head hair, body hair, 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 bag full of various kinds of grain such as hill paddy, paddy, green gram, cow-peas, sesamum, and husked rice, and a man with sharp 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, a monk reflects on this very body enveloped by the skin and full of manifold impurities, from the soles up, and from the hairs on his head down, thinking: ‘There are in this body head hair and body hair, 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 he dwells contemplating the body as body.”

## Reflection on the Material Elements

“And further, monks, a monk reflects on this very body, however may be placed or disposed, by way of its material elements: ‘There are in this body the element of earth, the element of water, the element of fire, the element of wind.’

Just as if, monks, a clever butcher or his apprentice, having slaughtered a cow and divided it into portions, should be sitting at the junction of four high roads, in the same way, a monk 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 he dwells contemplating the body as body internally, he dwells contemplating the body as body externally, he dwells contemplating the body as body internally and externally. He dwells contemplating the origination factors in the body, he dwells contemplating the dissolution factors in the body, he dwells contemplating the origination-and-dissolution factors in the body. His mindfulness is established with the thought: ‘The body exists’ just to the extent necessary for knowledge and mindfulness, and he dwells detached, clinging to nothing in the world. Thus, monks, a monk dwells contemplating the body as body.”

## The Nine Charnel-Ground Contemplations

“And further, monks, as if a monk sees a corpse, one, two, or three days old: swollen, blue and festering, thrown in the charnel ground, he then applies this perception to his own body thinking: ‘My own body is of the same nature; such it will become, there is no escape of such fate.’

And further, monks, as if a monk sees a body thrown in the charnel ground, being eaten by crows, hawks, vultures, dogs, jackals, by different kinds of worms, he then applies this perception to his own body, thinking: ‘My own body is of the same nature; such it will become, there is no escape of such fate.’

And further, monks, as if a monk 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, he then applies this perception to his own body, thinking: ‘My own body is of the same nature; such it will become, there is no escape of such fate.’

And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton blood-besmeared and without flesh, held together by the tendons, he then applies this perception to his own body, thinking: ‘My own body is of the same nature; such it will become, there is no escape of such fate.’

And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton without flesh and blood, held together by the tendons, he then applies this perception to his own body, thinking: ‘My own body is of the same nature; such it will become, there is no escape of such fate.’

And further, monks, as if a monk 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, he then applies this perception to his own body, thinking: ‘My own body is of the same nature; such it will become, there is no escape of that fate.’

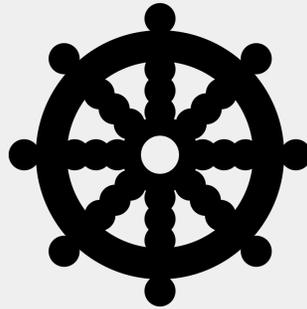
And further, monks, as if a monk sees a body thrown in the charnel ground, reduced to bleached bones of conchlike color, he then applies this perception to his own body, thinking: ‘My own body is of the same nature; such it will become, there is no escape of that fate.’

And further, monks, as if a monk sees a body thrown in the charnel ground reduced to bones, more than a year old, lying in a heap, he then applies this perception to his own body, thinking: 'My own body is of the same nature; such it will become, there is no escape of that fate.'

And further, monks, as if a monk sees a body thrown in the charnel ground, reduced to bones gone rotten and become dust, he then applies this perception to his own body, thinking: 'My own body is of the same nature; such it will become, there is no escape of that fate.'

Thus he dwells contemplating the body as body internally, he dwells contemplating the body as body externally, he dwells contemplating the body as body internally and externally. He dwells contemplating the origination factors in the body, he dwells contemplating the dissolution factors in the body, he dwells contemplating the origination-and-dissolution factors in the body. His mindfulness is established with the thought: 'The body exists' just to the extent necessary for knowledge and mindfulness, and he dwells detached, clinging to nothing in the world. Thus, monks, a monk dwells contemplating the body as body."

# Contemplation of Feeling

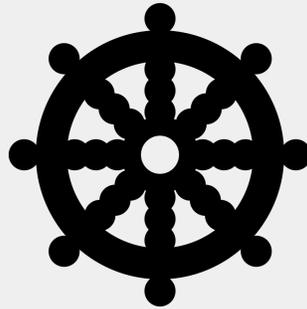


“And how, monks, does a monk dwell contemplating feelings as feelings?”

Here, monks, a monk when experiencing a pleasant feeling knows, ‘I’m experiencing a pleasant feeling’; when experiencing a painful feeling, he knows, ‘I’m experiencing a painful feeling’; when experiencing a neither-pleasant-nor-painful feeling, he knows, ‘I’m experiencing a neither-pleasant-nor-painful feeling.’ When experiencing a sensuous pleasant feeling, he knows, ‘I’m experiencing a sensuous pleasant feeling’; when experiencing a non-sensual feeling, he knows, ‘I’m experiencing a non-sensuous pleasant feeling’; when experiencing a sensuous painful feeling, he knows, ‘I’m experiencing a sensuous painful feeling’; when experiencing a neither-pleasant-nor-painful sensuous feeling, he knows, ‘I’m experiencing a neither-pleasant-nor-painful sensuous feeling’; when experiencing a neither-pleasant-nor-painful non-sensual feeling, he knows, ‘I’m experiencing a neither-pleasant-nor-painful non-sensuous feeling.’

Thus he dwells contemplating feelings as feelings internally, he dwells contemplating feelings as feelings externally, he dwells contemplating feelings as feelings internally and externally. He dwells contemplating origination factors in feelings, he dwells contemplating dissolution factors in feelings, he dwells contemplating origination-and-dissolution factors in feelings. His mindfulness is established with the thought, ‘Feeling exists’ just to the extent necessary for knowledge and mindfulness, and he dwells detached, clinging to nothing in the world. Thus, monks, a monk dwells contemplating feelings as feelings.”

## Contemplation of Mind

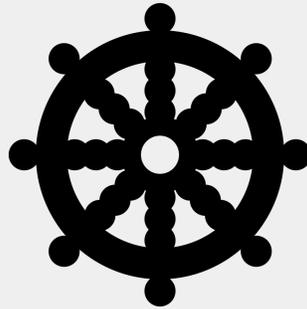


“And how, monks, does a monk dwell contemplating mind as mind?”

Here, monks, a monk knows the mind with lust, as with lust; the mind without lust, as without lust; the mind with hate, as with hate; the mind without hate, as without hate; the mind with ignorance, as with ignorance; the mind without ignorance, as without ignorance; the shrunken mind, as shrunken; the distracted mind, as distracted; the developed mind as developed; the undeveloped mind as undeveloped; a surpassed mind as surpassed, an unsurpassed mind as unsurpassed; a concentrated mind, as concentrated; an unconcentrated mind, as unconcentrated; a liberated mind, as liberated; and an unliberated mind as unliberated.

Thus he dwells contemplating mind as mind internally, he dwells contemplating mind as mind externally, he dwells contemplating mind as mind internally and externally. He dwells contemplating the origination factors in mind, he dwells contemplating dissolution-factors in mind, he dwells contemplating origination-and-dissolution factors in mind. His mindfulness is established with the thought, ‘mind exists’ just to the extent necessary for knowledge and mindfulness, and he dwells detached, clinging to nothing in the world. Thus, monks, a monk dwells contemplating mind as mind.”

# Contemplation of Mental Objects



## The Five Hindrances

“And how, monks, does a monk dwell contemplating mental objects as mental objects?”

Here, monks, a monk dwells contemplating mental objects as mental objects in regard to the five hindrances. How, monks, does a monk dwell contemplating mental objects as mental objects in regard to the five hindrances?

Here, monks, when sense-desire is present, a monk knows, ‘There is sense-desire in me’ or when sense-desire is not present, he knows, ‘There is no sense-desire in me.’ He knows how the arising of the non-arisen sense-desire comes to be; he knows how the abandoning of the arisen sense-desire comes to be; and he knows how the non-arising in the future of the abandoned sense-desire comes to be.

When anger is present, he knows, ‘There is anger in me’ when anger is not present, he knows, ‘There is no anger in me.’ He knows how the arising of the non-arisen anger comes to be; he knows how the abandoning of the arisen anger comes to be; and he knows how the non-arising in the future of the abandoned anger comes to be.

When sloth and torpor are present, he knows, ‘There is sloth and torpor in me’ or when sloth and torpor are not present, he knows, ‘There is no sloth and torpor in me.’ He knows how the arising of the non-arisen sloth and torpor comes to be; he knows how the abandoning of the arisen sloth and torpor comes to be; and he knows how the non-arising in the future of the abandoned sloth and torpor comes to be.

When agitation and remorse are present, he knows, 'There is agitation and remorse in me' or when agitation and remorse are not present, he knows, 'There is no agitation and remorse in me.' He knows how the arising of the non-arisen agitation and remorse comes to be; he knows how the abandoning of the arisen agitation and remorse comes to be; and he knows how the non-arising in the future of the abandoned agitation and remorse comes to be.

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

Thus he dwells contemplating mental objects as mental objects internally, he dwells contemplating mental objects as mental objects externally, he dwells contemplating mental objects as mental objects internally and externally. He dwells contemplating origination factors in mental objects, he dwells contemplating dissolution factors in mental objects, he dwells contemplating origination-and-dissolution factors in mental objects. His mindfulness is established with the thought, 'Mental objects exist' just to the extent necessary for knowledge and mindfulness, and he dwells detached, clinging to nothing in the world. Thus, monks, a monk dwells contemplating mental objects as the mental objects in regard to the five hindrances."

## The Five Aggregates of Clinging

"And further, monks, a monk dwells contemplating mental objects as mental objects in regard to the five aggregates of clinging. How, monks, does a monk dwell contemplating mental objects as mental objects in regard to the five aggregates of clinging?"

Herein, monks, a monk thinks, 'Such is material form; such is the arising of material form; and such is the disappearance of material form. Such is feeling; such is the arising of feeling; and such is the disappearance of feeling. Such is perception; Such is the arising of perception; and such is the disappearance of perception. Such are formations; such is the arising of formations; and such is the disappearance of formations. Such is mind; such is the arising of mind; and such is the disappearance of mind.'

Thus he dwells contemplating mental objects as mental objects internally, he dwells contemplating mental objects as mental objects externally, he dwells contemplating mental objects in mental objects internally and externally. He dwells contemplating origination factors in mental objects, he dwells contemplating dissolution factors in mental objects, he dwells contemplating origination-and-dissolution factors in mental objects. His mindfulness is established with the thought, 'Mental objects exist' just to the extent necessary for knowledge and mindfulness, and he dwells detached, clinging to nothing in the world. Thus, monks, a monk dwells contemplating mental objects as the mental objects in regard to the five aggregates of clinging."

## The Six Internal and External Sense-Bases

"And further, monks, a monk dwells contemplating mental objects as mental objects in regard to the six internal and the six external sense-bases. How, monks, does a monk dwell contemplating mental objects as mental objects in regard to the six internal and the six external sense-bases?

Here, monks, a monk knows the eye and visual forms and the fetter that arises dependent on the eye and form; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

Here, monks, a monk knows the ear and sounds and the fetter that arises dependent on the ear and sounds; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

Here, monks, a monk knows the nose and smells and the fetter that arises dependent on the nose and smells; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

Here, monks, a monk know the tongue and flavors and the fetter that arises dependent on the ear and sounds; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

Here, monks, a monk knows the body and tactual object and the fetter that arises dependent on the body and tactual objects; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

Here, monks, a monk knows the mind and mental objects, and the fetter that arises dependent on mind and mental objects; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

Thus he dwells contemplating mental objects as mental objects internally, he dwells contemplating mental objects as mental objects externally, he dwells contemplating mental objects as mental objects internally and externally. He dwells contemplating origination factors in mental objects, he dwells contemplating dissolution factors in mental objects, he dwells contemplating origination-and-dissolution factors in mental objects. His mindfulness is established with the thought, 'Mental objects exist' just to the extent necessary for knowledge and mindfulness, and he dwells detached, clinging to nothing in the world. Thus, monks, a monk dwells contemplating mental objects as the mental objects in regard to the six internal and the six external sense-bases."

## The Seven Factors of Enlightenment

"And further, monks, a monk dwells contemplating mental objects as mental objects in regard to the seven factors of enlightenment. How, monks, does a monk dwell contemplating mental objects as mental objects in regard to the seven factors of enlightenment?

Here, monks, when the enlightenment-factor of mindfulness is present, the monk knows, 'The enlightenment-factor of mindfulness is in me' when the enlightenment-factor of mindfulness is absent, he knows, 'The enlightenment-factor of mindfulness is not in me'; and he 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.

When the enlightenment-factor of the investigation of mental objects is present, the monk 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, he knows, 'The enlightenment-factor of the investigation of mental objects is not in me'; and he 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.

When the enlightenment-factor of energy is present, he knows, 'The enlightenment-factor of energy is in me'; when the enlightenment-factor of energy is absent, he knows, 'The enlightenment-factor of energy is not in me'; and he 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.

When the enlightenment-factor of joy is present, he knows, 'The enlightenment-factor of joy is in me'; when the enlightenment-factor of joy is absent, he knows, 'The enlightenment-factor of joy is not in me'; and he 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.

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

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

When the enlightenment-factor of equanimity is present, he knows, 'The enlightenment-factor of equanimity is in me'; when the enlightenment-factor of equanimity is absent, he knows, 'The enlightenment-factor of equanimity is not in me'; and he 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 he dwells contemplating mental objects as mental objects internally, he dwells contemplating mental objects as mental objects externally, he dwells contemplating mental objects as mental objects internally and externally. He dwells contemplating

origination-factors in mental objects, he dwells contemplating dissolution-factors in mental objects, he dwells contemplating origination-and-dissolution-factors in mental objects. His mindfulness is established with the thought, 'Mental objects exist' just to the extent necessary for knowledge and mindfulness, and he dwells detached, clinging to nothing in the world. Thus, monks, a monk dwells contemplating mental objects as mental objects in regard to the seven factors of enlightenment."

## The Four Noble Truths

"And further, monks, a monk dwells contemplating mental objects as mental objects in regard to the four noble truths. How, monks, does a monk dwell contemplating mental objects as mental objects in regard to the four noble truths?

Here, monks, a monk knows, 'This is suffering'; he knows, 'This is the origin of suffering'; he knows, 'This is the cessation of suffering'; he knows 'This is the path leading to the cessation of suffering'."

## The Truth of Suffering

"And what, monks, is the noble truth of suffering? Birth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five aggregates of clinging are suffering.

And what, monks, is birth? In whatever sentient beings of whatever order of sentient beings there is birth, inception, conception, manifestation of the aggregates, and acquisition of the sense-bases, that, monks, is called birth.

And what, monks, is old age? In whatever sentient beings of whatever order of sentient beings, there is decrepitude, broken teeth, gray hair, wrinkly skin, diminished vitality, and failing faculties, that, monks, is called old age.

And what, monks, is death? In whatever sentient beings of whatever order of sentient beings, there is passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty, that, monks, is called death.

And what, monks, is sorrow? In whatever sentient beings of whatever order of sentient beings, there is sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering, that, monks, is called sorrow.

And what, monks, is lamentation? In whatever sentient beings of whatever order of sentient beings there is lament, wail, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering, that, monks, is called lamentation.

And what, monks, is pain? In whatever sentient beings of whatever order of sentient beings there is physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact, that, monks, is called pain.

And what, monks, is sadness? In whatever sentient beings of whatever order of sentient beings there is mental pain, mental displeasure, the painful, unpleasant feeling that's born from mental contact, that, monks, is called sadness.

And what, monks, is distress? In whatever sentient beings of whatever order of sentient beings there is misfortune, stress, state of stress, that, monks, is called distress.

And what, monks, is meant by association with the disliked is suffering? There are sights, sounds, smells, tastes, touches, and thoughts that are unlikable, undesirable, and disagreeable. And there are those who want to harm, injure, disturb, and threaten you. The coming together with these, the joining, inclusion, mixing with them: This is what is meant by association with the disliked is suffering.

And what, monks, is meant by separation from the liked is suffering? There are sights, sounds, smells, tastes, touches, and thoughts that are likable, desirable, and agreeable. And there are those who want to benefit, help, comfort, and protect you. The division from these, the disconnection, segregation, and parting from them: This is what is meant by separation from the liked is suffering.

And what, monks, is meant by not getting what you wish for is suffering? In sentient beings who are subject to birth, such a wish arises: 'Oh, if only we were not subject to birth! If only birth would not come to us!' But you can't get that by wishing. This is what is meant by 'not getting what you wish for is suffering.' In sentient beings who are liable

to grow old ... fall ill ... die ... experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: 'Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!' But you can't get that by wishing. This is what is meant by not getting what you wish for is suffering.

And what, monks, is meant by the five aggregates of clinging is suffering? They are the aggregates of clinging that consist of form, feeling, perception, choices, and mind. This is what is meant by the five aggregates of clinging are suffering.

This is called the noble truth of suffering.”

## The Origin of Suffering

“And what, monks, is the noble truth of the origin of suffering? It's the craving that leads to rebirth, mixed up with pleasure and greed, chasing gratification in various realms. That is, craving for sensual pleasures, craving for continued existence, and craving to end existence.

But where does that craving arise and where does it settle? Whatever in the world seems nice and pleasant, it is there that craving arises and settles.

And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving arises and settles. The ear ... nose ... tongue ... body ... mind in the world seems nice and pleasant, and it is there that craving arises and settles. Sights ... sounds ... smells ... tastes ... touches ... thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

Eye mind ... ear mind ... nose mind ... tongue mind ... body mind ... mind mind in the world seems nice and pleasant, and it is there that craving arises and settles.

Eye contact ... ear contact ... nose contact ... tongue contact ... body contact ... mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

Feeling born of eye contact ... feeling born of ear contact ... feeling born of nose contact ... feeling born of tongue contact ... feeling born of body contact ... feeling born of mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

Perception of sights ... perception of sounds ... perception of smells ... perception of tastes ... perception of touches ... perception of thoughts in the world seems nice and pleasant, and it is there that craving arises and settles.

Intention regarding sights ... intention regarding sounds ... intention regarding smells ... intention regarding tastes ... intention regarding touches ... intention regarding thoughts in the world seems nice and pleasant, and it is there that craving arises and settles.

Craving for sights ... craving for sounds ... craving for smells ... craving for tastes ... craving for touches ... craving for thoughts in the world seems nice and pleasant, and it is there that craving arises and settles.

Thoughts about sights ... thoughts about sounds ... thoughts about smells ... thoughts about tastes ... thoughts about touches ... thoughts about thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

Considerations regarding sights ... considerations regarding sounds ... considerations regarding smells ... considerations regarding tastes ... considerations regarding touches ... considerations regarding thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

This is called the noble truth of the origin of suffering.”

## The Cessation of Suffering

“And what, monks, is the noble truth of the cessation of suffering? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

This is called the noble truth of the cessation of suffering.”

## The Path

“And what, monks, is the noble truth of the practice that leads to the cessation of suffering? It is the noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

And what is the right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

And what is the right thought? Thoughts of renunciation, non-ill-will, and harmlessness. This is called right thought.

And what is the right speech? The refraining from lying, slander, harsh speech, and frivolous talk. This is called right speech.

And what is the right action? Refraining from taking life, stealing, and sexual misconduct. This is called right action.

And what is the right livelihood? It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

And what is the right effort? It's when a monk generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that unwholesome mental states don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unwholesome mental states that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that wholesome mental states arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that wholesome mental states that have arisen remain, are not lost, but increase, mature, and are completed by development. This is called right effort.

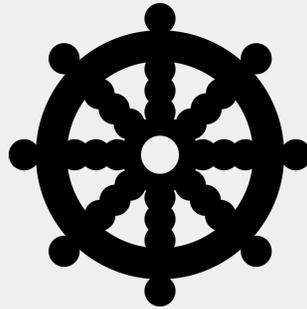
And what is right mindfulness? It's when a monk contemplates body as body, aware, and mindful, free from desire and aversion for the world. It's when a monk contemplates feeling as feeling, aware, and mindful, free from desire and aversion for the world. It's when a monk contemplates mind as mind, aware, and mindful, free from desire and aversion for the world. It's when a monk contemplates mind objects as mind objects, aware, and mindful, free from desire and aversion for the world. This is called right mindfulness.

And what is right concentration? It's when a monk, secluded from sensual desires, secluded from unwholesome mental states, enters and remains in the first jhana, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second jhana, which has the rapture and bliss born of concentration, with internal clarity and confidence, and unified mind, while placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third jhana, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth jhana, without pleasure or pain, with pure equanimity and mindfulness. This is called right concentration.

This is called the noble truth of the practice that leads to the cessation of suffering.

Thus he dwells contemplating mental objects as mental objects internally, he dwells contemplating mental objects as mental objects externally, he dwells contemplating mental objects as mental objects internally and externally. He dwells contemplating origination-factors in mental objects, he dwells contemplating dissolution-factors in mental objects, he dwells contemplating origination-and-dissolution-factors in mental objects. His mindfulness is established with the thought, 'Mental objects exist,' just to the extent necessary for knowledge and mindfulness, and he dwells detached, clinging to nothing in the world. Thus, monks, a monk dwells contemplating mental objects as the mental objects in regard to the four noble truths."

## Conclusion



“Monks, whoever practices these four foundations of mindfulness in this manner for seven years, may expect one of these two fruits for himself: Arahantship here and now, or if some remainder of clinging is yet present, the state of non-returning.

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: Arahantship here and now, or if some remainder of clinging is yet present, the state of non-returning.

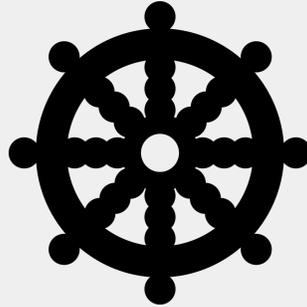
Monks, let alone a year. Should any person practice these four foundations of mindfulness in this manner for seven months... six months... five months... four months... three months... two months... a month... half a month, then one of these two fruits may be expected by him: highest knowledge here and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

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: Arahantship here and now, or if some remainder of clinging is yet present, the state of non-returning.”

It was said: “This is the direct path, 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, and the monks rejoiced at his words.

## Afterword



The knowledge in the suttas pertain to insight. Very rarely one enters the path insight first, but all who take the path aim to reach insight. The path began, the wheel of dhamma turned, when the Enlightened One, the Buddha, achieved through a chain of progressive insights, liberation, nibbāna. This is what ultimately the suttas record and keep for the benefit of mankind, this is what the sangha witnesses and keeps for the benefit of mankind. This chain of insights is what we, every single person in the world, should strive to achieve ourselves in this lifetime.

The Mahāsatipathāna Sutta, The Great Discourse on the Establishing of Mindfulness is one of the most important and fundamental suttas from the Pāli Canon. Why? It is the map for the very enlightenment Buddhism points to. It's a gift, a sliver of the Enlightened One's wisdom, through which we can begin our own spiritual progress in earnest and from a most advantageous position; in this sutta, the finger of Buddha points to each stair of the path. Suffice we turn our minds to where it points willingly, with open heart, and everything else will follow.

Remember always the words of the Enlightened One on the very day of his parinibbāna: "All conditioned things are of a nature to decay. Strive on untiringly." Memorize this sutta and you'll have in your heart the path on which no effort is a waste, all effort is progress, every step you take on it gets you closer to liberation, to nibbāna.

Humbly I ask of you to share this work with everyone you know, for sharing the path of compassion, of liberation, is of great merit and of the greatest benefit for all sentient beings.

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The text used here is a composite of Nyanasatta Thera's translation of Satipaṭṭhāna Sutta and Bhikkhu Sujato's translation of the missing parts, to complete the Mahāsatipaṭṭhāna Sutta. Slight alterations were made for consistency, following Maurice Walshe's rendering of the sutta in his full translation of the Dīgha Nikāya.

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