

Mahāsatipatṭhāna Sutta (MN10, DN22)

Great Discourse on the Establishment of Mindfulness

Translated by Bhante Suddhāso

Thus have I heard. On one occasion the Blessed One was living among the Kuru people at a Kuru village named Kammāsadhamma. There the Blessed One addressed the monks: “Monks!” “Venerable sir,” those monks replied to the Blessed One. The Blessed One said this:

“Monks, this is the one-way path for the purification of beings, for the complete transcendence of sorrow and lamentation, for the disappearance of pain and depression, for the attainment of the way, for the realization¹ of Nibbāna – that is, the four establishments of mindfulness.

“What four? Monks, a monk abides observing the body as the body² – dedicated, completely aware, and mindful, without covetousness or depression about the world. One abides observing feelings as feelings... the mind as the mind... phenomena³ as phenomena – dedicated, completely aware, and mindful, without covetousness or depression about the world.

[Mindfulness of the Body]

“Monks, how does a monk abide observing the body as the body?”

[Mindfulness of Breathing]

“Monks, a monk who has gone to the forest, to the base of a tree, or to an empty building sits down, crosses his legs, sets his body upright, and establishes mindfulness as foremost⁴. One breathes in mindfully, one breathes out mindfully.

“Breathing in a long breath, one understands, ‘I am breathing in a long breath.’

“Breathing out a long breath, one understands, ‘I am breathing out a long breath.’

“Breathing in a short breath, one understands, ‘I am breathing in a short breath.’

“Breathing out a short breath, one understands, ‘I am breathing out a long breath.’

“One trains in this way: ‘I will breathe in experiencing the whole body.’

“One trains in this way: ‘I will breathe out experiencing the whole body.’

“One trains in this way: ‘I will breathe in calming the body⁵.’

1 *Sacchikiriya*. From *saccha* (truth) + *kiriya* (action).

2 *Kāye kāyānupassī*. Lit. “Observing the body in the body.” The locative tense in Pāli is often used to indicate reference rather than a literal location – that is, “in” can mean “in terms of”, “in reference to”, “in the context of”, etc.

3 *Dhammā*.

4 *Parimukha*. There is much controversy over the proper translation of this term.

5 *Kāya-saṅkhāra*. Lit. “body-construct.” The term *saṅkhāra* means “conditional phenomenon.” So the term *kāya-saṅkhāra* appears to mean “the conditional phenomenon of the body.” It is rendered here simply as “body” for the sake of clarity.

“One trains in this way: ‘I will breathe out calming the body.’

“Monks, just as a skilled turner or apprentice turner who is making a long turn understands ‘I am making a long turn,’ or when making a short turn understands ‘I am making a short turn,’ in the same way, when a monk is breathing in a long breath, he understands ‘I am breathing in a long breath,’ or when breathing out a long breath, he understands ‘I am breathing out a long breath.’ When breathing in a short breath, he understands ‘I am breathing in a short breath,’ or when breathing out a short breath, he understands ‘I am breathing out a short breath.’ He trains in this way: ‘I will breathe in experiencing the whole body.’ He trains in this way: ‘I will breathe out experiencing the whole body.’ He trains in this way: ‘I will breathe in calming the body.’ He trains in this way: ‘I will breathe out calming the body.’

“In this way, one abides observing the body as the body internally, or one abides observing the body as the body externally, or one abides observing the body as the body both internally and externally. Or one abides observing the nature of manifestation in relation to the body, or one abides observing the nature of cessation in relation to the body, or one abides observing the nature of both manifestation and cessation in relation to the body. Or mindfulness that ‘There is the body’ is established to the extent necessary for knowledge and awareness. And one abides independent, and one does not cling to anything in the world. Monks, in this way a monk abides observing the body as the body.

[Mindfulness of the Four Postures]

“Monks, when moving, a monk understands ‘I am moving.’

“When standing, one understands ‘I am standing.’

“When sitting, one understands ‘I am sitting.’

“When reclining, one understands ‘I am reclining.’

“Or in whatever way the body is positioned, one understands it as it is.

“In this way, one abides... observing the body as the body.

[Complete Awareness]

“Monks, a monk is completely aware while moving forward or backward. One is completely aware while looking around or examining. One is completely aware while contracting or extending one’s limbs. One is completely aware while wearing one’s robes and carrying one’s bowl. One is completely aware while eating, drinking, chewing, and swallowing. One is completely aware while defecating and urinating. One is completely aware while moving, standing, sitting, reclining, awake, speaking, and silent.

“In this way, one abides... observing the body as the body.

[Mindfulness of Body Components]

“Monks, a monk considers this body, up from the soles of the feet and down from the top of the head, as a skin-bag filled with a variety of unclean things: ‘In this body there are head-hairs, body-hairs, nails, teeth, skin, muscles, tendons, bones, bone-marrow, kidneys, heart, liver, membranes, spleen, lungs, stomach, intestines, chyme⁶, excrement, bile, phlegm, pus, blood, sweat, fat, tears, oil, and saliva.’

“Monks, it is just like a bag with an opening on both ends that is full of various kinds of grain, such as white rice, brown rice, beans, lentils, sesame seeds, and red rice. After pouring them out, a person with eyesight could identify them: ‘This is white rice, this is brown rice, these are beans, these are lentils, these are sesame seeds, this is red rice.’ Monks, in the same way, a monk considers this body... ‘In this body there are head-hairs... and saliva.’

“In this way, one abides... observing the body as the body.

[Mindfulness of Elements]

“Monks, a monk considers this body, however it is positioned or directed, as composed of elements: ‘In this body there is the earth-element, the water-element, the heat-element, the wind-element.’⁷

“Monks, just as a skilled butcher or apprentice butcher, after killing a cow and slicing it into pieces, might sit at a crossroads, in the same way, monks, a monk considers this body, however it is positioned or directed, as composed of elements: ‘In this body there is the earth-element, the water-element, the heat-element, the wind-element.’

“In this way, one abides... observing the body as the body.

[Contemplation of Bodily Decomposition]

“Monks, just as if a monk were to see a corpse discarded in a cemetery – one, two, or three days old – that was bloated, discolored, and festering, he would compare it to this body: ‘This body is also of that nature, it is becoming like that, it is not exempt from that.’ In this way, one abides... observing the body as the body.

“Monks, just as if a monk were to see a corpse discarded in a cemetery that was being eaten by crows, hawks, vultures, dogs, jackals, and worms, he would compare it to this body: ‘This body is also of that nature, it is becoming like that, it is not exempt from that.’ In this way, one abides... observing the body as the body.

“Monks, just as if a monk were to see a corpse discarded in a cemetery, a skeleton with flesh and blood, bound together by sinews... a fleshless, bloody skeleton bound together

6 *Udariya*. Stomach contents.

7 *Dhātu*. This is not ‘element’ in terms of physical science, but rather ‘element’ in terms of perceived experience. The four elements refer to the four primary characteristics of physical experiences – namely, solidity, cohesion, temperature, and motion.

by sinews... a fleshless, bloodless skeleton bound together by sinews... disconnected bones scattered in every direction - a hand-bone in one direction, a foot-bone in another direction, an ankle-bone in another direction, a calf-bone in another direction, a thigh-bone in another direction, a hip-bone in another direction, a rib-bone in another direction, a spine-bone in another direction, a breast-bone in another direction, a neck-bone in another direction, a jaw-bone in another direction, a tooth in another direction, a skull in another direction... bones as white as conch-shells... a pile of bones more than a year old... bones crumbling to dust, he would compare it to this body: 'This body is also of that nature, it is becoming like that, it is not exempt from that.'

"In this way, one abides... observing the body as the body.

[Mindfulness of Feelings]

"Monks, how does a monk abide observing feelings as feelings?

"Monks, when a monk is feeling a pleasant feeling, he understands 'I am feeling a pleasant feeling.'

"When feeling an unpleasant feeling, he understands 'I am feeling an unpleasant feeling.'

"When feeling a neutral feeling, he understands 'I am feeling a neutral feeling.'

"When feeling a physical⁸ pleasant feeling...

"When feeling a non-physical⁹ pleasant feeling...

"When feeling a physical painful feeling...

"When feeling a non-physical painful feeling...

"When feeling a physical neutral feeling...

"When feeling a non-physical neutral feeling, he understands 'I am feeling a non-physical neutral feeling.'

"In this way, one abides observing feelings as feelings internally, or one abides observing feelings as feelings externally, or one abides observing feelings as feelings both internally and externally. Or one abides observing the nature of manifestation in relation to feeling, or one abides observing the nature of cessation in relation to feelings, or one abides observing the nature of both manifestation and cessation in relation to feelings. Or mindfulness that 'There are feelings' is established to the extent necessary for knowledge and awareness. And one abides independent, and one does not cling to anything in the world. Monks, in this way a monk abides observing feelings as feelings.

[Mindfulness of the Mind]

"Monks, how does a monk abide observing the mind as the mind?

"Monks, a monk understands a lustful mind as a lustful mind.

"He understands a lust-free mind as a lust-free mind.

"He understands a hate-filled mind as a hate-filled mind.

8 *Sāmisa*. Lit. "with meat".

9 *Nirāmisa*. Lit. "not meat".

“He understands a hate-free mind as a hate-free mind.
“He understands a delusional mind as a delusional mind.
“He understands a delusion-free mind as a delusion-free mind.
“He understands a focused mind as a focused mind.
“He understands a scattered mind as a scattered mind.
“He understands an expanded mind as an expanded mind.
“He understands an unexpanded mind as an unexpanded mind.
“He understands a surpassable mind as a surpassable mind.
“He understands an unsurpassable mind as an unsurpassable mind.
“He understands a concentrated mind as a concentrated mind.
“He understands an unconcentrated mind as an unconcentrated mind.
“He understands a liberated mind as a liberated mind.
“He understands an unliberated mind as an unliberated mind.

“In this way, one abides observing the mind as the mind internally, or one abides observing the mind as the mind externally, or one abides observing the mind as the mind both internally and externally. Or one abides observing the nature of manifestation in relation to the mind, or one abides observing the nature of cessation in relation to the mind, or one abides observing the nature of both manifestation and cessation in relation to the mind. Or mindfulness that ‘There is the mind’ is established to the extent necessary for knowledge and awareness. And one abides independent, and one does not cling to anything in the world. Monks, in this way a monk abides observing the mind as the mind.

[Mindfulness of Phenomena]

“Monks, how does a monk abide observing phenomena as phenomena?”

[Mindfulness of the Five Obstacles]

“Monks, a monk abides observing phenomena as phenomena in relation to the five obstacles. Monks, how does a monk abide observing phenomena as phenomena in relation to the five obstacles?”

“Monks, if there is sensual desire in a monk, he understands ‘There is sensual desire in me,’ or if there is no sensual desire in him, he understands ‘There is no sensual desire in me.’ He understands the arising of unarisen sensual desire, the abandoning of arisen sensual desire, and the future non-arising of abandoned sensual desire.

“If there is aversion in him...

“If there is dullness and sleepiness in him...

“If there is restlessness and anxiety in him...

“If there is doubt in him, he understands ‘There is doubt in me,’ or if there is no doubt in him, he understands ‘There is no doubt in me.’ He understands the arising of unarisen doubt, the abandoning of arisen doubt, and the future non-arising of abandoned doubt.

“In this way, one abides observing phenomena as phenomena internally, or one abides observing phenomena as phenomena externally, or one abides observing phenomena as phenomena both internally and externally. Or one abides observing the nature of manifestation in relation to phenomena, or one abides observing the nature of cessation in relation to phenomena, or one abides observing the nature of both manifestation and cessation in relation to phenomena. Or mindfulness that ‘There are phenomena’ is established to the extent necessary for knowledge and awareness. And one abides independent, and one does not cling to anything in the world. Monks, in this way a monk abides observing phenomena as phenomena in relation to the five obstacles.

[Mindfulness of the Five Components]

“Monks, a monk abides observing phenomena as phenomena in relation to the five components¹⁰ when affected by attachment¹¹. Monks, how does a monk abide observing phenomena as phenomena in relation to the five components when affected by attachment?

“Monks, a monk knows the body, the manifestation of the body, and the disappearance of the body; he knows feelings, the manifestation of feelings, and the disappearance of feelings; he knows recognition, the manifestation of recognition, and the disappearance of recognition; he knows mind-objects, the manifestation of mind-objects, and the disappearance of mind-objects; he knows consciousness, the manifestation of consciousness, and the disappearance of consciousness.

“In this way, one abides... observing phenomena as phenomena in relation to the five components when affected by attachment.

[Mindfulness of the Six Sense-Domains]

“Monks, a monk abides observing phenomena as phenomena in relation to the six internal and external sense-domains¹². Monks, how does a monk abide observing phenomena as phenomena in relation to the six internal and external sense-domains?

“Monks, a monk understands the eye, sights, and the fetter that arises dependent on both; he understands the arising of an unarisen fetter, the abandoning of an arisen fetter, and the future non-arising of an abandoned fetter.

“He understands the ear, sounds... the nose, odors... the tongue, flavors... the body, tangibles... the mind, mind-objects, and the fetter that arises dependent on both; he understands the arising of an unarisen fetter, the abandoning of an arisen fetter, and the future non-arising of an abandoned fetter.

10 *Khandha*. The five *khandha* are the five components of personal existence.

11 *Upādāna*. When there is desire and attachment in relation to the components of existence, they are called *pañcūpādānakkhandā* - the five components when affected by attachment.

12 *Āyatana*. Lit. “extending.”

“In this way, one abides... observing phenomena as phenomena in relation to the six internal and external sense-domains.

[Mindfulness of the Enlightenment Factors]

“Monks, a monk abides observing phenomena as phenomena in relation to the seven enlightenment factors. Monks, how does a monk abide observing phenomena as phenomena in relation to the seven enlightenment factors?”

“Monks, if there is the mindfulness enlightenment factor in a monk, he understands ‘There is the mindfulness enlightenment factor in me,’ or if there is no mindfulness enlightenment factor in him, he understands ‘There is no mindfulness enlightenment factor in me.’ He understands the arising of the unarisen mindfulness enlightenment factor, and the perfection of the mindfulness enlightenment factor through development¹³.”

“If there is the investigation enlightenment factor... the energy enlightenment factor... the rapture enlightenment factor... the tranquility enlightenment factor... the concentration enlightenment factor... the equanimity enlightenment factor in a monk, he understands ‘There is the equanimity enlightenment factor in me,’ or if there is no equanimity enlightenment factor in him, he understands ‘There is no equanimity enlightenment factor in me.’ He understands the arising of the unarisen equanimity enlightenment factor, and the perfection of the equanimity enlightenment factor through development.”

“In this way, one abides... observing phenomena as phenomena in relation to the seven enlightenment factors.”

[Mindfulness of the Four Noble Truths]

“Monks, a monk abides observing phenomena as phenomena in relation to the four noble truths. Monks, how does a monk abide observing phenomena as phenomena in relation to the four noble truths?”

“Monks, a monk understands suffering¹⁴ as it is; he understands the cause of suffering as it is; he understands the cessation of suffering as it is; he understands the practice which leads to the cessation of suffering as it is.”

[Suffering]

“Monks, what is the noble truth of suffering? Birth is suffering, decrepitude is suffering, dieing is suffering; sorrow, grief, pain, depression, and anguish are suffering; involvement with what one dislikes is suffering; separation from what one likes is suffering; not getting

¹³ *Bhāvanā*. Lit. “bringing into being.” This term is commonly used to refer to meditation.

¹⁴ *Dukkha*. Lit. “hard to endure.” This can refer to any unpleasant experience, from the most mild to the most extreme. It is also used to mean the innate inability of an experience to be completely satisfying.

what one wants is suffering; briefly, the five components [of existence] when affected by attachment are suffering.

“Monks, what is birth? The birth, nascence, entry, production of beings in a category of being¹⁵; the manifestation of the components; the acquisition of the sense-domains - monks, this is called ‘birth.’

“Monks, what is decrepitude? The decrepitude, agedness, fragility, greyness, wrinkledness of beings in a category of being; the diminution of vitality; the decay of faculties - monks, this is called ‘decrepitude.’

“Monks, what is dieing? The departure, falling away, breaking, disappearance, death, dieing of those beings from that category of being; separation from the components [of existence]; leaving behind the corpse; interruption of vitality - monks, this is called ‘dieing.’

“Monks, what is sorrow? The sorrow, sorrowing, sorrowfulness, inner sorrow, thorough inner sorrow of one who has been touched by some kind of disaster or unpleasant phenomenon - monks, this is called ‘sorrow.’

“Monks, what is grief? The lament, grief, lamenting, grieving, lamentation, state of grief of one who has been touched by some kind of disaster or unpleasant phenomenon - monks, this is called ‘grief.’

“Monks, what is pain? An unpleasant feeling [such as] physical pain, physical discomfort, [or] pain produced by a physical experience - monks, this is called ‘pain.’

“Monks, what is depression? An unpleasant feeling [such as] mental pain, mental discomfort, pain produced by a mental experience - monks, this is called ‘depression.’

“Monks, what is anguish? The torment, anguish, tormented state, state of anguish of one who has been touched by some kind of disaster or unpleasant phenomenon - monks, this is called ‘anguish.’

“Monks, what does ‘involvement with what one dislikes is suffering’ mean? There are sights, sounds, flavors, odors, tangibles, and mind-objects that are unwanted, undesired, unpleasant; or there are those who wish for one’s detriment, harm, discomfort, danger. One meets with, comes together with, joins with, or mixes with them. Monks, this is called ‘involvement with what one dislikes is suffering.’

“Monks, what does ‘separation from what one likes is suffering’ mean? There are sights, sounds, flavors, odors, tangibles, and mind-objects that are wanted, desired, pleasant; or there are those who wish for one’s benefit, welfare, comfort, safety - mother, father, brother, sister, friends, companions, or relatives. One does not meet with, come together with, join with, or mix with them. Monks, this is called ‘separation from what one likes is suffering.’

15 *Satta-nikāya*. In Buddhist cosmology, beings are classified into groups of beings with similar characteristics, such as humans, animals, different kinds of spirits, etc.

“Monks, what does ‘not getting what one wants is suffering’ mean?”

“Monks, a wish like this manifests in beings who are subject to birth: ‘May we not be subject to birth! May birth not come to us!’ However, they are not able to attain that wish - this is called ‘not getting what one wants is suffering.’”

“Monks, a wish like this manifests in beings who are subject to decrepitude... dieing... sorrow, grief, pain, depression, and anguish: ‘May we not be subject to sorrow, grief, pain, depression, and anguish! May sorrow, grief, pain, depression, and anguish not come to us!’ However, they are not able to attain that wish - this is called ‘not getting what one wants is suffering.’”

“Monks, what does ‘the five components [of existence] when affected by attachment are suffering’ mean? It means the body when affected by attachment, feelings when affected by attachment, recognition when affected by attachment, mind-objects when affected by attachment, and consciousness when affected by attachment. Monks, this is called ‘the five components [of existence] when affected by attachment are suffering.’”

“Monks, this is called ‘the noble truth of suffering.’”

[The Cause of Suffering]

“Monks, what is the noble truth of the cause of suffering? The craving which is connected with continued existence, accompanied by delight and lust¹⁶, and seeks delight in various ways - that is, craving for sensuality, craving for existence, and craving for non-existence¹⁷.”

“Monks, when craving is manifesting, where does it manifest? When it is becoming ingrained¹⁸, where does it become ingrained? Anything in the world that has a likable form, a pleasant form - this is where craving manifests when it is manifesting, this is where it becomes ingrained when it is becoming ingrained.”

“What in the world has a likable form, a pleasant form?”

“In the world, the eye has a likable form, a pleasant form - this is where craving manifests when it is manifesting, this is where it becomes ingrained when it is becoming ingrained. In the world, the ear... nose... tongue... body... mind has a likable form, a pleasant form - this is where craving manifests when it is manifesting, this is where it becomes ingrained when it is becoming ingrained.”

“Sights... sounds... odors... flavors... tangibles... mind-objects...”

16 *Rāga*. This can also mean “passion.”

17 *Vibhava*. Lit. “separation from existence.” In addition to craving for total non-existence, this can also refer to craving to avoid particular states of existence.

18 *Nivisaṃāna*. Lit. “settling down.” This is the same verb used for “taking up residence.”

“Eye-consciousness... ear-consciousness... nose-consciousness... tongue-consciousness... body-consciousness... mind-consciousness...

“Eye-contact... ear-contact... nose-contact... tongue-contact... body-contact... mind-contact...

“Feelings produced by eye-contact... ear-contact... nose-contact... tongue-contact... body-contact... mind-contact...

“Recognition of sights... sounds... odors... flavors... tangibles... mind-objects...

“Volition related to sights... sounds... odors... flavors... tangibles... mind-objects...

“Craving for sights... sounds... odors... flavors... tangibles... mind-objects...

“Thoughts of sights... sounds... odors... flavors... tangibles... mind-objects...

“Evaluation about sights... sounds... odors... flavors... tangibles... mind-objects has a likable form, a pleasant form – this is where craving manifests when it is manifesting, this is where it becomes ingrained when it is becoming ingrained.

“Monks, this is called ‘the noble truth of the cause of suffering.’

[The Cessation of Suffering]

“Monks, what is the noble truth of the cessation of suffering? The complete fading, cessation, discarding, relinquishing, release, and non-abiding of that craving.

“Monks, when craving is being abandoned, where is it abandoned? When it is ceasing, where does it cease? Anything in the world that has a likable form, a pleasant form – this is where craving is abandoned when it is being abandoned, this is where it ceases when it is ceasing.

“What in the world has a likable form, a pleasant form?

“The eye... ear... nose... tongue... body... mind... sights... sounds... odors... flavors... tangibles... mind-objects... eye-consciousness... ear-consciousness... nose-consciousness... tongue-consciousness... body-consciousness... mind-consciousness... eye-contact... ear-contact... nose-contact... tongue-contact... body-contact... mind-contact... feelings produced by eye-contact... ear-contact... nose-contact... tongue-contact... body-contact... mind-contact... recognition of sights... sounds... odors... flavors... tangibles... mind-objects... volition related to sights... sounds... odors... flavors... tangibles... mind-objects... craving for sights... sounds... odors... flavors... tangibles... mind-objects... thoughts of sights... sounds... odors... flavors... tangibles... mind-objects... evaluation about sights... sounds... odors... flavors... tangibles... mind-objects has a likable form, a pleasant form – this is where craving is abandoned when it is being abandoned, this is where it ceases when it is ceasing.

“Monks, this is called ‘the noble truth of the cessation of suffering.’

[The Practice Which Leads to the Cessation of Suffering]

“Monks, what is the practice which leads to the cessation of suffering? It is the noble eightfold path – that is, right perspective¹⁹, right attitude, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

“Monks, what is right perspective? Monks, it is knowing about suffering, knowing about the cause of suffering, knowing about the cessation of suffering, and knowing about the practice which leads to the cessation of suffering. Monks, this is called ‘right perspective.’

“Monks, what is right attitude? The attitude of renunciation, the attitude of non-harming, and the attitude of non-cruelty. Monks, this is called ‘right attitude.’

“Monks, what is right speech? Refraining from false speech, refraining from malicious speech, refraining from harsh speech, and refraining from useless speech. Monks, this is called ‘right speech.’

“Monks, what is right action? Refraining from killing, refraining from stealing, and refraining from sexual misconduct²⁰. Monks, this is called ‘right action.’

“Monks, what is right livelihood? Monks, after abandoning wrong livelihood, a noble disciple makes a living by means of right livelihood.²¹ Monks, this is called ‘right livelihood.’

“Monks, what is right effort? Monks, here a monk produces interest, applies effort, arouses energy, applies the mind, and strives to prevent the manifesting of unarisen phenomena that are harmful and unwholesome. He produces interest, applies effort, arouses energy, applies the mind, and strives to abandon arisen phenomena that are harmful and unwholesome. He produces interest, applies effort, arouses energy, applies the mind, and strives to manifest unarisen wholesome phenomena.. He produces interest, applies effort, arouses energy, applies the mind, and strives to stabilize, maintain, increase, expand, and fulfill arisen wholesome phenomena through development. Monks, this is called ‘right effort.’

“Monks, what is right mindfulness? Monks, a monk abides observing the body as the body... feelings as feelings... the mind as the mind... phenomena as phenomena – dedicated, completely aware, and mindful, without covetousness or depression about the world. Monks, this is called ‘right mindfulness.’

19 *Ditṭhi*. Lit. “seen.”

20 This refers to infidelity, rape, and other harmful abuses of sexuality. Note that homosexuality, polygamy, promiscuity, etc. are not included in the term “sexual misconduct.”

21 Briefly, “wrong livelihood” is any form of work which causes harm to oneself or others; and “right livelihood” is any form of work which does not cause harm to oneself or others.

“Monks, what is right concentration?”

“Monks, secluded from sensuality, secluded from unwholesome phenomena, a monk attains and remains in the first *Jhāna*, which has thought, evaluation, and the rapture and happiness produced by seclusion.

“With the abatement of thought and evaluation, one attains and remains in the second *Jhāna*, which has internal serenity, mental focus, no thought, no evaluation, and the rapture and happiness produced by concentration.

“With the fading of rapture, one attains and remains in the third *Jhāna*, and is equanimous, mindful, and completely aware, experiencing happiness through the body - what the noble ones call ‘one who is equanimous, mindful, and happy.’

“With the abandoning of pleasure and pain, and with the prior disappearance of elation and depression, one attains and remains in the fourth *Jhāna*, which is neither painful nor pleasant and has purity of mindfulness and equanimity.

“Monks, this is called ‘right concentration.’

“Monks, this is called ‘the practice which leads to the cessation of suffering.’

“In this way, one abides... observing phenomena as phenomena in relation to the four noble truths.

[Conclusion]

“Monks, whoever develops these four establishments of mindfulness in this way for seven years can expect to attain one of two results: final knowledge in this life²²; or, if there is some remainder²³, non-return.

“Monks, let alone seven years - whoever develops four establishments of mindfulness in this way for six years... five years... four years... three years... two years... one year... seven months... six months... five months... four months... three months... two months... one month... a fortnight... seven days can expect to attain one of two results: final knowledge in this life; or, if there is some remainder, non-return.

“Monks, this is the one-way path for the purification of beings, for the complete transcendence of sorrow and lamentation, for the disappearance of pain and depression, for the attainment of the way, for the realization of Nibbāna - that is, the four establishments of mindfulness.’ This is what was said, and this is what it refers to.”

This is what the Blessed One said. Satisfied, the monks delighted in the Blessed One’s speech.

²² *Ditṭheva dhamme aññā*. That is, full enlightenment.

²³ Some remaining defilements.