

The Discourse on the Foundations for Awareness

Satipaṭṭhāna Sutta

(*Majjhima Nikāya* 10)

Translated by Gil Fronsdal, September 2022

Once the Blessed One was staying in the country of Kuru. In the Kuru town of Kammāsadhamma he addressed the monastics, “Monastics.”

“Yes, Venerable Sir,” they replied.

“Monastics, this is a unified path¹ for purifying beings, for overcoming sorrow and lamentation, for vanquishing pain and distress, for attaining the right practice for realizing Nirvana – namely, the four foundations for awareness.

“What are the four?”

“Putting aside greed and distress for the world, a monastic observes – with, ardor, clear comprehension, and awareness – the **body** in terms of the body.

“Putting aside greed and distress for the world, a monastic observes – with ardor, clear comprehension, and awareness – **sensations** in terms of feeling tones.

“Putting aside greed and distress for the world, a monastic observes – with ardor, clear comprehension, and awareness – the **mind** in terms of the mind.

“Putting aside greed and distress for the world, a monastic observes – with ardor, clear comprehension, and awareness – **[mental] activities** in terms of [mental] activities.

[1. Observation of the Body]

[1.1. Breathing]

“And how does a monastic abide observing the body in terms of the body?

¹ “Unified” best represents how *ekāyana* is used in the suttas relies on *eka* meaning “unified” as it does with the meditation concept *ekagāta* (unification). As in *Satipaṭṭhāna Sutta*, *ekāyana* is commonly used in the suttas to describe unifying a set of practices into a unified path of practice (see Jan Nattier “‘One Vehicle’ in the Chinese Agamas: New Light on an Old Problem in Pāli” in Annual Report of the International Research Institute for Advanced Buddhology Vol. X (Soka University; March 2007): 181-200.

“Here, monastics, having gone to the wilderness, a foot of a tree, or an empty building, a monastic sits down with legs crossed and body erect. Having established awareness to the forefront, always one breathes in with awareness and breathes out with awareness.

“Breathing in long, one knows: ‘I am breathing in long.’ Breathing out long, one knows: ‘I am breathing out long.’”

“Breathing in short, one knows: ‘I am breathing in short.’ Breathing out short, one knows: ‘I am breathing out short.’”

“One trains: ‘Breathing in, I sense the whole body.’ One trains: ‘Breathing out, I sense the whole body.’”

“One trains: ‘Breathing in, I calm the bodily construct.’ One trains: ‘Breathing out, I calm the bodily construct.’”

“Just as a skilled turner or a turner’s apprentice, while making a long turn knows, “I am making a long turn,” and while making a short turn knows, ‘I am making a short turn,’ just so, the monastic, breathing in long, knows, ‘I am breathing in long.’... One trains: ‘Breathing out, I calm the bodily formation. One trains: breathing in I calm the bodily formation.’

[Insight Refrain]

“In this way one abides observing internally the body in terms of the body, or one abides observing externally the body in terms of the body, or one abides observing both internally and externally the body in terms of the body.

“Or one abides in the body observing activities² arising; one abides in the body observing activities going away; or one abides in the body observing [mental] activities arising and going away.

“Or else awareness that ‘there is a body’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing the body in terms of the body.

[1.2 Postures]

“In addition, monastics,

When **walking**, one knows: ‘I am walking.’

When **standing**, one knows: ‘I am standing.’

² “activities” translates *dhamma*.

When **sitting**, one knows: ‘I am sitting.’

When **lying down**, one knows: ‘I am lying down.’

Or in **whatever way one’s body is positioned**, that one knows.

[Insight Refrain]

“In this way one abides observing internally the body in terms of the body, or one abides observing externally the body in terms of the body, or one abides observing both internally and externally the body in terms of the body.

“Or one abides in the body observing activities arising; one abides in the body observing activities going away; or one abides in the body observing activities arising and going away.

“Or else awareness that ‘there is a body’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing the body in terms of the body.

[1.3. Clear Comprehension in Activity]

“In addition, monastics,

When **going forward and coming back**, one acts with clear comprehension.

When **looking toward or looking away**, one acts with clear comprehension.

When **bending or stretching**, one acts with clear comprehension.

When **holding one’s outer robe, upper robe, and bowl**, one acts with clear comprehension.

When **eating, drinking, chewing, and tasting**, one acts with clear comprehension.

When **urinating and defecating**, one acts with clear comprehension.

When **walking, standing, sitting, falling asleep, waking up, talking, and remaining silent**, one acts with clear comprehension.

[Insight Refrain]

“In this way one abides observing internally the body in terms of the body, or one abides observing externally the body in terms of the body, or one abides observing both internally and externally the body in terms of the body.

“Or one abides in the body observing activities arising; one abides in the body observing activities going away; or one abides in the body observing activities arising and going away.

“Or else awareness that ‘there is a body’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing the body in terms of the body.

[1.4. Attention to the Repulsive]

“In addition, monastics, a monastic reviews this very body upward from the soles of the feet and downward from the hair of the head, covered with skin and full of various kinds of unclean things:

‘In this body there is head hair, body hair, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura,³ spleen, lungs, large intestines, small intestines, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, joint fluid, and urine.’⁴

“Just as if a person with good eyesight were to look into a sack with an opening at each end filled with various kinds of seeds such as fine rice, paddy rice, mung beans, garbanzo beans, sesame seeds, and husked rice, one would [recognize]: ‘This is fine rice; this is paddy rice; these are mung beans; these are garbanzo beans; these are sesame seeds.’ So a monastic reviews this very body upward from the soles of the feet and downward from the hair of the head, covered with skin, and full of various kinds of unclean things:

‘In this body there is head hair, body hair, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, joint fluid, and urine.

[Insight Refrain]

“In this way one abides observing internally the body in terms of the body, or one abides observing externally the body in terms of the body, or one abides observing both internally and externally the body in terms of the body.

“Or one abides in the body observing ctiivities arising; one abides in the body observing ctiivitiesgoing away; or one abides in the body ctiivitiesexperiences arising and going away.

“Or else awareness that ‘there is a body’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing the body in terms of the body.

³ Pleura is the delicate serous membrane that lines each half of the thorax of mammals and is folded back over the surface of the lung of the same side (source: Merriam-Webster online).

⁴ In the *Path of Purification*, Buddhaghosa adds the brain to make up 32 parts of the body.

[1.5. Attention to the Body's Properties]

“In addition, monastics, a monastic reviews this body, however it stands and however it is positioned, in terms of its properties:⁵

‘In this body there are the earth property, the water property, the fire property, and the air property.’

“Just as a butcher, or a butcher-apprentice, having slaughtered a cow and having sat down at a crossroad, would cut it up in pieces, so, monastics, a monastic reviews this body, however it stands and however it is disposed, in terms of the elements:

‘In this body there is the earth property, the water property, the fire property, and the air property.’

[Insight Refrain]

“In this way one abides observing internally the body in terms of the body, or one abides observing externally the body in terms of the body, or one abides observing both internally and externally the body in terms of the body.

“Or one abides in the body observing activities arising; one abides in the body activities experiences going away; or one abides in the body observing activities arising and going away.

“Or else awareness that ‘there is a body’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing the body in terms of the body.

[1.6. Nine Charnel Ground Reflections]

[1.6.1.] “In addition, monastics, as if a monastic where to see a corpse cast away in a charnel ground, swollen, blue, and festering, dead for one day, two days or three days – to this one compares one’s own body: ‘This body too has a nature like this, will become like this, will not avoid this.’

⁵ “Property” translates *dhātu*. I avoid using “element” because it suggests an existing thing. As equanimity and renunciation are sometimes called *dhātus*, “property” better conveys the range of meanings.

[Insight Refrain]

“In this way one abides observing internally the body in terms of the body, or one abides observing externally the body in terms of the body, or one abides observing both internally and externally the body in terms of the body.

“Or one abides in the body observing activities arising; one abides in the body observing activities going away; or one abides in the body observing activities arising and going away.

“Or else awareness that ‘there is a body’ is established only to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing the body in terms of the body.

[1.6.2] “In addition, monastics, as if a monastic were to see a corpse cast away in a charnel ground, chewed by crows, vultures or hawks, dogs, leopards, tigers, jackals or various kinds of worms – to this one connects to one’s own body: ‘This body too has a nature like this, will become like this, will not avoid this.’

...⁶

[1.6.3] “In addition, monastics, just as if a monastic were to see a corpse cast away in a charnel ground, [reduced to] a skeleton with some flesh and blood, held together by tendons – to this one connects to one’s own body: ‘This body too has a nature like this, will become like this, will not avoid this.’

...

[1.6.4] “In addition, monastics, just as if a monastic were to see a corpse cast away in a charnel ground, [reduced to] a skeleton with blood but no flesh, held together by tendons – to this one connects to one’s own body: ‘This body too has a nature like this, will become like this, will not avoid this.’

...

[1.6.5] “In addition, monastics, as if a monastic were to see a corpse cast away in a charnel ground, [reduced to] a skeleton without flesh or blood, held together by tendons, to this one connects to one’s own body: ‘This body too has a nature like this, will become like this, will not avoid this.’

...

[1.6.6] “In addition, monastics, as if a monastic were to see a corpse cast away in a charnel ground, [reduced to] bones not held by tendons, scattered in all directions, here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a pelvis, there a spine, here a jaw

⁶ The ellipsis ... is replaced with the Insight Refrain.

bone, there a tooth, here a skull – to this one connects to one’s own body: ‘This body too has a nature like this, will become like this, will not avoid this.’

...

[1.6.7] “In addition, monastics, as if a monastic were to see a corpse cast away in a charnel ground, [reduced to] whitened, shell-colored bones – to this one connects to one’s own body: ‘This body too has a nature like this, will become like this, will not avoid this.’

...

[1.6.8] “In addition, monastics, as if a monastic were to see a corpse cast away in a charnel ground, [reduced to] year-old bones heaped up – to this one connects to one’s own body: ‘This body too has a nature like this, will become like this, will not avoid this.’

...

[1.6.9] “In addition, monastics, as if a monastic were to see a corpse cast away in a charnel ground, [reduced to] rotted bones crumbling to dust – to this one connects to one’s own body: ‘This body too has a nature like this, will become like this, will not avoid this.’

[Insight Refrain]

“In this way one abides observing internally the body in terms of the body, or one abides observing externally the body in terms of the body, or one abides observing both internally and externally the body in terms of the body.

“Or one abides in the body observing activities arising; one abides in the body observing activities going away; or one abides in the body observing activities arising and going away.

“Or else awareness that ‘there is a body’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing the body in terms of the body.

[2. Observation of Feeling Tones]

“Here, monastics,

Sensing a **pleasant sensation** (*sukha vedanā*) one knows: ‘I am sensing a pleasant sensation.’

Sensing a **painful sensation** (*dukkha vedanā*) one knows: ‘I am esensing a painful sensation.’

Sensing a **neither pleasant nor painful sensation** (*adukkham-asukha vedanā*) one knows: ‘I am sensing a neither pleasant nor sensation.’

Sensung a **pleasant surface**⁷ **sensation** one knows: ‘I am experiencing a pleasant surface sensation.’

Sensing a **pleasant deep**⁸ **sensation** one knows: ‘I am sensing a pleasant deep sensation.’

Sensing a **painful surface sensation** one knows: ‘I am sensing a painful surface sensation.’

Sensing a **painful deep sensation** one knows: ‘I am sensing a painful deep sensation.’

Sensinc a **neither pleasant nor painful surface sensation** one knows: ‘I am sensing a neither pleasant nor painful surface sensation.’

Sensing a **neither pleasant nor painful deep sensation** one knows: ‘I am sensing a neither pleasant nor painful deep sensation.’

[Insight Refrain]

“In this way one abides observing internally sensations in terms of sensations, or one abides observing externally sensations in terms of sensations, or one abides observing both internally and externally sensations in terms of sensations.”

“Or one abides in sensations observing [sense] activities arising; one abides in sensations observing [sense] activities going away; or one abides in sensations observing [sense] activities arising and going away.

“Or else awareness that ‘there are sensations’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing feeling tones in terms of feeling tones.”

[3. Observation of Mind]

“How does a monastic abide observing the state of mind in terms of the mind? “Here, monastics,

One knows a mind with craving as a ‘**mind with craving**.’

One knows a mind without craving as a ‘**mind without craving**.’

One knows a mind with ill will as a ‘**mind with ill will**.’

One knows a mind without ill will as a ‘**mind without ill will**.’

One knows a mind with delusion as a ‘**mind with delusion**.’

One knows a mind without delusion as a ‘**mind without delusion**.’

⁷ *Sāmisa* (*sa* [with] + *āmisa* [raw flesh]). In SN IV 236 pleasant physicality (*sāmisam sukham*) is defined as the sensual pleasure belonging to each of the five physical sense perceptions.

⁸ *nir* [without] + *āmisa*. In SN IV 236 pleasant non-physicality is defined as the first three jhanas.

One knows a mind a collected as a ‘**collected mind**.’

One knows a mind scattered as a ‘**scattered mind**.’⁹

One knows an expanded mind as an ‘**expanded mind**.’

One knows a not expanded mind as a ‘**not expanded mind**.’

One knows a surpassable mind as a ‘**surpassable mind**.’

One knows an unsurpassable mind as an ‘**unsurpassable mind**.’

One knows a steadied mind as a ‘**steadied mind**.’

One knows an unsteady mind as an ‘**unsteadied mind**.’

One knows a freed mind a freed mind state as a ‘**freed mind**.’

One knows mind not freed as a ‘**mind not freed**.’

[Insight Refrain]

“In this way one abides observing internally the mind in terms of the mind, or one abides observing externally the mind in terms of the mind, or one abides observing both internally and externally the mind in terms of the mind.”

“Or one abides in the mind observing [mind] activities arising; one abides in the mind observing [mind] activities going away; or one abides in the mind observing [mind] activities arising and going away.

“Or else awareness that “there is mind” is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing mind in terms of the mind.”

[4. Observation of Dharmas]

[The Hindrances]

How does a monastic abide observing [mental] activities in terms of [mental] activities?

“Here, a monastic abides in dharma observing dharmas with reference to the five hindrances.

⁹ The root *khitta* meaning to throw (e.g. to throw seeds or to throw against the wind); *sankhitta* , ‘collected’ means to throw together; *vikkhita*, ‘scattered’ means to throw out. Theravada commentaries refer to these two as minds under the influence of either sloth and torpor or restlessness or anxiety. English translators have thus used ‘shrunken’ and ‘distracted’, ‘contracted’ and ‘distracted’, ‘restricted’ and ‘scattered’. *Sankhitta* is the past participle of *sankhipati* meaning to collect or heap together. I have translated it in a positive sense so that all the polarities are consistent in listing an undesirable quality together with a desirable one.

“How, monastics, does a monastic abide observing dharmas with reference to the five hindrances?

“Here, monastics, when **sensual desire** is present within, one knows, ‘Sensual desire is present within me.’

When no sensual desire is present within, one knows, ‘No sensual desire is present within me.’

One knows the arising of sensual desire that had not yet arisen.

One knows the abandoning of sensual desire that has arisen.

One knows the non-arising in the future of sensual desire that has been abandoned.

“Here, monastics, when **ill will** is present within, one knows, ‘Ill-will is present within me.’

When no ill-will is present within, one knows, ‘No ill-will is present within me.’

One knows the arising of ill will that had not yet arisen.

One knows the abandoning of ill will that has arisen.

One knows the non-arising in the future of ill will that has been abandoned.

“Here, monastics, when **sloth-and-torpor** is present within, one knows, ‘Sloth-and-torpor is present within me.’

When no sloth-and-torpor is present within, one knows, ‘No sloth-and-torpor is present within me.’

One knows the arising of sloth-and-torpor that had not yet arisen.

One knows the abandoning of sloth-and-torpor, once it has arisen.

One knows the non-arising of sloth-and-torpor that has been abandoned.

“Here, monastics, when **restlessness-and-remorse** is present within, one knows, ‘Restlessness-and-remorse is present within me.’

When no restlessness-and-anxiety is present within, one knows, ‘No restlessness-and-regret is present within me.’

One knows the arising of restlessness-and-remorse that had not yet arisen. One knows, once it has arisen, the abandoning of restlessness-and-remorse. One knows the non-arising of restlessness-and-anxiety that has been abandoned.

“Here, monastics, when **indecision** is present within, one knows, ‘Indecision is present within me.’

When no indecision is present within, one knows, ‘No indecision is present within me.’

One knows the arising of indecision that had not yet arisen. One knows, once it has arisen, the abandoning of indecision,. One knows the non-arising of indecision has been abandoned.

[Insight Refrain]

“In this way one abides observing internally [mental] activities in terms of [mental activities], or one abides observing externally [mental] activities in terms of [mental] activities, or one abides observing both internally and externally [mental] activities in terms of mental [activities].”

“Or one abides in [mental] activities observing [mental] activities arising; one abides in [mental] activities observing [mental] activities going away; or one abides in dharmas observing [mental] activities arising and going away.

“Or else awareness that ‘there are [mental] activities’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing dharmas in terms of [mental] activities.”

[The Bundles]

“Further, a monastic abides observing [mental] activities in terms of [mental] activities in reference to the bundles of clinging.

“How does a monastic abide observing [mental] activities in terms of [mental] activities in reference to the five bundles of clinging? Here, monastics, one [knows],

‘This is **appearance**,’

‘This is the arising of appearance,’

‘This is the disappearance of appearance,’

‘This is a **sensation**,’

‘This is the arising of sensation,’

‘This is the disappearance of sensation,’

‘This is **recognition**,’

‘This is the arising of recognition,’

‘This is the disappearance of recognition,’

‘This is a **[mental] construction**,’

‘This is the arising of a mental construction,’

‘This is the disappearance of a mental construction,’

‘This is **cognition**,’¹⁰

‘This is the arising of cognition,’

‘This is the disappearance of cognition’

¹⁰ *Viññāna* is translated as “cognition” to avoid the complex metaphysical issues associated with the word “consciousness.”

“In this way one abides observing internally [mental] activities in terms of [mental activities], or one abides observing externally [mental] activities in terms of [mental] activities, or one abides observing both internally and externally [mental] activities in terms of mental [activities].”

“Or one abides in [mental] activities observing [mental] activities arising; one abides in [mental] activities observing [mental] activities going away; or one abides in dharmas observing [mental] activities arising and going away.

“Or else awareness that ‘there are [mental] activities’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing dharmas in terms of [mental] activities”

[Insight Refrain]

[The Sense Spheres]

“Further, a monastic abides observing [mental] activities in terms of [mental] activities in reference to the internal and the external world of the six senses.

“How does a monastic abide observing [mental] activities in terms of [mental] activities in reference to the internal and the external world of the six senses?

“Here, monastics, one knows the **eye**; one knows **sight objects**; one knows the **attachment** that arises in dependence on these two.

One knows the arising of an attachment that has not yet arisen.

One knows, once it has arisen, the abandonment of attachment.

One knows how an abandoned attachment does not arise in the future.

“Here, monastics, one knows the **ear**; one knows **sounds**; one knows the **attachment** that arises in dependence on these two.

One knows the arising of an attachment that has not yet arisen.

One knows, once it has arisen, the abandonment of attachment.

“Here, monastics, one knows the **nose**; one knows **smells**; one knows the **attachment** that arises in dependence on these two.

One knows the arising of an attachment that has not yet arisen.

One knows, once it has arisen, the abandonment of attachment.

One knows how an abandoned attachment does not arise in the future.

“Here, monastics, one knows the **tongue**; one knows **taste**; one knows the **attachment** that arises in dependence on these two.

One knows the arising of an attachment that has not yet arisen.

One knows, once it has arisen, the abandonment of attachment.

One knows how an abandoned attachment does not arise in the future.

“Here, monastics, one knows the **body**; one knows **tangible objects**; one knows the **attachment** that arises in dependence on these two.

One knows the arising of an attachment that has not yet arisen.

One knows, once it has arisen, the abandonment of attachment.

One knows how an abandoned attachment does not arise in the future.

“Here, monastics, one knows the **mind**; one knows **mind-objects**; one knows the **attachment** that arises in dependence on these two.

One knows the arising of an attachment that has not yet arisen.

One knows, once it has arisen, the abandonment of attachment.

One knows how an abandoned attachment does not arise in the future.

[Insight Refrain]

“In this way one abides observing internally [mental] activities in terms of [mental activities], or one abides observing externally [mental] activities in terms of [mental] activities, or one abides observing both internally and externally [mental] activities in terms of mental [activities].”

“Or one abides in [mental] activities observing [mental] activities arising; one abides in [mental] activities observing [mental] activities going away; or one abides in dharmas observing [mental] activities arising and going away.

“Or else awareness that ‘there are [mental] activities’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing dharmas in terms of [mental] activities.”

[The Factors of Awakening]

“Further, a monastic abides observing [mental] activities in terms of [mental] activities in reference to the seven factors of awakening.

“How does a monastic abide observing [mental] activities in terms of [mental] activities in reference to the seven factors of awakening?

“Here, monastics, when the **awareness factor of awakening** is present within, one knows, ‘The awareness factor of awakening is present within me.’

When no awareness factor of awakening is present within, one knows, ‘No awareness factor of awakening is present within me.

One knows the arising of the awareness factor of awakening that has not yet arisen.

One knows, once it has arisen, the development and fulfillment of the awareness factor of awakening.

“Here, monastics, when the **investigation-of-dharmas factor of awakening** is present, one knows, ‘The investigation-of-dharmas factor of awakening is present within me.’

When no investigation-of-dharmas factor of awakening is present within, one knows, ‘No investigation-of-dharmas factor of awakening is present within me.’

One knows the arising of the investigation-of-dharmas factor of awakening that has not yet arisen.

One knows, once it has arisen, the development and fulfillment of the investigation-of-dharmas factor of awakening.

“Here, monastics, when the **energy factor of awakening** is present within, one knows ‘The energy factor of awakening is present within me.’

When no energy factor of awakening of awakening is present within, one knows, ‘No energy factor of awakening is present within me.’

One knows the arising of the energy factor of awakening that has not yet arisen.

One knows, once it has arisen, the development and fulfillment of the energy factor of awakening.

“Here, monastics, when the **joy factor of awakening** is present within, one knows ‘The joy factor of awakening is present within me.’

When no joy factor of awakening of awakening is present within, one knows, ‘No joy factor of awakening is present within me.’

One knows the arising of the joy factor of awakening that has not yet arise. One knows, once it has arisen, the development and fulfillment of the joy factor of awakening, once it has arisen.

“Here, monastics, when the **tranquility factor of awakening** is present within, one knows ‘The tranquility factor of awakening is present within me.’

When no tranquility factor of awakening of awakening is present within, one knows, ‘No tranquility factor of awakening is present within me.’

One knows arising of the tranquility factor of awakening that has not yet arisen.

One knows, once it has arisen, the the development and fulfillment of the tranquility factor of awakening.

“Here, monastics, when the **concentration factor of awakening** is present within, one knows, ‘The concentration factor of awakening is present within me.’

When no concentration factor of awakening of awakening is present within, one knows, ‘No concentration factor of awakening is present within me.’

One knows the arising of the concentration factor of awakening that has not yet arisen.

One knows, once it has arisen, the full the development and fulfillment of the concentration factor of awakening.

“Here, monastics, when the **equanimity factor of awakening** is present within, one knows ‘The equanimity factor of awakening is present within me.’

When no equanimity factor of awakening of awakening is present within, one knows, ‘No equanimity factor of awakening is present within me.’

One knows the arising of the equanimity factor of awakening that has not yet arisen.

One knows, once it has arisen, the the development and fulfillment of the equanimity factor of awakening.

[Insight Refrain]

“In this way one abides observing internally [mental] activities in terms of [mental activities], or one abides observing externally [mental] activities in terms of [mental] activities, or one abides observing both internally and externally [mental] activities in terms of mental [activities].”

“Or one abides in [mental] activities observing [mental] activities arising; one abides in [mental] activities observing [mental] activities going away; or one abides in dharmas observing [mental] activities arising and going away.

“Or else awareness that ‘there are [mental] activities’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing dharmas in terms of [mental] activities.”

[Four Noble Truths]

“Further, a monastic abides observing [mental] activities in themselves in reference to the four noble truths. How does a monastic abide observing [mental] activities in themselves in reference to the four noble truths?

“Here, monastics, one knows as it has actually come to be, ‘**This is suffering**’
 One knows as it has actually come to be, ‘**This is the arising of suffering**.’ one knows as it has actually come to be, ‘**This is the cessation of suffering**.’
 One knows as it has actually come to be, ‘**This is the method leading to the cessation of suffering**.’

[Insight Refrain]

“In this way one abides observing internally [mental] activities in terms of [mental activities], or one abides observing externally [mental] activities in terms of [mental] activities, or one abides observing both internally and externally [mental] activities in terms of mental [activities].”

“Or one abides in [mental] activities observing [mental] activities arising; one abides in [mental] activities observing [mental] activities going away; or one abides in dharmas observing [mental] activities arising and going away.

“Or else awareness that ‘there are [mental] activities’ is established to the extent necessary for knowledge and lucid awareness. And one abides independent, not clinging to anything in the world. This is how a monastic abides observing dharmas in terms of [mental] activities.”

[Assurance]

“Certainly, monastics, someone who cultivates these four foundations for awareness in this way for seven years may expect one of two fruits: either [liberating] knowledge in this observable world or, if there [remains some] fuel, non-returning.

“Let alone seven years; if, monastics, someone cultivates these four applications of awareness in this way for six years may expect one of two fruits: either [liberating] knowledge in this observable world or, if there [remains some] fuel non-returning.

“Let alone for six years, if, monastics someone cultivates these four application of awareness in this way for five years... four years... three years... two years... one year... seven months... six months... five months... four months... three months ... two months... one month... half a month ... for seven days may expect one of two fruits: either [liberating] knowledge in this here observable world, or, if there [remains some] fuel, non-returning.

“This is the unifying path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearing of pain and distress, for the discovery of the practice, for realizing Nirvana – namely, the four foundations for awareness.”

This is what the Blessed One said. Inspired, the monastics were delighted in the Blessed One’s words.