

## Majjhima Nikāya - The Middle Length Discourses

### Establishing Mindfulness (Satipatthana)

I heard thus.

At one time the Blessed One lived in the hamlet named Kammaassadhamma in the Kuru country. From there the Blessed One addressed the bhikkhus " Bhikkhus, there is only one way for the purification of beings , for ending grief and lament,to overcome unpleasantness and displeasure and to realize extinction and that is this fourfold establishment of mindfulness. What four: Abiding reflecting the body in the body( 1), mindful and aware to dispel covetousness and displeasure for the world. Abiding reflecting the feeling in feelings, (2) mindful and aware to dispel covetousness and displeasure for the world. Abiding reflecting the mental state in the mind (3) mindful and aware to dispel covetousness and displeasure for the world. Abiding reflecting the thought thoughts (4), mindful and aware, to dispel covetousness and displeasure for the world.. .

Bhikkhus, how does the bhikkhu abide reflecting the body in the body. Here the bhikkhu gone to the forest,to the root of a tree, or to an empty house sits cross legged , the body erect and mindfulness established in front. He mindfully breathes in and out. Breathing in long knows I breathe in long. Breathing out long knows I breathe out long. Breathing in short knows I breathe in short. Breathing out short knows I breathe out short. He trains, feeling the whole body I breathe in. Feeling the whole body I breathe out.

He trains, calming the bodily determination I breathe in, calming the bodily determination I breathe out. Just as a clever turner or his apprentice, pulling the bellows long knows, I pull them long, and pulling the bellows short knows I pull them short. In the same manner, breathing in long, knows I breathe in long, breathing out long, knows I breathe out long. Breathing in short knows I breathe in short, and breathing out short knows I breathe out short. He trains, calming the bodily determination I breathe in, calming the bodily determination I breathe out. Thus he abides reflecting the body in

the body internally, or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body, Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu, going knows, I go, standing knows I stand, Sitting knows I sit, lying knows I lie. What and whatever posture the body maintains, that and that he knows.. Thus he abides reflecting the body in the body internally, or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again the bhikkhu becomes aware, going forward or turning back, looking on, or looking about, bending or stretching, Becomes aware bearing the three robes and bowl, Becomes aware enjoying, drinking, eating or tasting. Becomes aware going, standing, sitting, lying, speaking, or keeping silence. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness there is a body, abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu abides reflecting this body up from the sole, down from the hair on the top and surrounded by the skin as full of various impurities. There are in this body, hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions,

saliva, snot, oil of joints, urine, Just like a bag of provisions open on both sides, is filled up with various grains such as rice, paddy, green grams, beans, sesame, fine rice. A man who could see would pull it out and reflect, this is rice, this paddy, this green grams, this beans, this sesame, and this is fine rice. In the same manner the bhikkhu abides reflecting this body, up from the sole, down from the hair on the top and surrounded by the skin as full of various impurities. There are in this body, hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints, urine. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting thoughts that arise in the body. Or he abides reflecting thoughts that fade in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness there is a body and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again the bhikkhu abides reflecting this body as elements in whatever posture it is. There are in this body, the elements, earth, water, fire and air. Just as a clever butcher or his apprentice would be seated in a hut at the four cross roads with a killed cow dissecting it into small bits. In the same manner, in this body, there are the elements earth, water, fire and air. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu reflects this body as a dead body thrown in the charnel ground, either after one day, two days or three days, bloated, turned blue and festering. This body too is subject to that same, has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally

and externally. Or he abides reflecting the arising of thoughts in the body, Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body, Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu abides reflecting this body as a dead body thrown in the charnel ground eaten by hawks, vultures, dogs, foxes, or by various other living things. This body too is subject to that same, has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again, the bhikkhu abides reflecting this body as a corpse thrown in the charnel ground, a skeleton with flesh and blood and connecting veins. - A skeleton without flesh, smeared with blood and connected with veins. - A skeleton flesh and blood gone, connected by veins. A disconnected skeleton thrown about every where. In one place a hand bone, in another a foot bone, in another a knee bone, in another a thigh bone, in another a hip bone, in another the back bone, in another the skull. This body too is subject to that same, has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body.

Again the bhikkhu abides reflecting this body as a corpse thrown in the charnel ground bones turned white like the colour of pearls, bones rotten and turned to powder. This body too is subject to that

same, has not gone beyond it. Thus he abides reflecting the body in the body internally. Or he abides reflecting the body in the body externally. Or he abides reflecting the body in the body internally and externally. Or he abides reflecting the arising of thoughts in the body. Or he abides reflecting the fading of thoughts in the body. Or he abides reflecting the arising and fading of thoughts in the body. Or he establishes mindfulness, there is a body, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the body in the body,

Bhikkhus, how does the bhikkhu abide reflecting the feeling in feelings. Here the bhikkhu feeling a pleasant feeling knows I feel a pleasant feeling. Feeling an unpleasant feeling knows I feel an unpleasant feeling. Feeling a neither unpleasant nor pleasant feeling knows, I feel a neither unpleasant nor a pleasant feeling.. Feeling a pleasant material feeling, knows I feel a pleasant material feeling. Feeling a pleasant immaterial feeling knows, I feel a pleasant immaterial feeling..Feeling an unpleasant material feeling, knows I feel an unpleasant material feeling. Feeling an unpleasant immaterial feeling, knows I feel an unpleasant immaterial feeling. Feeling a neither unpleasant nor pleasant material feeling, knows, I feel a neither unpleasant nor pleasant material feeling. Feeling a neither unpleasant nor pleasant immaterial feeling, knows I feel a neither unpleasant nor pleasant immaterial feeling. Thus he abides reflecting the feeling in feelings internally. Or he abides reflecting the feeling in feelings externally. Or he abides reflecting the feeling in feelings internally and externally. Or he abides reflecting the arising of thoughts in feelings, Or he abides reflecting the fading of thoughts in feelings. Or he abides reflecting the arising and fading of thoughts in feelings. Or he establishes mindfulness there is a feeling, and abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the feeling in feelings. .

Bhikkhus, how does the bhikkhu abide reflecting the mental state in the mind. Here, the bhikkhu with a greedy mind knows, it is a greedy mind. With a non-greedy mind knows, it is a non-greedy mind. With an angry mind knows, it is an angry mind. With a non-angry mind knows, it is a non-angry mind. With a deluded mind knows, it is a deluded mind, with a non-deluded mind knows, it is a non-deluded mind With a non-scattered mind knows, it is a non-scattered mind. With a scattered mind knows, it is a scattered mind. With a developed mind knows, it is a developed mind and with

an undeveloped mind knows, it is an undeveloped mind. With a mind with compare knows it is a mind with compare. With a mind without compare knows, it is a mind without compare. With a concentrated mind knows, it is a concentrated mind. With an unconcentrated mind knows it is an unconcentrated mind. With a released mind knows, it is a released mind and with an unreleased mind, knows it is an unreleased mind. Thus he abides reflecting the mental state in the mind internally, or he abides reflecting the mental state in the mind externally. Or he abides reflecting the mental state in the mind internally and externally Or he abides reflecting the arising of thoughts with the mental state, or he abides reflecting the fading of thoughts with the mental states. Or he abides reflecting the arising and fading of thoughts with the mental state. Or mindfulness, established there is a mental state, he abides not supported on anything in the world. Thus too the bhikkhu abides reflecting the mental state in the mind. . .

Bhikkhus, how does the bhikkhu abide reflecting the thoughts in the thought Here the bhikkhu abides reflecting thoughts on the five hindrances. How does the bhikkhu abide reflecting thoughts on the five hindrances. When there are sensual interests the bhikkhu knows, there are sensual interests in me. When there are no sensual interests the bhikkhu knows, there are no sensual interests in me. When non-arisen sensual interests arise, he knows that too. How the arisen sensual interests get dispelled, he knows that too. How dispelled sensual interests do not rise again, he knows that too. When there is anger, the bhikkhu knows, there is anger in me. When there is no anger, the bhikkhu knows, there is no anger in me. When non-arisen anger arises, he knows that too. How arisen anger gets dispelled, he knows that too. How dispelled anger does not rise again, he knows that too. When there is sloth and torpor, the bhikkhu knows there is sloth and torpor in me. When there is no sloth and torpor, the bhikkhu knows, there is no sloth torpor in me. When non-arisen sloth and torpor arises, he knows that too. How arisen sloth and torpor gets dispelled, he knows that too. How dispelled sloth and torpor does not rise again, he knows that too.

When there is excitement and worry the bhikkhu knows, there is excitement and worry in me. When there is no excitement and worry, the bhikkhu knows, there is no excitement and worry in me. When non-arisen excitement and worry arises, he knows that too. How arisen excitement and worry gets

dispelled, he knows that too. How dispelled excitement and worry does not rise again, he knows that too. When there are doubts, the bhikkhu knows, there are doubts in me. When there are no doubts, the bhikkhu knows there are no doubts in me. How non-arisen doubts arise, he knows that too. How arisen doubts get dispelled, he knows that too. How dispelled doubts do not rise again, he knows that too. Thus he abides reflecting thoughts in the thought internally. Or he abides reflecting thoughts in the thought externally. Or he abides reflecting thoughts in the thought internally and externally. Or he abides reflecting the arising of thoughts in the thought. Or he abides reflecting the fading of thoughts in the thought. Or he abides reflecting the arising and fading of thoughts in the thought. Or mindfulness established, there is a thought, he abides not supported on anything in the world. Thus too the bhikkhu abides reflecting thoughts in the thoughts of the five hindrances. .

Again, the bhikkhu abides reflecting thoughts on the five holding masses. How does the bhikkhu abide reflecting thoughts on the five holding masses. Here, the bhikkhu abides reflecting this is matter, this the arising of matter, this is the fading of matter. These are feelings, this the arising of feelings, this the fading of feelings. These are perceptions, this is the arising of perceptions, and this the fading of perceptions. These are determinations, this the arising of determinations and this is the fading of determinations. This is consciousness, this is the arising of consciousness and this is the fading of consciousness. Thus he abides reflecting thoughts in the thought internally. Or he abides reflecting thoughts in the thought externally. Or he abides reflecting thoughts in the thought internally and externally. Or he abides reflecting the arising of thoughts in the thought. Or he abides reflecting the fading of thoughts in the thought. Or he abides reflecting the arising and fading of thoughts in the thought. Or mindfulness established, there is a thought, he abides not supported on anything in the world. Thus too the bhikkhu abides reflecting thoughts in the thoughts of the five holding masses. . . . .

Again the bhikkhu abides reflecting thoughts on the six internal and external spheres. How does the bhikkhu abide reflecting thoughts on the six internal and external spheres: Here the bhikkhu knows the eye and matter and knows the bond that arises on account of the two. Knows how the non-arisen bond arises. and how the arisen bond is dispelled. Knows how the dispelled bond would not rise

again. Knows the ear and sounds, and knows the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Knows the nose and smells, and knows the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Knows the tongue and tastes, and knows the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Knows the body and touches, and knows the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again.. Knows the mind and thoughts and knows the bond that arises on account of the two. Knows how the non-arisen bond arises and how the arisen bond is dispelled. Knows how the dispelled bond would not rise again. Thus he abides reflecting thoughts in the thought internally. Or he abides reflecting thoughts in the thought externally. Or he abides reflecting thoughts in the thought internally and externally. Or he abides reflecting the arising of thoughts in the thought. Or he abides reflecting the fading of thoughts in the thought. Or he abides reflecting the arising and fading of thoughts in the thought. Or mindfulness established , there is a thought, he abides not supported on anything in the world. Thus too the bhikkhu abides reflecting thoughts on the six internal and external spheres.

Again the bhikkhu abides reflecting thoughts on the seven enlightenment factors. How does the bhikkhu abide reflecting thoughts on the seven enlightenment factors. When the enlightenment factor mindfulness is present, the bhikkhu knows, the enlightenment factor mindfulness is present. When the enlightenment factor mindfulness is not present, he knows, the enlightenment factor mindfulness is not present. Knows how the non-arisen enlightenment factor mindfulness arises. Knows how the arisen enlightenment factor mindfulness gets completed by development. When the enlightenment factor investigation of the Teaching is present, he knows the enlightenment factor investigation of the Teaching is present. When the enlightenment factor investigation of the Teaching is not present, he knows the enlightenment factor investigation of the Teaching is not present. Knows how the non-arisen enlightenment factor investigation of the Teaching arises. Knows how the arisen enlightenment factor investigation of the Teaching gets completed by development. When the enlightenment factor effort is present, he knows the enlightenment factor



effort is present. When the enlightenment factor effort is not present, he knows the enlightenment factor effort is not present. Knows how the non-arisen enlightenment factor effort arises. Knows how the arisen enlightenment factor effort gets completed by development. When the enlightenment factor joy is present, he knows the enlightenment factor joy is present. When the enlightenment factor joy is not present, he knows the enlightenment factor joy is not present. Knows how the non-arisen enlightenment factor joy arises. Knows how the arisen enlightenment factor joy gets completed by development. When the enlightenment factor tranquillity is present, he knows the enlightenment factor tranquillity is present. When the enlightenment factor tranquillity is not present, he knows the enlightenment factor tranquillity is not present. Knows how the non-arisen enlightenment factor tranquillity arises. Knows how the arisen enlightenment factor tranquillity gets completed by development. When the enlightenment factor concentration is present, he knows the enlightenment factor concentration is present. When the enlightenment factor concentration is not present, he knows the enlightenment factor concentration is not present. Knows how the non-arisen enlightenment factor concentration arises. Knows how the arisen enlightenment factor concentration gets completed by development. When the enlightenment factor equanimity is present, he knows the enlightenment factor equanimity is present. When the enlightenment factor equanimity is not present, he knows the enlightenment factor equanimity is not present. Knows how the non-arisen enlightenment factor equanimity arises. Knows how the arisen enlightenment factor equanimity gets completed by development. Thus he abides reflecting thoughts in the thought internally. Or he abides reflecting thoughts in the thought externally. Or he abides reflecting thoughts in the thought internally and externally. Or he abides reflecting the arising of thoughts in the thought. Or he abides reflecting the fading of thoughts in the thought. Or he abides reflecting the arising and fading of thoughts in the thought. Or mindfulness is established, there is a thought, and he abides not supported on anything in the world. Thus the bhikkhu abides reflecting thoughts on the seven enlightenment factors.

Again, the bhikkhu abides reflecting thoughts on the thoughts of the four noble truths. How does the bhikkhu abide reflecting thoughts on thoughts of the four noble truths. Here, the bhikkhu, sees as it really is, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness. Thus he abides reflecting

thoughts on the thought internally, Or he abides reflecting thoughts on the thought externally. Or he abides reflecting thoughts on the thought internally and externally, Or he abides reflecting the arising of thoughts in the thought. Or he abides reflecting the fading of thoughts in the thought. Or he abides reflecting the arising and fading of thoughts in the thought. Or mindfulness is established, there is a thought, and he abides not supported on anything in the world. Thus the bhikkhu abides reflecting thoughts on the thoughts of the four noble truths.

Whoever bhikkhu develops these four establishments of mindfulness for seven years, could expect one of these fruits either knowledge of extinction here and now, or become mindful of not returning with substratum remaining. Leave alone seven years, if he develops these four establishments of mindfulness for six years, five years, four years, three years, two years, one year. - Bhikkhus, leave alone one year if he develops these four establishments of mindfulness for seven months, six months, five months, four months, three months two months for one month, or even half a month - Bhikkhus, leave alone half a month, if he develops these four establishments of mindfulness for seven days , could expect one of these fruits either knowledge of extinction here and now, or become mindful of not returning with substratum remaining. .

Bhikkhus, there is one single way for the purification of beings, for the ending of grief and lament, for overcoming unpleasantness and displeasure, for realizing knowledge and extinction, that is this fourfold establishment of mindfulness. if it was said thus, it was said on account of this.

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

[End of the Muulapariyaayavagga ]

Notes:

1. Abiding reflecting the body in the body.'kaaye kaayaanupassii viharati' 'In the body' is the material body of the four primary elements, 'the body' consists of the six internal and external spheres, It is this six internal and external spheres that help the body to co-exist. These together work as a living person.

2. Abiding reflecting the feeling in feelings. 'Vedanaasu vedanaanupassii viharati' In feelings. These are the for ever present feelings that arise with every sight, sound, smell, taste, touch and idea. This is a non-stop process. On account of some of these feelings certain other feelings arise, eg. When one is hurt, or when one is pleased. There arises the feeling in feelings. .

3. Abiding reflecting the mental states in the mind.'citte citta-anupassii viharati' The various mental states are the mind with anger, without anger etcetra. So we have to reflect how they rise, fade, and fade for good.

4. Abiding reflecting thoughts in the thought 'dhamme dhammaanupassii viharati' With the arising of a thought a train of thoughts follow, so thoughts in the thought are thoughts and thought processes.

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