

Samyutta Nikāya, Mahāvagga, #47, Satipaṭṭhana Samyutta

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three selections...

Samyutta Nikāya 47
Connected Discourses on the Establishments of Mindfulness

35. Mindful [*satisutta*]

At Sāvattihī.

“Bhikkhus, a bhikkhu should dwell mindful [*sato*] and clearly comprehending [*sampajāno*]. This is our instruction to you.

And how, bhikkhus, is a bhikkhu mindful? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body [*kāye kāyānupassī viharati*]... feelings in feelings [*vedanā*]... mind in mind [*citta*]... phenomena [*dhammā*] in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. It is in this way, bhikkhus, that a bhikkhu is mindful.

And how, bhikkhus, does a bhikkhu exercise clear comprehension? Here, bhikkhus, for a bhikkhu feelings are understood as they arise, understood as they remain present, understood as they pass away.

Thoughts [*vitakkā*] are understood as they arise, understood as they remain present, understood as they pass away. Perceptions [*saññā*] are understood as they arise, understood as they remain present, understood as they pass away. It is in this way, bhikkhus, that a bhikkhu exercises clear comprehension.

Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending. This is our instruction to you.”

Samyutta Nikāya 47
Connected Discourses on the Establishments of Mindfulness

40. Analysis [*vibhaṅgasutta*]

“Bhikkhus, I will teach you the establishment of mindfulness, and the development of the establishment of mindfulness, and the way leading to the development of the establishment of mindfulness. Listen to that....

And what, bhikkhus, is the establishment of mindfulness [*satipaṭṭhāna*]? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent,

clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is called the establishment of mindfulness.

And what, bhikkhus, is the development of the establishment of mindfulness? Here, bhikkhus, a bhikkhu dwells contemplating the nature of origination in the body; he dwells contemplating the nature of vanishing in the body; he dwells contemplating the nature of origination and vanishing in the body—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating the nature of origination in feelings ... He dwells contemplating the nature of origination in mind ... He dwells contemplating the nature of origination in phenomena; he dwells contemplating the nature of vanishing in phenomena; he dwells contemplating the nature of origination and vanishing in phenomena—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. This is called the development of the establishment of mindfulness.

And what, bhikkhus, is the way leading to the development of the establishment of mindfulness? It is this Noble Eightfold Path; that is, right view ... right concentration. [*sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammājīvo, sammāvāyāmo, sammāsati, sammāsamādhī.*] This is called the way leading to the development of the establishment of mindfulness.”

Samyutta Nikāya 47

Connected Discourses on the Establishments of Mindfulness

10. The Bhikkhunis’ Quarter [*Bhikkhunupassayasutta*]

Then in the morning the Venerable Ānanda dressed and, taking bowl and robe, he approached the bhikkhunis’ quarters and sat down in the appointed seat. Then a number of bhikkhunis approached the Venerable Ānanda, paid homage to him, sat down to one side, and said to him:

“Here, Venerable Ānanda, a number of bhikkhunis, dwelling with their minds well established in the four establishments of mindfulness, perceive successively loftier stages of distinction [*visesa*].”

“So it is, sisters, so it is! It may be expected of anyone, sisters—whether bhikkhu or bhikkhuni—who dwells with a mind well established in the four establishments of mindfulness, that such a one will perceive successively loftier stages of distinction.”

Then the Venerable Ānanda instructed, exhorted, inspired, and gladdened those bhikkhunis with a Dhamma talk, after which he rose from his seat and left. Then the Venerable Ānanda walked for alms in Sāvathī. When he had returned from the alms round, after his meal he approached the Blessed One, paid homage to him, sat down to one side, and reported all that had happened. The Blessed One said:

“So it is, Ānanda, so it is! It may be expected of anyone, Ānanda—whether bhikkhu or bhikkhuni—who dwells with a mind well established in the four establishments of mindfulness, that such a one will perceive successively loftier stages of distinction.

“What four? Here, Ānanda, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard

to the world. While he is contemplating the body in the body, there arises in him, based on the body, either a fever in the body [*pariḷāho*] or sluggishness of mind [*cetaso līnattam*], or the mind is distracted outwardly [*bahiddhā vā cittaṃ vikkhipati*]. That bhikkhu should then direct his mind towards some inspiring sign¹ [*pasādanīya nimitta*]. When he directs his mind towards some inspiring sign, gladness [*pāmojja*] is born. When he is gladdened, rapture [*pīti*] is born. When the mind is uplifted by rapture, the body becomes tranquil [*passaddha*]. One tranquil in body experiences happiness [*sukha*]. The mind of one who is happy becomes concentrated [*samādhi*]. He reflects thus: ‘The purpose for the sake of which I directed my mind has been achieved. Let me now withdraw it.’² So he withdraws the mind and does not think or examine. He understands: ‘Without thought and examination, [*avitakka avicāra*] internally mindful [*ajjhattam satimā*], I am happy.’

Again, a bhikkhu dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he is contemplating phenomena in phenomena, there arises in him, based on phenomena, either a fever in the body or sluggishness of mind, or the mind is distracted outwardly. That bhikkhu should then direct his mind towards some inspiring sign. When he directs his mind towards some inspiring sign ... He understands: ‘Without thought and examination, internally mindful, I am happy.’

It is in such a way, Ānanda, that there is development by direction. [*pañidhāya* (by aspiration, resolve) *bhāvanā hoti*]³

And how, Ānanda, is there development without direction? Not directing his mind outwardly, a bhikkhu understands: ‘My mind is not directed outwardly.’ [*appaṇihitaṃ me bahiddhā cittaṃ ti pajānāti.*] Then he understands: ‘It is unconstricted after and before, liberated, undirected.’ [*paccā pure asaṅkhittaṃ vimuttaṃ appaṇihitaṃ ti pajānāti.*] Then he further understands: ‘I dwell contemplating the body in the body, ardent, clearly comprehending, mindful; I am happy.’

Not directing his mind outwardly, a bhikkhu understands: ‘My mind is not directed outwardly.’ Then he understands: ‘It is unconstricted after and before, liberated, undirected.’ Then he further understands: ‘I dwell contemplating feelings in feelings, ardent, clearly comprehending, mindful; I am happy.’

Not directing his mind outwardly, a bhikkhu understands: ‘My mind is not directed outwardly.’ Then he understands: ‘It is unconstricted after and before, liberated, undirected.’ Then he further understands: ‘I dwell contemplating mind in mind, ardent, clearly comprehending, mindful; I am happy.’

¹ Spk: A fever of defilement (kilesapariḷāha) arises having made the body its basis. When this happens, onw should not let oneself become excited by the defilement but ‘should then direct the mind to some inspiring sign’, that is, one should place the meditating mind on some object that inspires confidence such as the Buddha, etc. (Bodhi, trans.)

² Spk: ‘Let me withdraw it from the inspiring object and redirect it to the meditation object.’ (Bodhi, trans.)

³ “Development by this method comes about by directing the mind away from its main object towards some other object.” (Bodhi)

Not directing his mind outwardly, a bhikkhu understands: ‘My mind is not directed outwardly.’ Then he understands: ‘It is unconstricted after and before, liberated, undirected.’ Then he further understands: ‘I dwell contemplating phenomena in phenomena, ardent, clearly comprehending, mindful; I am happy.’

It is in this way, Ānanda, that there is development without direction.

Thus, Ānanda, I have taught development by direction, I have taught development without direction. Whatever should be done, Ānanda, by a compassionate teacher out of compassion for his disciples, desiring their welfare, that I have done for you. These are the feet of trees, Ānanda, these are empty huts. Meditate, Ānanda, do not be negligent, [*jhāyatha Ānanda, mā pamādattha*] lest you regret it later. This is our instruction to you.” This is what the Blessed One said. Elated, the Venerable Ānanda delighted in the Blessed One’s statement.