

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

3. The Canon of Higher Teaching (3. Abhidhamma
Piṭaka)

02. The Book of Analysis (02. Vibhaṅgapāḷi)

7. Analysis of Establishments of Mindfulness
(7. Satipaṭṭhānavibhaṅgo)

[Vb 7, PTS 193-207]



PaliVerse

02. The Book of Analysis

7. Analysis of Establishments of Mindfulness

1. The Suttanta Classification

355. Four establishments of mindfulness - Here a monk dwells internally observing the body in the body, dwells externally observing the body in the body, dwells internally and externally observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; dwells internally observing feelings in feelings, dwells externally observing feelings in feelings, dwells internally and externally observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; dwells internally observing mind in mind, dwells externally observing mind in mind, dwells internally and externally observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; dwells internally observing mental phenomena in mental phenomena, dwells externally observing mental phenomena in mental phenomena, dwells internally and externally observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

1. Description of Observation of Body

356. And how does a monk dwell internally observing the body in the body? Here a monk reviews the internal body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: "There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine." He practises that sign, develops it, cultivates it, well established he defines it. Having practised that sign, having developed it, having cultivated it, having well established and defined it, he focuses the mind on the external body.

And how does a monk dwell externally observing the body in the body? Here a monk reviews the external body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: "There are in that body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine." He practises that sign, develops it, cultivates it, well established he defines it. Having practised that sign, having developed it, having cultivated it, having well established and defined it, he focuses the mind on the internal-external body.

And how does a monk dwell internally and externally observing the body in the body? Here a monk reviews the internal-external body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of

impurity: "There are in this body head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, synovial fluid, urine." Thus a monk dwells internally and externally observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

357. "Observer" means: Therein, what is observation? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called "observation". One who is endowed with this observation, fully endowed, approached, fully approached, attained, accomplished, possessed of it. Therefore it is said "observer".

358. "Dwells" means: He moves, conducts himself, maintains himself, sustains himself, supports himself, walks, dwells. Therefore it is said "dwells".

359. "Ardent": Therein, what is ardour? Whatever mental arousal of energy, etc. right effort - this is called "ardour". One who is endowed with this ardour, fully endowed, approached, fully approached, attained, accomplished, possessed of it. Therefore it is said "ardent".

360. "Fully aware": Therein, what is full awareness? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called "full awareness". One who is endowed with this full awareness, fully endowed, approached, fully approached, attained, accomplished, possessed of it. Therefore it is said "fully aware".

361. "Mindful" means: Therein, what is mindfulness? Whatever mindfulness, recollection, etc. right mindfulness - this is called "mindfulness". One who is endowed with this mindfulness, fully endowed, approached, fully approached, attained, accomplished, possessed of it. Therefore it is said "mindful".

362. "Having removed covetousness and displeasure regarding the world." Therein, what is the world? That same body is the world. The five aggregates of clinging are also the world. This is called "the world". Therein, what is covetousness? Whatever lust, passion, etc. mental passion - this is called "covetousness". Therein, what is displeasure? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is called "displeasure". Thus this covetousness and this displeasure are disciplined, thoroughly disciplined, calmed, appeased, allayed, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to regarding this world. Therefore it is said "having removed covetousness and displeasure regarding the world".

Description of observation of body.

2. Description of Observation of Feeling

363. And how does a monk dwell internally observing feelings in feelings? Here a monk, when feeling a pleasant feeling, understands: "I feel a pleasant feeling"; when feeling an unpleasant feeling, understands: "I feel an unpleasant feeling"; when feeling a neither-unpleasant-nor-pleasant feeling, understands: "I feel a neither-

unpleasant-nor-pleasant feeling"; or when feeling a carnal pleasant feeling, understands: "I feel a carnal pleasant feeling"; or when feeling a spiritual pleasant feeling, understands: "I feel a spiritual pleasant feeling"; or when feeling a carnal unpleasant feeling, understands: "I feel a carnal unpleasant feeling"; or when feeling a spiritual unpleasant feeling, understands: "I feel a spiritual unpleasant feeling"; or when feeling a carnal neither-unpleasant-nor-pleasant feeling, understands: "I feel a carnal neither-unpleasant-nor-pleasant feeling"; or when feeling a spiritual neither-unpleasant-nor-pleasant feeling, understands: "I feel a spiritual neither-unpleasant-nor-pleasant feeling." He practises that sign, develops it, cultivates it, well established he defines it. Having practised that sign, having developed it, having cultivated it, having well established and defined it, he focuses the mind on external feelings.

And how does a monk dwell externally observing feelings in feelings? Here a monk, regarding one feeling a pleasant feeling, understands: "He feels a pleasant feeling"; regarding one feeling an unpleasant feeling, understands: "He feels an unpleasant feeling"; regarding one feeling a neither-unpleasant-nor-pleasant feeling, understands: "He feels a neither-unpleasant-nor-pleasant feeling"; or regarding one feeling a carnal pleasant feeling, understands: "He feels a carnal pleasant feeling"; or regarding one feeling a spiritual pleasant feeling, understands: "He feels a spiritual pleasant feeling"; or regarding one feeling a carnal unpleasant feeling, understands: "He feels a carnal unpleasant feeling"; or regarding one feeling a spiritual unpleasant feeling, understands: "He feels a spiritual unpleasant feeling"; or regarding one feeling a carnal neither-unpleasant-nor-pleasant feeling, understands: "He feels a carnal neither-unpleasant-nor-pleasant feeling"; or regarding one feeling a spiritual neither-unpleasant-nor-pleasant feeling, understands: "He feels a spiritual neither-unpleasant-nor-pleasant feeling." He practises that sign, develops it, cultivates it, well established he defines it. Having practised that sign, having developed it, having cultivated it, having well established and defined it, he focuses the mind on internal-external feelings.

And how does a monk dwell internally and externally observing feelings in feelings? Here a monk understands pleasant feeling as "pleasant feeling"; understands unpleasant feeling as "unpleasant feeling"; understands neither-unpleasant-nor-pleasant feeling as "neither-unpleasant-nor-pleasant feeling"; or understands carnal pleasant feeling as "carnal pleasant feeling"; or understands spiritual pleasant feeling as "spiritual pleasant feeling"; or understands carnal unpleasant feeling as "carnal unpleasant feeling"; or understands spiritual unpleasant feeling as "spiritual unpleasant feeling"; or understands carnal neither-unpleasant-nor-pleasant feeling as "carnal neither-unpleasant-nor-pleasant feeling"; or understands spiritual neither-unpleasant-nor-pleasant feeling as "spiritual neither-unpleasant-nor-pleasant feeling." Thus a monk dwells internally and externally observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

364. "Observer" means etc. "Dwells" means etc. "Ardent" means etc. "Fully aware" means etc. "Mindful" means etc. "Having removed covetousness and displeasure regarding the world." Therein, what is the world? That same feeling is the world. The five aggregates of clinging are also the world. This is called "the world". Therein, what is covetousness? Whatever lust, passion, etc. mental passion - this is called

"covetousness". Therein, what is displeasure? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is called "displeasure". Thus this covetousness and this displeasure are disciplined, thoroughly disciplined, calmed, appeased, allayed, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to regarding this world. Therefore it is said "having removed covetousness and displeasure regarding the world".

Description of observation of feeling.

3. Description of Observation of Mind

365. And how does a monk dwell internally observing mind in mind? Here a monk understands a mind with lust as "my mind is with lust", he understands a mind without lust as "my mind is without lust", he understands a mind with hate as "my mind is with hate", he understands a mind without hate as "my mind is without hate", he understands a mind with delusion as "my mind is with delusion", he understands a mind without delusion as "my mind is without delusion", he understands a contracted mind as "my mind is contracted", he understands a distracted mind as "my mind is distracted", he understands an exalted mind as "my mind is exalted", he understands a not exalted mind as "my mind is not exalted", he understands a surpassed mind as "my mind is surpassed", he understands an unsurpassed mind as "my mind is unsurpassed", he understands a concentrated mind as "my mind is concentrated", he understands an unconcentrated mind as "my mind is unconcentrated", he understands a liberated mind as "my mind is liberated", he understands an unliberated mind as "my mind is unliberated". He practises that sign, develops it, cultivates it, well established he defines it. Having practised that sign, having developed it, having cultivated it, having well established and defined it, he focuses the mind on the external mind.

And how does a monk dwell externally observing mind in mind? Here a monk understands his mind with lust as "his mind is with lust", he understands his mind without lust as "his mind is without lust", he understands his mind with hate as "his mind is with hate", he understands his mind without hate as "his mind is without hate", he understands his mind with delusion as "his mind is with delusion", he understands his mind without delusion as "his mind is without delusion", he understands his contracted mind as "his mind is contracted", he understands his distracted mind as "his mind is distracted", he understands his exalted mind as "his mind is exalted", he understands his not exalted mind as "his mind is not exalted", he understands his surpassed mind as "his mind is surpassed", he understands his unsurpassed mind as "his mind is unsurpassed", he understands his concentrated mind as "his mind is concentrated", he understands his unconcentrated mind as "his mind is unconcentrated", he understands his liberated mind as "his mind is liberated", he understands his unliberated mind as "his mind is unliberated". He practises that sign, develops it, cultivates it, well established he defines it. Having practised that sign, having developed it, having cultivated it, having well established and defined it, he focuses the mind on the internal-external mind.

And how does a monk dwell internally and externally observing mind in mind? Here a monk understands a mind with lust as "a mind with lust", he understands a mind without lust as "a mind without lust", he understands a mind with hate as "a mind with hate", he understands a mind without hate as "a mind without hate", he understands a mind with delusion as "a mind with delusion", he understands a mind without delusion as "a mind without delusion", he understands a contracted mind as "a contracted mind", he understands a distracted mind as "a distracted mind", he understands an exalted mind as "an exalted mind", he understands a not exalted mind as "a not exalted mind", he understands a surpassed mind as "a surpassed mind", he understands an unsurpassed mind as "an unsurpassed 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". Thus a monk dwells internally and externally observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

366. "Observer" means etc. "Dwells" means etc. "Ardent" means etc. "Fully aware" means etc. "Mindful" means etc. "Having removed covetousness and displeasure regarding the world." Therein, what is the world? That same consciousness is the world. The five aggregates of clinging are also the world - therein, what is covetousness? Whatever lust, passion, etc. mental passion - this is called "covetousness". Therein, what is displeasure? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is called "displeasure". Thus this covetousness and this displeasure are disciplined, thoroughly disciplined, calmed, appeased, allayed, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to regarding this world. Therefore it is said "having removed covetousness and displeasure regarding the world".

Description of observation of mind.

4. Description of Observation of Mind-objects

367. And how does a monk dwell internally observing mental phenomena in mental phenomena? Here a monk, when there is sensual desire internally, understands "there is sensual desire internally in me," or when there is no sensual desire internally, understands "there is no sensual desire internally in me," and he understands how the arising of unarisen sensual desire occurs, and he understands how the abandoning of arisen sensual desire occurs, and he understands how the non-arising in the future of abandoned sensual desire occurs. When there is anger internally, etc. when there is sloth and torpor internally, etc. when there is restlessness and remorse internally, etc. when there is sceptical doubt internally, he understands "there is sceptical doubt internally in me," or when there is no sceptical doubt internally, he understands "there is no sceptical doubt internally in me," and he understands how the arising of unarisen sceptical doubt occurs, and he understands how the abandoning of arisen sceptical doubt occurs, and he understands how the non-arising in the future of abandoned sceptical doubt occurs.

When there is the enlightenment factor of mindfulness internally, he understands "there is the enlightenment factor of mindfulness internally in me," or when there is no enlightenment factor of mindfulness internally, he understands "there is no enlightenment factor of mindfulness internally in me," and he understands how the arising of the unarisen enlightenment factor of mindfulness occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of mindfulness occurs. When there is the enlightenment factor of investigation of phenomena internally, etc. when there is the enlightenment factor of energy internally, etc. when there is the enlightenment factor of rapture internally, etc. when there is the enlightenment factor of tranquillity internally, etc. when there is the enlightenment factor of concentration internally, etc. when there is the enlightenment factor of equanimity internally, he understands "there is the enlightenment factor of equanimity internally in me," or when there is no enlightenment factor of equanimity internally, he understands "there is no enlightenment factor of equanimity internally in me," and he understands how the arising of the unarisen enlightenment factor of equanimity occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of equanimity occurs. He practises that sign, develops it, cultivates it, well established he defines it. Having practised that sign, having developed it, having cultivated it, having well established and defined it, he focuses the mind on external mental phenomena.

And how does a monk dwell externally observing mental phenomena in mental phenomena? Here a monk, when there is sensual desire in another, understands "there is sensual desire in him," or when there is no sensual desire in another, understands "there is no sensual desire in him," and he understands how the arising of unarisen sensual desire occurs, and he understands how the abandoning of arisen sensual desire occurs, and he understands how the non-arising in the future of abandoned sensual desire occurs. When there is anger in another, etc. when there is sloth and torpor in another, etc. when there is restlessness and remorse in another, etc. when there is sceptical doubt in another, he understands "there is sceptical doubt in him," or when there is no sceptical doubt in another, he understands "there is no sceptical doubt in him," and he understands how the arising of unarisen sceptical doubt occurs, and he understands how the abandoning of arisen sceptical doubt occurs, and he understands how the non-arising in the future of abandoned sceptical doubt occurs.

When there is the enlightenment factor of mindfulness in another, he understands "there is the enlightenment factor of mindfulness in him," or when there is no enlightenment factor of mindfulness in another, he understands "there is no enlightenment factor of mindfulness in him," and he understands how the arising of the unarisen enlightenment factor of mindfulness occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of mindfulness occurs. When there is the enlightenment factor of investigation of phenomena in another, etc. when there is the enlightenment factor of energy in another, etc. when there is the enlightenment factor of rapture in another, etc. when there is the enlightenment factor of tranquillity in another, etc. when there is the enlightenment factor of concentration in another, etc. when there is the enlightenment factor of equanimity in another, he understands "there is the enlightenment factor of

equanimity in him," or when there is no enlightenment factor of equanimity in another, he understands "there is no enlightenment factor of equanimity in him," and he understands how the arising of the unarisen enlightenment factor of equanimity occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of equanimity occurs. He practises that sign, develops it, cultivates it, well established he defines it. Having practised that sign, having developed it, having cultivated it, having well established and defined it, he focuses the mind on internal-external mental phenomena.

And how does a monk dwell internally and externally observing mental phenomena in mental phenomena? Here a monk, when there is sensual desire, understands "there is sensual desire," or when there is no sensual desire, understands "there is no sensual desire," and he understands how the arising of unarisen sensual desire occurs, and he understands how the abandoning of arisen sensual desire occurs, and he understands how the non-arising in the future of abandoned sensual desire occurs. When there is anger, etc. when there is sloth and torpor, etc. when there is restlessness and remorse, etc. when there is sceptical doubt, he understands "there is sceptical doubt," or when there is no sceptical doubt, he understands "there is no sceptical doubt," and he understands how the arising of unarisen sceptical doubt occurs, and he understands how the abandoning of arisen sceptical doubt occurs, and he understands how the non-arising in the future of abandoned sceptical doubt occurs.

When there is the enlightenment factor of mindfulness, he understands "there is the enlightenment factor of mindfulness," or when there is no enlightenment factor of mindfulness, he understands "there is no enlightenment factor of mindfulness," and he understands how the arising of the unarisen enlightenment factor of mindfulness occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of mindfulness occurs. When there is the enlightenment factor of investigation of phenomena, etc. when there is the enlightenment factor of energy, etc. when there is the enlightenment factor of rapture, etc. when there is the enlightenment factor of tranquillity, etc. when there is the enlightenment factor of concentration, etc. when there is the enlightenment factor of equanimity, he understands "there is the enlightenment factor of equanimity," or when there is no enlightenment factor of equanimity, he understands "there is no enlightenment factor of equanimity," and he understands how the arising of the unarisen enlightenment factor of equanimity occurs, and he understands how the fulfilment through development of the arisen enlightenment factor of equanimity occurs. Thus a monk dwells internally and externally observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

368. "Observer" means: Therein, what is observation? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called observation. One who is endowed with this observation, fully endowed, approached, fully approached, attained, accomplished, possessed of it. Therefore it is said "observer".

369. "Dwells" means: He moves, conducts himself, maintains himself, sustains himself, supports himself, walks, dwells. Therefore it is said "dwells".

370. "Ardent": Therein, what is ardour? Whatever mental arousal of energy, etc. right effort - this is called "ardour". One who is endowed with this ardour, etc. possessed of it. Therefore it is said "ardent".

371. "Fully aware": Therein, what is full awareness? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called "full awareness". One who is endowed with this full awareness, etc. possessed of it. Therefore it is said "fully aware".

372. "Mindful" means: Therein, what is mindfulness? Whatever mindfulness, recollection, etc. right mindfulness - this is called "mindfulness". One who is endowed with this mindfulness, etc. possessed of it. Therefore it is said "mindful".

373. "Having removed covetousness and displeasure regarding the world." Therein, what is the world? Those same phenomena are the world. The five aggregates of clinging are also the world. This is called "the world". Therein, what is covetousness? Whatever lust, passion, etc. mental passion - this is called "covetousness". Therein, what is displeasure? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is called "displeasure". Thus this covetousness and this displeasure are disciplined, thoroughly disciplined, calmed, appeased, allayed, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to regarding this world. Therefore it is said "having removed covetousness and displeasure regarding the world".

Description of observation of mind-objects.

The Discourse Analysis.

2. The Abhidhamma Classification

374. Four establishments of mindfulness - Here a monk dwells observing the body in the body, dwells observing feelings in feelings, dwells observing mind in mind, dwells observing mental phenomena in mental phenomena.

375. And how does a monk dwell observing the body in the body? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, observing the body in the body, whatever mindfulness, recollection, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is called "establishment of mindfulness". The remaining states are associated with the establishment of mindfulness.

376. And how does a monk dwell observing feelings in feelings? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, observing feelings in feelings, whatever mindfulness, recollection,

right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is called establishment of mindfulness. The remaining states are associated with the establishment of mindfulness.

377. And how does a monk dwell observing mind in mind? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, observing mind in mind, whatever mindfulness, recollection, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is called "establishment of mindfulness". The remaining states are associated with the establishment of mindfulness.

378. And how does a monk dwell observing mental phenomena in mental phenomena? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, observing mental phenomena in mental phenomena, whatever mindfulness, recollection, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is called "establishment of mindfulness". The remaining states are associated with the establishment of mindfulness.

379. Therein, what is the establishment of mindfulness? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, observing mental phenomena in mental phenomena, whatever mindfulness, recollection, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is called "establishment of mindfulness". The remaining states are associated with the establishment of mindfulness.

380. Four establishments of mindfulness - Here a monk dwells observing the body in the body, dwells observing feelings in feelings, dwells observing mind in mind, dwells observing mental phenomena in mental phenomena.

381. And how does a monk dwell observing the body in the body? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, observing the body in the body, whatever mindfulness, recollection, right mindfulness, enlightenment factor of

mindfulness, path factor, included in the path at that time - this is called "establishment of mindfulness". The remaining states are associated with the establishment of mindfulness.

382. And how does a monk dwell observing feelings in feelings? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, observing feelings in feelings, whatever mindfulness, recollection, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is called "establishment of mindfulness". The remaining states are associated with the establishment of mindfulness.

383. And how does a monk dwell observing mind in mind? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, observing mind in mind, whatever mindfulness, recollection, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is called "establishment of mindfulness". The remaining states are associated with the establishment of mindfulness.

384. And how does a monk dwell observing mental phenomena in mental phenomena? Here a monk, at whatever time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, observing mental phenomena in mental phenomena, whatever mindfulness, recollection, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is called "establishment of mindfulness". The remaining states are associated with the establishment of mindfulness.

385. Therein, what is the establishment of mindfulness? Here a monk, at whatever

time he develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, whatever mindfulness, recollection, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is called "establishment of mindfulness". The remaining states are associated with the establishment of mindfulness.

The Higher Teaching Analysis.

3. The Question Section

386. Four establishments of mindfulness - Here a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world; he dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

387. Of the four establishments of mindfulness, how many are wholesome, how many are unwholesome, how many are indeterminate? Etc. How many are conflicting, how many are without conflict?

1. The threes

388. May be wholesome, may be indeterminate. May be associated with pleasant feeling, may be associated with neither-unpleasant-nor-pleasant feeling. May be resultant, may be states that have resultant quality. Neither clung-to nor subject to clinging. Undeified and not subject to defilement. May be with applied and sustained thought, may be without applied but sustained thought only, may be without applied and sustained thought. May be accompanied by rapture, may be accompanied by pleasure, may be accompanied by equanimity. To be abandoned neither by seeing nor by meditative development. Connected with a root to be abandoned neither by seeing nor by meditative development. May be leading to non-accumulation, may be leading to neither accumulation nor to non-accumulation. May be trainee, may be one beyond training. Limitless. Limitless object. Superior. May be with fixed course of the right path, may be undetermined. Not having the path as object, may be connected with the path as root, may have path predominance, may not be said to be connected with the path as root, nor to have path predominance. May be arisen, may be unarisen, may be subject to arise. May be past, may be future, may be present. Not to be said to have a past object, nor a future object, nor a present object. May be internal, may be external, may be internal-external. External object. Non-manifest and non-impinging.

2. The twos

389. Non-roots. With root. Associated with root. Not to be said to be both roots and with root; with root and not roots. Not to be said to be both roots and associated with root; associated with root and not roots. Non-roots with root.

With condition. Conditioned. Non-manifest. Non-impinging. Immaterial. Supramundane. Cognisable in some way, not cognisable in some way. Non-mental corruptions. Without mental corruptions. Dissociated from mental corruptions. Not to be said to be both mental corruptions and with mental corruptions, nor to be with mental corruptions and not mental corruptions. Not to be said to be both mental corruptions and associated with mental corruptions, nor to be associated with mental corruptions and not mental corruptions. Dissociated from mental corruptions. Without mental corruptions. Non-mental fetters, etc. Non-mental knots, etc. Non-mental floods, etc. non-mental bonds, etc. Non-mental hindrances, etc. Non-adherence, etc. With sense-object. Not consciousness. Mental factors. Associated with consciousness. Conjoined with consciousness. Consciousness-originated. Concomitant with consciousness. Consecutive to consciousness. Originate conjoined with consciousness. Originate conjoined with consciousness and arise together with it. Originate conjoined with consciousness and follow it. External. Non-derived. Not clung-to. Not clinging, etc. Not mental defilements, etc. Not to be abandoned through vision, not to be abandoned by meditative development. Not connected with a root to be abandoned through vision. Not connected with a root to be abandoned by meditative development.

May be with applied thought, may be without applied thought. May be with sustained thought, may be without sustained thought. May be with rapture, may be without rapture. May be accompanied by rapture, may be not accompanied by rapture. May be accompanied by pleasure, may be not accompanied by pleasure. May be accompanied by equanimity, may be not accompanied by equanimity. Non-sensual-sphere. Non-fine-material-sphere. Non-immaterial-sphere. Not included. May be leading to liberation, may be not leading to liberation. May be fixed in destination, may be undetermined. Unsurpassed. Without conflict.

The question section.

The Analysis of the Establishments of Mindfulness is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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