

Digha Nikaya 22
Maha-satipatthana Sutta
The Great Frames of Reference
Based on Translations from the Pali by
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with minor changes by Jeff Brooks
For free distribution only.

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the aspirants, "Monks."

"Lord," the monks replied.

The Blessed One said this: "This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of suffering & anxiety, for the attainment of the right method, & for the realization of Unbinding -- in other words, the four frames of reference. Which four?"

"There is the case where an aspirant remains focused on the body in & of itself -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world. One remains focused on feelings... mind... mental qualities in & of themselves -- ardent, alert, & mindful -- putting aside greed & anxiety with the things to the world.

A. Body

"And how does an aspirant remain focused on the body in & of itself?"

[1] "There is the case where an aspirant -- having gone to the wilderness, to the shade of a tree, or to an empty building -- sits down folding one's legs crosswise, holding one's body erect and setting mindfulness to the fore [lit: the front of the chest]. Always mindful, one breathes in; mindful one breathes out.

"Breathing in long, one discerns that one is breathing in long; or breathing out long, one discerns that one is breathing out long. Or breathing in short, one discerns that one is breathing in short; or breathing out short, one discerns that one is breathing out short. **one trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the entire body. one trains himself to breathe in calming bodily fabrication and to breathe out calming bodily fabrication.** Just as a skilled turner or his apprentice, when making a long turn, discerns that he is making a long turn, or when making a short turn discerns that he is making a short turn; in the same way the aspirant, when breathing in long, discerns that one is breathing in long; or breathing out short, one discerns that one is breathing out short... one trains himself to breathe in calming bodily fabrication, and to breathe out calming bodily fabrication.

"In this way one **remains focused internally** on the body in & of itself, or **externally on the body** in & of itself, or both internally & externally on the

body in & of itself. Or one remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or **on the phenomenon of origination & passing away with regard to the body**. Or one's mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And one **remains independent**, unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on the body in & of itself.

(The Four Positions)

[2] "Furthermore, when walking, the aspirant discerns that one is **walking**. When **standing**, one discerns that one is standing. When **sitting**, one discerns that one is sitting. When **lying down**, one discerns that one is lying down. Or however one's body is disposed, that is how one discerns it.

"In this way one remains focused internally on the body in & of itself, or focused externally... unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on the body in & of itself.

[3] "Furthermore, when going forward & returning, **one makes oneself fully alert**; when looking toward & looking away... when bending & extending one's limbs... when carrying one's outer cloak, one's upper robe & one's bowl... when eating, drinking, chewing, & savoring... when urinating & defecating... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, one makes oneself fully alert.

"In this way one remains focused internally on the body in & of itself, or focused externally... unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on the body in & of itself.

(Arriving at dispassion and increasing the sensitivity of the senses)

(Precision, Accuracy and Resolution: reducing awareness of the body down to its constituent parts)

[4] "Furthermore... just as if a sack with openings at both ends were full of various kinds of grain -- wheat, rice, mung beans, kidney beans, sesame seeds, husked rice -- and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, monks, an aspirant reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"In this way one remains focused internally on the body in & of itself, or focused externally... unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on the body in & of itself.

[5] "Furthermore... just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the aspirant contemplates this very body -- however it stands, however it is disposed -- in

terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.'

"In this way one remains focused internally on the body in & of itself, or focused externally... unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on the body in & of itself.

[6] "Furthermore, as if one were to see a corpse cast away in a charnel ground -- one day, two days, three days dead -- bloated, livid, & festering, one applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

"Or again, as if one were to see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions -- here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: one applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way one remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or one remains focused on the phenomenon of origination with regard to the body, **on the phenomenon of passing away with regard to the body, or on the phenomenon of origination** & passing away with regard to the body. Or one's mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And one remains independent, unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on the body in & of itself.

B. Feelings (sensation)

"And how does an aspirant remain focused on feelings in & of themselves? There is the case where an aspirant, when feeling a painful feeling, discerns that one is feeling a painful feeling. When feeling a pleasant feeling, one discerns that one is feeling a pleasant feeling. When feeling a neither-painful-nor-pleasant feeling, one discerns that one is feeling a neither-painful-nor-pleasant feeling.

"When feeling a painful feeling of the flesh, one discerns that one is feeling a painful feeling of the flesh. When feeling a painful feeling not of the flesh, one discerns that one is feeling a painful feeling not of the flesh (emotion). When feeling a pleasant feeling of the flesh, one discerns that one is feeling a pleasant feeling of the flesh. When feeling a pleasant feeling not of the flesh (emotion), one discerns that one is feeling a pleasant feeling not of the flesh (emotion). When feeling a neither-painful-nor-pleasant feeling of the flesh, one

discerns that one is feeling a neither-painful-nor-pleasant feeling of the flesh. When feeling a neither-painful-nor-pleasant feeling not of the flesh (emotion), one discerns that one is feeling a neither-painful-nor-pleasant feeling not of the flesh.

"In this way one remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or one remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or one's mindfulness that 'There are feelings' is maintained to the extent of knowledge & remembrance. And one remains independent, unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on feelings in & of themselves.

C. Mind

"And how does an aspirant remain focused on the mind in & of itself? There is the case where an aspirant, when the mind has **passion**, discerns that the mind has passion. When the mind is without passion, one discerns that the mind is without passion. When the mind has **aversion**, one discerns that the mind has aversion. When the mind is without aversion, one discerns that the mind is without aversion. When the mind has **delusion**, one discerns that the mind has delusion. When the mind is without delusion, one discerns that the mind is without delusion.

"When the mind is restricted, one discerns that the mind is restricted. When the mind is scattered, one discerns that the mind is scattered. When the mind is enlarged, one discerns that the mind is enlarged. When the mind is not enlarged, one discerns that the mind is not enlarged. When the mind is surpassed, one discerns that the mind is surpassed. When the mind is unsurpassed, one discerns that the mind is unsurpassed. When the mind is absorbed (jhana), one discerns that the mind is absorbed. When the mind is not absorbed, one discerns that the mind is not absorbed. When the mind is released, one discerns that the mind is released. When the mind is not released, one discerns that the mind is not released.

"In this way one remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or one remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or one's mindfulness that 'There is a mind' is maintained to the extent of knowledge & remembrance. And one remains independent, unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on the mind in & of itself.

D. Mental Qualities

"And how does an aspirant remain focused on mental qualities in & of themselves?

[1] "There is the case where an aspirant remains focused on mental qualities in & of themselves with reference to **the five hindrances**. And how does an aspirant remain focused on mental qualities in & of themselves with reference to the five hindrances? There is the case where, there being **sensual desire** present within, an aspirant discerns that 'There is sensual desire present within me.' Or, there being no sensual desire present within, one discerns that 'There is no sensual desire present within me.' one discerns how there is the arising of unarisen sensual desire. And one discerns how there is the abandoning of sensual desire once it has arisen. And one discerns how there is no further appearance in the future of sensual desire that has been abandoned. (The same formula is repeated for the remaining hindrances: **ill will, sloth & drowsiness (torpor), restlessness & anxiety, and uncertainty.**)

"In this way one remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or one remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or one's mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And one remains independent, unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on mental qualities in & of themselves with reference to the five hindrances.

[2] "Furthermore, the aspirant remains focused on mental qualities in & of themselves with reference to **the five clinging-aggregates**. And how does one remain focused on mental qualities in & of themselves with reference to the five clinging-aggregates? There is the case where an aspirant [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.'

"In this way one remains focused internally on the mental qualities in & of themselves, or focused externally... unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on mental qualities in & of themselves with reference to the five clinging-aggregates.

(The six senses)

[3] "Furthermore, the aspirant remains focused on mental qualities in & of themselves with reference to the **sixfold internal & external sense media**. And how does one remain focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media? There is the case where one discerns the eye, one discerns forms, one discerns the fetter that arises dependent on both. one discerns how there is the arising of an unarisen fetter. And one discerns how there is the abandoning of a fetter once it has arisen. And one discerns how there is no further appearance in the future of a

fetter that has been abandoned. (The same formula is repeated for the remaining sense media: ear, nose, tongue, body, & intellect.)

"In this way one remains focused internally on the mental qualities in & of themselves, or focused externally... unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

[4] "Furthermore, the aspirant remains focused on mental qualities in & of themselves with reference to **the seven factors for Awakening**. And how does one remain focused on mental qualities in & of themselves with reference to the seven factors for Awakening? There is the case where, there being **mindfulness** as a factor for Awakening present within, one discerns that 'Mindfulness as a factor for Awakening is present within me.' Or, there being no mindfulness as a factor for Awakening present within, one discerns that 'Mindfulness as a factor for Awakening is not present within me.' one discerns how there is the arising of unarisen mindfulness as a factor for Awakening. And one discerns how there is the culmination of the development of mindfulness as a factor for Awakening once it has arisen. (The same formula is repeated for the remaining factors for Awakening: **analysis of qualities, persistence, rapture, serenity, absorption, & equanimity**.)

"In this way one remains focused internally on mental qualities in & of themselves, or externally... unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on mental qualities in & of themselves with reference to the seven factors for Awakening.

[5] "Furthermore, the aspirant remains focused on mental qualities in & of themselves with reference to the **four noble truths**. And how does one remain focused on mental qualities in & of themselves with reference to the four noble truths? There is the case where one discerns, as it is actually present, that 'This is suffering... This is the origination of suffering... This is the cessation of suffering... This is the way leading to the cessation of suffering.'

[a] "Now what is the noble truth of suffering? Birth is suffering, aging is suffering, death is suffering; sorrow, lamentation, pain, distress, & despair are suffering; association with the unbeloved is suffering; separation from the loved is suffering; not getting what is wanted is suffering. In short, the five clinging-aggregates are suffering.

"And what is birth? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

"And what is aging? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is death? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is sorrow? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

"And what is lamentation? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

"And what is pain? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

"And what is distress (anxiety)? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

"And what is despair? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

"And what is the stress of association with the unbeloved? There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.

"And what is the suffering of separation from the loved? There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the suffering of separation from the loved.

"And what is the suffering of not getting what is wanted? In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not be achieved by wishing. This is the stress of not getting what one wants. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, the wish arises, 'O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, and may aging... illness... death... sorrow, lamentation, pain, distress, & despair not come to us.' But this is not be achieved by wishing. This is the stress of not getting what is wanted.

"And what are the five clinging-aggregates that, in short, are suffering? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, (cognition) as a clinging-aggregate: These are called the five clinging-aggregates that, in short, are suffering.

"This is called the noble truth of suffering.

[b] "And what is the noble truth of the origination of suffering? The craving that makes for further becoming -- accompanied by passion & delight, relishing now here & now there -- i.e., craving for sensuality, craving for becoming, craving for non-becoming.

"And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"The ear... The nose... The tongue... The body... The intellect...

"Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

"Visual-perception... Auditory-perception... Olfactory-perception... Taste-perception... Tactile-perception... (cognition)...

"Visual-sense contact... Auditory-sense contact... Olfactory-sense contact... Taste-sense contact... Tactile-sense contact... (cognition)...

"Feeling born of Visual-sense contact... Feeling born of Auditory-sense contact... Feeling born of Olfactory-sense contact... Feeling born of Taste-sense contact... Feeling born of Tactile-sense contact... Feeling born of (cognition)...

"Perception of Visual-sense objects... Perception of Auditory-sense objects... Perception of Olfactory-sense objects... Perception of Taste-sense objects... Perception of Tactile-sense objects... Cognition...

"Intention for Visual-sense objects... Intention for Auditory-sense objects... Intention for Olfactory-sense objects... Intention for Taste-sense objects... Intention for Tactile-sense objects... Intention for Cognition...

"Craving for Visual-sense objects... Craving for Auditory-sense objects... Craving for Olfactory-sense objects... Craving for Taste-sense objects... Craving for Tactile-sense objects... Craving for Cognition...

"Thought directed at Visual-sense objects... Thought directed at Auditory-sense objects... Thought directed at Olfactory-sense objects... Thought directed at Taste-sense objects... Thought directed at Tactile-sense objects... Thought directed at Cognition...

"Evaluation of Visual-sense objects... Evaluation of Auditory-sense objects... Evaluation of Olfactory-sense objects... Evaluation of Taste-sense objects... Evaluation of Tactile-sense objects... Evaluation of Cognition is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"This is called the noble truth of the origination of suffering.

[c] "And what is the noble truth of the cessation of suffering? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And where, when being abandoned, is this craving abandoned? And where, when ceasing, does it cease? Whatever is endearing & alluring in terms of the world: that is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"And what is endearing & alluring in terms of the world? The Visual-sense objects are endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"The Auditory-sense objects... The Olfactory-sense objects... The Taste-sense objects... Tactile-sense objects... Cognition...

"Forms... Sounds... Smells... Tastes... Tactile sensations... Concepts...

"Visual-perception... Auditory-perception... Olfactory-perception... Taste-perception... Tactile-perception... (cognition)..

"Visual-contact... Auditory-contact... Olfactory-contact... Taste-contact... Tactile-contact... Cognition...

"Feeling born of Visual-contact... Feeling born of Auditory-contact... Feeling born of Olfactory-contact... Feeling born of Taste-contact... Feeling born of Tactile-contact... Feeling born of Cognition...

"Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas...

"Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas...

"Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas...

"Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes... Thought directed at tactile sensations... Thought directed at ideas...

"Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes... Evaluation of tactile sensations... Evaluation of ideas is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"This is called the noble truth of the cessation of stress (dukkha).

[d] "And what is the noble truth of the path of practice leading to the cessation of suffering? Just this very noble **eightfold path**: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right absorption.

"And what is right view? Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the cessation of stress, knowledge with regard to the way of practice leading to the cessation of stress: This is called right view.

"And what is right resolve? Aspiring to renunciation, to freedom from ill will, to harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech (Abstaining from harmful speech).

"And what is right action? Abstaining from taking life, from stealing, & from illicit sex. This is called right action (Abstaining from harmful action).

"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps one's life going with right livelihood: This is called right livelihood.

"And what is right effort? There is the case where an aspirant generates aspiration, endeavors, arouses persistence, upholds & exerts one's intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This is called right effort.

"And what is right mindfulness? There is the case where an aspirant remains focused on the body in & of itself -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world. one remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world. This is called right mindfulness.

(Jhana)

"And what is right absorption (samma samadhi)? There is the case where an aspirant -- quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities -- enters & remains in the first jhana: joy & pleasure born from withdrawal, accompanied by directed thought & mindfulness. With the stilling of directed thought & evaluation, one enters & remains in the second jhana: joy & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance. With the fading of exuberance one remains in equanimity, mindful & alert, physically sensitive of ecstasy. One enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, one has a pleasurable abiding.' With the abandoning of (grasping and aversion for) pleasure & pain -- as with the earlier

disappearance of pleasure & pain -- one enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right absorption."

"This is called the noble truth of the path of practice leading to the cessation of suffering.

"In this way one remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or one remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or one's mindfulness that 'There are mental qualities' is maintained to the extent of knowledge & remembrance. And one remains independent, unsustained by (not clinging to) anything in the world. This is how an aspirant remains focused on mental qualities in & of themselves with reference to the four noble truths...

E. Conclusion

"Now, if anyone would develop these four frames of reference in this way for seven years, one of two fruits can be expected for him: either gnosis right here & now, or -- if there be any remnant of clinging-sustenance -- non-return.

"Let alone seven years. If anyone would develop these four frames of reference in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either gnosis right here & now, or -- if there be any remnant of clinging-sustenance -- non-return.

"Let alone half a month. If anyone would develop these four frames of reference in this way for seven days, one of two fruits can be expected for him: either gnosis right here & now, or -- if there be any remnant of clinging-sustenance -- non-return.

"This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & disuffering, for the attainment of the right method, & for the realization of Unbinding -- in other words, the four frames of reference.' Thus was it said, and in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Revised: Tue 27 May 2003

with minor changes by Jeff Brooks (8/25/03)

<http://www.accesstoinight.org/canon/digha/dn22.html>

Other relevant suttas:

Anapanasati Sutta (MN 118)

[http://www.accesstoinsight.org/canon/majjthis onea/mn118.html](http://www.accesstoinsight.org/canon/majjthis%20nea/mn118.html)

Satipatthana Sutta (MN 10)

<http://www.accesstoinsight.org/canon/majjhima/mn010b.html>

The DN stands for Digha Nikaya (The Long Discourses), and the MN stands for Majjhima Nikaya (The Middle Length Discourses).

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I wish for you long life, good health and freedom from suffering,

Jeff Brooks
editor, Southwest Insight E'letter
creator, Jhana Support Group
founder, UofA Meditation Club