

# Present Satipaṭṭhāna Sutta compared to probable early Satipaṭṭhāna Sutta, in full

The “present Satipaṭṭhāna Sutta” is the one we now find in the Pali texts. The “probable early Satipaṭṭhāna Sutta” is a reconstruction done by Bhante Sujato based on a comparison of early sources. There is a degree of uncertainty with such reconstructive work, but in all likelihood it gives a good approximation of what the earliest Satipaṭṭhāna Sutta would have looked like.

Present Satipaṭṭhāna Sutta	Probable early Satipaṭṭhāna Sutta
<b>Introduction</b>	
So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, “Mendicants!” “Venerable sir,” they replied. The Buddha said this:	≠
“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment. What four?”	This is the path to convergence, monks & nuns, for the purification of beings, for surmounting sorrow & lamentation, for ending bodily & mental suffering, for understanding the way, for witnessing Nibbana: that is, the four satipaṭṭhānas. What four?
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.	Here, a monk or nun abides contemplating a body in the body internally, he abides contemplating a body in the body externally, he abides contemplating a body in the body internally & externally – ardent, clearly comprehending, mindful, having removed desire & aversion for the world. He abides contemplating a feeling in the feelings internally, he abides contemplating a feeling in the feelings externally, he abides contemplating a feeling in the feelings internally & externally – ardent, clearly comprehending, mindful, having removed desire & aversion for the world. He abides contemplating a mind in the mind internally, he abides contemplating a mind in the mind externally, he abides contemplating a mind in the mind internally & externally – ardent, clearly comprehending, mindful, having removed desire & aversion for the world. He abides contemplating a Dhamma in the dhammas internally, he abides contemplating a dhamma in the dhammas externally, he abides contemplating a dhamma in the dhammas internally & externally – ardent, clearly comprehending, mindful, having removed desire & aversion for the world.

<b>1. Observing the Body</b>	
<b>1.1. Mindfulness of Breathing</b>	≠
And how does a mendicant meditate observing an aspect of the body?	And how, monks & nuns, does a monk or nun abide contemplating a body in the body?
<p>It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there. Just mindful, they breathe in. Mindful, they breathe out.</p> <p>When breathing in heavily they know: 'I'm breathing in heavily.' When breathing out heavily they know: 'I'm breathing out heavily.'</p> <p>When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.'</p> <p>They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.</p> <p>They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion.</p> <p>It's like a deft carpenter or carpenter's apprentice. When making a deep cut they know: 'I'm making a deep cut,' and when making a shallow cut they know: 'I'm making a shallow cut.'</p> <p>And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.</p> <p>That's how a mendicant meditates by observing an aspect of the body.</p>	≠
<b>1.2. The Postures</b>	≠
Furthermore, when a mendicant is walking they know: 'I am walking.' When standing they know: 'I am standing.' When sitting they know: 'I am sitting.' And	

<p>when lying down they know: 'I am lying down.' Whatever posture their body is in, they know it.</p> <p>And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.</p> <p>That too is how a mendicant meditates by observing an aspect of the body.</p>	<p>≠</p>
<p><b>1.3. Situational Awareness</b></p>	<p>≠</p>
<p>Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.</p> <p>And so they meditate observing an aspect of the body internally ...</p> <p>That too is how a mendicant meditates by observing an aspect of the body.</p>	<p>≠</p>
<p><b>1.4. Focusing on the Repulsive</b></p>	
<p>Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'</p> <p>It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good eyesight were to open it and examine the contents: 'These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.'</p>	<p>Here, a monk or nun reviews this very body up from the soles of the feet and down from the tips of the hair, bounded by skin and full of many kinds of impurities thus: 'In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, spleen, lungs, diaphragm, large intestines, small intestines, contents of the stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spit, snot, oil of the joints, and urine.'</p> <p>Just as if there was a bag with an opening at both ends, full of various sorts of grain, such as hill rice, red rice, mung beans, peas, millet, and white rice, a man with good eyes were to open it up and review it thus: 'This is hill rice, this is red rice, these are mung beans, these are peas, this is millet, this is white rice.' In just the same way, a monk or nun reviews this very body up from the soles of the feet and down from the tips of the hair, bounded by skin and full of many kinds of</p>

	impurities thus: 'In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, spleen, lungs, diaphragm, large intestines, small intestines, contents of the stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spit, snot, oil of the joints, and urine.'
And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.	Mindfulness of the body is well established for the sake of knowledge & vision. One abides independent, not grasping at anything in the world.
That too is how a mendicant meditates by observing an aspect of the body.	That is how a monk or nun abides contemplating a body in the body.
<b>1.5. Focusing on the Elements</b>	≠
<p>Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: 'In this body there is the earth element, the water element, the fire element, and the air element.'</p> <p>It's as if a deft butcher or butcher's apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions.</p> <p>And so they meditate observing an aspect of the body internally ...</p> <p>That too is how a mendicant meditates by observing an aspect of the body.</p>	≠
<b>1.6. The Charnel Ground Contemplations</b>	≠
<p>Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'</p> <p>That too is how a mendicant meditates by observing an aspect of the body.</p> <p>Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals,</p>	≠

<p>and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'</p> <p>That too is how a mendicant meditates by observing an aspect of the body.</p> <p>Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...</p> <p>A skeleton without flesh but smeared with blood, and held together by sinews ...</p> <p>A skeleton rid of flesh and blood, held together by sinews ...</p> <p>Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ...</p> <p>White bones, the color of shells ...</p> <p>Decrepit bones, heaped in a pile ...</p> <p>Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'</p> <p>And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.</p> <p>That too is how a mendicant meditates by observing an aspect of the body.</p>	<p>≠</p>
<p><b>2. Observing the Feelings</b></p>	
<p>And how does a mendicant meditate observing an aspect of feelings?</p>	<p>And further, monks and nuns, how does a monk or nun abide contemplating a feeling in the feelings?</p>
<p>It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'</p>	<p>Here, when feeling a pleasant feeling a monk or nun understands: 'I feel a pleasant feeling.'</p>

<p>When they feel a painful feeling, they know: 'I feel a painful feeling.'</p> <p>When they feel a neutral feeling, they know: 'I feel a neutral feeling.'</p> <p>When they feel a material pleasant feeling, they know: 'I feel a material pleasant feeling.'</p> <p>When they feel a spiritual pleasant feeling, they know: 'I feel a spiritual pleasant feeling.'</p> <p>When they feel a material painful feeling, they know: 'I feel a material painful feeling.'</p> <p>When they feel a spiritual painful feeling, they know: 'I feel a spiritual painful feeling.'</p> <p>When they feel a material neutral feeling, they know: 'I feel a material neutral feeling.'</p> <p>When they feel a spiritual neutral feeling, they know: 'I feel a spiritual neutral feeling.'</p>	<p>When feeling an unpleasant feeling he understands: 'I feel an unpleasant feeling.'</p> <p>When feeling a neither pleasant nor unpleasant feeling he understands: 'I feel a neither pleasant nor unpleasant feeling.'</p> <p>When feeling a carnal pleasant feeling he understands: 'I feel a carnal pleasant feeling.'</p> <p>When feeling a spiritual pleasant feeling he understands: 'I feel a spiritual pleasant feeling.'</p> <p>When feeling a carnal unpleasant feeling he understands: 'I feel a carnal unpleasant feeling.'</p> <p>When feeling a spiritual unpleasant feeling he understands: 'I feel a spiritual unpleasant feeling.'</p> <p>When feeling a carnal neither pleasant nor unpleasant feeling he understands: 'I feel a carnal neither pleasant nor unpleasant feeling.'</p> <p>When feeling a spiritual neither pleasant nor unpleasant feeling he understands: 'I feel a spiritual neither pleasant nor unpleasant feeling.'</p>
<p>And so they meditate observing an aspect of the feelings internally, externally, and both internally and externally. They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.</p>	<p>Mindfulness of feelings is well established for the sake of knowledge &amp; vision. One abides independent, not grasping at anything in the world.</p>
<p>That's how a mendicant meditates by observing an aspect of feelings.</p>	<p>That is how a monk or nun abides contemplating a feeling in the feelings.</p>
<p><b>3. Observing the Mind</b></p>	
<p>And how does a mendicant meditate observing an aspect of the mind?</p>	<p>And further, monks and nuns, how does a monk or nun abide contemplating a mind in the mind?</p>
<p>It's when a mendicant understands mind with greed as 'mind with greed,' and mind without greed as 'mind without greed.'</p>	<p>Here a monk or nun understands mind with lust as 'mind with lust'. He understands mind without lust as 'mind without lust'.</p>

<p>They understand mind with hate as ‘mind with hate,’ and mind without hate as ‘mind without hate.’</p> <p>They understand mind with delusion as ‘mind with delusion,’ and mind without delusion as ‘mind without delusion.’</p> <p>They know constricted mind as ‘constricted mind,’ and scattered mind as ‘scattered mind.’</p> <p>They know expansive mind as ‘expansive mind,’ and unexpansive mind as ‘unexpansive mind.’</p> <p>They know mind that is not supreme as ‘mind that is not supreme,’ and mind that is supreme as ‘mind that is supreme.’</p> <p>They know mind immersed in samādhi as ‘mind immersed in samādhi,’ and mind not immersed in samādhi as ‘mind not immersed in samādhi.’</p> <p>They know freed mind as ‘freed mind,’ and unfreed mind as ‘unfreed mind.’</p>	<p>He understands mind with anger as ‘mind with anger’. He understands mind without anger as ‘mind without anger’.</p> <p>He understands mind with delusion as ‘mind with delusion’. He understands mind without delusion as ‘mind without delusion’.</p> <p>He understands contracted mind as ‘contracted mind’. He understands distracted mind as ‘distracted mind’.</p> <p>He understands exalted mind as ‘exalted mind’. He understands unexalted mind as ‘unexalted mind’.</p> <p>He understands surpassed mind as ‘surpassed mind’. He understands unsurpassed mind as ‘unsurpassed mind’.</p> <p>He understands mind in samādhi as ‘mind in samādhi’. He understands mind not in samādhi as ‘mind not in samādhi’.</p> <p>He understands released mind as ‘released mind’. He understands unreleased mind as ‘unreleased mind’.</p>
<p>And so they meditate observing an aspect of the mind internally, externally, and both internally and externally. They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.</p>	<p>Mindfulness of the mind is well established for the sake of knowledge &amp; vision. One abides independent, not grasping at anything in the world.</p>
<p>That’s how a mendicant meditates by observing an aspect of the mind.</p>	<p>That is how a monk or nun abides contemplating a mind in the mind.</p>
<p><b>4. Observing Principles</b></p>	
<p><b>4.1. The Hindrances</b></p>	
<p>And how does a mendicant meditate observing an aspect of principles?</p>	<p>And further, monks and nuns, how does a monk or nun abide contemplating a dhamma in the dhammas?</p>
<p>It’s when a mendicant meditates by observing an aspect of principles with respect to the five hindrances. And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?</p>	

<p>It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.</p> <p>When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.</p> <p>When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.' When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.</p> <p>When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.' When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.</p> <p>When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.</p>	<p>Here, when there is sensual desire in him, a monk or nun understands: 'There is sensual desire in me'. When there is no sensual desire in him, he understands: 'There is no sensual desire in me'. And he understands how the arising of the unarisen sensual desire comes to be. And he understands how the abandoning of the arisen sensual desire comes to be. And he understands how the non-arising in the future of the unarisen sensual desire comes to be.</p> <p>When there is anger in him, he understands: 'There is anger in me'. When there is no anger in him, he understands: 'There is no anger in me'. And he understands how the arising of the unarisen anger comes to be. And he understands how the abandoning of the arisen anger comes to be. And he understands how the non-arising in the future of the unarisen anger comes to be.</p> <p>When there is sloth &amp; torpor in him, he understands: 'There is sloth &amp; torpor in me'. When there is no sloth &amp; torpor in him, he understands: 'There is no sloth &amp; torpor in me'. And he understands how the arising of the unarisen sloth &amp; torpor comes to be. And he understands how the abandoning of the arisen sloth &amp; torpor comes to be. And he understands how the non-arising in the future of the unarisen sloth &amp; torpor comes to be.</p> <p>When there is restlessness &amp; remorse in him, he understands: 'There is restlessness &amp; remorse in me'. When there is no restlessness &amp; remorse in him, he understands: 'There is no restlessness &amp; remorse in me'. And he understands how the arising of the unarisen restlessness &amp; remorse comes to be. And he understands how the abandoning of the arisen restlessness &amp; remorse comes to be. And he understands how the non-arising in the future of the unarisen restlessness &amp; remorse comes to be.</p> <p>When there is doubt in him, he understands: 'There is doubt in me'. When there is no doubt in him, he understands: 'There is no doubt in me'. And he understands how the arising of the unarisen doubt comes to be. And he understands how the abandoning of the arisen doubt comes to be. And he understands how the non-arising in the future of the unarisen doubt comes to be.</p>
<p>And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for</p>	

<p>knowledge and mindfulness. They meditate independent, not grasping at anything in the world.</p>	
<p>That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.</p>	
<p><b>4.2. The Aggregates</b></p>	<p>≠</p>
<p>Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates. And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates? It's when a mendicant contemplates: 'Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'</p> <p>And so they meditate observing an aspect of principles internally ...</p> <p>That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.</p>	<p>≠</p>
<p><b>4.3. The Sense Fields</b></p>	<p>≠</p>
<p>Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields. And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?</p> <p>It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.</p> <p>They understand the ear, sounds, and the fetter ...</p> <p>They understand the nose, smells, and the fetter ...</p>	<p>≠</p>

<p>They understand the tongue, tastes, and the fetter ...</p> <p>They understand the body, touches, and the fetter ...</p> <p>They understand the mind, thoughts, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.</p> <p>And so they meditate observing an aspect of principles internally ...</p> <p>That's how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.</p>	<p>≠</p>
<p><b>4.4. The Awakening Factors</b></p>	
<p>Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors. And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?</p> <p>It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.</p> <p>When they have the awakening factor of investigation of principles ... energy ... rapture ... tranquillity ... immersion ... equanimity in them, they understand: 'I have the awakening factor of equanimity in me.' When they don't have the awakening factor of equanimity in them, they understand: 'I don't have the awakening factor of equanimity in me.' They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.</p>	<p>When there is the awakening-factor of mindfulness in him, he understands: 'There is the awakening-factor of mindfulness in me'. When there is no awakening-factor of mindfulness in him, he understands: 'There is no awakening-factor of mindfulness in me'. And he understands how the arising of the unarisen awakening-factor of mindfulness comes to be. And he understands how the fulfilment through development of the arisen awakening-factor of mindfulness comes to be.</p> <p>When there is the awakening-factor of investigation of dhammas ... energy ... rapture ... tranquillity ... samādhi ... equanimity in him, he understands: 'There is the awakening-factor of equanimity in me'. When there is no awakening-factor of equanimity in him, he understands: 'There is no awakening-factor of equanimity in me'. And he understands how the arising of the unarisen awakening-factor of equanimity comes to be. And he understands how the fulfilment through development of the arisen awakening-factor of equanimity comes to be.</p>
<p>And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for</p>	<p>Mindfulness of dhammas is well established for the sake of knowledge &amp; vision. One abides independent, not grasping at anything in the world.</p>

<p>knowledge and mindfulness. They meditate independent, not grasping at anything in the world.</p>	
<p>That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.</p>	<p>That is how a monk or nun abides contemplating a Dhamma in the dhammas.</p>
<p><b>4.5. The Truths</b></p>	<p>≠</p>
<p>Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.</p> <p>And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.'</p> <p>And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.</p> <p>That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.</p>	<p>≠</p>
<p><b>Conclusion</b></p>	
<p>Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.</p> <p>Let alone seven years, anyone who develops these four kinds of mindfulness meditation in this way for six years ... five years ... four years ... three years ... two years ... one year ... seven months ... six months ... five months ... four months ... three months ... two months ... one month ... a fortnight ... Let alone a fortnight, anyone who develops these four kinds of mindfulness meditation in</p>	<p>≠</p>

<p>this way for seven days can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.</p>	
<p>'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.' That's what I said, and this is why I said it."</p>	<p>This is the path leading to convergence, monks &amp; nuns, for the purification of beings, for surmounting sorrow &amp; lamentation, for ending bodily &amp; mental suffering, for understanding the way, for witnessing Nibbana; that is, the four satipaṭṭhānas.</p>
<p>That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.</p>	<p>≠</p>