

# A Comparative Study of the *Majjhima-nikāya*

## Anālayo

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The *Madhyama-āgama* version concludes its series of questions and answers with a final inquiry into what still needs to be done once ignorance has been eradicated, which meets with the reply that nothing more needs to be done at that point.<sup>229</sup> The *Samyukta-āgama* discourse and the Sanskrit version come to a similar conclusion, reporting that once Mahākotṭhita was told that formations arise due to ignorance, he kept on asking if there could still be another way of having right view.<sup>230</sup> Sāriputta replied that since at this point ignorance has vanished and knowledge has arisen, Mahākotṭhita was pushing his line of questioning too far.

### MN 10 *Satipaṭṭhāna-sutta*

The *Satipaṭṭhāna-sutta*, the “discourse on the establishing of mindfulness”, offers instructions on *satipaṭṭhāna*.<sup>231</sup> This discourse has a Pāli parallel in the *Dīgha-nikāya* and two Chinese parallels, found in the *Madhyama-āgama* and in the *Ekottarika-āgama*.<sup>232</sup>

The two Pāli and the two Chinese versions begin by proclaiming that *satipaṭṭhāna* constitutes the way for the purification of beings and for overcoming grief and sorrow. The Pāli versions mention “attaining the [true] method” as another benefit of *satipaṭṭhāna* practice, while the *Madhyama-āgama* version speaks of “attaining the right principle” and the *Ekottarika-āgama* discourse of “attaining great wisdom”.<sup>233</sup> According to the ex-

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tion is employed in relation to insight into the influxes its implications are full awakening. From this viewpoint, then, the absence of the qualification “in accordance with reality” in the present passage in MN 9 would fit the context better than its Chinese and Sanskrit counterparts.

<sup>229</sup> MĀ 29 at T I 464b11.

<sup>230</sup> SĀ 344 at T II 95b5 and S 474 folio 18V4 in Tripāṭhī 1962: 54.

<sup>231</sup> The counterpart to the expression *satipaṭṭhāna* in MĀ 98 at T I 582b11 is 念處 (according to Hirakawa 1997: 1032, one of the meanings rendered by 處 is *upasthāna*), whereas EĀ 12.1 at T II 568a4 speaks of “settling of the mind”, 意止. Yet another rendering of *satipaṭṭhāna* can be found in *Samyukta-āgama* discourses, cf., e.g., SĀ 614 at T II 172a18, which employs 念住 and thus give a stronger nuance of being “established in mindfulness”. Regarding the character 念, as a standard translation of *smṛti* in *Āgama* discourses, Yao 2008: 224 observes that its components 今 and 心 suggest a literal meaning of “present mind”, thus capturing important nuances of *smṛti* in its early Buddhist usage.

<sup>232</sup> The Pāli parallel is DN 22 at DN II 290-315, while the Chinese parallels are MĀ 98 at T I 582b-584b and EĀ 12.1 at T II 568a-569b. MĀ 98 agrees with MN 10 on the title (念處經). MĀ 98 has been translated by Kuan 2008: 146-154, Minh Chau 1964/1991: 87-95, 199, Nhat Hanh 1990: 151-167, and Saddhāloka 1983: 9-15. EĀ 12.1 has been translated by Huyen-Vi 1989: 39-45, Nhat Hanh 1990: 168-177, and Pāsādika 1998: 495-502. In addition to these, a comparative study of different versions of the four *smṛtyupasthānas* can be found in Schmithausen 1976; cf. also Sujāto 2005; for translations of the Pāli commentary on the *Satipaṭṭhāna-sutta* cf. Nāṇaponika 1951/1973 and Soma 1941/1981. MĀ 98 agrees with MN 10 on locating the discourse near the town Kammāsadhamma in the Kuru country, while EĀ 12.1 takes place in Jeta’s Grove by Sāvattihī. Hartmann 1992: 40 notes that in the Hoernle collection an as yet unpublished fragment paralleling MN 10 at MN I 58 can be found. SHT V 1104 (p. 99) has fragments of a commentary on *smṛtyupasthāna*. For discourse quotations in Abhidh-k-ṭ cf. below notes 258, 281, and 310.

<sup>233</sup> DN 22 at DN II 290,10 and MN 10 at MN I 56,2: *ñāyassa adhiḡamāya*, MĀ 98 at T I 582b10: 得正法, and EĀ 12.1 at T II 568a3: 得大智慧.

planation given in the Pāli commentary, “method” in the present context represents the noble eightfold path.<sup>234</sup> From this perspective, the different formulations of this particular benefit in the Pāli and Chinese versions could be similar in their implications.

The descriptions of the benefits of *satipaṭṭhāna* practice in the two (*Mahā-*)*Satipaṭṭhāna-suttas* and the *Ekottarika-āgama* version culminate in the realization of Nirvāṇa,<sup>235</sup> while the *Madhyama-āgama* discourse does not explicitly mention this as a benefit of *satipaṭṭhāna* practice.<sup>236</sup> As realization of Nirvāṇa features prominently in the concluding part of the same discourse, this again is a difference that does not seem to imply a real disagreement.

The *Madhyama-āgama* version additionally proclaims that all Tathāgatas of past, present, and future times have, do, and will reach awakening by overcoming the five hindrances, practising the four *satipaṭṭhānas*, and developing the seven factors of awakening.<sup>237</sup> A similar statement can be found in several Pāli discourses.<sup>238</sup> The *Ekottarika-āgama* version also refers to the need to overcome the five hindrances at this point, without, however, bringing in the Tathāgatas or the seven factors of awakening.<sup>239</sup>

It is striking that both Chinese versions highlight the need to remove the five hindrances right at the outset of their exposition, a need also mentioned in the Pāli commentary to the *Satipaṭṭhāna-sutta*.<sup>240</sup> Judging from the remainder of the exposition found in the two (*Mahā-*)*Satipaṭṭhāna-suttas* and the *Madhyama-āgama* version, this need should not be taken in an absolute sense, as according to these versions a task of mindfulness during contemplations of dharmas is to be aware of the five hindrances. Since the instructions given in this respect explicitly speak of being aware of the arising and the presence of any of these hindrances, it would follow that *satipaṭṭhāna* can be undertaken when they are present, so that the reference to their removal does not seem to intend stipulating their absence as a necessary condition to be fulfilled before being able to embark on *satipaṭṭhāna* meditation at all.<sup>241</sup>

In fact, according to a discourse in the *Aṅguttara-nikāya* the four *satipaṭṭhānas* should be developed for the purpose of removing the five hindrances, a statement which would be meaningless if their removal were required for being able to undertake *satipaṭṭhāna*

<sup>234</sup> Ps I 236,6: *nāyo vuccati ariyo aṭṭhaṅgiko maggo*.

<sup>235</sup> DN 22 at DN II 290,10 and MN 10 at MN I 56,2: *nibbānassa sacchikiriyāya*, EĀ 12.1 at T II 568a3: 成泥洹證.

<sup>236</sup> The realization of Nirvāṇa is also absent from listings of the benefits of *satipaṭṭhāna* in SĀ 535 at T II 139a20, SĀ 607 at T II 171a10, and SĀ 1189 at T II 322b1.

<sup>237</sup> MĀ 98 at T I 582b11.

<sup>238</sup> DN 16 at DN II 83,18, DN 28 at DN III 101,10, and SN 47:12 at SN V 160,27.

<sup>239</sup> EĀ 12.1 at T II 568a4.

<sup>240</sup> Ps I 244,9.

<sup>241</sup> MN 10 at MN I 60,12 (cf. also DN 22 at DN II 300,10): *santaṃ vā ajjhataṃ kāmacchandaṃ, atthi me ajjhataṃ kāmacchando ti pajānāti*, and *yathā ca anuppannassa kāmacchandassa uppādo hoti, tañ ca pajānāti* (S<sup>c</sup>-MN I 111,6: *kāmachandaṃ, kamachando, kāmachandassa*), with its counterpart in MĀ 98 at T I 584a24: 內實有欲知有欲如真 and 若未生欲而生者知如真.

practice.<sup>242</sup> The removal of the five hindrances would, however, constitute a prerequisite for advanced stages of practice, and thereby for attaining the range of benefits described in the Pāli and Chinese versions.<sup>243</sup> This would fit with the Chinese versions' reference to the need of removing the five hindrances in close proximity to their highlighting of the benefits of *satipaṭṭhāna* practice.

The *Ekottarika-āgama* discourse continues by explaining why *satipaṭṭhāna* can be reckoned a “one going way” for the purification of beings and for overcoming grief and sorrow. According to its explanation, “one” represents mental one-pointedness and “way” stands for the noble eightfold path.<sup>244</sup> The *Ekottarika-āgama* version's explanation thereby highlights that the range of benefits of *satipaṭṭhāna*, from purification to realization of Nirvāṇa, require *satipaṭṭhāna* practice to be undertaken as part of an integral practice of the entire noble eightfold path and in such a way that mental one-pointedness is developed.

Similar to the *Ekottarika-āgama* version's reference to the “one going way” of *satipaṭṭhāna*, the *Madhyama-āgama* discourse speaks of *satipaṭṭhāna* as the “one way”, and the two (*Mahā-*)*Satipaṭṭhāna-suttas* use the expression “one going way”.<sup>245</sup>

The Pāli commentary explains the expression “one going way” in five ways, suggesting that it could stand for a single way (in the sense of being straight or direct); a way to be undertaken alone; a way leading to the one goal of Nirvāṇa; a way taught by the “One” (the Buddha); and a way found only in Buddhism.<sup>246</sup> The same Pāli expression recurs in another discourse, which describes a man walking along a “one going way” that leads to a pit, on seeing which one would anticipate him sooner or later to fall into that pit.<sup>247</sup> This usage suggests straightness of direction as a main implication of this expression, an implication that would correspond to the first of the five commentarial explanations. Hence

<sup>242</sup> AN 9:64 at AN IV 458,12.

<sup>243</sup> On the need to remove the five hindrances prior to being able to attain realization cf., e.g., AN 5:51 at AN III 63,22. A counterpart to AN 5:51, EĀ<sup>2</sup> 19 at T II 879a1 (a discourse in an *Ekottarika-āgama* whose translation the Taishō edition attributes to Ān Shīgāo (安世高)), similarly presents the five hindrances as what obstructs true vision (with the difference that the fourth hindrance in its listing speaks of the five [types of] delight, 五樂, instead of restlessness-and-worry).

<sup>244</sup> EĀ 12.1 at T II 568a5.

<sup>245</sup> EĀ 12.1 at T II 568a2: 一入道 (Hirakawa 1997: 157 lists  $\sqrt{gam}$ , *gamana*, and *gāmin* for 入), MĀ 98 at T I 582b9: 一道, DN 22 at DN II 290,8 and MN 10 at MN I 55,31: *ekāyano maggo*. EĀ 12.1 is the first discourse in a chapter entitled “one going way”, 壹入道, a title that differs in letter but is equivalent in meaning to 一入道. By using the expression “one going way” as the chapter heading, the *Ekottarika-āgama* appears to give additional emphasis to this qualification of *satipaṭṭhāna* practice. SĀ 535 at T II 139a20, SĀ 607 at T II 171a10, and SĀ 1189 at T II 322b1 employ the expression 一乘道, apparently confounding *ekāyana* with *ekayāna*, cf. also Nattier 2007: 188. A quotation of this introductory proclamation on the four *satipaṭṭhānas* as the ‘one going way’ for the purification of beings can be found in the \**Mahāvibhāṣā*, T 1545 at T XXVII 943a18: 如契經說, 有一趣道能令有情清淨, 謂四念住.

<sup>246</sup> Ps I 229,17; cf. also Anālayo 2003a: 27-29; for a counterpart to this commentarial gloss in the *Udānālankāra*, preserved in Tocharian, cf. fragment 29b1-4 in Sieg 1949: 49.

<sup>247</sup> MN 12 at MN I 75,1.

a central import of this Pāli expression would be that *satipaṭṭhāna* constitutes a “direct” way to purification and the realization of Nirvāṇa.<sup>248</sup>

Instead of referring to the five hindrances or to the noble eightfold path already in their introduction, the Pāli versions have a passage that recurs elsewhere in the Pāli discourses as the definition of right mindfulness.<sup>249</sup> This passage relates mindfulness to being diligent, clearly comprehending, and free from desires or dejection in regard to the world.<sup>250</sup> While the *Madhyama-āgama* discourse does not have such a passage, the *Ekottarika-āgama* version similarly speaks of discarding evil thoughts and being free from worry and dejection.<sup>251</sup>

The same *Ekottarika-āgama* version further expands the topic of overcoming worry and dejection by mentioning that the contemplating monk experiences joy and delight.<sup>252</sup> Throughout its subsequent exposition, the *Ekottarika-āgama* discourse keeps coming back to this presence of joy and delight while undertaking *satipaṭṭhāna*, indicating that even practices such as contemplating the anatomical constitution of the body, or the stages of decay of a corpse, can result in joy and delight.<sup>253</sup>

The stipulation found in the two (*Mahā-*)*Satipaṭṭhāna-suttas* on the need to combine mindfulness with being diligent, with clear comprehension, and with removing desires and dejection in regard to the world recurs in a discourse in the *Dirgha-āgama*, in Sanskrit fragments that treat of the four *satipaṭṭhānas*, as well as in Sanskrit fragments of the *Mahāparinirvāṇa-sūtra*.<sup>254</sup> The same can be found, moreover, in the *Dharmaskandha*

<sup>248</sup> An alternative perspective on the term is provided by Kuan 2001: 164, who suggests that the expression “*ekāyana-magga* could imply that the four *satipaṭṭhānas* constitute the path which is a converging point for various types of practices”, noting that “this interpretation of *ekāyana-magga* can also explain why the *Satipaṭṭhāna Saṃyutta* ... only contain[s] general guidelines with very limited concrete descriptions of how to practise. As a guideline, the four *satipaṭṭhānas* are to be applied to various sets of practices, or cover these practices”. A related understanding of the term is suggested by Nattier 2007: 199, who identifies ‘point of confluence’ as the earliest meaning of the term in Vedic literature and, based on noting that expositions of an *ekāyana* path are usually followed by listing several different items (as in the present case ‘four’ *satipaṭṭhānas*), suggests that “the fundamental meaning of the term is the conjunction of originally separate elements”. Hence “the best translation of *ekāyano maggo* might be ‘unified’ or ‘integrated’ path”, standing for “a path consisting of a combination of practices”.

<sup>249</sup> E.g., at SN 45:8 at SN V 9,26.

<sup>250</sup> MN 10 at MN I 56,4: *ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ*, cf. also DN 22 at DN II 290,13.

<sup>251</sup> EĀ 12.1 at T II 568a11: 除去惡念, 無有愁憂.

<sup>252</sup> EĀ 12.1 at T II 568a14: 娛樂.

<sup>253</sup> EĀ 12.1 at T II 568a23 speaks of the arising of joy and delight, 娛樂, in relation to contemplation of the anatomical parts, and at T II 568b10 in relation to contemplating a decaying corpse. Cf. also SN 47:10 at SN V 157,4, which also speaks of the presence of happiness when undertaking body contemplation: *kāye kāyānupassī viharāmi ātāpī sampajāno satimā sukhāsmi ti pajānāmi* (C<sup>e</sup>-SN V.1 284,5: *sukhāsmi ti*).

<sup>254</sup> DĀ 4 at T I 35c27: 精勤不懈, 專念不忘, 除世貪憂. SHT I 614 folio aV1-3 (p. 272, cf. also SHT IV p. 338): *ātāpī smṛtimāṃ saṃprajāna viniyābhidyā l[o]k[e] daurjmanasyaṃ*, cf. also Pischel 1904: 1143 and Hosoda 1989a: 544, parts of which have also been preserved in SHT III 862R (p. 111) and in SHT V 1180 A1 (p. 174, identified in SHT VII p. 286); cf. also SHT IX 3039 (p. 333). *Mahāparinirvāṇa-sūtra* frag-

and in the *Śāriputrābhidharma*,<sup>255</sup> in the *Śrāvakabhūmi*,<sup>256</sup> as well as in such works as the *Arthaviniścaya-sūtra*, the *Daśabhūmika-sūtra*, the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*, and the *Śatasāhasrikā Prajñāpāramitā*.<sup>257</sup>

These passages combine this stipulation with the need to contemplate body, feelings, mind, and dharmas internally, externally, and internally-and-externally. The need to undertake contemplation internally, externally, and internally-and-externally is also taken into account in the two (*Mahā-*)*Satipaṭṭhāna-suttas* and in their parallels in the *Madhyama-āgama* and *Ekottarika-āgama*.<sup>258</sup> According to the explanation offered in another Pāli discourse, to undertake internal and external contemplation refers to developing mindfulness not only towards oneself (internally), but also towards others (externally).<sup>259</sup>

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ment S 360 folio 167R2-3 and folio 173V2-3 in Waldschmidt 1950: 15 and 18, combine the same stipulation with the instruction to contemplate internally, externally and internally-and-externally, as does DĀ 4, thereby closely agreeing with the Pāli instructions. The corresponding passage in the *Mahāparinirvāna-sūtra* version that can be found in the Chinese translation of the (Mūla-)Sarvāstivāda *Vinaya*, T 1451 at T XXIV 387b24, also speaks of contemplating internally, externally and internally-and-externally in order to “subdue desire and aversion, as well as dejection and vexation”, 降伏貪瞋及諸憂惱.

<sup>255</sup> The corresponding passage in the *Dharmaskandha*, T 1537 at T XXVI 475c28, reads “endowed with right energy, right comprehension, and right mindfulness, discarding worldly desire and dejection”, 若具正勤正知正念, 除世貪憂. The *Śāriputrābhidharma*, T 1548 at T XXVIII 613a11, reads “with effort and energy, conjoined with clear comprehension and mindfulness, discarding worldly desire and dejection”, 勤精進, 應正智念, 除世間貪憂.

<sup>256</sup> The *Śrāvakabhūmi* in Shukla 1973: 299,18 or ŚSG 2007: 188,8 and T 1579 at T XXX 441a16 gives in fact a detailed exposition to this topic, examining several possible interpretation of the distinction between internal, external, and internal-and-external practice.

<sup>257</sup> The *Arthaviniścaya-sūtra* in Samtani 1971: 28,10, the *Daśabhūmika-sūtra* in Rahder 1926: 38,18, Vaidya 1967: 24,17, or Kondō 1983: 68,12, the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* in Dutt 1934/2000: 204,4; and the corresponding passage in the *Śatasāhasrikā Prajñāpāramitā* in Ghosa 1914: 1427, cf. also Lamotte 1970a: 1121-1123.

<sup>258</sup> DN 22 at DN II 292,1, MN 10 at MN I 56,27, MĀ 98 at T I 582b27, and EĀ 12.1 at T II 568a11. MĀ 98 differs from the other versions in so far as it does not speak of contemplating “internally-and-externally”, in addition to contemplating “internally” and contemplating “externally”. A discourse quotation with the instructions on internal and external contemplation can be found in Abhidh-k 6.15 in Pradhan 1967: 342,7, paralleling MN 10 at MN I 56,27; cf. also Abhidh-k-ṭ at D (4094) *mngon pa*, *nyu* 12b4 or Q (5595) *thu* 45b8.

<sup>259</sup> DN 18 at DN II 216,15 speaks of practising *satipaṭṭhāna* “externally in relation to the bodies of others ... the dharmas of others”, *bahiddhā parakāye ... bahiddhā paradhammesu*, something to be undertaken based on having at first contemplated internally and thereby developed proficiency in concentration. The parallel DĀ 4 at T I 36a1 indicates that “having contemplated the body internally, one arouses knowledge of the bodies of others” (followed by listing feelings, mental states, and dharmas in the same way), 內身觀已, 生他身智. This passage is preceded by distinguishing between internal and external contemplation, so that its implications would be similar to DN 18. Another instance reflecting this understanding occurs in a recently discovered manuscript in Chinese, possibly containing a text by Ān Shìgāo (安世高), which explicitly speaks of undertaking *satipaṭṭhāna* contemplation in regard to oneself, 觀自, and in regard to others, 觀他人, cf. Zacchetti 2003: 255-256 and 271 note 88. EĀ 12.1 at T II 568a11, however, relates the qualification “oneself” to internal and to external contemplation, reading: 內自觀 and 外自觀.

A difference in sequence between the (*Mahā-*)*Satipaṭṭhāna-suttas* and their Chinese parallels is that the *Ekottarika-āgama* version turns to such internal, external, and internal-and-external contemplation already in its introductory part, thereby treating this stipulation as one of the essential qualities of *satipaṭṭhāna* practice, while in the other three versions the same stipulation forms part of a passage repeated at the end of the individual mindfulness exercises. Although this difference in sequence is of less consequence from a practical viewpoint, it is noteworthy that the *Vibhaṅga*, a work representing early Theravāda Abhidharma thought, also directly combines the need to be diligent, etc., with the need to practise internally, externally, and internally-and-externally.<sup>260</sup> In this respect, the presentation in the *Vibhaṅga* is thus closer to the *Ekottarika-āgama* version than to the Pāli discourses.

The two (*Mahā-*)*Satipaṭṭhāna-suttas* conclude each mindfulness exercise with an instruction to contemplate arising, passing away, and arising-and-passing away, followed by indicating that mindfulness should be established merely for the sake of knowledge and for furthering the continuity of mindfulness.<sup>261</sup> The same instruction closes by indicating that the meditating monk should dwell independent and without clinging to anything in the world.<sup>262</sup>

The *Madhyama-āgama* version instead describes how mindfulness is established in its respective object, followed by mentioning the presence of knowledge, vision, understanding, and realization.<sup>263</sup> The *Madhyama-āgama* discourse concludes each of its expositions of an entire *satipaṭṭhāna* by proclaiming that practice undertaken according to the instructions given, even for a very short period, can be reckoned as proper *satipaṭṭhāna*. This proclamation mentions not only monks, but also explicitly refers to nuns as practitioners of proper *satipaṭṭhāna*.<sup>264</sup>

The absence of an explicit reference to contemplation of impermanence in the *Madhyama-āgama* version is significant, since according to another Pāli discourse such awareness of arising and passing away marks the difference between a mere establishment of mindfulness and the full development (*bhāvanā*) of *satipaṭṭhāna*.<sup>265</sup>

<sup>260</sup> Vibh 193,2. For a discussion of the early parts of the *Vibhaṅga* in the light of the *Dharmaskandha* cf. Frauwallner 1964: 75-79 and id. 1971a: 107-112. Law 1930a: 189 sums up: “the *Vibhaṅga* ... is the first and the earliest of the Abhidhamma books”.

<sup>261</sup> I take the prefix *paṭi-* in *paṭissatimattāya* in MN 10 at MN I 56,33 in its temporal nuance of “again”, in the sense of pointing to the absence of lapses in mindfulness and therewith to its continuity.

<sup>262</sup> DN 22 at DN II 292,8 and MN 10 at MN I 56,33.

<sup>263</sup> MĀ 98 at T I 582b23: 立念在身, 有知有見有明有達.

<sup>264</sup> MĀ 98 at T I 583c22: 若比丘, 比丘尼, 如是少少觀身如身者, 是謂觀身如身念處, the same recurs for feelings, mind, and dharmas at T I 584a4, T I 584a13, and T I 584b14.

<sup>265</sup> SN 47:40 at SN V 183,15. Schmithausen 1976: 256 note 33 draws attention to different forms of the locative used in this part of the *satipaṭṭhāna* instruction. Thus, e.g., MN 10 at MN I 56,30+31+32 (taking mindfulness of breathing as an example) employs *kāyasmim* (in the expression *samudayadhammānupassī vā kāyasmim viharatī*) instead of *kāye* used for the same exercise in MN 10 at MN I 56,11+28+29+35 (in the expression *kāye kāyānupassī*). Ibid. takes this to be an indication that contemplation of arising and pass-

The *Ekottarika-āgama* version, however, does cover the topic of impermanence by speaking of the body as being impermanent and subject to breaking up, and by instructing to contemplate arising, passing away, and arising-and-passing away in regard to each of the other three *satipaṭṭhānas*.<sup>266</sup>

Similar to the two (*Mahā-*)*Satipaṭṭhāna-suttas*, the *Ekottarika-āgama* discourse also speaks of attaining knowledge and dwelling independently. Unlike the two (*Mahā-*)*Satipaṭṭhāna-suttas*, however, the *Ekottarika-āgama* version indicates that by dwelling independently the meditator experiences joy and delight, does not allow worldly perceptions to arise, is free from vacillation, and finally realizes Nirvāṇa.<sup>267</sup> This presentation in the *Ekottarika-āgama* version parallels several other Pāli passages that relate the absence of clinging to anything – mentioned in the two (*Mahā-*)*Satipaṭṭhāna-suttas* together with dwelling independently – to the breakthrough to full awakening.<sup>268</sup> In this way, the *Ekottarika-āgama* version makes explicit what seems to be implicit in the (*Mahā-*)*Satipaṭṭhāna-suttas*, namely that the expression “to dwell independently and be free from clinging to anything” points to a level of insight that borders on the decisive breakthrough to awakening.

The two Pāli versions expound the first *satipaṭṭhāna* – contemplation of the body – by describing the practice of:

MN I 56

- mindfulness of breathing,
- mindfulness of postures,
- mindfulness of bodily activities,
- reviewing the anatomical constitution of the body,
- reviewing the four elements as constituents of the body,
- viewing a dead body in nine stages of decay.

The two Chinese versions differ considerably from this pattern and from each other, since the *Madhyama-āgama* version has several additional exercises, while the *Ekottari-*

ing away did not form part of the original instruction. An alternative explanation could be that *kāyasmim* is used as a more emphatic locative form when the term stands on its own, whereas *kāye* is used enclitically when the locative form directly precedes *kāyānupassī*.

<sup>266</sup> EĀ 12.1 at T II 568b25 instructs to contemplate the impermanent nature of the body and at T II 568c13, T II 569a11, and T II 569b4 directs mindfulness to the impermanent nature of feelings, states of mind, and dharmas, in each instance speaking of 習法, 盡法, and 習盡法 (corresponding to *samudayadhamma*, *vayadhamma*, and *samudayavayadhamma*). The need to contemplate arising, passing away, and arising-and-passing away is also mentioned in the *satipaṭṭhāna* instructions in the *Śāriputrābhidharma*, T 1548 at XXVIII 614b15.

<sup>267</sup> EĀ 12.1 at T II 568c15 (in regard to contemplation of feelings): 無所依倚而自娛樂, 不起世間想, 於其中亦不驚怖, 以不驚怖, 便得泥洹。 A similar instruction recurs for mind and dharmas in EĀ 12.1 at T II 569a13 and T II 569b7.

<sup>268</sup> The expression *na (ca) kiñci loke upādiyati* occurs in such contexts in DN 15 at DN II 68,8, MN 37 at MN I 251,30, MN 140 at MN III 244,23, SN 12:51 at SN II 82,17, SN 35:30 at SN IV 23,7, SN 35:31 at SN IV 24,16, SN 35:90 at SN IV 65,34, SN 35:91 at SN IV 67,5, SN 35:193 at SN IV 168,6, and AN 7:58 at AN IV 88,21.

*ka-āgama* presents a comparatively short account of body contemplation, covering only four exercises (see table 1.11).

Table 1.11: Contemplation of the Body in MN 10 and its Parallels

MN 10	MĀ 98	EĀ 12.1
breathing (1)	postures (→ 2)	anatomical parts (→ 4)
postures (2)	activities (→ 3)	4 elements (→ 5)
activities (3)	counter unwholesome mental state	bodily orifices
anatomical parts (4)	forceful mind control	decaying corpse (→ 6)
4 elements (5)	breathing (→ 1)	
decaying corpse (6)	bodily experience of 4 <i>jhānas</i>	
	perception of light	
	grasp sign of contemplation	
	anatomical parts (→ 4)	
	6 elements (→ 5)	
	decaying corpse (→ 6)	(≠ 1-3)

Common ground between the Pāli and Chinese versions are the anatomical constitution of the body, the elements, and a corpse in different stages of decay as objects of contemplation of the body.<sup>269</sup> Mindfulness of breathing, of the postures, and of activities are not found in the *Ekottarika-āgama* account. These exercises can be found in the *Madhyama-āgama* discourse, however, and also in the *Śāriputrābhidharma*.<sup>270</sup>

Although the *Ekottarika-āgama* exposition of this first *satipaṭṭhāna* is rather brief, other works of the Theravāda tradition present mindfulness of the body in an even briefer fashion. The *Paṭisambhidhāmagga* has only the two exercises of contemplating the body's anatomy and the four elements, and the *Vibhaṅga*'s exposition of this *satipaṭṭhāna* mentions only a single exercise, which is contemplation of the body's anatomical parts.<sup>271</sup>

Similar to the exposition found in the *Paṭisambhidhāmagga*, the *Dharmaskandha* lists only the anatomical parts and the elements for contemplation of the body.<sup>272</sup>

<sup>269</sup> DN 22 at DN II 293,10, DN II 294,14, and DN II 295,6, MN 10 at MN I 57,13+35 and MN I 58,9, MĀ 98 at T I 583b5+17+24, and EĀ 12.1 at T II 568a18+24 and T II 568b4. Based on a comparative study of different versions of the first *satipaṭṭhāna*, Schmithausen 1976: 250 suggests that awareness of the body's postures may have been the most original version of mindfulness of the body, since, unlike some of the other body contemplations listed, its nature corresponds best to the type of mindful observation found in the other *satipaṭṭhānas*. Bronkhorst 1985: 311, based on the *Vibhaṅga*'s presentation, takes contemplation of the anatomical parts to be instead the most ancient form of this *satipaṭṭhāna*.

<sup>270</sup> T 1548 at T XXVIII 613b3; cf. also the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* in Dutt 1934/2000: 204,7.

<sup>271</sup> Paṭis II 232,9 and Vibh 193,17. Notably, this presentation forms part of the *Vibhaṅga*'s *suttantabhājanīya*, its "analysis according to the method of the discourses".

<sup>272</sup> T 1537 at T XXVI 476a8+29, a difference being that the *Dharmaskandha* speaks of six elements, instead of the four elements found in the *Paṭisambhidhāmagga* and in the two *Satipaṭṭhāna-suttas*, a presentation in accordance with MĀ 98 at T I 583b21, which also has six elements in its respective body contempla-

The first exercise taken up in the two (*Mahā-*)*Satipaṭṭhāna-suttas* is mindfulness of breathing, a form of practice found also in the *Madhyama-āgama* discourse, where, however, it does not stand at the beginning of the list of exercises, but rather comes after awareness of postures and bodily activities. The *Śāriputrābhīdharma* agrees in this respect with the *Madhyama-āgama* version, as it also places mindfulness of postures and activities before mindfulness of breathing.<sup>273</sup>

The instructions for mindfulness of breathing given in the *Madhyama-āgama* discourse correspond closely to the Pāli instructions, which speak at first of simply knowing in- and out-breath, and then instruct to know if in- and out-breath are long or short, followed by training in experiencing the whole body and in calming the bodily formations.<sup>274</sup>

A difference in relation to this exercise is that the *Madhyama-āgama* version does not have the simile of the turner, found in the two (*Mahā-*)*Satipaṭṭhāna-suttas*. Another difference is that the *Madhyama-āgama* discourse also does not describe that the practitioner of mindfulness of breathing retires to a secluded spot, where he sits down cross-legged and establishes mindfulness in front.<sup>275</sup>

Regarding the exercise described next in the two (*Mahā-*)*Satipaṭṭhāna-suttas*, mindfulness of the four postures, the *Madhyama-āgama* instructions additionally direct mindfulness to the activities of going to sleep and waking up.<sup>276</sup>

tion. The same can also be found in Sanskrit fragments of a text of uncertain authorship containing meditation instructions, the “Yogalehrbuch”, folio 128R6 in Schlingloff 1964: 86.

<sup>273</sup> T 1548 at T XXVIII 613b3; the same is also the case for the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* in Dutt 1934/2000: 204,8; for a discussion of this sequential difference cf. Anālayo 2003a: 117-120.

<sup>274</sup> In regard to the last of these steps, MĀ 98 at T I 582c17 agrees with DN 22 and MN 10 in instructing to calm the “bodily formations” when breathing in, 止身行息入, but in regard to breathing out it speaks of calming the “verbal formations”, 止口行息出, a pattern that can be found also in MĀ 81 at T I 555b14. This would be an error that occurred during textual transmission, as the pattern of the instructions in all other cases simply applies to the out-breath what has been done during the in-breath. Minh Chau 1964/1991: 89 comments that the Pāli version’s reference to bodily activities “offers [the] more correct reading”. Other expositions of these four steps of mindfulness of breathing, found in SĀ 803 at T II 206b1 or in SĀ 810 at T II 208a27, speak of calming the bodily formations on both occasions, when breathing in and when breathing out. Although the reference to verbal formations could be understood in line with the definition given in SĀ 568 at T II 150a24 as representing initial and sustained mental application, 有覺, 有觀, 名為口行, a reference to these two would not fit the present context too well.

<sup>275</sup> MN 10 at MN I 56,12: *araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati, pallaṅkaṃ ābhujitvā ujum kāyaṃ pañihāya parimukhaṃ satim upaṭṭhapetvā*, cf. also DN 22 at DN II 291,3.

<sup>276</sup> MĀ 98 at T I 582b21: 眠則知眠, 寤則知寤, 眠寤則知眠寤. MN 10 at MN I 57,1 speaks of directing mindfulness to the body “in whatever way the body may be disposed”, *yathā yathā vā pan’ assa kāyo pañihito hoti*, cf. also DN 22 at DN II 292,14, an expression that enjoins continuity of awareness in any posture and thus would implicitly also cover the two additional activities mentioned in MĀ 98. Falling asleep and waking up recur in DN 22, MN 10, and MĀ 98 in relation to clear comprehension of activities, where, however, the task appears to be slightly different, since the additional presence of *sampajāna*/正知 requires not only being mindful, but also undertaking these activities in a proper and befitting way. A to some degree related form of practice among the Jains, quoted in Jaini 1979/1998: 66 note 56 as stemming from *Dasaveyāliya* 4.7, requires to be aware in any of the four postures and while eating or speaking, *ja-*

In the case of the subsequent exercise, concerned with bodily activities carried out with clear comprehension, the *Madhyama-āgama* version has fewer activities than the two (*Mahā-*)*Satipaṭṭhāna-suttas*, since it does not mention such activities as looking ahead and looking away, eating and drinking, or defecating and urinating.<sup>277</sup> The (*Mahā-*)*Satipaṭṭhāna-suttas* and the *Madhyama-āgama* version agree on mentioning the bodily activities of wearing the robes and carrying the alms bowl, in regard to which the *Madhyama-āgama* instructions additionally indicate that this should be undertaken “skilfully” and “with orderly manner and appearance”.<sup>278</sup> This additional qualification fits the commentarial explanation of clear comprehension of bodily activities, an explanation which highlights the need to be aware of purpose and suitability in regard to wearing one’s robes and carrying one’s alms bowl.<sup>279</sup> In a similar vein, other Pāli discourses indicate that a monk or a nun should wear their robes and carry their alms bowl in an agreeable way.<sup>280</sup>

MN I 57 Having described mindfulness of breathing, postures, and bodily activities, the two (*Mahā-*)*Satipaṭṭhāna-suttas* continue with mindfulness of the anatomical parts, of the four elements, and of a dead body in various stages of decay. These three exercises are found in both of their Chinese parallels.

The Pāli and Chinese versions present contemplation of the anatomical parts in similar ways,<sup>281</sup> qualifying this exercise as a contemplation of impurity (*asuṇi*).<sup>282</sup> The *Ekottari-*

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*yaṃ care, jayaṃ ciṭṭhe, jayamāse, jayaṃ sae, jayaṃ bhunṇjanto bhāsaṃto*, a form of practice whose purpose is to avoid evil activities.

<sup>277</sup> MĀ 98 at T I 582b25. The same activities appear to be also absent from a description of clear comprehension in the *Mahāparinirvāṇa-sūtra*, as fragment S 360 folio 167V6 in Waldschmidt 1950: 15 continues after *sāṃghāṭṭhācīvarapātradhāraṇe* straightaway with *gate sthite niṣaṃṇe śayite* (in contrast, MN 10 at MN I 57,7 follows *saṅghāṭṭhācīvaradhāraṇe* with *asite pīte khāyite śāyite* and *uccārapassāvakamme* before turning to *gate thite nisinne sutte*). The Chinese *Dīrgha-āgama* version of the same discourse, DĀ 2 at T I 14a3, does speak of clear comprehension in regard to looking in different directions as well as in regard to eating and drinking (cf. the translation in Yit 2008: 273 note 17), as does the *Śrāvakaḥmi* in Shukla 1973: 11,12 or ŚSG 1998: 20,5 and in T 1579 at T XXX 397b17 (for a detailed exposition of clear comprehension cf. the same work in Shukla 1973: 111,11 or ŚSG 1998: 172,1 and in T 1579 at T XXX 413c29). The set of activities described in DN 22 at DN II 292,25 and MN 10 at MN I 57,5 appears to be a standard pericope for proper conduct in the Pāli discourses. The importance of such proper conduct is reflected in MN 67 at MN I 460,9 and AN 4:122 at AN II 123,29, according to which a monk’s unwillingness to submit to instructions on how to undertake these activities can eventually lead him to disrobing. A description of proper conduct in the Jain tradition, cited in Deo 1956: 487, also covers defecating and urinating.

<sup>278</sup> MĀ 98 at T I 582b25.

<sup>279</sup> Ps I 253,15: *sāthakasampajañña* and *sappāyasampajañña*.

<sup>280</sup> AN 4:103 at AN II 104,10 and AN 10:98 at AN V 201,15, which speak of doing these in a manner that is “pleasing” or “agreeable”, *pāsādika*.

<sup>281</sup> Unlike DN 22 at DN II 293,14 and MN 10 at MN I 57,17, MĀ 98 at T I 583b8 and EĀ 12.1 at T II 568a20 explicitly mention the brain, 腦, in their lists of anatomical parts. Vism 240,24 explains that the brain is not explicitly mentioned in the (*Mahā-*)*Satipaṭṭhāna-suttas* since it is implicitly covered by “bone marrow”, *aṭṭhimīṇjā*. The brain occurs in a somewhat similar list of bodily parts in Sn 1:11 at Sn 199, cf. also

*ka-āgama* version additionally highlights the impossibility of having desire in regard to this body, doubtlessly as a result of undertaking this exercise.<sup>283</sup>

The two (*Mahā-*)*Satipaṭṭhāna-suttas* and the *Madhyama-āgama* version illustrate this mindfulness practice with the example of looking at a bag full of grains.<sup>284</sup> Such a “double-mouthed bag” full of grains appears to have been a tool for sowing, with an upper opening for receiving the seeds and a lower opening as an outlet for the grains when sowing.<sup>285</sup>

This simile could have suggested itself by analogy with the human body, which similarly has an “upper opening” for receiving food and a “lower opening” as the outlet for faeces. On this interpretation, the simile of the “double-mouthed bag” would also hint at the dependence of the body on a regular supply of nourishment, which soon enough will turn into faeces and urine in need of being discarded again.

The two (*Mahā-*)*Satipaṭṭhāna-suttas* and the *Ekottarika-āgama* version take up contemplation of the body in terms of the four elements of earth, water, fire and wind in similar ways.<sup>286</sup> The *Madhyama-āgama* discourse adds the elements space and consciousness to these four, thereby covering six elements.<sup>287</sup> To consider the set of six elements as an object of body contemplation is to some extent unexpected, since in this way body contemplation also covers the element of consciousness, an element that does not

Khp 2,9, in a Gāndhārī discourse fragment in Glass 2007: 135, Senior Kharoṣṭhī fragment 5 line 4, cf. also the *Śrāvakabhūmi*, Shukla 1973: 203,10 or ŚSG 2007: 60,5 and T 1579 at T XXX 428c27, the (*Mūla-*)*Sarvāstivāda Vinaya*, Hu-von Hinüber 1994: 260,16, and the *Śikṣāsamuccaya* in Bendall 1902/1970: 209,10. Hayashima 1958: 370 notes that Sanskrit sources usually enumerated thirty-six parts of the body. Hamilton 1996: 10 concludes that “the fact that the list is manifestly not comprehensive suggests that such descriptions are not intended to be understood as definite lists of what the body is made of; rather they indicate examples”. For various listings of anatomical parts cf. also Dhammajoti 2009: 250-252. A discourse quotation of the listing of anatomical parts (not necessarily specific to the present instance) can be found in Abhidh-k 7:27 in Pradhan 1967: 411,5, paralleling MN 10 at MN I 57,15, with its Chinese counterparts in T 1558 at T XXIX 140a14 and T 1559 at T XXIX 291a9, cf. also Abhidh-k-ṭ at D (4094) *mngon pa, nyu* 58a4 or Q (5595) *thu* 100b1. In the *Arthaviniścaya-sūtra* in Samtani 1971: 41,7, the listing of anatomical parts is part of the definition of right mindfulness, used as an antidote to lust.

<sup>282</sup> Greene 2006: 34 notes that this qualification is specific to the *satipaṭṭhāna* context, not being employed when the same bodily parts are listed in other discourses for contemplation of the four elements, cf., e.g., MN 28 at MN I 185,16 and its parallel MĀ 30 at T I 464c7. On the tendency to view the body as impure among ancient Indian ascetic traditions in general cf. Olivelle 2002: 190. Shulman 2010: 402 comments that “even if we grant that the body *is* unclean, we must ask if the consideration of the body as unclean or impure is rightfully described as an instance of ‘mindfulness’”.

<sup>283</sup> EĀ 12.1 at T II 568a19: 無有可貪.

<sup>284</sup> DN 22 at DN II 293,18, MN 10 at MN I 57,21, and MĀ 98 at T I 583b9; a simile also found in the *Śikṣāsamuccaya* in Bendall 1902/1970: 210,8; cf. also the *Arthaviniścaya-sūtra* in Samtani 1971: 24,4. The absence of this simile in EĀ 12.1 has a parallel in AN 6:29 at AN III 323,20, where the same exercise also occurs without simile.

<sup>285</sup> Schlingloff 1964: 33 note 10.

<sup>286</sup> DN 22 at DN II 294,14, MN 10 at MN I 57,35, and EĀ 12.1 at T II 568a24.

<sup>287</sup> MĀ 98 at T I 583b18.

fit too well under the heading of “body”. The same six elements can be found in other Pāli discourses, although not in the context of body contemplation.<sup>288</sup>

The Pāli versions and their Chinese parallels illustrate mindfulness of the elements with the image of a butcher who has cut up a cow.<sup>289</sup> The *Ekottarika-āgama* version provides further information on this simile, as it describes how the butcher distinguishes between the different parts of the slaughtered cow in terms of “leg”, “heart”, “head”, etc.<sup>290</sup> This presentation is to some degree similar to a gloss found in the Pāli commentary, which explains that this simile illustrates how the practice of this mindfulness exercise can lead to a change of perception. According to the Pāli commentary, once the cow has been cut up, the butcher will no longer think in terms of “cow”, but only in terms of “meat”.<sup>291</sup> Similarly, sustained practice of this particular mindfulness exercise will cause practitioners to think of their body no longer as “I” or “mine”, but perceive it merely as a manifestation of the four elements.

MN I 58 The last exercise for contemplation of the body in the two (*Mahā-*)*Satipaṭṭhāna-suttas* takes up a dead body in various stages of decay. In ancient India, dead bodies were apparently at times left out in the open in charnel grounds, where they either decayed or were devoured by wild animals.<sup>292</sup> Monks or nuns would go to such charnel grounds in order to develop this particular meditation practice.<sup>293</sup> According to the *Saṅghabheda-*

<sup>288</sup> DN 33 at DN III 247,18, MN 112 at MN III 31,16, MN 115 at MN III 62,22, MN 140 at MN III 239,19, SN 18:9 at SN II 248,26, SN 25:9 at SN III 227,23, and AN 3:61 at AN I 176,1.

<sup>289</sup> DN 22 at DN II 294,17, MN 10 at MN I 57,20, MĀ 98 at T I 583b19, and EĀ 12.1 at T II 568a26; a simile found also in the *Śikṣāsamuccaya* in Bendall 1902/1970: 210,4. MĀ 98 at T I 583b20 differs from the other versions in as much as here the butcher separates the meat into six parts, in accordance with the instruction in MĀ 98 to contemplate six elements instead of the four elements mentioned in the other versions. The six element mode of this simile occurs also in fragment 160V2 of the so-called Yogalehrbuch in Schlingloff 1964: 165, where it is employed for an actual visualization practice, on the practice of which cf. also Bretfeld 2003, Kloppenborg 1987: 85, Ruegg 1967: 162, Yamabe 1999a: 37-40, id. 2002: 130, and id. 2006: 327. The *Bodhisattvapīṭaka* provides yet another perspective on this exercise, as it enjoins to use one’s body for the benefit of others just as the four elements are of benefit for sentient beings, T 310 at T XI 307b29, for a translation of the Tibetan version cf. Pagel 1995: 382. Horner 1945: 451 comments that this simile indicates “the cattle-butcher to have been a well known part of the existing social fabric, ministering to ... those who had no objection to eating beef”.

<sup>290</sup> EĀ 12.1 at T II 568a27.

<sup>291</sup> Ps I 272,1.

<sup>292</sup> Rhys Davids 1903/1997: 80. Xuánzàng (玄奘) in his travel records notes that corpses were left out in the open for wild beasts to be devoured, which he presents as one of three different methods found in seventh century India for disposing of the dead, cf. T 2087 at T LI 877c27, translated in Beal 1884/2001a: 86 (regarding Xuánzàng’s travel records in general cf. also Deeg 2007, who warns against taking a too uncritical attitude in regard to the reliability of the information provided in this work). A *Vīradattapariprechā* quotation in the *Śikṣāsamuccaya* in Bendall 1902/1970: 232,2 takes up the stage of the body eaten by animals in particular, instructing that one should regard one’s own body as being but food for animals.

<sup>293</sup> Cf., e.g., Th 315-316 or Th 393-395. Cousins 2003: 4 comments that it seems as if “cemetery meditation on the stages of decomposition of a corpse is not recorded as a Jain practice and may well have been typically or even uniquely Buddhist at this time”. The formulation *seyyathāpi passeyya* in MN 10 at MN I

*vastu* of the (Mūla-)Sarvāstivāda *Vinaya*, before his awakening the Buddha himself had been strongly affected on seeing the dead and decaying corpses in such a charnel ground.<sup>294</sup>

The *Madhyama-āgama* and the *Ekottarika-āgama* descriptions of this exercise are fairly similar to the two (*Mahā-*)*Satipaṭṭhāna-suttas*, proceeding in several stages from a recently dead and bloated body, via the body being eaten by various animals, to scattered bones here and there, finally reduced to dust.<sup>295</sup>

In its treatment of the different stages of a decaying body to be contemplated, the *Madhyama-āgama* discourse also instructs to contemplate when a corpse is being cremated.<sup>296</sup> The *Ekottarika-āgama* version concludes this exercise by describing how the meditating monk acquires insight into the body's impermanent and ultimately void nature, which well sums up the gist of this exercise.<sup>297</sup>

In addition to the exercises discussed so far, the Chinese versions describe several other body contemplations. The *Ekottarika-āgama* version instructs to contemplate the different apertures of the body and the impure liquids that flow from them, a contemplation found also in other Pāli discourses.<sup>298</sup>

This exercise is one of only four body contemplations in this version, the other three being mindfulness of the anatomical parts, of the four elements, and of the decay of a dead body. Hence the *Ekottarika-āgama* version's rather succinct account of this *satipaṭṭhāna* places a particular emphasis on directing mindfulness to the unattractive nature of the body, revealed in its anatomical parts, in the liquids it discharges, and in its decomposition at death.

58,9, cf. also DN 22 at DN II 295,6, suggests that the actual practice of this meditation involves a form of recollection or even visualization; cf. also Gethin 2006: 97 and above note 289. Nāṇamoli 1991b: 760 note 27 comments that the different stages of decay of a corpse “are not necessarily intended as contemplations of actual corpses”, but “as mental images to be created”. The formulation in MĀ 98 at T I 583b24: 比丘者觀彼死屍, and EĀ 12.1 at T II 568b4: 比丘觀死屍, however, reads as if the meditator is actually contemplating a corpse. According to McMahan 1998: 253, although in early Buddhism in general “vocabulary was rife with visual metaphor, vision in a literal sense and visual imagery were not emphasized”.

<sup>294</sup> Gnoli 1977: 77,22, with its Tibetan counterpart in D (1) 'dul ba, nga 7a4 or Q (1030) ce 6b1.

<sup>295</sup> DN 22 at DN II 295,6, MN 10 at MN I 58,9, MĀ 98 at T I 583c1, and EĀ 12.1 at T II 568b4; cf. also the *Śrāvakabhūmi*, Shukla 1973: 205,21 or ŚSG 2007: 64,20 and T 1579 at T XXX 429b7, and the *Śikṣāsamuccaya* in Bendall 1902/1970: 210,15. T 602 at T XV 171c4, a treatise on mindfulness of breathing, takes up various aspects of the cemetery contemplation as an antidote to lust. T 602 instructs that if one feels attracted by the red lips or dark eyebrows of another person, one should recollect that the blood of a dead person is just as red and a decomposing corpse will become just as dark, and in case one feels attracted by the roundness of another's bodily form, one should contemplate the roundness of a bloated corpse; cf. also Zacchetti 2004: 896, and on the nature of this work id. 2010b.

<sup>296</sup> MĀ 98 at T I 583b25; cf. also the *Śāriputrābhidharma*, T 1548 at T XXVIII 614b7: 見死屍在火聚上; on funerary practices in ancient India cf., e.g., Caland 1896/1967 and de Marco 1987: 219-224.

<sup>297</sup> EĀ 12.1 at T II 568b25+27: “this body is impermanent, subject to dissolution”, 此身無常, 為分散法, and “he understands that there is nothing [that one could] own”, 解無所有.

<sup>298</sup> EĀ 12.1 at T II 568b1, with Pāli equivalents in AN 9:15 at AN IV 386 and Sn 1:11 at Sn 197, and a Chinese equivalent in EĀ<sup>2</sup> 29 a T II 880a30.

The *Madhyama-āgama* version has a number of additional body contemplations. Among these one finds that it also lists the physical experience of bliss, etc. due to attaining the *jhānas*.<sup>299</sup> That the effect of the four *jhānas* on the body may indeed be counted as a contemplation of the body finds support in the *Kāyagatāsati-sutta* and its *Madhyama-āgama* parallel, which similarly direct mindfulness to the effect these deep concentration experiences have on the body.<sup>300</sup>

Two other additional contemplations found in the *Madhyama-āgama* under the heading of mindfulness of the body are countering an unwholesome state of mind with wholesomeness and forcefully controlling the mind.<sup>301</sup> Similar exercises are found in a description of how to deal with unwholesome thoughts given in the *Vitakkasaṅṭhāna-sutta* and in its *Madhyama-āgama* parallel, where they fit the context better.<sup>302</sup>

Other ‘body’ contemplations in the *Madhyama-āgama* version are skill in the “perception of light” by day and night and to “properly grasp and attend to the sign of [reviewing] contemplation”.<sup>303</sup> The idea of “contemplation” would not seem to be too far from *sati-paṭṭhāna* practice in general, and “perception of light” (*ālokasaññā*) occurs in the standard description of overcoming the hindrance of sloth-and-torpor, where such perception takes place together with mindfulness and clear comprehension.<sup>304</sup> Yet, although some of these practices do bear a relation to mindfulness, their occurrence in a context concerned with contemplation of the body is puzzling. Mindfulness of the body constitutes an important foundation for the development of deeper degrees of concentration and thereby also counters unwholesome states of mind. Nevertheless, exercises concerned with the same aim do not seem to qualify for being body contemplations if they do not take the body as their object.

MN I 59 The second *satipaṭṭhāna* in the Pāli and Chinese versions directs mindfulness to feelings.<sup>305</sup> The four versions agree that such mindfulness covers pleasant, painful, and neutral feelings, three types of feeling that should further be distinguished into worldly and unworldly occurrences.<sup>306</sup> The *Madhyama-āgama* version, moreover, differentiates these

<sup>299</sup> MĀ 98 at T I 582c20.

<sup>300</sup> MN 119 at MN III 92,24 and MĀ 81 at T I 555b18.

<sup>301</sup> MĀ 98 at T I 582c1+7.

<sup>302</sup> MN 20 at MN I 119,5 and MN I 120,35, MĀ 101 at T I 588a10 and T I 588c17.

<sup>303</sup> MĀ 98 at T I 583a22: 光明想, corresponding according to Saddhāloka 1983: 16 note 7 to *ālokasaññā*, and MĀ 98 at T I 583a29: 善受觀相, 善憶所念, probably a counterpart to *paccavekkhanānimittaṃ sugahitaṃ hoti sumanasikataṃ*, found, e.g., in AN 5:28 at AN III 27,13.

<sup>304</sup> E.g., MN 27 at MN I 181,19: *ālokasaññā sato sampajāno*; cf. Kuan 2001: 177; on the *ālokasaññā* in the *Śrāvakabhūmi* cf. also Abe 2004. Yet, in such descriptions *ālokasaññā* is not undertaken by day and night as in MĀ 98, except for an occurrence as an antidote to torpor only in AN 7:58 at AN IV 86,21. The *ālokasaññā* occurs also in DN 33 at DN III 223,4 and in AN 4:41 at AN II 45,9 as a *samādhi bhāvanā*, a form of “concentration development”, and in AN 6:29 at AN III 323,14 as an *anussati*, a “recollection”.

<sup>305</sup> A quotation of the instruction on how to contemplate pleasant feeling can be found in the \**Mahāvibhāṣā*, T 1545 at T XXVII 948b11.

<sup>306</sup> The distinction between worldly and unworldly in DN 22 at DN II 298,15 and MN 10 at MN I 59,16 is

three into bodily and mental types, and into those related to sensuality and not related to sensuality.<sup>307</sup> While to distinguish feelings into bodily and mental types introduces an additional perspective on mindfulness of feelings, to speak of feelings related to sensuality or not related to sensuality would be similar in meaning to worldly feelings and unworldly feelings, a category already found in all versions (see table 1.12).

Table 1.12: Contemplation of Feelings in MN 10 and its Parallels

MN 10	MĀ 98	EĀ 12.1
pleasant, painful, neutral (1) worldly, unworldly (2)	pleasant, painful, neutral (→ 1) bodily, mental worldly, unworldly (→ 2) sensual, non-sensual	pleasant, painful, neutral (→ 1) worldly, unworldly (→ 2)

The *Ekottarika-āgama* instruction lists the same types of feeling as found in the two (*Mahā-*)*Satipaṭṭhāna-suttas*, differing in so far as it additionally directs mindfulness to the mutually exclusive nature of the three types of feeling, explaining that at the time of experiencing one of these feelings one will not experience the other two.<sup>308</sup> A similar indication, although not as an instruction for mindfulness contemplation, occurs also in other Pāli discourses.<sup>309</sup>

The third *satipaṭṭhāna* – contemplation of states of mind – covers a set of ordinary states of mind and a set of higher states of mind (see table 1.13).<sup>310</sup> The four versions agree that this *satipaṭṭhāna* covers mindfulness of the presence or absence of lust, anger, and delusion, as well as of a state of mind that is qualified as contracted or as distracted. To this the *Madhyama-āgama* presentation adds the presence or absence of a defiled state of mind, while the *Ekottarika-āgama* discourse additionally speaks of thoughts of craving.<sup>311</sup>

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literally between being “with flesh” and “without flesh”, *sāmisa* and *nirāmisa*, a distinction which MĀ 98 at T I 583c28 and EĀ 12.1 at T II 568c1 render as “with food” and “without food”, 食 and 無食 or 不食, cf. also Pāsādika 1998: 499 note 27. Anderson 1999/2001: 38 renders *nirāmisa sukha* as “disinterested happiness”, de Silva 1987c: 20 understands *nirāmisa* to refer to feelings without “material stimulation”, and Schlingloff 1962b: 81 speaks of “profane” feelings; for yet another interpretation cf. Hamilton 1996: 43-44. The distinction between *sāmisa* and *nirāmisa* types of feeling is absent from the exposition at Paṭiṣ II 233,15, which only takes up the three basic types of feeling and the six types of feeling that arise at the six sense-doors.

<sup>307</sup> MĀ 98 at T I 583c27+29 distinguishes between feelings that are 身 or 心, and between feelings that are 欲 or 無欲.

<sup>308</sup> EĀ 12.1 at T II 568c9.

<sup>309</sup> DN 15 at DN II 66,18 and MN 74 at MN I 500,10.

<sup>310</sup> A discourse quotation listing states of mind for contemplation can be found in Abhidh-k 7:11 in Pradhan 1967: 396,10, paralleling MN 10 at MN I 59,30; cf. also T 1558 at T XXIX 135c15, T 1559 at T XXIX 287a3, and Abhidh-k-ṭ at D (4094) *mngon pa, nyu* 49b2 or Q (5595) *thu* 89b4. A version of this discourse quotation can also be found in the \**Mahāvibhāṣā*, T 1545 at T XXVII 950a24.

<sup>311</sup> MĀ 98 at T I 584a8: 穢汚 and EĀ 12.1 at T II 568c26: 愛念.

Table 1.13: Contemplation of the Mind in MN 10 and its Parallels

MN 10	MĀ 98	EĀ 12.1
lustful, not lustful (1) angry, not angry (2) deluded, undeluded (3) contracted, distracted (4) great, narrow (5) surpassable, unsurp. (6) concentrated, uncon. (7) liberated, unliberated (8)	lustful, not lustful (→ 1) angry, not angry (→ 2) deluded, undeluded (→ 3) defiled, undefiled contracted, distracted (→ 4) inferior, superior narrow, great (→ 5) cultivated, uncultivated concentrated, uncon. (→ 7) unliberated, liberated (→ 8)  (≠ 6)	lustful, not lustful (→ 1) angry, not angry (→ 2) deluded, undeluded (→ 3) craving, no craving attainment, no attainment distracted, not distracted (→ 4) scattered, not scattered (→ 4) pervasive, not pervasive great, not great (→ 5) boundless, not boundless concentrated, uncon. (→ 7) unliberated, liberated (→ 8)  (≠ 6)

In relation to the “contracted” or “distracted” state of mind, it is noteworthy that this pair in the two (*Mahā-*)*Satipaṭṭhāna-suttas* does not accord with the pattern found in the other cases of contemplation of mind, which in every case pairs a negative quality with a positive quality.<sup>312</sup> In order to conform to this pattern, “contracted” (*saṅkhitta*) could be interpreted to represent a concentrated state of mind.<sup>313</sup> Such an interpretation could claim support from the introductory narration to the *Jātaka* collection, where the corresponding verb *saṅkhipati* describes the Buddha’s practice of *mettā*, an occurrence that indeed has the sense of “concentrating”.<sup>314</sup> In the Pāli discourses in general, however, the term *saṅkhitta* appears to have a predominantly negative sense and usually means “contracted”.<sup>315</sup> In fact, the “concentrated” mind is already taken into account among the remaining mental states mentioned for contemplation in the two (*Mahā-*)*Satipaṭṭhāna-suttas*,<sup>316</sup> so that to understand *saṅkhitta* as standing for concentration would to some extent result in a redundancy.

The *Ekottarika-āgama* version has as its counterpart to this particular category two pairs, as it first treats the mind that is “distracted” or “not distracted”, and then the mind

<sup>312</sup> DN 22 at DN II 299,15 and MN 10 at MN I 59,33 list the mind that is *saṅkhitta* or *vikkhitta* as their fourth pair of states of mind to be contemplated in this *satipaṭṭhāna*.

<sup>313</sup> PED: 665 s.v. *saṅkhitta* lists “concentrated” as one of several meanings of *saṅkhitta*, and gives DN 2 at DN I 80,5 as a reference for this meaning, a passage which has the same set of mind states as in the present instance, although in a context related to telepathic powers (ibid. points out, however, that Vism 410,13 explains this occurrence of *saṅkhitta* to refer to sloth-and-torpor); cf. also the *Śrāvakaḥūmi*, which relates the contracted mind to mental tranquillity, Shukla 1973: 297,8 or ŚSG 2007: 184,9 and T 1579 at T XXX 440c12.

<sup>314</sup> Jā I 82,1.

<sup>315</sup> Cf., e.g., SN 51:20 at SN V 279,25, which uses *saṅkhitta* for a state of mind in which sloth-and-torpor are present.

<sup>316</sup> DN 22 at DN II 299,22 and MN 10 at MN I 59,34.

that is “scattered” or “not scattered”.<sup>317</sup> This presentation fits the pattern of pairing a positive with a negative quality, although the two pairs seem to be similar in meaning.

In regard to higher states of mind, the Pāli and Chinese versions agree on listing a mind that is great, concentrated, and liberated, together with their respective opposites. The two (*Mahā-*)*Satipaṭṭhāna-suttas* speak additionally of a mind that is surpassable or unsurpassable.<sup>318</sup> The *Madhyama-āgama* discourse has the additional categories of a mind that is superior or inferior, and a mind that is developed or undeveloped.<sup>319</sup> The *Ekottarika-āgama* version also mentions a mind that has reached attainment, a mind that has become all pervading, and a mind that has become boundless, together with their respective counterparts.<sup>320</sup>

In other Pāli discourses, the qualification “unsurpassable” occurs in relation to the fourth *jhāna* and in relation to full awakening.<sup>321</sup> Hence the “unsurpassable” state of mind listed in the two (*Mahā-*)*Satipaṭṭhāna-suttas* could be similar in meaning to the “developed” mind mentioned in the *Madhyama-āgama*, and to the mind that has “reached attainment” found in the *Ekottarika-āgama*.

In the two (*Mahā-*)*Satipaṭṭhāna-suttas*, the last of the four *satipaṭṭhānas*, contemplation of dharmas,<sup>322</sup> covers:

- the hindrances,
- the aggregates,
- the sense-spheres,
- the awakening factors,
- the four noble truths.

Of these exercises, only the awakening factors are found in both parallel versions of this *satipaṭṭhāna*.<sup>323</sup> The hindrances are also taken up in both versions, although in the *Ekottarika-āgama* version they are mentioned at the beginning of the discourse and thus appear to be a condition for *satipaṭṭhāna* practice in general instead of being associated

<sup>317</sup> EĀ 12.1 at T II 568c29: 亂 and 無亂, and at T II 569a1: 散落 and 無散落; cf. also a listing of states of mind (in a description of knowing the minds of others) in the *Saṅghabhedavastu* in Gnoli 1978a: 248,22.

<sup>318</sup> DN 22 at DN II 299,21 and MN 10 at MN I 59,34: *sa-uttara* and *anuttara*. The exposition of contemplation of the mind in Paṭis II 234,11 also mentions the six types of consciousness that arise at the six sense-doors.

<sup>319</sup> MĀ 98 at T I 584a8+9: 有下, 有高 and 修, 不修.

<sup>320</sup> EĀ 12.1 at T II 568c28: 有受人, at T II 569a3: 普遍, and at T II 569a6: 無量. For a survey of the states of mind listed in a range of works under the third *satipaṭṭhāna* cf. Schmithausen 1987: 318-337 and 390-393. He concludes (p. 329) that the categories lustful, angry, deluded, contracted/distracted, concentrated, and liberated constitute common ground among the different traditions. Cf. also Willemsen 1998: 77 for a comparison of the listing of states of mind in MĀ 98 with other Sarvāstivāda and (Mūla-)sarvāstivāda texts.

<sup>321</sup> MN 53 at MN I 357,23 and MN I 357,22.

<sup>322</sup> As already pointed out by Franke 1915/1917: 488, in the present context the term dharma stands for ‘aspects of the teaching’, “Elemente der Lehre”; cf. in more detail Anālayo 2003a: 182-186.

<sup>323</sup> MĀ 98 at T I 584b4 and EĀ 12.1 at T II 569a19.

with contemplation of dharmas.<sup>324</sup> Contemplation of the sense-spheres occurs only in the *Madhyama-āgama* version.<sup>325</sup> Contemplation of the aggregates and contemplation of the four noble truths are not found in either of the two Chinese parallels (see table 1.14).<sup>326</sup>

Table 1.14: Contemplation of Dharmas in MN 10 and its Parallels

MN 10	MĀ 98	EĀ 12.1
hindrances (1)	sense-spheres (→ 3)	awakening factors (→ 4)
aggregates (2)	hindrances (→ 1)	<i>jhānas</i>
sense-spheres (3)	awakening factors (→ 4)	
awakening factors (4)		
noble truths (5)	(≠ 2, 5)	(≠ 1-3, 5)

In relation to this difference, it is noteworthy that the *Vibhaṅga*, the second book in the Pāli canonical Abhidharma collection, also has only contemplation of the hindrances and of the awakening factors in its exposition of contemplation of dharmas. The *Vibhaṅga* presents this as its exposition following the methodology of the *suttas*, thereby giving the impression as if this is the original instruction found in the discourses.<sup>327</sup> On the other hand, the *Śāriputrābhidharma* lists the hindrances, the sense-spheres, the awakening factors, and the four noble truths under its exposition of contemplation of dharmas.<sup>328</sup> This

<sup>324</sup> MĀ 98 at T I 584a24 and EĀ 12.1 at T II 568a9.

<sup>325</sup> MĀ 98 at T I 584a14.

<sup>326</sup> According to Bronkhorst 1985: 312, the seven awakening factors may have been the most ancient version of this *satipaṭṭhāna*, while Schneider 1980/1992: 82 considers the four noble truths as the original nucleus of contemplation of dharmas.

<sup>327</sup> Vibh 199,13, a presentation found in the *Vibhaṅga*'s *suttantabhājanīya*, which differs from its subsequent analysis according to the method of the Abhidharma, the *abhidhammabhājanīya*.

<sup>328</sup> T 1548 at T XXVIII 616a20, T XXVIII 616a25, T XXVIII 616b3, and T XXVIII 616b8. The presentation of contemplation of the four noble truths in the *Śāriputrābhidharma* is similar to the short version of this contemplation in the PTS and Ceylonese edition of the *Satipaṭṭhāna-sutta*, MN 10 at MN I 62,21 and C<sup>e</sup>-MN I 152,4. The *Mahāsatipaṭṭhāna-sutta*, DN 22 at DN II 304-315, and the Burmese and Siamese editions of the *Satipaṭṭhāna-sutta*, B<sup>e</sup>-MN I 82,10 and S<sup>e</sup>-MN I 117,5, present the same contemplation in a more elaborate way, by commenting on each aspect of the first and fourth noble truth in detail and by applying the second and third noble truths to a series of stages of the perceptual process at each sense-door (notably, B<sup>e</sup>-M I 70,1 gives the discourse's title as the *Mahāsatipaṭṭhāna-sutta*, which suggests that the *Majjhima-nikāya* version was quite explicitly replaced by its *Dīgha-nikāya* counterpart). Bapat 1926: 11 considers this part of DN 22 to be "an amplified version of an originally small sutta ... explaining, in a commentarial fashion, the details of the four noble truths"; cf. also Barua 1971/2003: 369. According to Thomas 1927/2003: 252, during the oral transmission of the early discourses "there would also be the danger of unwittingly including discourses or commentaries ... which were not an original part of the collection. An instance occurs in the case of the *Satipaṭṭhāna-sutta* ... found in the *Dīgha* (No. 22) and *Majjhima* (No. 10), but in the former case a long passage of commentary on the Four Truths has been incorporated". Similarly, Winternitz 1920/1968: 51 refers to DN 22 as an example for *Dīgha-nikāya* discourses that give the impression of being enlarged versions of shorter texts through the addition of com-

results in an unexpected situation, in that a Theravāda Abhidharma text appears more closely related to the presentation found in a discourse from the Chinese *Āgamas*, while an Abhidharma work from a different Buddhist school is fairly close to the presentation found in the discourses preserved in the Theravāda tradition.

For the *Śāriputrābhidharma* to be close to the Pāli version of contemplation of dharmas is less surprising, since this work appears to belong to the *Dharmaguptaka* tradition,<sup>329</sup> a tradition whose presentations are often fairly similar to the Theravāda tradition.<sup>330</sup> Other works differ more decisively from the Pāli presentation of contemplation of dharmas, such as the *Jñānaprasthāna*, an Abhidharma work of the Sarvāstivāda tradition, which closely resembles the account found in the *Madhyama-āgama*.<sup>331</sup>

What remains a puzzle, however, is that the account of contemplation of dharmas found in the Pāli *Vibhaṅga* should differ so much from the Pāli discourses. As already mentioned above, in regard to contemplation of the body the same work also differs from the two (*Mahā*-)*Satipaṭṭhāna-suttas*. When considering these differences, it is noteworthy that the *Vibhaṅga* treats any of its topics consistently by presenting first an examination from the perspective of the discourses, followed by examining the same topic from the perspective of the Abhidharma. Topics expounded in this way include, among others, the four noble truths, the four right efforts, the four ways to [psychic] power, the seven factors of awakening, and the four *jhānas*. In all these instances, the *Vibhaṅga*'s treatment from the perspective of the discourses, its *suttantabhājanīya*, corresponds to what can be found in the Pāli discourses.

Hence the *Vibhaṅga*'s treatment of the four *satipaṭṭhānas* stands out as an instance where substantial parts of the exposition found in the discourses are completely absent from the *Vibhaṅga*'s treatment of the same matter “according to the discourses”. This is all the more puzzling in the case of clear comprehension in regard to various bodily activities as one of the body contemplations. The two (*Mahā*-)*Satipaṭṭhāna-suttas* include this practice under contemplation of the body, yet it is not found in the *Vibhaṅga*'s exposition of body contemplation according to the methodology of the discourses. Nevertheless, the same exercise is described in the *Vibhaṅga* in the context of its exposition of the *jhānas*.<sup>332</sup>

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mentarial type of material. Trenckner 1888/1993: 534 notes that the long exposition on the four noble truths in MN 10 was in the Burmese manuscript from the India Office Library that he consulted. Since he published his edition in 1888, the “interpolation” of this passage, as he calls it, had already taken place by then. On the incorporation of commentarial material into the discourses in general cf. also below p. 883.

<sup>329</sup> According to the detailed study by Bareau 1950, the *Śāriputrābhidharma* probably stems from the Dharmaguptaka tradition; cf. also Anālayo 2009o: 229 note 65.

<sup>330</sup> Cf. Lamotte 1949/1981: 811 note 1, Przyłuski 1926: 315, Waldschmidt 1926: 187, id. 1932: 229, and id. 1980a: 149.

<sup>331</sup> T 1544 at T XXVI 1023b29, cf. also Schmithausen 1987: 336.

<sup>332</sup> Vibh 244,7. In regard to the *Vibhaṅga*'s description of contemplation of dharmas, Ñāṇatiloka 1938/1983: 39 comments that “only the sections on the hindrances and the enlightenment factors are selected here”, thereby suggesting the *Vibhaṅga*'s presentation to be a case of intentional selection. Thiṭṭila 1969: xlii ap-

Once clear comprehension of bodily activities is taken into account even in the context of preparatory exercises for *jhāna* attainment, one would certainly expect to find the same exercise in an exposition of body contemplation “according to the discourses”.

In this context it is noteworthy that the two (*Mahā-*)*Satipaṭṭhāna-suttas* and the *Madhyama-āgama* discourses have Kammāsadhamma in the Kuru country as their venue,<sup>333</sup> a part of India located on the north-western borders of the region in which the Buddha lived and taught and thus an area reached by the Buddha’s teachings only at a relatively late stage of his ministry.<sup>334</sup> In contrast, the locations that were in contact with the Buddha’s teaching from earliest times onwards are associated only with shorter expositions of *satipaṭṭhāna*, bare outlines of the four *satipaṭṭhānas* that do not fill in the details of how these four *satipaṭṭhānas* are to be put into practice.<sup>335</sup>

Hence, even from the perspective of the Pāli discourses themselves, the detailed exposition of *satipaṭṭhāna* given among the Kurus should be considered a comparatively later development, in contrast to the basic outline of the four *satipaṭṭhānas* as an earlier teaching, taught regularly by the Buddha wherever he went.<sup>336</sup>

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pears to be of a similar opinion, as he comments that the “*Vibhaṅga* makes a bare statement of the four foundations of mindfulness”. Such an intentional selection would, however, not conform to the general procedure adopted in the *Vibhaṅga*, so that the briefness of the *Vibhaṅga*’s exposition of contemplation of the body and of dhammas may not be merely a case of intentional abbreviation.

<sup>333</sup> DN 22 at DN II 290,3 and MN 10 at MN I 55,27: *bhagavā kurusu viharati kammāssadhammaṃ nāma kurūnaṃ nigamo* (B<sup>e</sup>-MN I 70,2 and S<sup>e</sup>-MN I 103,3: *kammāssadhamma*, C<sup>e</sup>-MN I 134,2: *kammāssadhamma*), MĀ 98 at T I 582b8: 佛遊拘樓瘦, 在劔磨瑟曇拘樓都邑. From the rendering 拘樓瘦, which is standard in *Madhyama-āgama* discourses, it seems as if the translator(s) for some reason translated an equivalent to the locative *kurusu*, even though in the same sentence, when qualifying the city, the equivalent to the term Kuru is rendered just by 拘樓. A rendering of the locative *kurusu* recurs also in DĀ 13 at T I 60a29: 拘流沙國, while in contexts where the original would not have been in the locative, DĀ 4 at T I 34b21 uses 居樓國 and DĀ 22 at T I 147c19 拘樓國; cf. also Meisig 1987a: 223. The location 劔磨瑟曇 would according to Pulleyblank 1991: 148, 217, 273 and 300 correspond to *kām<sup>h</sup> ma śit dam* in Early Middle Chinese. Meisig 1987a: 221 comments that the double “m” (at the end of the first and the beginning of the second syllable of the transcription) shows that the original would not have had the Sanskrit reading *Kalmāśadama* (found, e.g., in the *Dīvyāvadāna* in Cowell 1886: 515,13 or in Vaidya 1999: 446,2).

<sup>334</sup> According to Basak 1963b: 15, Law 1932/1979: 18, Malalasekera 1937/1995: 642, and Rhys Davids 1903/1997: 27, the Kuru country corresponds approximately to the area of modern Delhi (and perhaps Haryana), on the location cf. also Barua 1971/2003: 334 and Bharadwaj 1991: 197, for a survey of references to the Kuru country cf. Singh 1999.

<sup>335</sup> Of the discourses that take up the four *satipaṭṭhānas*, collected in the *Satipaṭṭhāna-samyutta* at SN V 141-192, the majority take place at Sāvattihī, cf. SN 47:3, SN 47:5, SN 47:10-11, SN 47:13, SN 47:15-17, SN 47:24-25, SN 47:31-32, SN 47:34-37, SN 47:41, SN 47:43-44, and SN 47:48-49. The remaining discourses mention the following locations: SN 47:4 in Kosala, SN 47:21-23 at Pāṭaliputta, SN 47:29-30 at Rājagaha, SN 47:26-28 at Sāketa, SN 47:18 at Uruvela, SN 47:14 among the Vajjians, SN 47:1-2 and SN 47:9 at Vesālī. None of these discourses lists the practical applications of the four *satipaṭṭhānas* provided in the two (*Mahā-*)*Satipaṭṭhāna-suttas* located in the Kuru country.

<sup>336</sup> That the bare outline of the four *satipaṭṭhānas* is not all that could be said on the topic of *satipaṭṭhāna* can

To consider the detailed exposition on *satipaṭṭhāna* as a later development of the bare outline of the four *satipaṭṭhānas* would also find support in the circumstance that not only the Pāli and Chinese discourses differ in regard to this detailed exposition, but even the Pāli discourses and the Pāli Abhidharma.

In evaluating the presentation of the fourth *satipaṭṭhāna* in the Pāli and Chinese discourse versions, the agreement among the different versions highlights the importance of overcoming the hindrances and developing the factors of awakening as central topics of contemplation of dharmas. This importance is further corroborated by the circumstance that both exercises are mentioned already in the introductory part of the *Madhyama-āgama* version.<sup>337</sup>

The close relation of the hindrances and the awakening factors to contemplation of dharmas can also be seen in the *Samudaya-sutta* and its Chinese parallel, according to which the arising of attention leads to the arising of dharmas.<sup>338</sup> The Pāli commentary explains that the arising of attention leads to the arising of the awakening factors, while its absence leads to the arising of the hindrances.<sup>339</sup> This explanation defines “dharmas” in a context related to attention, a term closely related in meaning to mindfulness,<sup>340</sup> as standing for the hindrances and the awakening factors. This further corroborates that the hindrances and the awakening factors are central instances of contemplation of dharmas.

In fact, overcoming the hindrances, developing the awakening factors, and well-established *satipaṭṭhāna* are, according to several discourses, indispensable conditions for awakening.<sup>341</sup> This is the case to such an extent that the discourses reckon these three practices to be a common feature of the awakening of past, present, and future Buddhas.<sup>342</sup>

be seen as implicit in MN 12 at MN I 83,2, according to which the Buddha would have been able to speak on the topic of *satipaṭṭhāna* for a hundred years without running out of argument.

<sup>337</sup> MĀ 98 at T I 582b12. Thanissaro 1996/1999: 74, based on the presentation in the *Vibhaṅga* and in the Chinese discourses, concludes that all forms of contemplation of dharmas “appear to be variations on the abandoning of the hindrances and the development of the factors of awakening”.

<sup>338</sup> SN 47:42 at SN V 184,24: *manasikārasamudayā dhammānaṃ samudayo*, SĀ 609 at T II 171b8: 憶念集則法集.

<sup>339</sup> Spk III 229,23: *yonisomanasikārasamudayā bojjihaṅgadhammānaṃ samudayo*, *ayonisomanasikārasamudayā nīvaraṇadhammānaṃ*.

<sup>340</sup> For a more detailed discussion cf. Anālayo 2003a: 59.

<sup>341</sup> AN 10:95 at AN V 195,11. A similar statement can be found in DĀ 17 at T I 75b10. The fact that these passages mention *satipaṭṭhāna* apart from the hindrances and the awakening factors is noteworthy. If contemplation of the hindrances and of the awakening factors should indeed constitute the ancient core of contemplation of dharmas, as suggested by the agreement between *satipaṭṭhāna* expositions found in various traditions, then it might seem unwarranted to mention them separately in a list that includes *satipaṭṭhāna*. However, perhaps the point of such listings of the indispensable conditions for awakening is to depict a temporal progression from overcoming the hindrances via development of *satipaṭṭhāna* to the unfolding of the awakening factors.

<sup>342</sup> SN 47:12 at SN V 160,27 and its parallel SĀ 498 at T II 131a11. A variant on this statement can be found in the *Śrāvakabhūmi*, which combines overcoming the five hindrances and setting up the four establishments of mindfulness with developing the thirty-seven requisites to awakening, *saptatrimśadbodhipak-*

These passages clearly highlight the importance of overcoming the hindrances and of developing the awakening factors, making them prominent candidates for inclusion in the original core of contemplation of dharmas. Yet, a firm conclusion regarding the earliest version of contemplation of dharmas is not easily drawn, since other contemplations could make a similar claim in terms of importance, even though they are not found in all versions. This would, in fact, seem to be the case for contemplation of the five aggregates. Since this contemplation occurs only in the Pāli discourses and is absent from all parallel versions, as well as from the *Vibhaṅga*, mindfulness directed to the impermanent nature of the five aggregates would be an evident choice for exclusion from what should be considered as the original version of contemplation of dharmas.

Yet, such contemplation of the five aggregates has a rather prominent role in other discourses. These present mindfulness of the impermanent nature of the five aggregates as a crucially important form of contemplation for reaching liberating insight.<sup>343</sup> This is apparently the case to such an extent that a discourse compares instructions on mindfulness of the five aggregates and their impermanent nature to a “lion’s roar”.<sup>344</sup>

Moreover, some discourses explicitly relate contemplation of the arising and passing away of feelings, perceptions, and thoughts – thereby covering some out of the five aggregates – to the development of mindfulness and clear comprehension.<sup>345</sup> The close relationship between these instances and *satipaṭṭhāna* practice becomes particularly evident in a discourse in the *Aṅguttara-nikāya*, which presents contemplation of the arising and passing away of feelings, perceptions, and thoughts right after referring to contemplation of the mind, both found in a list of factors that lead to analytical insight.<sup>346</sup> According to the *Mahāpadāna-sutta* and its Chinese and Sanskrit parallels, even the former Buddha Vipassī reached awakening by mindful contemplation of the five aggregates.<sup>347</sup>

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*ṣyān dharmān*, Shukla 1973: 7,8 or ŚSG 1998: 12,21, with the Chinese parallel in T 1579 at T XXX 396c16: 三十七菩提分法.

<sup>343</sup> Cf. DN 33 at DN III 223,17, SN 12:23 at SN II 29,26, SN 22:89 at SN III 131,24, AN 4:41 at AN II 45,24, and AN 8:2 at AN IV 153,13. Gethin 1986: 43 comments that the instructions (corresponding to the practice of mindfulness of the five aggregates described in DN 22 and MN 10) occur “especially in contexts where the process of the gaining of that insight that constitutes the destruction of the *āsavas* is being described”. Regarding the scheme of the five aggregates, Hamilton 2000: 29 clarifies that “the *khandhas* are not a comprehensive analysis of what a human being is comprised of ... rather, they are the factors of human experience (or, better, the experiencing factors) that one needs to understand in order to achieve the goal of Buddhist teachings”.

<sup>344</sup> SN 22:78 at SN III 85,16.

<sup>345</sup> DN 33 at DN III 223,11: “he knows feelings ... perceptions ... thoughts as they arise, remain and disappear. This ... development of concentration ... conduces to mindfulness and clear comprehension”, *viditā vedanā ... saññā ... vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhataṃ gacchanti. ayam ... samādhi-bhāvanā ... satisampajaññāya saṃvattati*, cf. also AN 4:41 at AN II 45,17.

<sup>346</sup> In AN 7:37 at AN IV 32,22 the *viditā vedanā*, etc. contemplation occurs after instructions on contemplating a state of mind that is *saṅkhitta* or *vikkhitta*.

<sup>347</sup> DN 14 at DN II 35,15, T 3 at T I 156b20, and the Sanskrit version in fragment S 462R5 and S 685V1-2 in Fukita 2003: 143 (122.5 and 123.2) or in Waldschmidt 1953: 50.

Thus contemplation of the five aggregates appears to be recognized in the thought world of the early discourses as a particularly powerful implementation of *satipaṭṭhāna* as the direct path to realization, even though from a comparative perspective it would appear to be a later addition to the instructions given in the discourses explicitly dedicated to this theme.

Whatever may be the final word on the ‘original’ version of contemplations of dharmas, MN I 60 the practical instruction for contemplation of the five hindrances in the two (*Mahā*-)*Satipaṭṭhāna-suttas* and in the *Madhyama-āgama* version resemble each other to a great extent.<sup>348</sup> The *Ekottarika-āgama* presentation differs in that it merely lists the five hindrances,<sup>349</sup> which would be due to the fact that in its presentation the hindrances do not come under contemplation of dharmas, but already occur at the outset of the discourse.

Regarding contemplation of the sense-spheres, the two (*Mahā*-)*Satipaṭṭhāna-suttas* instruct that each sense and its respective object should be known, followed by knowing the fetter that arises in dependence on them.<sup>350</sup> The *Madhyama-āgama* version does not direct mindfulness to the senses and their respective objects, but mentions both merely as conditions for the arising of a fetter.<sup>351</sup> According to the *Madhyama-āgama* presentation, the task in this case is thus not to be mindful of the senses or their objects as such, but of the fetter that may arise at any sense-door. This suggests awareness of the fettering force of perceptual experience and its relation to the arising of unwholesome mental reactions and associations to be the central aspect of contemplation of the sense-spheres. The remainder of the instructions for contemplating the six sense-spheres in the *Madhyama-āgama* version is relatively similar to the two (*Mahā*-)*Satipaṭṭhāna-suttas*.<sup>352</sup>

The instructions for mindfulness of the awakening factors in the two Pāli discourses and their Chinese parallels resemble each other.<sup>353</sup> The *Ekottarika-āgama* presentation

<sup>348</sup> DN 22 at DN II 300,10, MN 10 at MN I 60,11, and MĀ 98 at T I 584a24; a quotation of the instruction on how to contemplate the hindrances can be found in the \**Mahāvibhāṣā*, T 1545 at T XXVII 951b17; cf. also the *Śrāvakabhūmi*, Shukla 1973: 298,12 or ŚSG 2007: 186,7 and T 1579 at T XXX 440c29.

<sup>349</sup> EĀ 12.1 at T II 568a9.

<sup>350</sup> MN 10 at MN I 61,15: “he knows the eye, he knows forms, and he knows the fetter that arises in dependence on these two”, *cakkuṅ ca pajānāti, rūpe ca pajānāti, yaṅ ca tad ubhayaṃ paṭicca uppajjati saṃyojanaṃ taṅ ca pajānāti* (S<sup>c</sup>-M I 114,4: *saññōjanaṃ*); cf. also DN 22 at DN II 302,18.

<sup>351</sup> MĀ 98 at T I 584a14: “based on eye and form(s), an internal fetter arises. When there really is a fetter internally, a monk knows according to reality that internally there is a fetter”, 眼緣色，生內結，比丘者，內實有結，知內有結如真； a quotation of this instruction can be found in the \**Mahāvibhāṣā*, T 1545 at T XXVII 951c13; cf. also the *Śrāvakabhūmi*, Shukla 1973: 298,16 or ŚSG 2007: 186,11 and T 1579 at T XXX 441a3.

<sup>352</sup> DN 22 at DN II 302,20 and MN 10 at MN I 61,16 speak of the monk knowing: 1) the fetter, 2) how the unarisen fetter arises, 3) how the arisen fetter is abandoned, 4) how the abandoned fetter will not arise again in the future. MĀ 98 at T I 584a15 presents the same exercise in terms of the meditator knowing: 1) if a fetter is present, 2) if no fetter is present, 3) if an unarisen fetter arises, 4) if an arisen fetter ceases and does not arise again. Another difference is that in MĀ 98 mindfulness of the sense-spheres precedes mindfulness of the hindrances, whereas the Pāli presentations follow the reverse sequence.

<sup>353</sup> DN 22 at DN II 303,21, MN 10 at MN I 61,32, MĀ 98 at T I 584b4, and EĀ 12.1 at T II 569a19; a quota-

speaks additionally of developing the awakening factors “depending on contemplation, dispassion, and cessation, casting off evil things”.<sup>354</sup> This brings to mind a qualification found frequently in the Pāli discourses, according to which the awakening factors are to be developed in dependence on seclusion, dispassion, and cessation, culminating in relinquishment.<sup>355</sup>

The *Ekottarika-āgama* version continues by describing the attainment of the four *jhānas*, a description that still is part of its version of contemplation of dharmas. Since the instructions cover contemplation of the arising, passing away, and arising-and-passing-away of the four *jhānas*, the point made by its presentation could be the presence of clear awareness when attaining and emerging from a *jhāna* attainment – something of practical use for attaining mastery of *jhānas* – and the development of insight into the impermanent nature of the *jhānas*.<sup>356</sup>

MN I 62 The two (*Mahā-*)*Satipaṭṭhāna-suttas* and the *Madhyama-āgama* version make a prediction on the time required to reach full awakening or non-return through *satipaṭṭhāna* practice. While the two (*Mahā-*)*Satipaṭṭhāna-suttas* count down from seven years until they reach a minimum requirement of seven days of practice for reaching such lofty attainments,<sup>357</sup> the *Madhyama-āgama* discourse similarly counts down from seven years until it arrives at the possibility of making progress within a single day.<sup>358</sup>

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tion of the instruction on how to contemplate the awakening factors can be found in the \**Mahāvibhāṣā*, T 1545 at T XXVII 952a1; cf. also the *Śrāvakabhūmi*, Shukla 1973: 299,6 or ŚSG 2007: 186,16 and T 1579 at T XXX 441a7. This part of EĀ 12.1 appears to have suffered from an error in textual transmission, since EĀ 12.1 at T II 569a21 mentions the awakening factor of mindfulness twice and does not have the awakening factor of joy (cf. also the remark in the 佛光 *Ekottarika-āgama* edition p. 171 note 10). Curiously enough, the same pattern recurs in EĀ 21.2 at T II 602c4.

<sup>354</sup> EĀ 12.1 at T II 569a22: 依觀, 依無欲, 依滅盡, 捨諸惡法。

<sup>355</sup> Cf., e.g., SN 46:1 at SN V 63,19: *vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ*.

<sup>356</sup> Similar approaches to the development of insight can be found, e.g., in MN 52 at MN I 350,12 or in MN 64 at MN I 435,31. The version of contemplation of dharmas found in DN 22 at DN II 313,11 also mentions the four *jhānas* in its detailed exposition of the noble eightfold path, although without introducing an insight perspective in regard to them. These presentations thus serve as a reminder that the practice of insight cannot be totally separated from the development of deeper levels of concentration. In fact, according to a stanza found in the different versions of the *Dhammapada*, the development of *jhāna* and wisdom depend on each other, a presentation which makes it only natural to find the *jhānas* considered as part of *satipaṭṭhāna* practice, cf. Dhṃ 372: *n’ atthi jhānaṃ apaññassa, paññā n’ atthi ajjhāyato*; and its parallel stanza 58 in the Gāndhārī *Dharmapada* in Brough 1962/2001: 127, stanza 62 in the Patna *Dharmapada* in Cone 1989: 119 or in Roth 1980b: 103; cf. also stanza 34:12 in a Chinese *Dharmapada* collection, T 210 at T IV 572a18 (translated in Dhammajoti 1995: 254). The same recurs also as stanza 32:25 in the Sanskrit *Udāna-(varga)* in Bernhard 1965: 439, with its Chinese parallels T 212 at T IV 766b29 and T 213 at T IV 796c20 (translated in Willemen 1978: 160 stanza 17), and its Tibetan equivalent in stanza 32:30 in Beckh 1911: 135 or in Zongtse 1990: 388.

<sup>357</sup> DN 22 at DN II 315,5 and MN 10 at MN I 63,12.

<sup>358</sup> MĀ 98 at T I 584b26 indicates that one who “practices like this in the morning, will reach advancement in the evening”, 彼朝行如是, 暮必得昇進。For someone who possesses the five factors of striving, MN 85 at MN II 96,17 similarly envisages that within a day the practitioner will “reach distinction”, *visesaṃ*

Another noteworthy circumstance is that the *Madhyama-āgama* version explicitly mentions the nuns in its prediction. This explicit reference to the nuns brings to mind another Pāli discourse, according to which several nuns were accomplished practitioners of *satipaṭṭhāna*.<sup>359</sup>

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*adhigamissati*, which could be similar to the “advancement” or “promotion”, 昇進 (Hirakawa 1997: 596 lists *parā-√kram* and *ā-√kram* as possible equivalents), mentioned in MĀ 98. To appreciate this prediction in MN 85, it needs to be kept in mind that the condition for reaching distinction it sets is to have a Tathāgata as one’s teacher, *tathāgataṃ vināyakaṃ labhamāno*.

<sup>359</sup> SN 47:10 at SN V 154,27.