

The Foundations of Mindfulness
Satipatthana Sutta
translated by
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II. THE CONTEMPLATION OF FEELING

And how, monks, does a monk live contemplating feelings in feelings?

Herein, monks, a monk when experiencing a pleasant feeling knows, "I experience a pleasant feeling"; when experiencing a painful feeling, he knows, "I experience a painful feeling"; when experiencing a neither-pleasant-nor-painful feeling, he knows, "I experience a neither-pleasant-nor-painful feeling." When experiencing a pleasant worldly feeling, he knows, "I experience a pleasant worldly feeling"; when experiencing a pleasant spiritual feeling, he knows, "I experience a pleasant spiritual feeling"; when experiencing a painful worldly feeling, he knows, "I experience a painful worldly feeling"; when experiencing a painful spiritual feeling, he knows, "I experience a painful spiritual feeling"; when experiencing a neither-pleasant-nor-painful worldly feeling, he knows, "I experience a neither-pleasant-nor-painful worldly feeling"; when experiencing a neither-pleasant-nor-painful spiritual feeling, he knows, "I experience a neither-pleasant-nor-painful spiritual feeling."

Thus he lives contemplating feelings in feelings internally, or he lives contemplating feelings in feelings externally, or he lives contemplating feelings in feelings internally and externally. He lives contemplating origination factors in feelings, or he lives contemplating dissolution factors in feelings, or he lives contemplating origination-and-dissolution factors in feelings.[12] Or his mindfulness is established with the thought, "Feeling exists," to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to nothing in the world. Thus, monks, a monk lives contemplating feelings in feelings.