

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.8.2

Satisuttaṃ

Remaining Sato and Sampajāno



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Satisuttaṃ	Remaining Sato and Sampajāno
<p>Ekam samayaṃ bhagavā vesāliyaṃ viharati ambapālivane. Tatra kho bhagavā bhikkhū āmantesi— “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca—</p> <p>“Sato, bhikkhave, bhikkhu vihareyya sampajāno. Ayaṃ vo amhākaṃ anusāsānī.</p>	<p>At one time the Bhagavā was dwelling at Vesāli in the Park of Ambapāli. There the Bhagavā addressed the Bhikkhus thus: “O’ Bhikkhus!” “Yes, Bhadante!” the Bhikkhus replied.</p> <p>“A Bhikkhu should remain aware, Bhikkhus, and with constant thorough understanding of impermanence. This is my teaching to you!</p>

<p>Kathañca, bhikkhave, bhikkhu sato hoti?</p> <p>Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;</p> <p>vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;</p> <p>citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;</p> <p>dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.</p> <p>Evaṃ kho, bhikkhave, bhikkhu sato hoti.</p>	<p>And how, O' Bhikkhus, does a Bhikkhu remain aware?</p> <p>Here, O' Bhikkhus, a Bhikkhu dwells ardent with awareness and constant thorough understanding of impermanence, observing body in body, having removed craving and aversion towards the world of mind and matter; he dwells ardent with awareness and constant thorough understanding of impermanence,</p> <p>observing sensations in sensations, having removed craving and aversion towards the world of mind and matter; he dwells ardent with awareness and constant thorough understanding of impermanence,</p> <p>observing mind in mind, having removed craving and aversion towards the world of mind and matter; he dwells ardent with awareness and constant thorough understanding of impermanence, observing mental contents in mental contents, having removed craving and aversion towards the world of mind and matter.</p> <p>This is how, O' Bhikkhus, a Bhikkhu does remain aware!</p>
<p>Kathañca, bhikkhave, bhikkhu sampajāno hoti?</p>	<p>And how, O' Bhikkhus, does a Bhikkhu remain in constant thorough understanding of impermanence.</p>

<p>Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti,</p>	<p>Here, O' Bhikkhus, a Bhikkhu, while going forward or backward, he does so with constant thorough understanding of impermanence, whether he is looking straight ahead or looking sideways, he does so with constant thorough understanding of impermanence;</p>
<p>s a m i ñ j i t e p a s ā r i t e sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti,</p>	<p>while he is bending or stretching, he does so with constant thorough understanding of impermanence; whether wearing his robes or carrying his bowl, he does so with constant thorough understanding of impermanence;</p>
<p>asite pīte khāyite sāyite sampajānakārī hoti, u c c ā r a p a s s ā v a k a m m e sampajānakārī hoti,</p>	<p>whether he is eating, drinking, chewing or savouring, he does so with constant thorough understanding of impermanence; while attending to the calls of nature, he does so with constant thorough understanding of impermanence;</p>
<p>gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.</p>	<p>whether he is walking, standing, sitting, sleeping or waking up, speaking or in silence, he does so with constant thorough understanding of impermanence.</p>
<p>Evaṃ kho, bhikkhave, bhikkhu sampajānakārī hoti.</p>	<p>This is how, O' Bhikkhus, a Bhikkhu remains in constant thorough understanding of impermanence.</p>

Sato, bhikkhave, bhikkhu vihareyya sampajāno. Ayaṃ vo amhākaṃ anusāsanti”ti.	Remain aware, O’ Bhikkhus, and with constant thorough understanding of impermanence. This is my teaching to you!”
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