

Dhamma Talk The Most Venerable
(Dēsanā) by Mahākmmattanacariya Nauyane
Ariyadhamma Mahā Thēro.



Translated by Ven. Bikkhu Visārada and
D.J.Percy Silva.



3. The Four Presences Of Mindfulness

Namo tassa Bhagavato, Arahato Sammāsambuddhassa.

Homage to that Blessed one, who is an Arahant and perfectly
Self-enlightened.

*Catuttanca kho, Brāhmaḍa, satipattāna bhāvitattā
bahulā-katattā Tathāgate parinibbute Saddhammo
ciraññhitiko hoti.*

The development and making much of the four presences
of mindfulness, Brahman, [will] preserve the True-
teachings for a long time when the Tathāgata finally
passes away.

Faithful Devotees, the Buddha, the Blessed-one, who is an Arahant
and perfectly Self-enlightened, achieved that state by fulfilling the
thirty-seven dhammas that lead to enlightenment (*bodhi-pākkhiya
dhammas*), which include the four presences of mindfulness (*cattāro
satipattānā*). All of the perfections (*pāramī*¹), which are the conditions

¹ For the [ten] qualities leading to Buddhahood see p.22 (f.n.9). There are
three grades to the development of the *pāramās*: (i) the ten *pāramās* (lowest
level), which need to be fulfilled to attain Arahantship, e.g., from the
perfection of giving (*dāna-pāramā*), the giving of requisites and gifts to
others (ii) the ten higher perfections (*dasa upapāramiyo*), which need to be

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necessary for the attainment of enlightenment (*bodhi-sambhāra*), the three-fold beneficial conducts (*ti-vidha-attha-cariyā*²) and five supreme sacrifices (*pañca mahā-pariccāgā*³) develop into the thirty seven dhammas that lead to enlightenment (*bodhi-pakkhiya dhammas*).

Once an intelligent, learned Brahmin asked the Buddha, Venerable Sir, what is the cause, the reason for the True-teaching (*Saddhamma*) to last long after the Tathāgata has passed away (*parinibbuta*)? The Buddha replied by saying that the practice and development of the four presences of mindfulness would result in the True-teachings [of the Buddha] (*Saddhamma*) continuing for a long time.

Let us now consider what are the *bodhi-pakkhiya dhammas* that were instrumental in Buddhas, Paccakabuddhas and Arahants achieving such states. *Bodhi* is a name for the wisdom involved in the four paths, the wisdom involved in the four fruits and the supreme enlightenment. Nibbāna is also referred to as *Bodhi*. The fully enlightened one, the Buddha is also called *Bodhi*. There are thirty-

fulfilled to attain paccēkabuddhahood, e.g., from the perfection of giving, the giving of parts of one's body for the benefit of others and (iii) the ten highest (lit. true) perfections (*dasa paramattha-pāramiyo*), which need to be fulfilled to attain sammāsambuddhahood, e.g., from the perfection of giving, the giving of one's life; and so it is sometimes said there are thirty perfections (see Cp.3 Comm. (Pakiḍḍakakathā), J. Comm. Introduction (Nidānakathā), D.1 Subcomm. and D.14 Subcomm.).

² M.51 Subcomm. Ý these are: conducting oneself for the benefit of one's relatives (*gnātattha-cariyā* = *gnāti-attha-cariyā* Ý for example, see J.140 Comm., where the Bodhisatta acted to save his relatives from danger), the world (*lokattha-cariyā* Ý the Bodhisatta's actions of fulfilling the perfections) and gaining wisdom [for oneself] (*buddhattha-cariyā* = *buddhi-attha-cariyā* Ý for example, see J.528 Comm., where the Bodhisatta developed wisdom).

³ Cp.3 Comm.; S.1:1 Subcomm. Ý relinquishing kingdom, wife, children, life and limb, these are generally considered by most people (of which it would be life, family, property and wealth) as things that are dear, and thus difficult to give up. This basically constitutes the perfection of giving (*dāna-pāramā*), which the Buddha-to-be (Bodhisatta) practises and develops over many lives.

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seven requisites for the attainment of *Bodhi*, the supreme enlightenment, which are fourteen in brief and thirty-seven in detail,⁴ are as follows:

- *Cattāro satipatthānā* - the four presences of mindfulness
- *Cattāro sammappadhānā* - the four right exertions
- *Cattāro iddhi-pādā* - the four ways to [attain] psychic power
- *Pancindriyāni* - the five [spiritual] dominions
- *Panca balāni* - the five spiritual capabilities
- *Satta bojjhangā* - the seven factors of enlightenment
- *Ariya atthangika magga* - the noble eight-fold path

There are four *satipatthāna dhammas*. What is *satipatthāna*? How is it developed? For a long time Buddhists have inquired, heard about, learnt and put into practice these *satipatthāna dhammas*. Mindfulness (*sati*) is a great [universal] beautiful *cetasika* (*sobhana-sādhāraṇa dhamma*). Establishing mindfulness (*sati*) is *satipatthāna*. There are four objects for *satipatthāna*, and for this the five aggregates (*khandhas*) are divided into four groups as follows:

- *Rūpakkkhandha* - the physical [body] aggregate is taken as the object for the contemplation of the body (*kāyānupassanā* as a *satipatthāna*).
- *Vedanākkhandha* - the aggregate of feeling is taken for the object for the contemplation of feelings (*vedannupassanā* as a *satipatthāna*).
- *Vinnānakkhandha*- the aggregate of consciousness is taken as the object for the contemplation of consciousness (*cittānupassanā* as a *satipatthāna*).
- *Sannānakkhandha* & *sankhārakkhandha* - the aggregates of perception and mental formations are taken as the objects for the contemplation of dhammas (*dhammānupassanā* as a *satipatthāna*).

⁴ Concerning the *bodhi-pākkhiya dhammas* being fourteen in brief and thirty-seven in detail see the Introduction, p. [TTT](#).

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These five aggregates of attachment (*pancupādānakkhandha*) are divided into four objects of contemplation and as such are called the four presences of mindfulness (*cattāro satipatthānā*). Why is this done? It is to correct the wrong views that are deep-rooted in the minds of living beings. There are [three mental] distortions in unenlightened living beings:

- *Sannā-vipallāsa* - distorted perception
- *Citta-vipallāsa* - distorted consciousness
- *Ditthi-vipallāsa* - distorted view

(A. 4:49)

It is to correct the above [mental] distortions that *satipatthāna* was taught. All the Buddhas that appeared in this world, in the past, had developed, understood and taught four *satipatthānas*, not five, three, two nor one, but always four. Future Buddhas, too, will do the same. Our Buddha, seeing the past, present and the future, also taught four *satipatthānas*.

Generally, people have a pleasant perception (*subha-sannā*) regarding the aggregate of physical form (*rūpakkhandha*); they see beautiful objects and then desire/crave [to obtain] them, and see repulsive objects and wish them to be beautiful. Therefore, for the [reducing of the] desire/craving, when the *rūpakkhandha* is taken as an object for pleasant perception, unpleasant perception (*asubha-sannā*) needs to become firmly established by the contemplation of the body (*kāyānupassanā*). So then the contemplation of the body is the main *satipatthāna* for the reducing of pleasant perception and establishing of unpleasant perception.

Feeling (*vēdanā*) is considered by many as [something] pleasant, and [so] only pleasant feeling is sought. One who is experiencing pleasant feelings desires/craves for more; one who is experiencing unpleasant feelings longs for [the experience of] pleasant feelings. Neither-pleasant-nor-unpleasant or neutral feeling (*adukkham-asukhā vedanā*), being tranquil, is [sometimes] classified⁵ as pleasant. As such

⁵ See M.59.

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everyone wishes to experience pleasant feelings. The practice of contemplation of feelings (*vedanānupassanā*) enables one, seeing the arising and disappearing nature of these feelings, to realize they are unsatisfactory (*dukkha*) and thereby comprehend the truth of suffering (*dukkha-sacca*). It was for this purpose that *vedanānupassanā* as a *satipatthāna* was taught.

Most people consider that the mind is a permanent entity and that it passes on from one life to the next, and because of this they have a perception of a permanent self or soul (*attā*). Contemplation of the mind (*cittānupassanā*) was taught for people to realize the impermanence of the mind.

Most people consider the other [two] dhammas (i.e. the aggregates of perception and conceptions) as self, it is to remove this wrong view of a self that contemplation of dhammas (*dhammānupassanā*) as a *satipatthāna* was taught.

It is to eradicate the wrong views and perceptions that things are permanent, [truly] satisfying⁶ and [are, contain or belong to a] self⁷ that the four presences of mindfulness have been taught.

There are eighteen subjects of meditation in *kāyānupassanā satipatthāna*; fourteen of them are contained in the Mahā-satipatthāna sutta. The other four are found in the [subcommentary to the]

⁶ Here referring to things being pleasant (*sukha*), able to give pleasure and satisfy/gratify one; some things, of course, are pleasant, etc., however they can not do so for ever, for example when in circumstances of great suffering all the previous experiences of happiness, pleasant situations encountered, etc. are of no help to one. For some references concerning the unpleasant side of existence and the extent that it covers see S.15:1Y20 & M.130.

⁷ At M.44, M.109, S.22:1, A.4:200, etc. there are four ways stated in which a self view is envisaged: physical form (*rūpa*) is taken as oneself, self has or is possessed of physical form, physical form is in oneself and oneself is in physical form; these four ways of envisaging a self apply to the remaining four of the five aggregates of attachment, i.e. feeling (*vedanā*), perception (*sannā*), conceptions (*saikhāras*) and consciousness (*vinnāḍā*), and so there are thus twenty ways that a self view (*sakkāya-diññhi* Y lit. [eternally] existing body view) is envisaged.

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Kāyagatāsati sutta of the Majjhimanikāya (M.119). The Mahā-satipatthāna sutta contains:

- *ānāpāna-sati* - mindfulness of breathing
- *Iriyā-patha* - [wisely knowing (*pajānāti*)] how the body is disposed according to posture (i.e. walking, standing, sitting or lying down)
- *Catu-sampajanna*⁸ - the four clear comprehensions
- *Patikkūla-manasikāra* - attention on the repulsive [aspects], by reflecting on the thirty two parts of the body
- *Dhātu-manasikāra* - reflecting on the [four physical] elements (i.e. earth, water, fire and wind)
- *Nava sīvathikā* - lit. the nine belonging to a cemetery or charnel ground, i.e. the nine states of a decaying corpse as subjects of meditation; thus, adding up to a total of fourteen subjects found in the Mahā-satipatthāna sutta.

Next come the four colour *kasina*⁹ meditations, as found in the [subcommentary to the] Kāyagatāsati sutta. One can develop contemplation on parts of the body such as the hair of the head & hair of the body as the blue *kasina*. Similarly, contemplation on bile & fat develops as the yellow *kasina*, blood & flesh of the body as the red *kasina* and, finally, on bones & teeth as the white *kasina*. By the practice of *kasina* meditation one can develop the absorptions - *jhānas*.¹⁰ The above constitutes the eighteen subjects of meditation belonging to the *kāyānupassanā satipatthāna*. One should select,

⁸ D.22, M.10 & M.119 Ý a monk when going, returning, looking forward, looking back, bending, extending, putting on the robes & [taking the] alms-bowl, eating, drinking, chewing, tasting, defecating, urinating, walking, standing, sitting, sleeping, awake, speaking and being silent does so clearly comprehending (*sampajāna-kārā*); the four aspects that are to be considered/comprehended when engaging in the above activities are given at M.10 Comm.: is it useful (*sāttaka*), suitable (*sappāya*), within one's meditation object[s] range (*gocara* Ý lit. cow's [field for] living) and [done in an] undeluded [manner] (*asammoha*).

⁹ See the Introduction for an explanation of this word (p. __).

¹⁰ See the Introduction for an explanation of this word (p. __).

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according to one's character, a suitable subject for meditation.¹¹ One can achieve access concentration (*upacāra samādhi*) by adopting any one of the above eighteen subjects. Attainment concentration (*appanā samādhi*) is achieved with only six meditation subjects. Attainment concentration [i.e. the four *jhānas*] is attained by practising mindfulness of breathing. The first *jhāna* attainment concentration (*appanā samādhi*) is attained by reflection on the thirty-two parts of the body. From the four colour *kasina* meditations the eight attainments (*attha samāpattiyo*¹²) can be developed. With these access and attainment concentrations¹³ the characteristic (*lakkhana*), function (*rasa*), manifestation (*paccupannhāna*) and near cause (*padatthāna*¹⁴) [for the arising] of mentality & materiality (*nāma-rūpa*), cause (*hētu*) & effect (*phala*) and dependent origination (*paticca-samuppāda*), when taken up as objects, become discerned and the development of the knowledges (*gnāna-bhāvanās*¹⁵), which belonging to four

¹¹ See Vism. III,74-77 & III,121.

¹² I.e. the four *jhānas* (see the Introduction) and the four formless attainments (*arūppa-samāpattis* – the sphere of infinite space (*ākāśāna-cāyatana*), the sphere of infinite consciousness (*vi-ā-ā-ā-cāyatana*), the sphere of nothingness (*ākī-ca-cāyatana*) and the sphere of neither-perception-nor-non-perception (*neva-sa-ā-nāsa-cāyatana*)). The abiding in any of these states (or more literally, the mind being fixed on its object in these states) is called attainment concentration (*appanā samādhi*) and the concentrated state of mind, which belongs to the sensual sphere (*kāma-vacara*), that precedes entering upon *appanā samādhi* is called access concentration (*upacāra samādhi*).

¹³ For more concerning these (i.e. *upacāra* & *appanā samādhi*) see Vism. IV,32-33 & XI,119.

¹⁴ This four-fold way of analysing dhammas is used in the Visuddhimagga and Commentaries, i.e. defining according to their characteristic, function, manifestation and proximate or nearest cause for their arising, see Vism.XI,93 & XIV,34-70 for materiality, Vism.XIV,125-184 for mentality, i.e. feeling, perception and conceptions (though, formally, only the main ones from the aggregate of conceptions are enumerated in the definition of 'nāma' (see S.12:2), these are intention (*cetanā*), contact (*phassa*) and attention (*manasi-kāra*), together with [the aggregates of] feeling and perception).

¹⁵ These are: knowledge from the comprehending of mentality & materiality (*nāma-rūpa-pariggaha-ā-ā* (Vism.XVIII)), knowledge from the comprehending of causes (*paccaya-pariggaha-ā-ā* (Vism.XIX)), knowledge [of

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purifications (*visuddhis*¹⁶) all become possible to completely fulfil. Finally, having acquired the knowledge in conformity with truth (*saccānulomika-gnāna*¹⁷), which occurs in the path [and fruit] cognitive process (*magga-citta-vāthi*¹⁸), and realizing the four noble truths the successive attainments of the *sotāpanna*, *sakadāgāmi*, etc. paths & fruits are attained and nibbāna is realized. Therefore,

overcoming doubt, established by the *paccaya-pariggaha-āḍā* of the three time periods (past, present & future) (*tayo-addhā-āḍā* (see Vism.XIX,25)), knowledge of what is and what is not the path [that leads to the cessation of dukkha] (*maggāmagga-āḍā* (Vism.XX)), knowledge [that arises] from contemplating [the momentary] rise and fall [of the five aggregates of attachment] (*udayabbayānupassanā-āḍā* (Vism.XXI,3Ý9)), knowledge [that arises] from contemplating [the momentary] dissolution [of the five aggregates of attachment] (*bhāḡānupassanā-āḍā* (Vism.XXI,10Ý28)), knowledge of the presence [of all formations (*saikhāras*)] as perilous (*bhayat'upaññhāna-āḍā* (Vism.XXI,29Ý34)), knowledge [that arises] from contemplating the shortcomings [of existence] (*ādānavānupassanā-āḍā* (Vism.XXI,35Ý 42)), knowledge [that arises] from contemplating [that ends in] non-enjoyment [derived from formations (*saikhāras*)] (*nibbidānupassanā-āḍā* (Vism.XXI,43)), knowledge of the desire to be freed [from all dukkha] (*muccitukamyatā-āḍā* (Vism.XXI,45Ý46)), knowledge [that arises] from contemplating by reflecting [on impermanence, dukkha and not self] (*pañisaikhānupassanā-āḍā* (Vism.XXI,47Ý52)), knowledge [that arises] of equanimity towards [all] formations (*saikhārupekkhā-āḍā* (Vism.XXI,61Ý66)).

¹⁶ There are seven purifications (*visuddhis*) in all. The first two, purification of moral conduct (*sāla-visuddhi* (Vism.I)) and purification of mind (*citta-visuddhi* (Vism.IIIÝXI)), are fulfilled with the keeping of the precepts, etc. and the attaining of the access and attainment concentrations; the next four, which are being referred to here, are: purification of view (*diññhi-visuddhi* (Vism.XVIII)), purification by overcoming doubt (*kaiikhā-vitaraḍā-visuddhi* (Vism.XIX)), purification of knowledge and vision of what is and is not the path (*maggāmagga-āḍā-dassana-visuddhi* (Vism.XX)) and purification knowledge and vision of the practice [that leads to the cessation of dukkha] (*pañipadā-āḍā-dassana-visuddhi* (Vism.XXI)). The last purification, i.e. the purification of knowledge and vision (*āḍā-dassana-visuddhi* (Vism.XXII)), is fulfilled at the time of attaining the paths and fruits; these knowledges are mentioned by name at M.24.

¹⁷ See Vism. XXI,1 & XXI,128Ý133.

¹⁸ For this cognitive process (*magga-citta-vāthi*) see AS:IV.14. Incidentally, this reference also covers the *citta-vāthi* for entering upon the jhānas.

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contemplation of the body (*kāyānupassanā*), one of the four presences of mindfulness, is a meditation practice that protects and maintains the True-teaching for a long time.

In contemplation of feelings (*vedanānupassanā*), feelings are divided into pleasant, painful and neutral. They are further subdivided into five predominances (*indriyas*), namely pleasantness (*sukha*), pain (*dukkha*), happiness (*somanassa*), unhappiness (*domanassa*) and equanimity (*upekkhā*). They are also divided according to the six sense doors, that is feelings arising from visual contact (*cakkhusamphassa-ja-vedanā* - lit. eye-contact born feelings), auditory, smell, taste, bodily and mental contacts. Whatever subdivisions there are it is all just the one *vedanā cetasika*. In the Mahāsatipatthāna sutta they are classified in nine ways.¹⁹ Contemplation of these can achieve access concentration and, by turning to insight, follow the path that leads to nibbāna. This too, will protect and maintain the Teaching of the Buddha for a long time.

Cittānupassanā - is the meditation with consciousness or mind as the object. Mind (*citta*) here is divided as:

- *Kusala-citta* - wholesome consciousness
- *Akusala-citta* - unwholesome consciousness
- *Vipāka-citta* - resultant consciousness
- *Kriyā-citta* - functional consciousness

Briefly, in *cittānupassanā* the mind may also be divided as:

- *Kāmāvacara-citta* - sense sphere consciousness
- *Rūpāvacara-citta* - fine material sphere consciousness
- *Arūpāvacara-citta* - formless sphere consciousness

¹⁹ D.22 Ý when feeling a pleasant feeling (*sukhaü vedanaü*) he [wisely] knows (*paññati*): 'I am feeling a pleasant feeling'; □ a painful (*dukkhaü*)/neutral (*adukkhamasukhaü*)/sensually pleasant (*sāmisau sukhaü*)/non-sensually pleasant (*nirāmisau sukhaü*)/sensually painful/non-sensually painful/sensually neutral/non-sensually neutral feeling □ 'I am feeling a non-sensually neutral feeling.' For more on 'sāmisā' and 'nirāmisā' see the Introduction (p.__) and S.36:31.

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- *Lokuttara-citta* - supramundane consciousness
(AS. I.13 Ý 29)

Only the eighty-one mundane consciousnesses are taken up for insight meditation (*vipassanā*), not the supramundane consciousnesses. These must be contemplated (*anupassanā*) in sixteen different ways,²⁰ as taught in the Mahāsatipatthāna sutta. In doing so the perception of permanence of the mind will disappear and the perception of impermanence will arise through comprehension [of the mind's impermanent nature], and at the same time access concentration will be established in the mind. With the help of this one can, by wisely investigating the mentality and materiality that arise dependent on the mind, develop sequentially the insight knowledges (*vipassanā-gñānas*), and then attain the four paths & fruits and nibbāna. Therefore, contemplation of the mind or consciousness (*cittānupassanā*), too, is for the continuation and maintenance of the True-teaching for a long time.

The last foundation of mindfulness is contemplation of dhammas (*dhammānupassanā*), with dhamma here referring to *sankhāra* and *sannā* as mentioned earlier. There are five themes that are taken up for meditation in contemplation of dhammas. When grouped into these five themes all of the five aggregates [of attachment] are [in fact] included, they are:

- *Panca nīvarana* - the first is contemplation of the five hindrances; this insight meditation is purely concerned with mentality.
- *Pancupādānakkhandha* - next comes insight into the five aggregates of attachment.

²⁰ D.22 Ý □ when the mind (*citta*) has lust (*sarāga*) he [wisely] knows (*pañānāti*): ` the mind has lust'; □ no lust (*vātarāga*)/hatred (*sadosa*)/no hatred (*vātadosa*)/delusion (*samoha*)/no delusion (*vātamoha*)/is [dull and] contracted (*saikhitta*)/[sensually] distracted (*vikkhitta*)/exalted (*mahaggata*) / unexalted (*amahaggata*)/surpassed (*sa-uttara*)/unsurpassed (*anuttara*)/concentrated (*samāhita*)/unconcentrated (*asamāhita*)/liberated (*vimutta*)/unliberated (*avimutta*) □ `the mind is unliberated.'

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- *Cha ajjhattika-bāhirāni āyatanāni* - next is the contemplation of the six internal and external [sense] bases; both mentality and materiality are considered here.
- *Satta bojjhangā* - then comes contemplation of the seven factors of enlightenment; only mentality is included here.
- *Cattāri ariya-saccāni* - in the contemplation of the four noble truths both mentality & materiality, which includes the five aggregates [of attachment], are examined.

Dhammānupassanā utilizes both mentality and materiality for insight development. The Buddha has divided the subjects of meditation into different types so as to suit individual meditators.

In developing contemplation of the [five] hindrances,²¹ the [five] hindrances themselves get suppressed and one attains access concentration. This, when used as a basis for further insight, leads to the attaining of the four paths & fruits and nibbāna. Therefore, contemplation of the [five] hindrances too, is a form of *satipatthāna* that leads to the maintenance of the Teachings of the Buddha for a long period of time.

Next comes insight into the [five] aggregates [of attachment]²² (*pañcupādānakkhandha* i.e. physical form (*rūpa*), feeling (*vedanā*), perception (*sannā*), conceivings (*sankhāras*), and consciousness (*vinnāna*)). Here access concentration is first achieved and then, followed by various types of insight knowledge, culminates in the

²¹ D.22 Ý □ when internally (in the mind) there is sensual desire (*kāmacchanda*) he [wisely] knows: 'Sensual desire has [arisen] in me,' when internally (in the mind) there is no sensual desire he [wisely] knows: 'Sensual desire has not [arisen] in me,' he [wisely] knows the arising of the unarisen sensual desire, the relinquishing of the arisen sensual desire and the future non-arising of the relinquished sensual desire □ ill-will (*vyāpāda*)/sloth and torpor (*thāna-middha*)/restlessness and worry (*uddhacca-kukkucca*)/sceptical doubt (*vicikicchā*) □

²² D.22 Ý □ thus is physical form, thus is the arising of physical form, thus is the disappearance of physical form, thus is feeling/perception/conceptions/consciousness, thus is the arising of consciousness, thus is the disappearance of consciousness.

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attainment of the four paths & fruits and nibbāna. Therefore, this, too, is a form of meditation that establishes the Teachings of the Buddha for a long time.

In contemplation of the [sense] bases,²³ all twelve bases, i.e. the five internal sense organs & the mind and the five external sense objects & mental objects are the subjects of meditation. The fetters (*sanyojanas*), which arise at the respective sense doors and the mind and their respective objects, are overcome and this leads to access concentration through which one can develop the insight knowledges and attain the four paths & fruits and nibbāna. Therefore, insight into the sense bases is also said to be a *satipatthāna* protecting and maintaining the True-teaching for a long time.

The next *satipatthāna* is insight into the factors of enlightenment,²⁴ of which there are seven. Here both tranquillity and insight meditation have to be practised, in the correct order, to acquire the insight knowledges and realize the four paths & fruits and nibbāna. Therefore

²³ D.22 Ý □ he [wisely] knows the eye (*cakkhu*), [visible] forms (*rāpas*), the fetter (*saiyojana*) that arises dependent on both [the eye and forms], the arising of the unarisen fetter, the relinquishing of the arisen fetter and the non-arising in the future of the relinquished fetter; □ ear (*sota*), sounds (*saddas*)/nose (*ghāna*), odours (*gandhas*)/tongue (*jivhā*), tastes (*rasas*)/body (*kāya*), physical sensations (*poññhabbas*)/mind (*mano*), mental objects (*dhammas*) □; at S.41:1 the fetter mentioned above is explained as desire and lust (*chanda-rāga*).

²⁴ D.22 Ý □ when there is internally (in the mind) the mindfulness factor of enlightenment (*sati-sambojjhaīga*) he [wisely] knows: 'The mindfulness factor of enlightenment is internally [in] my [mind],' when it is not □ he [wisely] knows: 'The mindfulness factor of enlightenment is not internally [in] my [mind],' and he [wisely] knows the arising of the unarisen mindfulness factor of enlightenment and the fulfilment of the developed mindfulness factor of enlightenment; □ investigation of dhammas factor of enlightenment (*dhamma-vicaya-sambojjhaīga*)/effort factor of enlightenment (*virīya-sambojjhaīga*)/ecstasy □ (*pāti-sambojjhaīga*)/tranquillity □ (*passaddhi-sambojjhaīga*)/concentration □ (*samādhi-sambojjhaīga*)/ equanimity factor of enlightenment (*upekkhā-sambojjhaīga*) □

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insight into the factors of enlightenment is said to cause the maintenance of the Teachings of the Buddha for a long time.

Next comes insight meditation with the four noble truths as objects.²⁵ Here only suffering (*dukkha*) and the cause [of suffering] (*samudaya*) are direct objects of meditation for [gaining] insight; the truths of cessation [of suffering] (*nirodha*) and the path (*magga*) are only for peaceful and refined contemplation, they are not subject to contemplation in terms of the three characteristics [of existence] (*tilakkhana*). As all the five aggregates of attachment are contained in the truths of suffering and cause of suffering, both tranquillity and insight meditation are applicable. Tranquillity meditation is to be practised up to access concentration (*upacāra samādhi*), attainment concentration (*appanā samādhi*) and the eight attainments (*attha samāpattiyo*), and then through insight meditation develop the various knowledges, in order, and attain the four paths & fruits and nibbāna. Therefore, this also is a meditation instrumental in protecting the Teachings of the Buddha for a long time.

Considering the above we see that the Buddha's answer in this regard is correct in every way. Thus, as quoted in Pāli at the beginning in reply to the brāhmin's question, it is the development and making much of the four presences of mindfulness that will preserve the True-teachings, the sanctifying life (*brahma-cariya*²⁶), the three trainings

²⁵ D.22 Ý □ he [wisely] knows as it really is (*yathà-bhāta*): `This is suffering (*dukkha*).! `This is the cause of suffering (*dukkha-samudaya*).! `This is the cessation of suffering (*dukkha-nirodha*).! `This is the practice that leads to the cessation of suffering (*dukkha-nirodha-gāminā pañipadā*).'

²⁶ Literally meaning highest living, was understood as the way to achieve union with the highest, i.e. Brahma, who was thought to be the highest deity and the creator of everything, the Buddha then used the term in reference to what is ultimately the highest, in that the goal, He taught transcends the world and its `creator' Brahma (who is not really the creator and is impermanent just like everything else in the world); the term is also used with the specific meaning of celibacy, especially in regard to the eight precept (observed by lay Buddhist devotees on Observance days) and ten precepts (observed by novices (*sāmaḍēras*), c.f. also A.8:41Ý45.

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(*tisso sikkhā*) of [higher] ethic s (*adhisīla*), [higher] mind (*adhicitta*²⁷) & [higher] wisdom (*adhipannā*) or what is otherwise called the study (*pariyatti*) [of the three divisions of Dhamma], practice (*patipatti*) and the realizing [of the four noble truths] (*pañivēdha*²⁸), for a long time when the Tathāgata finally passes away. Accordingly, what we should do to protect and maintain the Teachings of the Buddha for a long time is to develop the dhammas that lead to enlightenment (*bodhipākkhiya dhammas*), which are headed by the four presences of mindfulness. We give alms, observe precepts, meditate, listen to Dhamma and perform all meritorious activities in order to develop the dhammas that lead to enlightenment.

If on a particular day we went for refuge to the triple gem, i.e. by accepting the Buddha, Dhamma, Sangha and noble friends [as spiritual guides], it was to be released from suffering in this cycle of births & deaths (*samsāra*) and attain nibbāna. From then onwards all wholesome actions (*kusala-kammas*) performed develops the *bodhipākkhiya dhammas*. In the performing of a wholesome action innumerable number of wholesome cognitive processes (*kusala-citta-vīthis*²⁹), before, during and after, arise in our minds. *Kusala-cittas* due to hearing and likewise, *kusala-cetasikas* connected with all six of the sense doors arise. As intelligent Buddhists these *citta-vīthis* arise in our minds in association with happiness and wisdom. There are thirty-four dhammas contained in each mental impulsion (*javana*³⁰) [of the *citta-vīthis*]. Let us categorize the *cetasikas* now, they are:

²⁷ This refers to the meditation practices to attain concentration of mind (*samādhi*).

²⁸ Literally *pañivēdha* means piercing or penetrating, but here applied figuratively meaning realizing the four noble truths; the three terms of *pariyatti*, *pañipatti* and *pañivēdha*, with the following two dependent on the preceding two respectively, are mentioned at D.28 Comm., M.115 Comm., S.16:13 Comm., etc., further at these references it says that when the study aspect disappears then the Teachings (*Sāsana*) disappears; see also A.5:155 for five factors that lead to the confusion and disappearance of the True-teaching.

²⁹ See AS.IV:1Ý30 for an explanation of the Abhidhamma term `citta-vāthi'.

³⁰ See AS.IV:6Ý16 concerning `javana'.

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- 13 *anasamāna cetasikas* - ethically variable qualities
- 19 *sobhana-sādhāranas* - universally beautifuls
- 1 *pannindriya* - predominance of wisdom
- 1 *Citta* - mind or consciousness

Each one of these has *bodhi-pākkhiya dhammas* in them. These thirty-four transform the mind into a *citta-iddhi-pāda*, they also contain *virīya* and so becomes a *virīya-iddhi-pāda*, there is also desire and that becomes *chanda-iddhi-pāda*, the understanding therein becomes *vīmansā-iddhi-pāda*. It is on the basis of these four *iddhi-pādas* that our wholesome cognitive processes (*kusala citta-vīthis*) are formed. The wholesome mindfulness contained therein becomes the four *satipatthānas*. The mindfulness therein develops as the *bodhi-pākkhiya dhammas* in our *kusala-cittas*, and are called:

- *Satindriya* - the [spiritual] dominion of mindfulness
- *Sati-bala* - the spiritual capability of mindfulness
- *Sati-sambojjhanga* - the mindfulness factor of enlightenment
- *Sammā-sati* - [the path factor of] right mindfulness

Similarly the *virīya* mentioned here develops as the following nine *bodhi-pākkhiya dhammas*:

- *Cattāro sammappadhāna* - the four right exertions
- *Virīya-iddhi-pāda* - the [concentration achieved by] energy way to [attain] psychic power
- *Viriyindriya* - the [spiritual] dominion of energy
- *Virīya-bala* - the spiritual capability of energy
- *Virīya-sambojjhanga* - the factor of enlightenment of energy
- *Sammā-vāyāma* - right effort

Likewise the wisdom therein arises as the following five *bodhi-pākkhiya dhammas*:

- *Vīmansā-iddhi-pāda* - concentration attained by investigation way to [attain] psychic power
- *Pannindriya* - [spiritual] dominion of wisdom

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- *Pannā-bala* - spiritual capability of wisdom
- *Dhamma-vicaya-sambojjhanga* - investigation of dhammas factor of enlightenment
- *Sammā-ditthi* - right view.

The one-pointedness there, is active as the following four *bodhi-pākkhiya dhammas*:

- *Samādhindriya* - [spiritual] dominion of concentration
- *Samādhi-bala* - spiritual capability of concentration
- *Samādhi-sambojjhanga* - concentration as a factor of enlightenment.
- *Sammā-samādhi* - right concentration

These *bodhi-pākkhiya dhammas* are in each of the *kusala-javanas* that arise in our minds. As such we should feel happy that according to one's own wish to attain Arahantship, Paccekabuddhahood or Sammāsambuddhahood these wholesome actions will develop, shorten one's duration in samsāra and eliminate the [mental] effluents. However, we should understand that this mind does not remain unchanged (i.e. it can change and become unwholesome), but keeps changing rapidly. Therefore, to avoid these changes and to maintain the mind as a *kusala-citta* we should act with wise attention. That is, if we contemplate wholesome actions continuously³¹ we will succeed in maintaining wholesome thought processes. When we continuously make our thoughts, speech and actions wholesome, we act with wise attention and thereby become continuously engaged in the *cattāro satipatthānā*.³² Therefore, someday when our *bodhi-pākkhiya dhammas* such as the *cattāro satipatthānā* become strong enough to rid us of all

³¹ When engaged in doing wholesome actions one should be considering those, otherwise, at other times, previously done wholesome actions should be brought to mind.

³² At S.46:6 restraint of the [sense] dominions (*indriya-saūvara*), developed and made much of, fulfils the three good conducts [by body, speech and mind] (*tāḍi sucāritāni*), which in turn fulfils the four presences of mindfulness; this then fulfils the seven factors of enlightenment, which fulfils knowledge and liberation (*vijjā-vimutti*). See also A.10:61 for a more on this.

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the defilements (*kilesas*) numbering³³ about 1,500 we shall attain the paths & fruits and nibbāna. It is certain that when the *bodhi-pākkhiya dhammas* mature sufficiently we will realize the ultimate truth, if not in this life, then in the next life, several lives later or in the period of another Buddha. Therefore, the practice (*patipatti*) is leading us out of the round of birth and death (*niyyānika*), and is certain to be successful. As such we must ensure that the Buddha-sāsana will flourish for 5000 years³⁴ so that we can fulfil the *pāramīs* and other humans and the deities, too, can learn and practice according to the Dhamma in order to enable them to attain the *jhānas*, the paths & fruits and nibbāna. Therefore, let us wish,³⁵ by our accumulated dhamma strength [gained by the practice], that the community of Buddha's disciples (*Sangha*), who are virtuous and follow the discipline (*vinaya*) that protects the *Buddha-sāsana*, successfully spread the Dhamma in the world together the deities. We have just completed a very wholesome action. What the Buddha taught the Brāhmin pandit then is still valid for us today. We have been able to develop *bodhi-pākkhiya dhammas* such as the four presences of mindfulness. Therefore, let us pay homage to the Buddha who was the first to develop the meditations such as *satipathāna* and overcome all the [mental] effluents and attained the status of Sammāsambuddha. Let us pay homage to the pure Dhamma that the Buddha taught. Let us pay homage to the Sangha, who have according to the Buddha's Dhamma developed the presences of mindfulness and attained

³³ This figure is arrived at by taking from Vibh.17 the defilements (*kilēsas*) mentioned in the first ten sections and then adding from D.1 (Brahmajālasuttanta) the sixty-two wrong views mentioned there (i.e. $73 + 36 + 105 + 56 + 75 + 84 + 49 + 64 + 81 + 70 + 62 = 755$), and then when taking into consideration the defilements that have [already] arisen (*uppanna*) and not [yet] arisen (*anuppanna*) the total is doubled (i.e. $755 \times 2 = 1,510$); finally, this figure is rounded down to 1,500 for ease of communication.

³⁴ At M.142 Comm. it says that the Buddha-sāsana will last this long.

³⁵ That is by an act of truth (*sacca-kiriya*) a wish or aspiration is made; this can sometimes have a very positive effect, c.f. M.86 where Aṅgulimāla (lit. finger garland), formerly a notorious murderer who was transformed by meeting the Buddha and became His disciple, by the utterance of an act of truth and wishing a woman experiencing trouble giving birth well was able to alleviate the suffering of her and the child was born unharmed.

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nibbāna. Let us pay homage to the four paths & fruits and nibbāna, as well as the dhammas that lead to those attainments, such as the four presences of mindfulness. Let us resolve that all our meritorious actions will become dhammas that lead to enlightenment.

