

TEACHINGS OF THE BUDDHA

The
Long
Discourses
of the
Buddha



A Translation of the
Dīgha Nikāya

by

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22 *Mahāsatipaṭṭhāna Sutta:* *The Greater Discourse on the Foundations* *of Mindfulness*

[290] 1. THUS HAVE I HEARD.⁶²⁴ Once the Lord was staying among the Kurus. There is a market-town of theirs called Kammāsaddhamma.⁶²⁵ And there the Lord addressed the monks: ‘Monks!’ ‘Lord’, they replied, and the Lord said:

‘There is, monks, this one way⁶²⁶ to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness,⁶²⁷ for the gaining of the right path,⁶²⁸ for the realisation of Nibbāna: – that is to say the four foundations of mindfulness.⁶²⁹

‘What are the four? Here, monks, a monk⁶³⁰ abides contemplating body as body,⁶³¹ ardent, clearly aware and mindful, having put aside hankering and fretting for the world,⁶³² he abides contemplating feelings as feelings⁶³³ . . .; he abides contemplating mind as mind⁶³⁴ . . .; he abides contemplating mind-objects as mind-objects,⁶³⁵ ardent, clearly aware and mindful, having put aside hankering and fretting for the world.’ [291]

(CONTEMPLATION OF THE BODY)

(1. *Mindfulness of Breathing*)

2. ‘And how, monks, does a monk abide contemplating the body as body? Here a monk, having gone into the forest, or to the root of a tree, or to an empty place,⁶³⁶ sits down cross-legged, holding his body erect, having established mindfulness before him.⁶³⁷ Mindfully he breathes in, mindfully he breathes out.⁶³⁸ Breathing in a long breath, he knows that he breathes in a long breath,⁶³⁹ and breathing out a long breath, he knows that he breathes out a long breath. Breathing in a short breath, he knows that he breathes in a short breath, and

breathing out a short breath, he knows that he breathes out a short breath. He trains himself, thinking: “I will breathe in, conscious of the whole body.”⁶⁴⁰ He trains himself, thinking: “I will breathe out, conscious of the whole body.” He trains himself, thinking: “I will breathe in, calming the whole bodily process.”⁶⁴¹ He trains himself, thinking: “I will breathe out, calming the whole bodily process.” Just as a skilled turner, or his assistant, in making a long turn, knows that he is making a long turn, or in making a short turn, knows that he is making a short turn, so too a monk, in breathing in a long breath, knows that he breathes in a long breath . . . and so trains himself, thinking: “I will breathe out, calming the whole bodily process.” [292]

(INSIGHT)

‘So he abides contemplating body as body internally,⁶⁴² contemplating body as body externally, contemplating body as body both internally and externally. He abides contemplating arising phenomena⁶⁴³ in the body, he abides contemplating vanishing phenomena⁶⁴⁴ in the body, he abides contemplating both arising and vanishing phenomena in the body. Or else, mindfulness that “there is body” is present to him just to the extent necessary for knowledge and awareness.⁶⁴⁵ And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.’

(2. *The Four Postures*)

3. ‘Again, a monk, when walking, knows that he is walking, when standing, knows that he is standing, when sitting, knows that he is sitting, when lying down, knows that he is lying down. In whatever way his body is disposed, he knows that that is how it is.

‘So he abides contemplating body as body internally, externally, and both internally and externally . . . And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.’

(3. CLEAR AWARENESS)

4. 'Again, a monk, when going forward or back, is clearly aware of what he is doing,⁶⁴⁶ in looking forward or back he is clearly aware of what he is doing, in bending and stretching he is clearly aware of what he is doing, in carrying his inner and outer robe and his bowl he is clearly aware of what he is doing, in eating, drinking, chewing and savouring he is clearly aware of what he is doing, in passing excrement or urine he is clearly aware of what he is doing, in walking, standing, sitting, falling asleep and waking up, in speaking or in staying silent, he is clearly aware of what he is doing. [293]

'So he abides contemplating body as body internally, externally, and both internally and externally . . . And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(4. *Reflection on the Repulsive: Parts of the Body*)

5. 'Again, a monk reviews⁶⁴⁷ this very body from the soles of the feet upwards and from the scalp downwards, enclosed by the skin and full of manifold impurities: "In this body there are head-hairs, body-hairs, nails, teeth, skin,⁶⁴⁸ flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, mesentery, bowels, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, tallow, saliva, snot, synovial fluid, urine."⁶⁴⁹ Just as if there were a bag, open at both ends, full of various kinds of grain such as hill-rice, paddy, green gram,⁶⁵⁰ kidney-beans, sesame, husked rice, and a man with good eyesight were to open the bag and examine them, saying: "This is hill-rice, this is paddy, this is green gram, these are kidney-beans, this is sesame, this is husked rice", so too a monk reviews this very body: "In this body there are head-hairs, . . . [294] urine."

'So he abides contemplating body as body internally, externally, and both internally and externally . . . And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(5. The Four Elements)

‘Again, a monk reviews this body, however it may be placed or disposed, in terms of the elements: “There are in this body the earth-element, the water-element, the fire-element, the air-element.”⁶⁵¹ Just as if a skilled butcher or his assistant, having slaughtered a cow,⁶⁵² were to sit at a crossroads with the carcass divided into portions, so a monk reviews this very body . . . in terms of the elements: “There are in this body the earth-element, the water-element, the fire-element, the air-element.”

‘So he abides contemplating body as body internally . . . [295] And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.’

(6. The Nine Charnel-Ground Contemplations)

7. ‘Again, a monk, as if he were to see a corpse thrown aside in a charnel-ground,⁶⁵³ one, two or three days dead, bloated, discoloured, festering, compares this body with that, thinking: “This body is of the same nature, it will become like that, it is not exempt from that fate.”

‘So he abides contemplating body as body internally, externally, and both internally and externally. And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.

8. ‘Again, a monk, as if he were to see a corpse in a charnel-ground, thrown aside, eaten by crows, hawks or vultures, by dogs or jackals, or various other creatures, compares this body with that, thinking: “This body is of the same nature, it will become like that, it is not exempt from that fate.” [296]

9. ‘Again, a monk, as if he were to see a corpse in a charnel-ground, thrown aside, a skeleton with flesh and blood, connected by sinews, . . . a fleshless skeleton smeared with blood, connected by sinews, . . . a skeleton detached from the flesh and blood, connected by sinews, . . . randomly connected bones, scattered in all directions, a hand-bone here, a foot-

bone there, a shin-bone here, a thigh-bone there, a hip-bone here, [297] a spine here, a skull there, compares this body with that . . .

10. 'Again, a monk, as if he were to see a corpse in a charnel-ground, thrown aside, the bones whitened, looking like shells . . ., the bones piled up, a year old . . ., the bones rotted away to a powder, compares this body with that, thinking: "This body is of the same nature, will become like that, is not exempt from that fate."' "

(INSIGHT)

'So he abides contemplating body as body internally, contemplating body as body externally, abides contemplating body [298] as body both internally and externally. He abides contemplating arising phenomena in the body, contemplating vanishing phenomena in the body, he abides contemplating both arising and vanishing phenomena in the body. Or else, mindfulness that "there is body" is present to him just to the extent necessary for knowledge and awareness. And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating body as body.'

(CONTEMPLATION OF FEELINGS)

11. 'And how, monks, does a monk abide contemplating feelings as feelings?⁶⁵⁴ Here, a monk feeling a pleasant feeling knows that he feels a pleasant feeling;⁶⁵⁵ feeling a painful feeling he knows that he feels a painful feeling;⁶⁵⁶ feeling a feeling that is neither-painful-nor-pleasant he knows that he feels a feeling that is neither-painful-nor-pleasant;⁶⁵⁷ feeling a pleasant sensual feeling he knows that he feels a pleasant sensual feeling;⁶⁵⁸ feeling a pleasant non-sensual feeling he knows that he feels a pleasant non-sensual feeling;⁶⁵⁹ feeling a painful sensual feeling . . .; feeling a painful non-sensual feeling . . .; feeling a sensual feeling that is neither-painful-nor-pleasant . . .; feeling a non-sensual feeling that is neither-painful-nor-pleasant,

he knows that he feels a non-sensual feeling that is neither painful-nor-pleasant.'

(INSIGHT)

'So he abides contemplating feelings as feelings internally. He abides contemplating feelings as feelings externally⁶⁶⁰ . . . He abides contemplating arising phenomena in the feelings, vanishing phenomena and both arising and vanishing phenomena in the feelings. [299] Or else, mindfulness that "there is feeling" is present to him just to the extent necessary for knowledge and awareness. And he abides independent, not clinging to anything in the world. And that, monks, is how a monk abides contemplating feelings as feelings.'

(CONTEMPLATION OF MIND)

12. 'And how, monks, does a monk abide contemplating mind as mind?⁶⁶¹ Here, a monk knows a lustful mind as lustful, a mind free from lust as free from lust; a hating mind as hating, a mind free from hate as free from hate; a deluded mind as deluded, an undeluded mind as undeluded; a contracted mind as contracted,⁶⁶² a distracted mind as distracted,⁶⁶³ a developed mind as developed,⁶⁶⁴ an undeveloped mind as undeveloped,⁶⁶⁵ a surpassed mind as surpassed,⁶⁶⁶ an unsurpassed mind as unsurpassed,⁶⁶⁷ a concentrated mind as concentrated,⁶⁶⁸ an unconcentrated mind as unconcentrated,⁶⁶⁹ a liberated mind as liberated,⁶⁷⁰ an unliberated mind as unliberated.'

(INSIGHT)

'So he abides contemplating mind as mind internally. He abides contemplating mind as mind externally⁶⁷¹ . . . He abides contemplating arising phenomena in the mind . . . Or else, mindfulness that "there is mind" is present [300] just to the extent necessary for knowledge and awareness. And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind as mind.'

(CONTEMPLATION OF MIND-OBJECTS)

13. 'And how, monks, does a monk abide contemplating mind-objects as mind-objects?'⁶⁷²

(1. The Five Hindrances)

'Here, a monk abides contemplating mind-objects as mind-objects in respect of the five hindrances. How does he do so? Here, monks, if sensual desire⁶⁷³ is present in himself, a monk knows that it is present. If sensual desire is absent in himself, a monk knows that it is absent. And he knows how unarisen sensual desire comes to arise, and he knows how the abandonment of arisen sensual desire comes about, and he knows how the non-arising of the abandoned sensual desire in the future will come about.⁶⁷⁴

'If ill-will⁶⁷⁵ is present in himself, a monk knows that it is present . . . And he knows how the non-arising of the abandoned ill-will in the future will come about.

'If sloth-and-torpor⁶⁷⁶ is present in himself, a monk knows that it is present . . . And he knows how the non-arising of the abandoned sloth-and-torpor in the future will come about.

'If worry-and-flurry⁶⁷⁷ is present in himself, a [301] monk knows that it is present . . . And he knows how the non-arising of the abandoned worry-and-flurry in the future will come about.

'If doubt⁶⁷⁸ is present in himself, a monk knows that it is present. If doubt is absent in himself, he knows that it is absent. And he knows how unarisen doubt comes to arise, and he knows how the abandonment of arisen doubt comes about, and he knows how the non-arising of the abandoned doubt in the future will come about.'

(INSIGHT)

'So he abides contemplating mind-objects as mind-objects internally . . . He abides contemplating arising phenomena in mind-objects⁶⁷⁹ . . . Or else, mindfulness that "there are mind-objects" is present just to the extent necessary for knowledge and awareness. And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides

contemplating mind-objects as mind-objects in respect of the five hindrances.’

(2. *The Five Aggregates*)

14. ‘Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the five aggregates of grasping.⁶⁸⁰ How does he do so? Here, a monk thinks: “Such is form,⁶⁸¹ such the arising of form, such the disappearance of form; such is feeling, such the arising of feeling, such the disappearance of feeling; such is perception,⁶⁸² such the arising of perception, such the disappearance of perception; such are the mental formations,⁶⁸³ [302] such the arising of the mental formations, such the disappearance of the mental formations; such is consciousness,⁶⁸⁴ such the arising of consciousness, such the disappearance of consciousness.’

(INSIGHT)

‘So he abides contemplating mind-objects as mind-objects internally . . . And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the five aggregates of grasping.’

(3. *The Six Internal and External Sense-Bases*)

15. ‘Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the six internal and external sense-bases.⁶⁸⁵ How does he do so? Here a monk knows the eye, knows sight-objects,⁶⁸⁶ and he knows whatever fetter arises dependent on the two.⁶⁸⁷ And he knows how an unarisen fetter comes to arise, and he knows how the abandonment of an arisen fetter comes about, and he knows how the non-arising of the abandoned fetter in the future will come about. He knows the ear and knows sounds . . . He knows the nose, and knows smells . . . He knows the tongue and knows tastes . . . He knows the body⁶⁸⁸ and knows tangibles . . . He knows the mind and knows mind-objects, and he knows [303] whatever fetter arises dependent on the two. And he knows

how an unarisen fetter comes to arise, and he knows how the abandonment of an arisen fetter comes about, and he knows how the non-arising of the abandoned fetter in the future will come about.’

(INSIGHT)

‘So he abides contemplating mind-objects as mind-objects internally . . . And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the six internal and external sense-bases.’

(4. The Seven Factors of Enlightenment)

16. ‘Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the seven factors of enlightenment.⁶⁸⁹ How does he do so? Here, monks, if the enlightenment-factor of mindfulness is present in himself, a monk knows that it is present. If the enlightenment-factor of mindfulness is absent in himself, he knows that it is absent. And he knows how the unarisen enlightenment-factor of mindfulness comes to arise, and he knows how the complete development of the enlightenment-factor of mindfulness comes about. If the enlightenment-factor of investigation-of-states⁶⁹⁰ is present in himself . . . If the enlightenment-factor of energy⁶⁹¹ is present in himself . . . If the enlightenment-factor of delight⁶⁹² is present in himself . . . [304] If the enlightenment-factor of tranquility⁶⁹³ is present in himself . . . If the enlightenment-factor of concentration is present in himself . . . If the enlightenment-factor of equanimity is present in himself, a monk knows that it is present. If the enlightenment-factor of equanimity is absent in himself, he knows that it is absent. And he knows how the unarisen enlightenment-factor of equanimity comes to arise, and he knows how the complete development of the enlightenment-factor of equanimity comes about.’

(INSIGHT)

‘So he abides contemplating mind-objects as mind-objects

internally . . . And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the seven factors of enlightenment.’

(5. *The Four Noble Truths*)

17. ‘Again, monks, a monk abides contemplating mind-objects as mind-objects in respect of the Four Noble Truths. How does he do so? Here, a monk knows as it really is: “This is suffering”; he knows as it really is: “This is the origin of suffering”; he knows as it really is: “This is the cessation of suffering”; he knows as it really is: “This is the way of practice leading to the cessation of suffering.”

18.⁶⁹⁴ And what, monks, is the Noble Truth of Suffering? Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain, sadness and distress are suffering. Being attached to the unloved is suffering, being separated from the loved is suffering, not getting what one wants is suffering. In short, the five aggregates of grasping⁶⁹⁵ are suffering.

‘And what, monks, is birth? In whatever beings, of whatever group of beings, there is birth, coming-to-be, coming forth, the appearance of the aggregates, the acquisition of the sense-bases,⁶⁹⁶ that, monks, is called birth.

‘And what is ageing? In whatever beings, of whatever group of beings, there is ageing, decrepitude, broken teeth, grey hair, wrinkled skin, shrinking with age, decay of the sense-faculties, that, monks, is called ageing.

‘And what is death? In whatever beings, of whatever group of beings, there is a passing-away, a removal, a cutting-off, a disappearance, a death, a dying, an ending, a cutting-off of the aggregates, a discarding of the body, that, monks, is called death.

‘And what is sorrow? Whenever, by any kind of misfortune, [306] anyone is affected by something of a painful nature, sorrow, mourning, distress, inward grief, inward woe, that, monks, is called sorrow.

‘And what is lamentation? Whenever, by any kind of misfortune, anyone is affected by something of a painful nature

and there is crying out, lamenting, making much noise for grief, making great lamentation, that, monks, is called lamentation.

'And what is pain? Whatever bodily painful feeling, bodily unpleasant feeling, painful or unpleasant feeling results from bodily contact, that, monks, is called pain.

'And what is sadness?⁶⁹⁷ Whatever mental painful feeling, mental unpleasant feeling, painful or unpleasant sensation results from mental contact, that, monks, is called sadness.

'And what is distress? Whenever, by any kind of misfortune, anyone is affected by something of a painful nature, distress, great distress, affliction with distress, with great distress, that, monks, is called distress.⁶⁹⁸

'And what, monks, is being attached to the unloved? Here, whoever has unwanted, disliked, unpleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects, or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity, with whom they have concourse, intercourse, connection, union, that, monks, is called being attached to the unloved.

'And what is being separated from the loved? Here, whoever has what is wanted, liked, pleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects, or whoever encounters well-wishers, wishers of good, of comfort, of security, mother or father or brother or sister or younger kinsmen or friends or colleagues or blood-relations, and then is deprived of such concourse, intercourse, connection, or union, that, monks, is called being separated from the loved. [307]

'And what is not getting what one wants? In beings subject to birth, monks, this wish arises: "Oh that we were not subject to birth, that we might not come to birth!" But this cannot be gained by wishing. That is not getting what one wants. In beings subject to ageing, to disease,⁶⁹⁹ to death, to sorrow, lamentation, pain, sadness and distress this wish arises: "Oh that we were not subject to ageing . . . distress, that we might not come to these things!" But this cannot be gained by wishing. That is not getting what one wants.

'And how, monks, in short, are the five aggregates of grasping suffering? They are as follows: the aggregate of grasping that is form, the aggregate of grasping that is feeling, the

aggregate of grasping that is perception, the aggregate of grasping that is the mental formations, the aggregate of grasping that is consciousness,⁷⁰⁰ These are, in short, the five aggregates of grasping that are suffering. And that, monks, is called the Noble Truth of Suffering. [308]

19. 'And what, monks, is the Noble Truth of the Origin of Suffering? It is that craving⁷⁰¹ which gives rise to rebirth,⁷⁰² bound up with pleasure and lust, finding fresh delight now here, now there: that is to say sensual craving, craving for existence, and craving for non-existence.⁷⁰³

'And where does this craving arise and establish itself? Wherever in the world there is anything agreeable and pleasurable, there this craving arises and establishes itself.

'And what is there in the world that is agreeable and pleasurable? The eye in the world is agreeable and pleasurable, the ear . . . , the nose . . . , the tongue . . . , the body . . . , the mind in the world is agreeable and pleasurable, and there this craving arises and establishes itself. Sights, sounds, smells, tastes, tangibles, mind-objects in the world are agreeable and pleasurable, and there this craving arises and establishes itself.

'Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Eye-contact,⁷⁰⁴ ear-contact, nose-contact, [309] tongue-contact, body-contact, mind-contact in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Feeling born of eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'The perception of sights, of sounds, of smells, of tastes, of tangibles, of mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Volition in regard to sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'The craving for sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Thinking⁷⁰⁵ of sights, sounds, smells, tastes, tangibles, mind-objects in the world is agreeable and pleasurable, and there this craving arises and establishes itself.

'Pondering⁷⁰⁶ on sights, sounds, smells, tastes, tangibles and mind-objects in the world is agreeable and pleasurable, and there this craving [310] arises and establishes itself. And that, monks, is called the Noble Truth of the Origin of Suffering.

20. 'And what, monks, is the Noble Truth of the Cessation of Suffering? It is the complete fading-away and extinction of this craving, its forsaking and abandonment, liberation from it, detachment from it.⁷⁰⁷ And how does this craving come to be abandoned, how does its cessation come about?

'Wherever in the world there is anything agreeable and pleasurable, there its cessation comes about. And what is there in the world that is agreeable and pleasurable?

'The eye in the world is agreeable and pleasurable, the ear . . . , the nose . . . , the tongue . . . , the body . . . , the mind in the world is agreeable and pleasurable, and there this craving comes to be abandoned, there its cessation comes about:

'Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness in the world is agreeable and pleasurable, and there this craving comes to be abandoned, there its cessation comes about.

'Sights, sounds, smells, tastes, tangibles, mind-objects in the world are agreeable and pleasurable, and there this craving comes to be abandoned, there its cessation comes about.

'Eye-contact, ear-contact, nose-contact, tongue-contact, bodycontact, mind-contact . . . ; [311] the perception of sights, sounds, smells, tastes, tangibles, mind-objects . . . ; volition in regard to sights, sounds, smells, tastes, tangibles, mind-objects . . . ; craving for sights, sounds, smells, tastes, tangibles, mindobjects . . . ; thinking of sights, sounds, smells, tastes, tangibles, mind-objects . . . ; pondering on sights, sounds, smells, tastes, tangibles and mind-objects in the world is agreeable

and pleasurable, and there this craving comes to an end, there its cessation comes about. And that, monks, is called the Noble Truth of the Cessation of Suffering.

21. 'And what, monks, is the Noble Truth of the Way of Practice Leading to the Cessation of Suffering? It is just this Noble Eightfold Path, namely: – Right View, Right Thought; Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness, Right Concentration.

'And what, monks, is Right View?⁷⁰⁸ [312] It is, monks, the knowledge of suffering, the knowledge of the origin of suffering, the knowledge of the cessation of suffering, and the knowledge of the way of practice leading to the cessation of suffering. This is called Right View.

'And what, monks, is Right Thought?⁷⁰⁹ The thought of renunciation, the thought of non-ill-will, the thought of harmlessness. This, monks, is called Right Thought.

'And what, monks, is Right Speech? Refraining from lying, refraining from slander, refraining from harsh speech, refraining from frivolous speech. This is called Right Speech.

'And what, monks, is Right Action? Refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct. This is called Right Action.

'And what, monks, is Right Livelihood? Here, monks, the Ariyan disciple, having given up wrong livelihood, keeps himself by right livelihood.

'And what, monks, is Right Effort? Here, monks, a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising of unarisen evil unwholesome mental states. He rouses his will . . . and strives to overcome evil unwholesome mental states that have arisen. He rouses his will . . . and strives to produce unarisen wholesome mental states. He rouses his will, makes an effort, stirs up energy, exerts his mind [313] and strives to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development. This is called Right Effort.

'And what, monks, is Right Mindfulness? Here, monks, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting

for the world; he abides contemplating feelings as feelings . . . ; he abides contemplating mind as mind . . . ; he abides contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. This is called Right Mindfulness.

‘And what, monks, is Right Concentration? Here, a monk, detached from sense-desires, detached from unwholesome mental states, enters and remains in the first *jhāna*, which is with thinking and pondering, born of detachment, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he enters and remains in the second *jhāna*, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say: “Happy is he who dwells with equanimity and mindfulness”, he enters the third *jhāna*. And, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth *jhāna*, which is beyond pleasure and pain, and purified by equanimity and mindfulness. This is called Right Concentration. And that, monks, is called the way of practice leading to the cessation of suffering.’

(INSIGHT)

‘So he abides contemplating mind-objects as mind-objects internally, [314] contemplating mind-objects as mind-objects externally, contemplating mind-objects as mind-objects both internally and externally. He abides contemplating arising phenomena in mind-objects, he abides contemplating vanishing-phenomena in mind-objects, he abides contemplating both arising and vanishing phenomena in mind-objects. Or else, mindfulness that “there are mind-objects” is present just to the extent necessary for knowledge and awareness. And he abides detached, not grasping at anything in the world. And that, monks, is how a monk abides contemplating mind-objects as mind-objects in respect of the Four Noble Truths.’

(CONCLUSION)

22. ‘Whoever, monks, should practise these four foundations of mindfulness for just seven years may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner. Let alone seven years – whoever should practise them for just six years . . ., five years . . ., four years . . ., three years . . ., two years . . ., one year may expect one of two results . . .; let alone one year – whoever should practise them for just seven months . . ., six months . . ., five months . . ., four months . . ., three months . . ., two months . . ., [315] one month . . ., half a month may expect one of two results . . .; let alone half a month – whoever should practise these four foundations of mindfulness for just one week may expect one of two results: either Arahantship in this life or, if there should be some substrate left, the state of a Non-Returner.

‘It was said: “There is, monks, this one way to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realisation of Nibbāna: – that is to say the four foundations of mindfulness”, and it is for this reason that it was said.’

Thus the Lord spoke, and the monks rejoiced and were delighted at his words.

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