

Namo Tassa Bhagavato Arahato Samma Sambuddhassa !
Homage to the Blessed One, the Worthy One, the Supremely Enlightened One !

THE MIDDLE LENGTH DISCOURSES OF THE BUDDHA

Satipatthāna Sutta: The Foundations of Mindfulness
The Observation of Mind - Objects. *The Four Noble Truths*

"Again, monks, a monk abides contemplating mind-objects as mind-objects in terms of the Four Noble Truths. And how does a monk abide contemplating mind-objects as mind-objects in terms of the Four Noble Truths? Here a monk understands as it actually is: 'This is suffering'; he understands as it actually is: 'This is the origin of suffering'; he understands as it actually is: 'This is the cessation of suffering'; he understands as it actually is: 'This is the way leading to the cessation of suffering.'"

(1) Suffering.

(i) Birth is suffering; (ii) Aging is suffering; (iii) Sickness is suffering;
(iv) Death is suffering; (v) Sorrow, lamentation, pain, grief, and despair are suffering;
(vi) Not to obtain what one wants is suffering; (vii) in short, The five aggregates affected by clinging (form, feeling, perception, formation and consciousness) are suffering.

(2) The Origin of Suffering.

It is Craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is,

(i) Craving for sensual pleasures, (ii) Craving for being, and
(iii) Craving for non-being. This is called the origin of suffering.

(3) The Cessation of Suffering.

It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go, and rejecting of that same craving. This is called the cessation of suffering.

(4) The Way Leading to the Cessation of Suffering. (The Middle Path /Noble Eightfold Path.)

1. RIGHT VIEW

Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, and, knowledge of the way leading to the cessation of suffering.

2. RIGHT INTENTION

Intention of renunciation, Intention of non - ill will, and, Intention of non - cruelty.

3. RIGHT SPEECH

Abstaining from false speech, Abstaining from malicious speech,
Abstaining from harsh speech, Abstaining from idle chatter.

4. RIGHT ACTION

Abstaining from killing living beings, Abstaining from taking what is not given, and,
Abstaining from misconduct in sensual pleasures.

5. RIGHT LIVELIHOOD

Here a noble disciple, having abandoned wrong livelihood, earns his living by right livelihood.

6. RIGHT EFFORT

Here a monk awakens zeal for the non - arising of unarisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives.

He awakens zeal for the abandoning of arisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives.

He awakens zeal for the arising of unarisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives.

He awakens zeal for the continuance, non - disappearance, strengthening, increase, and fulfillment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives.

7. RIGHT MINDFULNESS

Here a monk abides contemplating the body as body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

He abides contemplating mind - objects as mind - objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

8. RIGHT CONCENTRATION

Here, quite secluded from sensual pleasures, secluded from unwholesome states, a monk enters upon and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. With the stilling of applied and sustained thought.

He enters upon and abides in the second jhana, which has self - confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. With the fading away as well of rapture, he abides in equanimity, and mindful and fully aware, still feeling pleasure with the body.

He enters upon and abides in the third jhana, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief.

He enters upon and abides in the fourth jhana, which has neither - pain, nor - pleasure and purity of mindfulness due to equanimity.

In this way he dwells observing mind - objects in mind - objects internally, Or he dwells contemplating mind - objects in mind - objects externally, Or he dwells contemplating mind - objects in mind - objects both internally and externally. Or else he dwells contemplating in mind - objects its nature of arising, Or he dwells contemplating in mind - objects its nature of vanishing, Or he dwells contemplating in mind - objects its nature of both arising and vanishing. His awareness is established - " These are mind - objects". Thus he develops his awareness to such an extent that there is mere understanding, along with mere awareness. In this way he dwells detached, thus " This is not mine; This am not I; This is not my self " , without clinging towards anything in the world. This is how monks, a monk dwells observing mind - objects in mind - objects in terms of the Four Noble Truths.