

THE FOURTH FOUNDATION OF MINDFULNESS

So how does a person abide observing mind objects as mind objects?
Here a person abides observing mind objects as mind objects in terms of:

The Five Hindrances (25)

- 1 When there is sense desire in him, a person is aware: 'There is sense desire in me';
- 2 or when there is no sense desire in him, he is aware: 'There is no sense desire in me';
- 3 & when the arising of unarisen sense desire occurs, he is aware of that;
- 4 & when the abandoning of arisen sense desire occurs, he is aware of that;
- 5 & when the future non-arising of abandoned sense desire occurs, he is aware of that.
- 6 When there is aversion in him, he is aware: 'There is aversion in me';
- 7 or when there is no aversion in him, he is aware: 'There is no aversion in me';
- 8 & when the arising of unarisen aversion occurs, he is aware of that;
- 9 & when the abandoning of arisen aversion occurs, he is aware of that;
- 10 & when the future non-arising of abandoned aversion occurs, he is aware of that.
- 11 When there is sloth & torpor in him, he is aware: 'There is sloth & torpor in me';
- 12 or when there is no sloth & torpor in him, he is aware: 'There is no sloth & torpor in me';
- 13 & when the arising of unarisen sloth & torpor occurs, he is aware of that;
- 14 & when the abandoning of arisen sloth & torpor occurs, he is aware of that;
- 15 & when the future non-arising of abandoned sloth & torpor occurs, he is aware of that.
- 16 When there is restlessness & remorse in him, he is aware: 'There is restlessness & remorse in me';
- 17 or when there is no restlessness & remorse in him, he is aware: 'There is no restlessness & remorse in me';
- 18 & when the arising of unarisen restlessness & remorse occurs, he is aware of that;
- 19 & when the abandoning of arisen restlessness & remorse occurs, he is aware of that;
- 20 & when the future non-arising of abandoned restlessness & remorse occurs, he is aware of that.
- 21 When there is doubt in him, he is aware: 'There is doubt in me';
- 22 or when there is no doubt in him, he is aware: 'There is no doubt in me';
- 23 & when the arising of unarisen doubt occurs, he is aware of that;
- 24 & when the abandoning of arisen doubt occurs, he is aware of that;
- 25 & when the future non-arising of abandoned doubt occurs, he is aware of that..

The Six Bases (36)

- 41 A person is aware of the eye; 42 he is aware of forms;
- 43 & the fetter that arises dependent on both, he is aware of that;
- 44 & when the arising of the unarisen fetter occurs, he is aware of that;
- 45 & when the abandoning of the arisen fetter occurs, he is aware of that;
- 46 & when the future non-arising of the abandoned fetter occurs, he is aware of that.
- 47 A person is aware of the ear; 48 he is aware of sounds;
- 49 & the fetter that arises dependent on both, he is aware of that;
- 50 & when the arising of the unarisen fetter occurs, he is aware of that;
- 51 & when the abandoning of the arisen fetter occurs, he is aware of that;
- 52 & when the future non-arising of the abandoned fetter occurs, he is aware of that.
- 53 A person is aware of the nose; 54 he is aware of odors;
- 55 & the fetter that arises dependent on both, he is aware of that;
- 56 & when the arising of the unarisen fetter occurs, he is aware of that;
- 57 & when the abandoning of the arisen fetter occurs, he is aware of that;
- 58 & when the future non-arising of the abandoned fetter occurs, he is aware of that.
- 59 A person is aware of the tongue; 60 he is aware of flavors;
- 61 & the fetter that arises dependent on both, he is aware of that;
- 62 & when the arising of the unarisen fetter occurs, he is aware of that;
- 63 & when the abandoning of the arisen fetter occurs, he is aware of that;
- 64 & when the future non-arising of the abandoned fetter occurs, he is aware of that.
- 65 A person is aware of the body; 66 he is aware of touches;
- 67 & the fetter that arises dependent on both, he is aware of that;
- 68 & when the arising of the unarisen fetter occurs, he is aware of that;
- 69 & when the abandoning of the arisen fetter occurs, he is aware of that;
- 70 & when the future non-arising of the abandoned fetter occurs, he is aware of that.
- 71 A person is aware of the mind; 72 he is aware of mind objects;
- 73 & the fetter that arises dependent on both, he is aware of that;
- 74 & when the arising of the unarisen fetter occurs, he is aware of that;
- 75 & when the abandoning of the arisen fetter occurs, he is aware of that;
- 76 & when the future non-arising of the abandoned fetter occurs, he is aware of that.

The Five Aggregates (15)

A person is aware:

- 26 Such is material form;
- 27 such is its origin;
- 28 such is its disappearance.
- 29 Such is feeling;
- 30 such is its origin;
- 31 such is its disappearance.
- 32 Such is perception;
- 33 such is its origin;
- 34 such is its disappearance.
- 35 Such are formations;
- 36 such is their origin;
- 37 such is their disappearance.
- 38 Such is consciousness;
- 39 such is its origin;
- 40 such is its disappearance.

MINDFULNESS OF 108 MENTAL OBJECTS

The Discourse on the Foundations of Mindfulness

(*Satipaṭṭhāna Sutta: Majjhima 10, Dīgha 22*)

The Seven Awakening Factors (28)

- 77 When there is the mindfulness awakening factor in him, a person is aware: 'There is the mindfulness awakening factor in me';
78 or when there is no mindfulness awakening factor in him, he is aware: 'There is no mindfulness awakening factor in me';
79 & when the arising of the unarisen mindfulness awakening factor occurs, he is aware of that;
80 & when the coming to fulfilment by development of the arisen mindfulness awakening factor occurs, he is aware of that.
- 81 When there is the investigation-of-states awakening factor in him, he is aware: 'There is the investigation-of-states awakening factor in me';
82 or when there is no investigation-of-states awakening factor in him, he is aware: 'There is no investigation-of-states awakening factor in me';
83 & when the arising of the unarisen investigation-of-states awakening factor occurs, he is aware of that;
84 & when the coming to fulfilment by development of the arisen investigation-of-states awakening factor occurs, he is aware of that.
- 85 When there is the energy awakening factor in him, he is aware: 'There is the energy awakening factor in me';
86 or when there is no energy awakening factor in him, he is aware: 'There is no energy awakening factor in me';
87 & when the arising of the unarisen energy awakening factor occurs, he is aware of that;
88 & when the coming to fulfilment by development of the arisen energy awakening factor occurs, he is aware of that.
- 89 When there is the joy awakening factor in him, he is aware: 'There is the rapture awakening factor in me';
90 or when there is no joy awakening factor in him, he is aware: 'There is no rapture awakening factor in me';
91 & when the arising of the unarisen joy awakening factor occurs, he is aware of that;
92 & when the coming to fulfilment by development of the arisen joy awakening factor occurs, he is aware of that.
- 93 When there is the tranquility awakening factor in him, he is aware: 'There is the tranquility awakening factor in me';
94 or when there is no tranquility awakening factor in him, he is aware: 'There is no tranquility awakening factor in me';
95 & when the arising of the unarisen tranquility awakening factor occurs, he is aware of that;
96 & when the coming to fulfilment by development of the arisen tranquility awakening factor occurs, he is aware of that.
- 97 When there is the concentration awakening factor in him, he is aware: 'There is the concentration awakening factor in me';
98 or when there is no concentration awakening factor in him, he is aware: 'There is no concentration awakening factor in me';
99 & when the arising of the unarisen concentration awakening factor occurs, he is aware of that;
100 & when the coming to fulfilment by development of the arisen concentration awakening factor occurs, he is aware of that.
- 101 When there is the equanimity enlightenment factor in him, he is aware: 'There is the equanimity awakening factor in me';
102 or when there is no equanimity enlightenment factor in him, he is aware: 'There is no equanimity awakening factor in me';
103 & when the arising of the unarisen equanimity enlightenment factor occurs, he is aware of that;
104 & when the coming to fulfilment by development of the arisen equanimity awakening factor occurs, he is aware of that.

The Four Noble Truths (4)

- 105 A person is aware as it actually is:
'This is suffering';
106 he is aware as it actually is:
'This is the origin of suffering';
107 he is aware as it actually is:
'This is the cessation of suffering';
108 he is aware as it actually is:
'This is the way leading to the cessation of suffering.'

Such is the way he abides observing mind objects as mind-objects internally,...or externally,...or both.

Or he abides observing among mind objects: arising mind objects...vanishing mind objects...or both.

Or else mindfulness becomes established for him just to know, just to be mindful: 'there is a mind object'.

And he abides independent, not clinging to anything in the world.

Translated by Andrew Olendzki

NOTE: The word "monk" (*bhikkhu*) has been replaced with "person" throughout, but the masculine gender has been retained.