

# The Four Foundations of Mindfulness (Satipatthana Sutta)

The Satipatthana Sutta is the source of Insight Meditation as taught by the Buddha

## Foundations of Mindfulness

1. Observation of the **Body**
2. Observation of **Feelings**
3. Observation of the **Mind** (Mental State)
4. Observation of **Dharma** - Mental Phenomena (Mental Objects/Events/Qualities)

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Thus Have I (Ananda, the Buddha's personal attendant) Heard. On one occasion the Blessed One (the Buddha) was living in the Kuru country at a town of the Kurus named Kammasaddhamma. There he addressed the bhikkhus (monks) thus: "Bhikkhus." - "Venerable sir," they replied. The Blessed One then said:

**"Bhikkhus, this is the supreme path for the purification of beings, for the overcoming of sorrow and lamentation, for the ending of pain and grief, for the attainment of the true path (the essential truth or righteous Dharma, i.e., the Noble Path), for the realization of nibbana (nirvana – the ultimate peace, freedom & happiness) - namely the four foundations of mindfulness."**

"What are these four? Here, bhikkhus, a bhikkhu maintains his self-observation (self-monitoring) of (one's) body as a body, devoted, aware, and mindful, getting rid of the worldly like and dislike. He maintains his observation of feelings as feelings, devoted, aware, and mindful, getting rid of the worldly like and dislike. He maintains his observation of mind as mind, devoted, aware, and mindful, getting rid of the worldly like and dislike. He maintains his observation of mental phenomena as mental phenomena, devoted, aware, and mindful, getting rid of the worldly like and dislike."

### **1. Observation of the Body**

**(a) Mindfulness with Breathing (Anapanabappa or Anapanasati)** "And how, bhikkhus, does a bhikkhu maintain his observation of the body as body? Here a bhikkhu, gone to the forest or to the shade of a tree or to an empty hut, sits down, cross-legged, sets his body straight, and chaining/embedding mindfulness with him, being mindful while breathing out, being mindful while breathing in. - *Breathing out long*, he is aware: 'I breathe out long'; or *breathing in long*, he is aware: 'I breathe in long.'

- *Breathing out short*, he is aware: 'I breathe out short'; *breathing in short*, he is aware: 'I breathe in short.' - He trains himself to realize: 'I will breathe out experiencing the whole breath-body.' He trains himself to realize: 'I will breathe in experiencing the whole breath-body.' - He trains himself to realize: 'I will breathe out calming the body processes'; he trains himself to realize: 'I will breathe in calming the body processes.' Just as a skilled woodworker or his apprentice, when making a long pull on the lathe string, understands: 'I make a long pull'; or, when making a short pull understands: 'I make a short pull'; so too, breathing out long, a bhikkhu is aware: 'I breathe out long'. Breathing out short, he is aware: 'I breathe out short.' He trains himself to realize: 'I will breathe out experiencing the whole breath-body.' He trains himself to realize: 'I will breathe in experiencing the whole breath-body.' He trains himself to realize: 'I will breathe out calming the body processes'; he trains himself to realize: 'I will breathe out calming the body processes.' (*Insight*)

"In this way, he maintains his observation of the body as a body *internally*, or he maintains his observation of the body as a body *externally*, or he maintains his observation of the body as a body *both internally and externally*.

He maintains his observation of the body in its *arising as a norm*, or maintains his observation of the body in its *decaying as a norm*, or he maintains his observation of the body *both its arising and decaying as norms*. Besides, his *mindfulness* is firmly established that the body exists as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

And that is how a bhikkhu is reflecting upon the body as a body."

**(b) The Four Postures (Iriyapathabappa)**"Again, bhikkhus, when **walking** a bhikkhu is aware that: 'I am walking'; when **standing**, he is aware that: 'I am standing.' When **sitting**, he is aware that: 'I am sitting'; when **lying down**, he is aware that: 'I am lying down.' Or he is aware accordingly however his body is disposed." *(Insight)*

"In this way he maintains his observation of the body as a *body internally*, or he maintains his observation of the body as a *body externally*, or he maintains his observation of the body as a *body both internally and externally*.

He maintains his observation of the body in its *arising as a norm*, or maintains his observation of the body in its *decaying as a norm*, or he maintains his observation of the body *both its arising and decaying as norms*. Besides, his *mindfulness* is firmly established that the body exists as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

And that is how a bhikkhu is reflecting upon the body as a body."

**(c) Full Self-Awareness (Sampajannabappa)**

"Again, bhikkhus, a bhikkhu is one who acts in full self-awareness when going forward and returning; who acts in full self-awareness when looking ahead and looking away; who acts in full self-awareness when flexing and extending his limbs; who acts in full self-awareness when wearing his robes and carrying his outer robe and bowl (getting dressed); who acts in full self-awareness when eating, drinking, chewing, and tasting; who acts in full self-awareness when defecating and urinating; who acts in full self-awareness when **walking, standing, sitting, falling asleep** (same as the Four Postures, but more unique with being aware of other subtle movement to be singled out as "Full Self-Awareness"), waking up, talking, and keeping silent."

*(Insight)*

"In this way he maintains his observation of the body as a *body internally*, or he maintains his observation of the body as a *body externally*, or he maintains his observation of the body as a *body both internally and externally*.

He maintains his observation of the body in its *arising as a norm*, or maintains his observation of the body in its *decaying as a norm*, or he maintains his observation of the body *both its arising and decaying as norms*. Besides, his *mindfulness* is firmly established that the body exists as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

And that is how a bhikkhu is reflecting upon the body as a body."

**(d) Foulness/Impurities - The Bodily Parts (Patikulamanasikarabappa)**"Again, bhikkhus, a bhikkhu reviews this same body, up from the soles of the feet and down from the top of the hair, bounded by the skin, as full of many kinds of impurities thus: 'In this body there are *head-hairs, body-hairs, nails, teeth, skin, flesh, tendons, bones, bone-marrow, spleen, heart, liver, fascia, kidneys, lungs, large intestines, small intestines, stomach contents, feces, bile, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, nasal mucus, joint fluid, and urine*. Just as though there were a bag with an opening at both ends full of many sorts of grain, such as wheat, husked rice, mung beans, kidney beans, sesame seeds, and white rice. A man with good eyes were to open it and review it thus: 'This is wheat, this is husked rice, these are mung beans, these are kidney beans, these are sesame seeds, this is white rice.' So too, a bhikkhu reviews *this same body, up from the soles of the feet and down from the top of the hair, bounded by the skin, as full of many kinds of impurities thus: 'In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, tendons, bones, bone-marrow, spleen, heart, liver, fascia, kidneys, lungs, large intestines, small intestines, stomach contents, feces, bile, phlegm, lymph, blood, sweat, fat, tears, oil, saliva, nasal mucus, joint fluid, and urine.*'"

*(Insight)*

"In this way he maintains his observation of the body as a *body internally*, or he maintains his observation of the body as a *body externally*, or he maintains his observation of the body as a *body both internally and externally*.

He maintains his observation of the body in its *arising as a norm*, or maintains his observation of the body in its *decaying as a norm*, or he maintains his observation of the body *both its arising and decaying as norms*. Besides, his *mindfulness* is firmly established that the body exists as simply but *bare awareness* and simply

for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

And that is how a bhikkhu is reflecting upon the body as a body." **(e) Elements (Dhatumanasikara)**" Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, as consisting of elements thus: 'In this body there are *the earth element (solidity), the water element (liquidity), the fire element (metabolic heat) and the air element (gases).*' Just as though a skilled butcher or his apprentice had killed a cow and was seated at the crossroads with it cut up into pieces; so too, a bhikkhu reviews this same body...as consisting of elements thus: 'In this body there are the earth element, the water element, the fire element, and the air element.'

*(Insight)*

"In this way he maintains his observation of the body as a *body internally*, or he maintains his observation of the body as a *body externally*, or he maintains his observation of the body as a *body both internally and externally*.

He maintains his observation of the body in its *arising as a norm*, or maintains his observation of the body in its *decaying as a norm*, or he maintains his observation of the body both its *arising and decaying as norms*.

Besides, his *mindfulness* is firmly established that the body exists as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

And that is how a bhikkhu is reflecting upon the body as a body."

#### **(f) The Nine Charnel Grounds Reflection (Navasivathika)**

"Again, bhikkhus, as though he were to see *a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, with oozing serum*, a bhikkhu compares this same body with it thus:

'This body too is of the same nature, it will be like that, it is not exempt from that fate.'

*(Insight)*

"In this way he maintains his observation of the body as a *body internally*, or he maintains his observation of the body as a *body externally*, or he maintains his observation of the body as a *body both internally and externally*.

He maintains his observation of the body in its *arising as a norm*, or maintains his observation of the body in its *decaying as a norm*, or he maintains his observation of the body *both its arising and decaying as norms*.

Besides, his *mindfulness* is firmly established that the body exists as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

And that is how a bhikkhu is reflecting upon the body as a body."

"Again, as though he were to see a corpse thrown aside in a charnel ground, *being devoured by crows, vultures, hawks, dogs, jackals, or various kinds of small animals*, a bhikkhu compares the very same body with it thus:

'This body too is of the same nature, it will be like that, it is not exempt from that fate.'

"In this way he maintains his observation of the body as a *body internally*, or he maintains his observation of the body as a *body externally*, or he maintains his observation of the body as a *body both internally and externally*.

He maintains his observation of the body in its *arising as a norm*, or maintains his observation of the body in its *decaying as a norm*, or he maintains his observation of the body *both its arising and decaying as norms*.

Besides, his *mindfulness* is firmly established that the body exists as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

And that is how a bhikkhu is reflecting upon the body as a body."

"Again, as though he were to see a corpse thrown aside in a charnel ground, *a skeleton with flesh and blood, held together with sinews*

*...a fleshless skeleton smeared with blood, held together with sinews*

*...a skeleton without flesh and blood, held together with sinews*

*...disconnected bones scattered in all directions - here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-*

*bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull* - a bhikkhu compares this same body with it thus:

"This body too is of the same nature, it will be like that, it is not exempt from that fate."

"... And that is how a bhikkhu is reflecting upon the body as a body."

"Again, as though he were to see a corpse thrown aside in a charnel ground, *bones bleached white, the color of shells*

*...bones heaped up, more than a year old*

*...bones rotted and crumbled to dust*, a bhikkhu compares this same body with it thus:

"This body too is of the same nature, it will be like that, it is not exempt from that fate."

(Insight)

"In this way he maintains his observation of the body as a *body internally*, or he maintains his observation of the body as a *body externally*, or he maintains his observation of the body as a *body both internally and externally*.

He maintains his observation of the body in its *arising as a norm*, or maintains his observation of the body in its *decaying as a norm*, or he maintains his observation of the body *both its arising and decaying as norms*.

Besides, his *mindfulness* is firmly established that the body exists as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

And that is how a bhikkhu is reflecting upon the body as a body."

## 2. Observation of **Feelings**

"And how, bhikkhus, does a bhikkhu reflect upon the feelings as feelings?

Here, when feeling a *pleasurable* feeling, a bhikkhu is fully aware that: 'I feel a pleasurable feeling',

when feeling a *painful* feeling, he is fully aware that: 'I feel a painful feeling';

when feeling a *neither-painful-nor-pleasurable* feeling, he is fully aware that 'I feel a neither-painful-nor-pleasurable feeling.'

"When feeling a *worldly (materialistic) pleasurable* feeling, he is fully aware: 'I feel a worldly pleasurable feeling';

when feeling an *unworldly (non-materialistic) pleasurable* feeling, he is fully aware that: 'I feel an unworldly pleasurable feeling';

when feeling a *worldly painful* feeling, he is fully aware that: 'I feel a worldly painful feeling';

when feeling an *unworldly painful* feeling, he is fully aware that: 'I feel an unworldly painful feeling';

when feeling a *worldly neither-painful-nor-pleasurable* feeling, he is fully aware that: 'I feel a worldly neither-painful-nor-pleasurable feeling';

when feeling an *unworldly neither-painful-nor-pleasurable* feeling, he is fully aware that: 'I feel an unworldly neither-painful-nor-pleasurable feeling.'

"As described, a bhikkhu should reflect upon the feelings as *feelings internally*, feelings as *feelings externally*, feeling as *feelings both internally and externally*.

He reflects upon the *arising phenomenon in one's feeling, the decaying phenomenon in one's feeling, or both arising and decaying phenomena in one's feelings*.

Besides, his *mindfulness* is firmly established that feelings exist as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

Bhikkhus, this is how a bhikkhu is reflecting upon the feelings as feelings."

## 3. Observation of the **Mind State**

"And how, bhikkhus, does a bhikkhu observe mind as mind?

Here a bhikkhu is aware of his mind being affected by *lust* as mind affected by lust, and mind unaffected by lust as mind unaffected by lust.

He is aware of mind affected by *hate* as mind affected by hate, and mind unaffected by hate.

He is aware of mind affected by *delusion* as mind affected by delusion, and mind unaffected by delusion as

mind unaffected by delusion.

He is aware of *contracted (gloomy)* mind as contracted mind, and distracted mind as distracted mind.

He is aware of *exalted* mind as exalted mind, and unexalted mind as unexalted mind.

He is aware of *surpassed* mind as surpassed mind, and unsurpassed mind as unsurpassed mind.

He is aware of *concentrated* mind as concentrated mind, and unconcentrated mind as unconcentrated mind.

He is aware of *liberated* mind as liberated mind, and unliberated mind as unliberated mind."

In this way he is reflecting upon mind as *mind internally*, or he is reflecting upon mind as *mind externally*, or he is reflecting upon mind as *mind both internally and externally*.

He is reflecting upon the *arising phenomenon within the mind*, or the *vanishing phenomenon* within the mind, or *both the arising and vanishing phenomena within the mind*.

His mindfulness is firmly established that mind exists as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

Bhikkhus, that is how a bhikkhu is reflecting upon the mind as mind.

#### **4. Observation of Mental Phenomena (Mental Events/Mind-Objects)**

##### **(a) The Five Hindrances**

And how, bhikkhus, does a bhikkhu reflect upon mental phenomena as mental phenomena?

Here a bhikkhu reflects upon mental phenomena as mental phenomena in terms of the *Five Hindrances*.

And how does a bhikkhu reflect upon mental phenomena as mental phenomena in terms of the Five Hindrances?

Here, there being *sensual desire* in him, a bhikkhu is fully aware: 'There is sensual desire in me'; or there being no sensual desire in him, he is fully aware: 'There is no sensual desire in me'; and he is also fully aware how there comes to be the arising of unarisen sensual desire, and he is fully aware how there comes to be the abandonment of unarisen sensual desire; and he is fully aware how there comes to be the arising of arisen sensual desire, and he is fully aware how there comes to be the future non-arising of abandoned sensual desire.

There being *ill will* in him, he is fully aware.....

There being *sloth and torpor* in him...

There being *restlessness and remorse* in him...

There being *doubt* in him, a bhikkhu is fully aware: 'There is doubt in me'; or there being no doubt in him, he is fully aware: 'There is no doubt in me'; and he is fully aware how there comes to be the arising of unarisen doubt, and how there comes to be the abandoning of arisen doubt, and how there comes to be the future non-arising of abandoned doubt."

*(Insight)*

"In this way he reflects upon mental phenomena as *mental phenomena internally*, or reflects upon mental phenomena as *mental phenomena externally*, or he reflects upon mental phenomena as *mental phenomena both internally and externally*.

He reflects upon *mental phenomena as arising mental phenomena*, or he reflects upon *mental phenomena as vanishing mental phenomena*, or he reflects upon *mental phenomena as both arising and vanishing mental phenomena*.

His mindfulness is firmly established that mental phenomena exist as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

Bhikkhus, that is how a bhikkhu is reflecting upon the mental phenomena as mental phenomena as the Five Hindrances."

##### **(b) The Five Aggregates**

"Again, bhikkhus, a bhikkhu reflects upon mental phenomena as mental phenomena in terms of the five aggregates affected by clinging. And how does a bhikkhu reflect upon mental phenomena as mental phenomena in terms of the five aggregates affected by clinging? Here a bhikkhu is fully aware:

'Such is *material form*, such its *origin*, such its *disappearance*;

such is feeling, such its origin, such its disappearance,  
such is perception, such its origin, such its disappearance;  
such are thought formations, such their origin, such their disappearance;  
such is consciousness, such its origin, such its disappearance."

"In this way he reflects upon mental phenomena as *mental phenomena internally*, or reflects upon mental phenomena as *mental phenomena externally*, or he reflects upon mental phenomena as *mental phenomena both internally and externally*.

He reflects upon *mental phenomena as arising mental phenomena*, or he reflects upon *mental phenomena as vanishing mental phenomena*, or he reflects upon *mental phenomena as both arising and vanishing mental phenomena*.

His mindfulness is firmly established that mental phenomena exist as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

Bhikkhus, that is how a bhikkhu is reflecting upon the mental phenomena as mental phenomena in term of the Five Aggregates of Clinging."

### **(c) The Six Sense-Bases/Spheres**

"Again, bhikkhus, a bhikkhu reflects upon mental phenomena as mental phenomena in terms of the six internal and external bases. And how does a bhikkhu reflect upon mental phenomena as mental phenomena in terms of the six internal and external bases?

Here a bhikkhu is fully aware of the eyes, he is aware of the forms, and he is fully aware of both the eyes and the forms, both of which the fetter is dependent upon to arise.

Besides, he is fully aware of how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter."

"He is fully aware of the ears, he is fully aware of the sounds.....

He is fully aware of the nose, he is fully aware of odors.....

He is fully aware of the tongue, he is fully aware of flavors.....

He is fully aware of the body, he is fully aware of tangibles.....

He is fully aware of the mind, he is fully aware of mental phenomena, and he is fully aware of the fetter that arises dependent on both, and he also is fully aware of how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter."

"In this way he reflects upon mental phenomena as *mental phenomena internally*, or reflects upon mental phenomena as *mental phenomena externally*, or he reflects upon mental phenomena as *mental phenomena both internally and externally*.

He reflects upon *mental phenomena as arising mental phenomena*, or he reflects upon *mental phenomena as vanishing mental phenomena*, or he reflects upon *mental phenomena as both arising and vanishing mental phenomena*.

His mindfulness is firmly established that mental phenomena exist as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

Bhikkhus, that is how a bhikkhu is reflecting upon the mental phenomena as mental phenomena in terms of the six internal and external bases."

### **(d) The Seven Enlightenment Factors**

"Again, bhikkhus, a bhikkhu reflects upon mental phenomena as mental phenomena in terms of the seven enlightenment factors. And how does a bhikkhu reflect upon mental phenomena as mental phenomena in terms of the seven enlightenment factors?

Here, there being the mindfulness enlightenment factor in him, a bhikkhu is fully aware: 'There is the mindfulness enlightenment factor in me'; or there being no mindfulness enlightenment factor in him, he is fully aware: 'There is no mindfulness enlightenment factor in me'; and he also is fully aware how there comes to be the arising of the unarisen mindfulness enlightenment factor, and how the arisen mindfulness enlightenment factor comes to be fully developed."

"There being the investigation-of-states/Dharma investigation enlightenment factor in him...

There being the energy enlightenment factor in him...

There being the rapture enlightenment factor in him...

There being the tranquillity enlightenment factor in him...

There being the concentration enlightenment factor in him...

There being the equanimity enlightenment factor in him, a bhikkhu is fully aware: 'There is the equanimity enlightenment factor in me'; and he also is fully aware of how there comes to be the arising of the unarisen equanimity enlightenment factor in him, he is fully aware: 'There is no equanimity enlightenment factor in me'; and he is also fully aware of how there comes to be the arising of the unarisen equanimity enlightenment factor, and how the arisen equanimity enlightenment factor come to be fully developed."

"In this way he reflects upon mental phenomena as *mental phenomena internally*, or reflects upon mental phenomena as *mental phenomena externally*, or he reflects upon mental phenomena as *mental phenomena both internally and externally*.

He reflects upon *mental phenomena as arising mental phenomena*, or he reflects upon *mental phenomena as vanishing mental phenomena*, or he reflects upon *mental phenomena as both arising and vanishing mental phenomena*.

His mindfulness is firmly established that mental phenomena exist as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

Bhikkhus, that is how a bhikkhu is reflecting upon the mental phenomena as mental phenomena in terms of the seven enlightenment factors."

#### **(e) The Four Noble Truths**

"Again, bhikkhus, a bhikkhu reflects upon mental phenomena as mental phenomena in terms of the Four Noble Truths. And how does a bhikkhu reflect upon mental phenomena as mental phenomena in terms of the Four Noble Truths? Here a bhikkhu is fully aware as it truly is that:

'This is suffering;

'This is the cause of suffering;

'This is the cessation of suffering.'

'This is the way leading to the cessation of suffering.'"

(Insight)

"In this way he reflects upon mental phenomena as *mental phenomena internally*, or reflects upon mental phenomena as *mental phenomena externally*, or he reflects upon mental phenomena as *mental phenomena both internally and externally*.

He reflects upon *mental phenomena as arising mental phenomena*, or he reflects upon *mental phenomena as vanishing mental phenomena*, or he reflects upon *mental phenomena as both arising and vanishing mental phenomena*.

His mindfulness is firmly established that mental phenomena exist as simply but *bare awareness* and simply for establishing *mindfulness*.

He is **free from craving and concepts, and no longer clings to anything in the world.**

Bhikkhus, that is how a bhikkhu is reflecting upon the mental phenomena as mental phenomena in terms of The Four Noble Truths."

"Bhikkhus, if anyone should develop these *four foundations of mindfulness in such a way for seven years, one of two fruitions could be expected for him: either as a fully-enlighten being (an Arahant with final wisdom) here and now, or if there is a trace of clinging left, a non-returner (an Anagami).*"

"Let alone seven years, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for *six years...for five years...for four years...for three years...for two years...for one year*, one of two fruits could be expected for him, either *an Arahant (a fully enlightened one with final wisdom) here and now, or if there is a trace of clinging left, an Anagami (a non-returner).*"

"Let alone one year, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for *seven months...for six months...for five months...for four months...for three months...for two months...for one month...for half a month*, one of two fruitions could be expected for him, either *an Arahant (a fully enlightened one with final wisdom) here and now, or if there is a trace of clinging left, an Anagami (a*

non-returner)."

"Let alone half a month, bhikkhus. If anyone should develop these four foundations of mindfulness in such a way for *seven days*, one of two fruitions could be expected for him, either an Arahant (a fully enlightened one with final wisdom) here and now, or if there is a trace of clinging left, an Anagami (a non-returner)."

"So it was with reference to this that it was said:

*"Bhikkhus, this is the supreme path for the purification of beings, for the overcoming of sorrow and lamentation, for the ending of pain and grief, for the attainment of the true path (the essential truth or righteous Dharma, i.e., the Noble Path), for the realization of nibbana (nirvana –the ultimate peace ,freedom & happiness) - namely the four foundations of mindfulness."*

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.