

Four Foundations of Mindfulness¹

Sanu Mahatthanadull
Ph.D. (Buddhist Studies)
Regular Lecturer of
International Buddhist Studies College (IBSC),
Mahachulalongkornrajavidyalaya University, Thailand

1. Introduction

Mindfulness is one of the most fundamental concepts for practice in the Buddhist tradition. Among the various Sutta in Tipiṭaka, two great Discourses on the Foundations of Mindfulness, firstly, the *Mahā Satipatthana Sutta*, is the twenty second discourse of the Long Length Collection (*Dīghanikāya*). Secondly the *Satipatthana Sutta*, is the tenth discourse of the Middle Length Collection (*Majjhima Nikaya*) of the Discourses of the Enlightened One.

The vital importance of the Discourse on Mindfulness has never been lost from the Theravada tradition. In consequence Mahāsatipaṭṭhāna Sutta is acknowledged as one of the most important sutta. It is the practical approach for human to end up all of the sufferings and to attain the Nibbāna, the supreme peace of mankind. Mahāsatipaṭṭhāna Sutta contained with four main sections; Kāyānupassanā Satipaṭṭhāna, Vedānānupassanā Satipaṭṭhāna, Cittānupassanā Satipaṭṭhāna, and Dhammānupassanā Satipaṭṭhāna. In each sections can be practiced concurrently.

However, this paper endeavor to illustrates the teachings on the Four Foundations of Mindfulness by keeping its original as much as possible from the primary source as well as in commentarial works (The Visuddhimagga of Buddhaghosa).

2. Mahāsatipaṭṭhāna Sutta²

The four main sections of foundations of mindfulness, Pāli term is “cattaro satipaṭṭhānā” here represented by “four foundations of mindfulness” or “four inceptions of deliberation”, “fourfold setting up of mindfulness”, “fourfold setting up of starting”, and four applications of mindfulness etc.³

In the Mahaasatipatthaana Sutta, a Pāli work, the Exalted One explains that there is only one way or path to achieve purification, only one method to overcome the pains and discomforts of life, only one way to achieve nirvana. Literally “one path,” the term ekayano magga⁴ (Pali: ekaayam) was used by the Buddha when

¹ Sanu Mahatthanadull, Ph.D., “**Four Foundations of Mindfulness**”, Selected Works in Buddhist Scriptures, Teaching Document, (IBSC: Mahachulalongkornrajavidyalaya University, 2014). (Mimeographed)

² D.II. 290-315. , (Satipatthana Sutta:- M.I. 55-63.)

³ Bhadantācariya Buddhaghosa, **The Path of Purification (Visuddhimagga)**, tr. Bhikkhu Ñāṇamoli, (Kandy: Buddhist Publication Society, 2010), p. 1. (introduction)

⁴ Sanskrit: ekayana magga.

describing the Four Foundations of Mindfulness. The one path consists of practicing the Four Foundations of Mindfulness⁵ as stated in Dīghanikāya:

*The one and only path, Bhikkhus leading to the purification of beings, to passing far beyond grief and lamentation, to the dying-out of ill and misery, to the attainment of right method, to the realization of Nirvana, is that of the Fourfold Setting up of Mindfulness.*⁶

The Four foundations of mindfulness are divided into 4 main divisions:- Kāyānupassanā Satipaṭṭhāna; Vedanānupassanā Satipaṭṭhāna; Cittānupassanā Satipaṭṭhāna; and Dhammānupassanā Satipaṭṭhāna.

I. Kāyānupassanā Satipaṭṭhāna:

Kāyānupassanā Satipaṭṭhāna deals with contemplation on the body, physical structure and activities, with its subdivisions -

a) Ānāpāna Pabba (section on in and out breathing)

Herein, O bhikkhus, let a brother, going into the forest, or to the roots of a tree, or to an empty chamber, sit down cross-legged, holding the body erect, and set his mindfulness alert. Mindful let him inhale, mindful let him exhale.

(1) Whether he inhale a long breath, let him be conscious thereof; or whether he exhale a long breath, let him be conscious thereof.

(2) Whether he inhale a short breath, or exhale a short breath, let him be conscious thereof.

(3) Let him practice with the thought “Conscious of my whole body will I inhale” ; let him practice with the thought “Conscious of my whole body will I exhale.”

(4) Let him practice with the thought “I will inhale tranquillizing my bodily organism” ; let him practice with the thought “I will exhale tranquillizing my bodily organism.”⁷

b) Iriyāpatha Pabba (section on postures)

And moreover, bhikkhus, a brother,

(1) when he is walking, is aware of it thus : “I walk”,

(2) when he is standing, is aware of it thus : “I stand”,

(3) when he is sitting, is aware of it thus : “I sit”,

(4) when he is lying down, he is aware of it.

However he is disposing the body, he is aware thereof. So does he, as to the body, continue to consider the body, either internally or externally, or both internally and externally.⁸

c) Sampajañña Pabba (section on clear understanding)

And moreover, bhikkhus, a brother -

(1) whether he departs or returns,

⁵ Edward A. Irons, **Encyclopedia of Buddhism**, series ed. by J. Gordon Melton, (New York: Facts On File, Inc., 2008), p. 175.

⁶ D.II. 290.

⁷ D.II. 291. ,M.I. 56.

⁸ D.II. 292. ,M.I. 56-57.

- (2) whether he looks at or looks away from,
- (3) whether he has drawn in or stretched out [his limbs],
- (4) whether he has donned under-robe, over-robe, or bowl,
- (5) whether he is eating, drinking, chewing, reposing,
- (6) whether he is obeying the calls of nature - is aware of what he is about.
- (7) In going, standing, sitting, sleeping, watching, talking, or keeping silence, he knows what he is doing.

So does he, as to the body, continue to consider the body, either internally or externally, or both internally and externally. He keeps on considering how the body is something that comes to be, or again he keeps on considering how the body is something that passes away; or again he keeps on considering the coming to be with the passing away ; or again, conscious that ' There is the body,' mindfulness hereof becomes thereby established, far enough for the purposes of knowledge and of self-collectedness. And he abides independent, grasping after nothing in the world whatever. Thus, bhikkhus, does a brother continue to consider the body.⁹

d) Paṭikulamanasika Pabba (section on contemplation of impurities)

And moreover, bhikkhus, a brother reflects upon this very body, from the soles of his feet below upward to the crown of his head, as something enclosed in skin and full of divers impurities : - ' Here is in this body hair and down, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, membranes, spleen, lungs, stomach, bowels, intestines ; excrement, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine.'

Just as if there were a double-mouthed sample-bag, bhikkhus, full of various sorts of grain, such as rice, paddy, beans, vetches, sesamum or rice husked for boiling ; and a keen-eyed man were to reflect as he poured them out: - 'That's rice, that's paddy, those are beans,' and so forth. Even so, bhikkhus, does a brother reflect upon the body, from the soles of the feet below upward to the crown of the head, as something enclosed in skin and full of divers impurities. So does he, as to the body, continue to consider the body, either internally or externally, or both internally and externally. He keeps on considering how the body is something that comes to be, or again he keeps on considering how the body is something that passes away ; or again he keeps on considering the coming to be with the passing away ; or again, conscious that ' There is the body,' mindfulness hereof becomes thereby established, far enough for the purposes of knowledge and of self-collectedness. And he abides independent, grasping after nothing in the world whatever. Thus bhikkhus, does a brother continue to regard the body.¹⁰

e) Dhātumanasika Pabba (section on contemplation of elements)

And moreover, bhikkhus, a brother reflects upon this very body, however it be placed or disposed, with respect to its fundamentals : - ' There are in this body the four primary elements of

- (1) earth,
- (2) water,
- (3) heat,
- (4) air.

⁹ D.II. 292-293. ,M.I. 57.

¹⁰ D.II. 293. ,M.I. 57.

Just as a cattle-butcher, or his apprentice, when he has slain an ox, displays the carcase piecemeal at the crossways as he sits, even so, bhikkhus, does a brother reflect upon this very body . . . with respect to its fundamental constituents . . .

So does he, as to the body, continue to consider the body, either internally or externally, or both internally and externally. He keeps on considering how the body is something that comes to be, or again he keeps on considering how the body is something that passes away ; or again he keeps on considering the coming to be with the passing away ; or again, conscious that ; 'There is the body,' mindfulness hereof becomes thereby established, far enough for the purposes of knowledge and of self-collectedness. And he abides independent, grasping after nothing in the world whatever. Thus bhikkhus, does a brother continue to regard the body.¹¹

f) Navasivathika Pabba (section on nine stages of corpses)

And moreover, bhikkhus,

(1) a brother, just as if he had seen a body abandoned in the charnel-field, dead for one, two, or three days, swollen, turning black and blue, and decomposed, applies that perception to this very body (of his own), reflecting : ' This body, too, is even so constituted, is of even such a nature, has not got beyond that (fate).' So does he, as to the body, continue to consider the body, either internally or externally, or both internally and externally. He keeps on considering how the body is something that comes to be, or again he keeps on considering how the body is something that passes away ; or again he keeps on considering the coming to be with the passing away ; or again, conscious that ' There is the body,' mindfulness hereof becomes thereby established, far enough for the purposes of knowledge and of self-collectedness. And he abides independent, grasping after nothing in the world whatever. Thus bhikkhus, does a brother continue to regard the body.

(2) And moreover, bhikkhus, a brother, just as if he had seen a body abandoned in the charnel-field pecked by crows, ravens, or vultures, gnawn by dogs or jackals or by various small creatures, applies that perception to this very body (of his own), reflecting : ' This body, too, is even so constituted, is of such a nature, has not got beyond that (fate).'

So does he, as to the body, continue to consider the body, either internally or externally, or both internally and externally. He keeps on considering how the body is something that comes to be, or again he keeps on considering how the body is something that passes away ; or again he keeps on considering the coming to be with the passing away ; or again, conscious that ' There is the body,' mindfulness hereof becomes thereby established, far enough for the purposes of knowledge and of self-collectedness. And he abides independent, grasping after nothing in the world whatever. Thus, bhikkhus, does a brother continue to regard the body.

(3) And moreover, bhikkhus, a brother, just as if he had seen a body abandoned in the charnel-field [reduced to] a chain of bones hanging together by tendons, with flesh and blood yet about it,

(4) or stripped of flesh but yet spotted with blood;

(5) or cleaned of both flesh and blood;

(6) or reduced to bare bones, loosed from tendons, scattered here and there, so that the bones of a hand lie in one direction, in another the bones of a foot, in another those of a leg, in another a thigh bone, in another the pelvis, in another the spinal

¹¹ D.II. 294. ,M.I. 57-58.

vertebrae, in another the skull, applies that perception to this very body (of his own) reflecting: ' This body, too, is even so constituted, is of such a nature, has not got beyond that (fate).'

So does he, as to the body, continue to consider the body, either internally or externally, or both internally and externally. He keeps 'on considering how the body is something that comes to be, or again he keeps on considering how the body is something that passes away ; or again he keeps on considering the coming to be with the passing away ; or again, conscious that ' There is the body,' mindfulness hereof becomes thereby established, far enough for the purposes of knowledge and of self-collectedness. And he abides independent, grasping after nothing in the world whatever. Thus, bhikkhus, does a brother continue to regard the body.

(7) And moreover, bhikkhus, a brother, just as if he had seen a body abandoned in the charnel-field, [reduced to] white bones the colour of a sea-shell . . .

(8) or to a mere heap of bones a year old ...

(9) or to rotten powder, this perception does he apply to this very body (of his own) reflecting : - ' This body too is even so constituted, is of such a nature, has not got beyond that (fate).'

So does he, as to the body, continue to consider the body, either internally or externally, or both internally and externally. He keeps on considering how the body is something that comes to be, or again he keeps on considering how the body is something that passes away ; or again he keeps on considering the coming to be with the passing away ; or again, conscious that ' There is the body,' and mindfulness hereof becomes thereby established, far enough for the purposes of knowledge and of self-collectedness. And he abides independent, grasping after nothing in the world whatever. Thus, bhikkhus, does a brother, as to the body, continue to consider the body.¹²

II. Vedanānupassanā Satipaṭṭhāna:

Vedanānupassanā Satipaṭṭhāna deals with contemplation on the feelings, the emotional nature, first as bare feeling, then as having ethical implications.

And how, bhikkhus, does a brother, as to the feelings, continue to consider the feelings ?

Herein, O bhikkhus, is a brother when

(1) affected by a feeling of pleasure, aware of it, reflecting : ' I feel a pleasurable feeling.'

(2) So, too, is he aware when affected by a painful feeling,

(3) or by a neutral feeling,

(4) or by a pleasant feeling concerning material things,

(5) or by a pleasant feeling concerning spiritual things,

(6) or by a painful feeling concerning material things,

(7) or by a painful feeling concerning spiritual things,

(8) or by a neutral feeling concerning material things,

(9) or by a neutral feeling concerning spiritual things.

So does he, as to the feelings, continue to consider feeling, both internally and externally, or internally and externally together. He keeps on considering how the

¹² D.II. 295-298. ,M.I. 58-59.

feelings are something that comes to be, or again he keeps on considering how the feelings are something that passes away, or he keeps on considering their coming to be with their passing away. Or again, with the consciousness : ' There is feeling,' mindfulness thereof becomes thereby established far enough for the purposes of knowledge and of self- collectedness. And he abides independent, grasping after nothing in the world whatever. Thus, bhikkhus, does a brother, with respect to the feelings, continue to consider feeling.¹³

III. Cittānupassanā Satipaṭṭhāna:

This kind of satipaṭṭhāna practice by contemplating on the mind, conscious life, consciousness or intelligence, considered under ethical aspects.

And how, bhikkhus, does a brother, as to thought, continue to consider thought?

Herein, O bhikkhus, a brother,

- (1) if his thought be lustful, is aware that it is so,
- (2) or if his thought be free from lust, is aware that it is so ;
- (3) or if his thought be full of hate,
- (4) or free from hate,
- (5) or dull,
- (6) or intelligent,
- (7) or attentive,
- (8) or distraught,
- (9) or exalted,
- (10) or not exalted,
- (11) or mediocre,
- (12) or ideal,
- (13) or composed,
- (14) or discomposed,
- (15) or liberated,
- (16) or bound.

He is aware in each case that his thought is so, reflecting : ' My thought is lustful,' and so on.

So does he, as to thought, continue to consider thought, internally or externally, or internally and externally together. He keeps on considering how thought is something that comes to be, or again he keeps on considering how a thought is something that passes away, or again he ever considers its coming to be and passing away together. Or again, with the consciousness : ' There is a thought,' mindfulness thereof becomes thereby established, far enough for the purposes of knowledge and of self-possession. And he abides independent, grasping after nothing in the world whatever. Thus, bhikkhus, does a brother, with respect to thought, continue to consider thought.¹⁴

IV. Dhammānupassanā Satipaṭṭhāna:

Dhammānupassanā Satipaṭṭhāna means contemplation on mind-objects, with its 5 subdivisions:

¹³ D.II. 298-299. ,M.I. 59.

¹⁴ D.II. 299-300. ,M.I. 59-60.

a) Nīvaraṇa Pabba (section on the Five Hindrances)

And how, bhikkhus, does a brother, as to ideas, continue to consider ideas?

Herein, O bhikkhus, a brother, as to ideas, continues to consider ideas from the point of view of the Five Hindrances of

- (1) sensuous desire,
- (2) ill-will,
- (3) sloth and torpor,
- (4) flurry and worry, and
- (5) doubt.¹⁵

b) Khandha Pabba (section on the Five Aggregates)

And moreover, bhikkhus, a brother, as to ideas, continues to consider these from the point of view of the Five Skandhas of Grasping. And how, bhikkhus, does he so consider them ?

Herein, O bhikkhus, a brother reflects : '

- (1) Such is material form, such is its genesis, such its passing away ;
- (2) such is feeling, . . .
- (3) such is perception, . . .
- (4) such is the mental activities, . . .
- (5) such is cognition, its genesis, its passing away.¹⁶

c) Āyatana Pabba (section on the Six Sense-bases)

And moreover, bhikkhus, a brother, as to ideas, continues to consider ideas from the point of view of the Six Internal and External Spheres of Sense. And how does he do this ?

Herein, O bhikkhus,

(1) a brother is aware of the organ of sight, is aware of the objects of sight, and any Fetter which arises on account of them both - of that, too, is he aware ; and how there comes an uprising of a Fetter not arisen before - of that, too, is he aware ; and how there comes a putting-aside of a Fetter that has arisen - of that, too, is he aware ; and how in the future there shall arise no Fetter that has been put aside - of that, too, is he aware.

- (2) And so, too, with respect to the organ of hearing and sounds,
- (3) to the organ of smell and odours,
- (4) to the organ of taste and tastes,
- (5) to the organ of touch and tangibles,
- (6) to the sensorium and images.

He is aware of the sense and of the object, of any Fetter which arises on account of both, of how there comes an uprising of a Fetter not arisen before, of how there comes a putting-aside of a Fetter that has arisen, and of how in the future there shall arise no Fetter that has been put aside.

So does he, as to ideas, continue to consider ideas, from the point of view of the Six Internal and External Spheres of Sense.¹⁷

d) Bojjhaṅga Pabba (section on the Seven Enlightenment Factors)

And moreover, bhikkhus, a brother, as to ideas, continues to consider ideas, with respect to the Seven Factors of Enlightenment. And how does he do this ?

¹⁵ D.II. 301. ,M.I. 61.

¹⁶ D.II. 301. ,M.I. 61.

¹⁷ D.II. 302. ,M.I. 61.

Herein, O bhikkhus, a brother,

(1) if there be present to him subjectively mindfulness as a factor of enlightenment, is aware that it is present. Or if it be absent, he is subjectively aware of its absence. And how there comes an uprising of such mindfulness not hitherto uprisen - of that, too, is he aware ; and how there comes a full development of such mindfulness when it has arisen - of that too is he aware. And so too with respect to the other subjective factors of enlightenment: -

(2) search the truth,

(3) energy,

(4) joy,

(5) serenity,

(6) rapture,

(7) equanimity.

He is aware if they are subjectively present, or absent, and he is aware of how there comes an uprising of any factor not hitherto uprisen, and of how there comes a full development of such factors when it has arisen.

So does he, as to ideas, continue to consider ideas from the point of view of the Seven Factors of Enlightenment.¹⁸

e) Sacca Pabba (section on the Four Noble Truths)

And moreover, bhikkhus, a brother, as to ideas, continues to consider ideas from the point of view of the Four Aryan Truths. And how does he do this ?

Herein, O bhikkhus, a brother

(1) at the thought : 'This is ill!' is aware of it as it really is ; -

(2) at the thought: 'This is the coming to be of ill!' is aware of it as it really is ; -

(3) at the thought : ' This is the cessation of ill!' is aware of it as it really is; -

(4) at the thought : ' This is the way leading to the cessation of ill ! ' is aware of it as it really is.¹⁹

The advantage of the practice on Four Foundations of Mindfulness

In the end of the Discourse, the Exalted One points out the advantage of mindfulness practice:

Bhikkhus! Whoso shall thus practice these Four Applications of Mindfulness for seven years, in him one or two kinds of fruition may be looked for: - either in this present life The Knowledge or, if there be yet residuum for rebirth, the state of him who returns no more.

Or, not to speak of seven years, bhikkhus,
 who so shall thus practice these Four for six years,
 for five year only,
 for four year only,
 for three year only,
 for two year only,
 for one year only,

¹⁸ D.II. 303. ,M.I. 62.

¹⁹ D.II. 304. ,M.I. 62.

in him one or two kinds of fruition may be looked for : either in this present life The Knowledge, or, if there be yet residuum for rebirth, the state of him who returns no more.

Or not to speak of one year, bhikkhus,
 whoso shall thus practice these Four for six months,
 or for five months only,
 for four month only,
 or three month only,
 or two month only,
 or one month only,
 or half a month only,

in him one or two kinds of fruition may be looked for ; either in this present life The Knowledge, or, if there be yet residuum for rebirth, the state of him who returns no more.

Or not to speak of half a month, bhikkhus,
 whoso shall thus practice these Four for **seven days**,

in him one of two kinds of fruition may be looked for : either in this present life The Knowledge, or if there be yet residuum for rebirth, the state of him who returns no more. It was on account of this that that was said which was said (at the beginning)

' The one and only path, bhikkhus, leading to the purification of beings, to passing far beyond grief and lamentation, to the dying out, of ill and misery, to the attainment of right method, to the realization of Nirvana, is that of the Four-fold Setting-up of Starting.²⁰

Hence it can say that a practitioner, with the training of Four Foundations of Mindfulness, will attain the two kinds of fruition within seven days to seven years.

3. The Visuddhimagga

The Visuddhimagga (The Path of Purification), a great treatise on Theravada Buddhist doctrine, Chapter XXII “Purification by Knowledge and Vision” (ñānadassana-visuddhi)²¹. Buddhaghosa says the four foundations of mindfulness is one of the thirty seven enlightenment states (Bodhipakkhiya-dhamma):

Herein, the fulfillment of states sharing in enlightenment is the fulfilledness of those states partaking in enlightenment. For they are the following thirty seven states: the four foundations of mindfulness, the four right endeavours, the four roads to power, the five faculties, the five powers, the seven enlightenment factors, and the Noble Eightfold Path. And they are called “partaking of enlightenment” because they take the part of the Noble Eightfold Path, which is called “enlightenment” in the sense of enlightening, and they “take the part” of that because they are helpful²²

²⁰ D.II. 314-315. ,M.I. 63.

²¹ approximately in 430 CE in Sri Lanka.

²² Vsm.XXII. 33.

These set of Dhamma, in the Pāli Canon, Buddha said without specifying its title's name. Later in exegesis period the title is defined as (Bodhipakkhiya-dhamma). Buddhaghosa the great commentator also mentioned about the meaning of foundation, and the 4 kinds of foundations of mindfulness:

*“Foundation” (patthana) is because of establishment (upatthana) by going down into, by descending upon, such and such objects. Mindfulness itself as foundation (establishment) is “foundation of mindfulness.” It is of four kinds because it occurs with respect to the **body, feeling, consciousness, and mental objects** (dhamma), taking them as foul, painful, impermanent, and non-self, and because it accomplishes the function of abandoning perception of beauty, pleasure, permanence, and self. That is why “four foundations of mindfulness” is said.²³*

In addition, he then describes:

1. the foundation of mindfulness consisting in contemplation of the body [is found] in one discerning the body in the **fourteen** ways;
2. the foundation of mindfulness consisting in contemplation of feeling, in one discerning feeling in the **nine** ways;
3. the foundation of mindfulness consisting in the contemplation of mind, in one discerning the [manner of] consciousness in **sixteen** ways;
4. the foundation of mindfulness consisting in contemplation of mental objects, in one discerning mental objects in the **five** ways.²⁴

From the passage, it is evident that Buddhaghosa enumerated the exact number as appeared in the canonical text. Herein, the fourteen ways mean the first 5 subdivisions, and the 9 stages of corpses (Kāyānupassanā). Next, the nine ways mean the 9 considerations on the feelings (Vedanānupassanā). Then the sixteen ways mean the 16 considerations on the thought (Cittānupassanā). Last, the five ways mean the 5 subdivisions (Dhammānupassanā).

4. Conclusion

In conclusion, the Four Foundations of Mindfulness according to the evidences appeared in the Discourses; Mahā Satipatthana Sutta of Dīghanikāya, and Satipatthana Sutta of Majjhima Nikaya accompanied by the exegesis work of Visuddhimagga. The explanations of Buddhaghosa are congruous with such Discourses. Here, the Four Foundations of Mindfulness represented as considering under the fourfold aspect of -

1) Kāyānupassanā Satipaṭṭhāna: contemplation on the body, physical structure and activities, with its 6 subdivisions in **fourteen** ways; Ānāpāna Pabba, Iriyāpatha Pabba, Sampajañña Pabba, Paṭikulamanasika Pabba, Dhātumanasika Pabba, and Navasivathika Pabba (9 ways).

2) Vedanānupassanā Satipaṭṭhāna: contemplation on the feelings in the **nine** ways.

3) Cittānupassanā Satipaṭṭhāna: contemplation on the mind in **sixteen** ways.

²³ Vsm.XXII. 34.

²⁴ Vsm.XXII. 39.

4) Dhammānupassanā Satipaṭṭhāna: contemplation on mind-objects in the **five** ways; Nīvaraṇa Pabba, Khandha Pabba, Āyatana Pabba, Bojjhaṅga Pabba, and Sacca Pabba.

As a result, the final goal of the practice is the attainment of perfect happiness, the breaking of the wheel of existences through the realization of Nibbāna. It is possible only through the practice of the Four Foundations of Mindfulness, the only one way for mankind.

Bibliography

- Bhadantācariya Buddhaghosa. **The Path of Purification (Visuddhimagga)**. tr. Bhikkhu Ñāṇamoli. Kandy: Buddhist Publication Society, 2010.
- Davids, T.W. Rhys (Tr. And ed.). **Dialogues of the Buddha**. Vol. II. Part I. Oxford: PTS, 1995.
- Horner, I.B. (Tr.). **The Collection of the Middle Length Sayings (Majjhima-Nikāya)**. Vol. I. Oxford: PTS, 2000.
- Irons, Edward A. **Encyclopedia of Buddhism**. series ed. by J. Gordon Melton. New York: Facts On File, Inc., 2008.
- Mahatthanadull, Sanu. Ph.D. “Four Foundations of Mindfulness”. Selected Works in Buddhist Scriptures. **Teaching Document**. IBSC: Mahachulalongkornrajavidyalaya University, 2014. (Mimeographed).