

Right Mindfulness

In

Early Buddhism

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

“It’s when a monastic meditates by observing **an aspect of the body**—keen, aware, and mindful, rid of desire and aversion for the world.”

Idha, bhikkhave, bhikkhu kāye

kāyānupassī viharati ātāpī

sampajāno satimā, vineyya loke

abhijjhādomanassaṃ.

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

Kāye kāyā(nupassī):

(Observe) the body as a body (?)

(Observe) a body in the body (?)

“For I say that the in-breaths and out-breaths are an aspect of the body.”

*Kāyesu kāyaññatarāhaṃ, bhikkhave,
evam vadāmi yadidaṃ—assāsapassāsā.*

“(Observe) an aspect of the body” ✓

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

“It’s when a monastic meditates by observing an aspect of the body—**keen**, aware, and mindful, rid of desire and aversion for the world.”

*Idha, bhikkhave, bhikkhu kāye
kāyānupassī viharati **ātāpī**
sampajāno satimā, vineyya loke
abhijjhādomanassaṃ.*

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

Ātāpī:

Ardent (?)

Defined like right effort, e.g. at SN 16.2

*Ātāpī ottāpī satataṃ samitaṃ āraddhavīriyo
pahitatto'ti* (AN 4.11)

Right effort: *padhāna* or *vāyāmā*

Right mindfulness: *ātāpi*

Right stillness: *virīya* = energy

Padhāna > *ātāpī* > *virīya*

“Keen”, “eager” ✓

Satipaṭṭhāna Sutta context: introduction

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Idha, bhikkhave, bhikkhu kāye

kāyānupassī viharati ātāpī

***sampajāno** satimā, vineyya loke*

abhijjhādomanassam.

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

Sampajāno:

“Clearly comprehending” (?)

“Having situational awareness” (?)

Sampajāno concerns purpose and
suitability (com.)

“Fully aware” ✓

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

Sampajāno as a part of the summary statements vs. *sati-sampajaññā* as a specific exercise.

Contemplation of the body:

Mindfulness of breath; four postures; **full awareness (*sati-sampajaññā*)**; 31 parts of body; 4 elements; cemetery contemplations.

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

“It’s when a monastic meditates by observing an aspect of the body—keen, aware, and **mindful**, rid of desire and aversion for the world.”

*Idha, bhikkhave, bhikkhu kāye
kāyānupassī viharati ātāpī
sampajāno **satimā**, vineyya loke
abhijjhādomanassam.*

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

Satimā:

“Remembering”

“Mindful” ✓

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

Gradual training (MN 27):

Contentment >

sense restraint >

full awareness >

abandoning the hindrances

(satipaṭṭhāna)

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

“It’s when a monastic meditates by observing an aspect of the body—keen, aware, and mindful, **rid of desire and aversion for the world.**”

*Idha, bhikkhave, bhikkhu kāye
kāyānupassī viharati ātāpī
sampajāno satimā, **vineyya loke
abhijjhādomanassaṃ.***

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

Vineyya loke abhijjhādomanassaṃ:

“Rid of desire and aversion for the
world.” ✓

Right effort > right mindfulness

Sense restraint > *satipaṭṭhāna*

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

“(Without restraint) **desire and aversion overwhelm** you” >

“**having overcome** desire and aversion in the world”

Abhijjhādomanassā (pāpakā akusalā dhammā) anvāssaveyyuṃ >

vineyya loke abhijjhādomanassaṃ

Satipaṭṭhāna Sutta context: introduction

Satipaṭṭhāna summary statement:

“It’s when a monastic meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.”

Satipaṭṭhāna Sutta context: refrain

Observing the body:

- Mindfulness of breath + refrain
- Four postures + refrain
- Full awareness + refrain
- 31 parts of body + refrain
- 4 elements + refrain
- Cemetery contemplation + refrain

+ same for observing feelings, mind, and mental qualities.

Satipaṭṭhāna Sutta context: refrain

“And so they meditate observing an aspect of the body internally, externally, and both internally and externally. (1)

They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. (2)

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. (3)

They meditate independent, not grasping at anything in the world.” (4)

Satipaṭṭhāna Sutta context: refrain

“And so they meditate observing an aspect of the body **internally, externally**, and both internally and externally. (1)

They meditate observing the body as liable to **originate**, as liable to **vanish**, and as liable to both originate and vanish. (2)

Or mindfulness is established that the body exists, to the extent necessary for **knowledge** and **mindfulness**. (3)

They meditate **independent**, not grasping at anything in the world.” (4)

Satipaṭṭhāna Sutta context: refrain

Refrain part 1:

“And so they meditate observing an aspect of the body internally (*ajjhatta*), externally (*bahiddhā*), and both internally and externally.” (MN 10)

“As they meditate observing an aspect of the body internally, they become rightly stilled (*sammā samādhīyati*), rightly serene.

They then give rise to knowledge and vision of other people’s bodies externally.” (DN 18)

Satipaṭṭhāna Sutta context: refrain

Refrain part 2:

“They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.”

“Whatever is liable to originate is liable to cease.”

Yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammanti. (e.g. AN 8.21)

Satipaṭṭhāna Sutta context: refrain

Refrain part 2:

“... an educated noble disciple truly understands form ... feeling ... perception ... the will ... consciousness, which is liable to originate ... liable to vanish ... liable to originate and vanish, as liable to originate and vanish.” (SN 22.136)

Satipaṭṭhāna Sutta context: refrain

Refrain part 3 and 4:

“Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness.

They meditate independent, **not grasping** at anything in the world.”

“When they meditate observing impermanence, dispassion, cessation, and letting go in those feelings, **they don't grasp** at anything in the world. **Not grasping**, they're not anxious. Not being anxious, they personally become extinguished.”

(MN 37)

Satipaṭṭhāna Sutta context: refrain

Refrain: comparison of sources

Pali Satip. Sutta	Sarvāstivāda	Ekāyana Sūtra	Prajñā-pāramitā	Vibhaṅga	Dharma-skandha	Śāriputr-ābhidharm
External/ internal	External/ internal	External/ internal	External/ internal	External/ internal	External/ internal	External/ internal
Originate/ vanish	≠	Originate/ vanish	≠	≠	≠	Originate/ vanish
Knowledge	Knowledge	Knowledge	≠	≠	≠	Knowledge
Indepen- dence	≠	Indepen- dence	Indepen- dence	≠	≠	Indepen- dence

Satipaṭṭhāna Sutta context: refrain

**Pali Satipaṭṭhāna
Sutta**

**Original Satip.
Sutta**

Internal/external

=

Originate/vanish

≠

Knowledge

Perhaps

Independence

Perhaps

Satipaṭṭhāna Sutta context: refrain

“And so they meditate observing an aspect of the body/feelings/mind/mental phenomena internally, externally, and both internally and externally. (1)

They meditate observing the body (etc.) as liable to originate, as liable to vanish, and as liable to both originate and vanish. (2)

Or mindfulness is established that the body (etc.) exists, to the extent necessary for knowledge and mindfulness. (3)

They meditate independent, not grasping at anything in the world.” (4)

Summary

The refrain passage of the Satipaṭṭhāna Sutta agrees with the overwhelming evidence from the *suttas* that *satipaṭṭhāna* is chiefly concerned with achieving *samādhi*.

A grey, textured stone marker with a rounded top and a rectangular base. The words "THE END" are engraved in a serif font on the front face. The stone has a porous, granular texture. The background is white, with black bars on the left and right sides.

THE
END