

Right Mindfulness

In

Early Buddhism

Main purpose of this workshop

To investigate the role of *satipaṭṭhāna* on the noble eightfold path

To investigate the supports of *satipaṭṭhāna*

To investigate what *satipaṭṭhāna* means as a meditation practice

To use comparative study of all sources to give a more accurate picture.

Summary of previous workshop

Satipaṭṭhāna is much more than
Satipaṭṭhāna Sutta

Main purpose of *satipaṭṭhāna* is *samādhi*

Satipaṭṭhāna is supported by morality
and right view

Satipaṭṭhāna leads to both *samatha* and
vipassanā

The Satipaṭṭhāna Sutta has evolved
significantly since the time of the Buddha.

Overview of the Pali Satipaṭṭhāna Sutta

Introduction

1. Observation of the body (*kāyānupassī*)
2. Observation of feelings (*vedanānupassī*)
3. Observation of mind (*cittānupassī*)
4. Observation of mental qualities or principles (*dhammānupassī*)

Conclusion

Overview of the Pali Satipaṭṭhāna Sutta

Observation of the body:

1. Mindfulness of breathing
2. 4 postures
3. Clear awareness
4. 31 parts of the body
5. 4 elements
6. Cemetery contemplations

Overview of the Pali Satipaṭṭhāna Sutta

Observation of feelings

Observation of mind

Observation of mental qualities:

1. 5 hindrances
2. 5 aggregates
3. 6 sense bases
4. 7 factors of awakening
5. 4 Noble Truths

Satipaṭṭhāna Sutta context: introduction

Location

Results

Summary statement

Satipaṭṭhāna Sutta context: introduction

Location where the *sutta* was spoken:

“This is what I have heard.

At one time the Buddha was staying in the land of the **Kurus**, near the Kuru town named Kammāsadamma.”

Satipaṭṭhāna Sutta context: introduction

Results of *satipaṭṭhāna* practice:

“Monks, the four applications of mindfulness are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

Satipaṭṭhāna Sutta context: introduction

“Monks, the four applications of mindfulness are the path to convergence. They are in order to purify sentient beings,
to get past sorrow and crying,
to make an end of pain and sadness,
to end the cycle of suffering,
and to realize extinguishment.”

Satipaṭṭhāna Sutta context: introduction

Is *satipaṭṭhāna* to achieve *samādhi* or *nibbāna*?

Right effort—

- Standard: leads to *satipaṭṭhāna*
- Expanded: includes *satip.* + *samādhi*;
e.g. AN 4.14: cemetery
contemplations + factors of awakening

Satipaṭṭhāna—

- Standard: leads to *samādhi*
- Expanded: includes *samādhi*

Satipaṭṭhāna Sutta context: introduction

“You should meditate observing an aspect of the body—keen, aware, at one (*ekodibhūtā*), with minds that are clear, immersed in samādhi (*samāhitā*), and unified (*ekaggacittā*), so as to truly know the body.”
(SN 47.4)

“Meditate observing an aspect of the body ... When this stillness/*samādhi* (= *satipaṭṭhāna*) is well developed and cultivated, you should develop it [through the five *jhānas*].”
(AN 8.63)

Satipaṭṭhāna Sutta context: introduction

The Satipaṭṭhāna Sutta is an expanded version of *satipaṭṭhāna* because it includes *samādhi* within it:

- spiritual feeling (*nirāmisa vedanā*)
- liberated mind (*vimutta citta*)
- stillness awakening factor (*samādhi sambojjhaṅga*)

It is the standard version of *satipaṭṭhāna* leading to *samādhi* that is relevant to the vast majority of contexts.

The expanded version is an exemption.

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:

“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:

Bhikkhave: monastic

Sarvāstivāda version (MĀ 98)

has both monks and nuns

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:

Viharati: meditates

Vihāra > Bihar

Paṭhamaṃ jhānaṃ

upasampajja viharati >

“They dwell/remain/meditate
after entering the first *jhāna*.”

Refers to sitting meditation

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:

Anupassī:

“Seeing in conformity with”

“Contemplating”

“Observing” ✓