PERSPECTIVE OF MAHĀSATIPAṬṬHĀNA SUTTA

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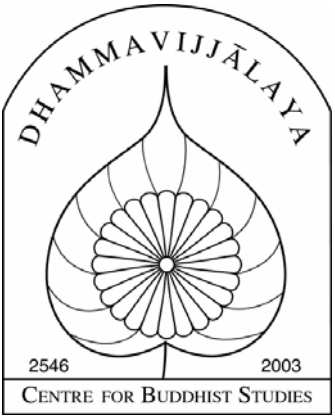

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PERSPEKTIVE OF
MAHĀ SATIPAṬṬHĀNA SUTTA

One Practice for seven benefits

(1) The mindfulness well established on the 4 objects causes to obtain 7 benefits.

Practice of Satipaṭṭhāna		**Seven benefits**
Mindfulness of	the body	1. cease sorrow
		2. cease lamentation
	the feeling	3. cease pain
		4. cease grief
	the consciousness	5. purification
		6. reaching to the path
	the *Dhamma*	7. attainment of *Nibbāna*

(2) The contemplation of the 4 objects associates with 3 important factors and causes to cease the 2 unwholesome states.

	Qualities	**Eradicated evils**
contemplation	diligence	attachment
	knowing	———
	mindfulness	grief

(3) There are 4 objects: body, feeling, consciousness, and *Dhamma*. Beings see them in different ways. So illusion arises. To remove the illusion the 4 ways of contemplation are taught by the Buddha.

4- object	**Illusion**	**Right view**
body	beauty	ugliness
feeling	happiness	pain
consciousness	permanence	impermanence
Dhamma	*Attā*	*Anattā*

(4) The Buddha taught the 4 ways of contemplation:

1. *Kāyā'nupassanā*
2. *Vedanā'nupassanā*
3. *Cittā'nupassanā*
4. *Dhammā'nupassanā*

A yogi should choose one of the 4 ways in accordance with his habitual tendency or meditation technique he follows.

There are two persons who have different tendency:

1. *Taṇhā carita* = one who is with habitual craving tendency
2. *Diṭṭhi carita* = one who is with habitual wrong view tendency.

Then, there are two persons who follow different meditation techniques:

1. *Samatha yānika* = one whose meditation technique is "*Samatha*"
2. *Vipassanā yānika* = one whose meditation technique is "*Vipassanā*".

Each of them should be classified according to quality: one has higher quality and the other poor quality.

Tendency	technique	quality	way of contemplation
craving	*Samatha*	poor	*Kāyānupassanā*
		higher	*Vedanānupassanā*
wrong view	*Vipassanā*	poor	*Cittānupassanā*
		higher	*Dhammānupassanā*

Suitable places

(5) There are 3 places that are suitable for meditation:

1. *Araññā* = forest
2. *Rukkhamūla* = under a tree
3. *Suññāgāra* = secluded building

1. *Kāyānupassanā*

14 objects

(6) *Kāyānupassanā*, the contemplation of the body, should be practised on 14 objects:

1. *Ānāpāna* = breath in and out
2. *Iriyāpatha* = body posture
3. *Sampajāna* = clear knowing of action and manner
4. *Paṭikūla manasikāra* = reflection on the repulsiveness of the body
5. *Dhātumanasikāra* = reflection on the material element

Nava sivathika = nine cemetery contemplations:

6. dead body, swollen, blue and festering
7. dead body devoured by animals
8. dead body of skeleton, held by tendons, with some flesh adhering it.
9. dead body of skeleton held by tendons blood-smeared fleshless.
10. dead body of skeleton held by tendons without flesh and blood
11. dead body's scattered bones
12. dead body's bones with shell-like colour
13. dead body's bones lying in a heap for long
14. dead body's rotten bones crumbling to dust

2. *Vedanānupassanā*

9 objects

(7) *Vedanānupassanā*, the contemplation of the feeling, should be practised on 9 objects:

1. *Sukhavedanā* = pleasant feeling
2. *Dukkhavedanā* = painful feeling
3. *Adukkhamasukha vedanā* = neither painful nor pleasant feeling
4. *Sāmisa sukha* = pleasant wordly feeling
5. *Nirāmisa sukha* = pleasant non-wordly feeling
6. *Sāmisa dukkha* = painful wordly feeling
7. *Nirāmisa dukkha* = painful non-wordly feeling
8. *Sāmisa adukkhamasukha* = neutral wordly feeling
9. *Nirāmisa adukkhamasukha* = neutral non-wordly feeling

3. *Cittānupassanā*

16 objects

(8) *Cittānupassanā*, the contemplation of the consciousness, should be practised on 16 objects:

1. *Sarāga citta* = consciousness with lust
2. *Vītarāga citta* = consciousness without lust
3. *Sadosa citta* = consciousness with hatred
4. *Vītadosa citta* = consciousness without hatred
5. *Samoha citta* = consciousness with delusion
6. *Vītamoha citt*a = consciousness without delusion
7. *Saṅkhitta citta* = constricted consciousness
8. *Vikkhitta citta* = scattered consciousness
9. *Mahaggata citta* = excellent consciousness
10. *Amahaggata citta* = non-excellent consciousness
11. *Sauttara citta* = surpassable consciousness
12. *Anuttara citta* = unsurpassable consciousness
13. *Samāhita citta* = concentrated consciousness
14. *Asamāhita citta* = unconcentrated consciousness
15. *Vimutta citta* = freed consciousness
16. *Avimutta citta* = unfreed consciousness

4. *Dhammānupassanā*

5 objects

(9) *Dhammānupassanā*, the contemplation of the *Dhamma*, should be practised on 5 objects:

1. **Five Hindrances:**

   sense-desire

   ill-will

   sloth and torpor

   restlessness and remorse

   doubt.

2. **Five Aggregates of Clinging:**

   material form

   feeling

   perception

   mental formation

   consciousness.

3. **The 6 internal and the 6 external sense-bases:**

internal	external
(1) eye	(1) visible form
(2) ear	(2) sound
(3) nose	(3) smell
(4) tongue	(4) taste
(5) body	(5) tangibility
(6) mind	(6) *Dhamma*

4. The 7 Factors of Enlightenment

(1) *Sati* = mindfulness
(2) *Dhammavicaya* = investigation of Dhamma
(3) *Vīriya* = effort
(4) *Pīti* = joy / rapture
(5) *Passaddhi* = tranquillity
(6) *Samādhi* = concentration
(7) *Upekkhā* = equanimity

5. The 4 Noble Truths

1. *Dukkha* = suffering
2. *Dukkha-samudaya* = origin of suffering
3. *Dukkha nirodha* = cessation of suffering
4. *Dukkha-nirodha-gāminī-paṭipadā*
   = the path leading to the cessation of suffering

WAY OF CONTEMPLATION

(1) *Kāyānupassanā*

a) *Ānāpāna*

Meditation posture:

The Buddha showed what posture should be selected:

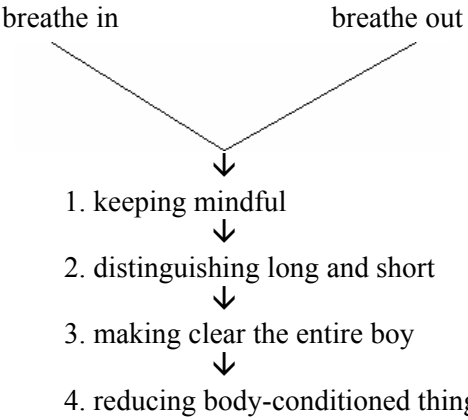
- sit cross-legged
- keep the body erect
- direct the mindfulness to the meditation object

Meditation on Breath

(1) To practise the meditation on breath

- direct your mind to the entrance of nostrils
- observe mindfully the breath
- try to see clearly the in-breath and the out-breath

Practice



Rotation

(2) The contemplation of the body in the body happens internally, or externally, or both.

Entering to *Vipassanā*

(3) On breath-body the contemplation arises in this way:

1. *Samudaya-dhammā-nupassī*
   = contemplating the origination factor of the breath,
   or contemplating the arising nature of the breath

2. *vaya-dhammā-nupassī*
   = contemplating the dissolution factor of the breath, or contemplating the dissolving nature of the breath

3. *samudaya-vaya-dhammānupassi*
   = contemplating the origination and dissolution factor of the breath, or contemplating the arising and dissolving nature of the breath.

contemplation of { arising, or / ceasing, or / both.

Attainment

(1) The mindfulness well established as "there exists the breath". That is for only knowledge and mindfulness.

(2) One lives in the breath without craving and wrong view.

(3) In the world there is nothing to grasp with craving and wrong view.

b) The Posture of the Body

The 2nd type of the contemplation on the body is the physical posture:

One has mindfulness on the 4 postures of the body to understand them.

posture	**understand**
going / walking	I am going
standing	I am standing
sitting	I am sitting
lying down	I am lying down

One understands accordingly however his body is disposed.

c) Mindfulness with clear Comprehension

The 3rd is the mindfulness with clear comprehension. Whatever physical action or manner happens, one applies clear comprehension.

Physical action / manner

1. going forward, going back
2. looking straight ahead, looking away from the front
3. using robes and bowl
4. eating, drinking, chewing, savouring
5. obeying the calls of nature
6. walking, standing, sitting, sleeping, waking, speaking, keeping silent

d) Reflection on the Repulsiveness of the body

The 4th is the reflection on the repulsiveness of the body. One reflects on this body upward and downward. This body is enclosed by the skin and full of diverse impurities.

Way of Contemplation:

"There exist in the body:

(1) hair, body-hair, nails, teeth, skin,

(2) flesh, sinews, bones, marrow, kidneys,

(3) heart, liver, intestines, spleen, lungs,

(4) bowels, stomach, undigested food, faeces,

(5) bile, phlegm, pus, blood, sweat, fat,

(6) tears, lymph, saliva, nasal mucus, oil of the joints, urine."

e) Reflection on the Material Elements

The 5th is the reflection on the material elements.

Way of Contemplation:

"There exist in this body the earth element, the water element, the fire element and the air element."

(2) *Vedanānupassanā*

Practice

(a) Mindfulness with understanding: "I am experiencing pleasant feeling, while he experiences a pleasant feeling, and so on."

(b) Rotation internal, external feeling, and both.

(c) Contemplation of the arising conditions, ceasing conditions and both dealing with feeling.

Attainment

(1) Mindfulness well established as "there exists feeling". That is only for knowledge and mindfulness.

(2) One lives in feeling without craving and wrong view.

(3) In the world there is nothing to grasp with craving and wrong view.

(3) *Cittānupassanā*

Practice

(a) Mindfulness with understanding: "My mind is with lust, if the mind is with lust, and so on."

(b) Rotation internal, external mind, and both.

(c) Contemplation of the arising conditions, ceasing conditions and both dealing with mind.

Attainment

(1) Mindfulness well established as "there exists mind". That is only for knowledge and mindfulness.

(2) One lives in mind without craving and wrong view.

(3) In the world there is nothing to grasp with craving and wrong view.

(3) *Dhammānupassanā*

Practice

1. The realization of the Hindrances:
   (a) if exist, one realizes it exists.
   (b) if not exist, one realizes it does not exist.
   (c) how it arises from unarisen situation.
   (d) how it is to be removed after having arisen.
   (e) how it never come again after having been removed.

2. The realization of the Aggregates of clinging:
   (a) This is matter, etc.
   (b) This is the cuase of matter, etc.
   (c) This is the cessation of matter, etc.

3. The realization of the Sense-bases:
   (a) One realizes eye, etc.
   (b) realizes visible form, etc.
   (c) realizes the fetter that occurs depending on both of them
   (d) realizes how the fetter arises
   (e) realizes how to remove the arisen fetter
   (f) realizes how the fetter never comes again after having been removed.

4. The realization of the 7 Factors of Enlightenment:
   (a) One realizes "it exists", if exist;
   (b) realizes "it does not exist", if not exist.
   (c) How it will arise from the unarisen state.
   (d) How to develop it to be perfect.

5. The realization of the 4 Noble Truths:

   One must try to realize the 4 Noble Truths in detail.

Conclusion

"If anyone develops these 4 *Satipaṭṭhāna*s in such way for seven years, he may expect one of the two fruitions, either *Arahattaphala* in this life or *Anāgāmitā*, if the effect of *Kamma* and *Kilesa* remains."