Mind

Dhammas

BREATH

Long breath Short breath Sensitive to body Calming body

4 POSTURES

Walking Standing Sitting Lying down

ACTIVITIES

going forward + returning looking ahead + away flexing + extending limbs wearing one's robes carrying one's bowl eating, drinking, defecating + urinating walking, standing, sitting, falling asleep, waking up talking, and keeping silent

BODY PARTS

4	ELEMENT	S
Ea	arth	

water fire air

CORPSE

Samisa Sense based Ordinary

Feelings

WORLDLY Pleasant Unpleasant Neutral

REACTIVE AWARENESS

CONDITIONS

Unworldly

Worldly

NON-REACTIVE AWARENESS

UNWORLDLY

Pleasant Unpleasant Neutral

Niramisa Not sense based

'Higher'

Narrow Surpassable Unconcentrated Unliberated

THREE POISONS

Lustful Angry Deluded

Contracted Distracted

Without lust Without anger Without delusion

Great unsurpassable concentrated Liberated

HINDRANCES

Craving sense experience Aversion Restlessness and worry Sloth and torpor Doubt

FOUR TRUTHS Dukkha Arising of dukkha

AWAKENING FACTORS

Mindfulness Investigation of dhammas Energy Joy Tranquillity concentration equanimity

FOUR TRUTHS Cessation of dukkha The Path

AGGREGATES

SENSE-SPHERES

Suffering

KARMIC RESULT VIPAKA

SATIPATTHANA A direct path to overcome suffering

sati mindfulness. awareness

[u]patthana to be present with, placing near

the presence of mindfulness, attending with mindfulness

In the sutta the term satipatthana has such meanings as: 4 ways of attending mindfully 4 presences of mindfulness 4 ways of establishing mindfulness 4 ways to develop the mind of a Buddha

Keep calmly knowing change How Analayo sums up Satipatthana

Satipatthana: Keep calmly knowing change

keep

continuity and effort required to maintain satipatthana contemplation, to remain present.

calmly

becoming free from being driven by desires and aversions to experience.

knowing

_

quality of intelligent awareness, using this to move towards knowledge and wisdom.

change

Insight into the true nature of things. Bhante: 'Buddhism in one word: Impermanence/anicca'. A mark of conditioned existence: it runs through everything as well as other 2 lakshanas. insubstantiality & unsatisfactoriness.

Learn to live with a sense of **flow** and use awareness to guide that flow towards freedom.

1 The definition

Three main elements

At the Start of the Sutta. Attitudes to bring to Satipatthana practice.

1.1

Appropriate Effort Diligence, atapi

1.2

Intelligence and clarity

applied to what is coming through senses. Clearly knowing, sampajanna

1.3

Knowing right now Mindfulness, sati

1.4

Letting go of likes and dislikes Free from desires and discontent in regard to the world, vineyya abhijjhadomanassa

Four **objects** of awareness What we're attending to

2. The satipatthanas

2.1 KAYA The body

Pleasant/painful/neutral feeling-tone that arises from contact with any physical or mental stimulus)

CITTA shape and trends of mind/heart, mood

2.4

DHAMMAS

mental and emotional events seen from the perspective of the Dhamma. Seeing into the nature of things.

Between each section, like a drum beat. Ways to develop perspective and insight.

3.1 Internally and Externally self / other

3.2 Arising and passing away 3 lakshanas, marks of conditioned existence impermanence, insubstantiality, unsatisfactoriness.

3.3 Mindfulness

enough for bare knowledge and continuous mindfulness. Not caught up in experience.

3.4

Independent, not clinging to anything in the world

Mindfulness is cultivated and sustained without any clinging - simply for sake of gaining Enlightenment).

2.2

VEDANA

2.3

3. The refrain