

SATI (mindfulness/awareness) + **(U)PATTHANA** (to be present with/placing near)

**SATIPATTHANA = presence of mindfulness, attending with
mindfulness**

In sutta 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**



A DIRECT PATH TO OVERCOME DUKKHA



KEEP CALMLY KNOWING CHANGE

(How Anlayo sums up the main thrust of Satipatthana (pg 267)

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. Buddhism in one word = Impermanence/anicca (Sangharakshita). It is a mark of conditioned existence – it runs through everything (as well as other other 2 marks/lakshanas of insubstantiality & unsatisfactoriness). Learn to live with a sense of FLOW and use awareness to guide that flow towards freedom.

SUTTA HAS THREE MAIN ELEMENTS IN DRAMATIC STRUCTURE.

1. DEFINITION (at start of sutta): ATTITUDES to bring to Satipatthana practice.

- ★ **APPROPRIATE EFFORT** *Diligence (atapi)*
- ★ **INTELLIGENCE & CLARITY** *applied to what is coming through senses* *Clearly knowing (sampajanna)*
- ★ **KNOWING RIGHT NOW** *Mindful (sati)*
- ★ **LETTING GO OF BEING SLAVE TO LIKES AND DISLIKES** *Free from desires and discontent in regard to the world. (vineyya abhijjhadomanassa)*

2. FOUR OBJECTS OF AWARENESS

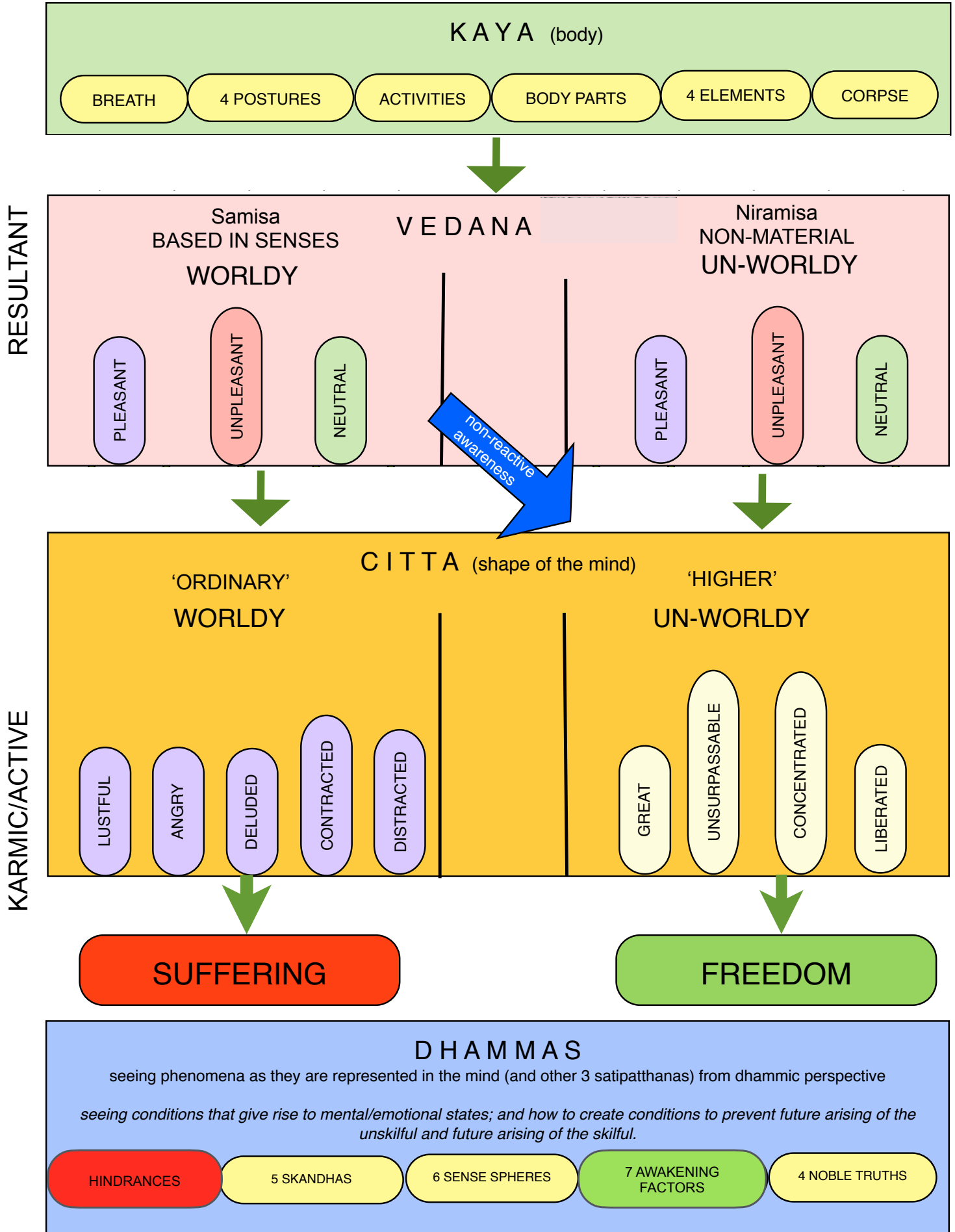
(see separate chart)

- ★ **BODY**
- ★ **VEDANA** (Pleasant/painful/neutral feeling-tone that arises from contact with any physical or mental stimulus)
- ★ **CITTA** (shape and trends of mind/heart, mood)
- ★ **DHAMMAS** (mental and emotional events seen from perspective of the Dhamma. Seeing into the nature of things.)

More refined

3. REFRAIN (between each section like drum beat) WAYS TO DEVELOP PERSPECTIVE & INSIGHT

- ★ **INTERNALLY / EXTERNALLY** (self / other)
- ★ **ARISING / PASSING AWAY** (impermanence, insubstantiality, unsatisfactoriness = 3 lakshanas - marks of conditioned existence).
- ★ Mindfulness enough for **BARE KNOWLEDGE AND CONTINUOUS MINDFULNESS** (Don't become caught up with experience)
- ★ **INDEPENDENT, NOT CLINGING TO ANYTHING IN THE WORLD.** (Mindfulness is cultivated and sustained without any clinging - simply for sake of gaining Enlightenment).



OVERALL CONTEXT AND APPROACH OF SATIPATTHANA SUTTA

Practising according to methods outlined in Sutta rest on knowledge that we want to be free. We have already tasted freedom in some way to embark on the path. We can rest our practice on this quality of **FAITH**.

LUMINOSITY & OPENNESS are natural when we stop creating confusion and contraction in our minds.

Sutta helps us align our heart/minds with this and gradually become more and more **FREE, AWAKE, ENLIGHTENED**.

MINDFULNESS / AWARENESS IS THE KEY

Also, by implication **LOVE**.

“From my own experience there is no difference between mindfulness and loving kindness. Think about it. When you are fully loving, aren't you also mindful? When you are fully mindful, is this not also the essence of love?” Dipa Ma.¹

Mindfulness can transform the mind by its very nature, its presence. When we are aware our experience changes from **being blind to being conscious**.

“In contemplating mind and mental objects [and by implication the other satipatthanas], you are turning subjective experience into an object of your awareness, and therein lies an immediate transformation. As soon as you become aware of your self you have in some sense changed: you have gone a bit further, become a bit more creative” (Bhante LWA pg 91) [see also Cetana Sutta]

Mindfulness also allows **choice** to open up within the flow of experience. We can then make **wise and intelligent choices** in each mind moment, based on Right View, to move towards freedom.

“the essence of the Buddha's teaching is quite simple: consciousness is not fixed but subject to change, and if we can learn to trace the way it changes, we can direct that change towards positive growth” (LWA pg 85)

We can live with sati-sampajanna *“going about one's daily life without ever forgetting one's higher purpose..you know not only **what** you are doing, but **why** you are doing it”* (Bhante LWA pg 23).

Buddhism teaches: **WHAT YOU DWELL ON YOU BECOME**

If we continually rest on **SEEDS OF THE SKILFUL, OPENNESS, RELEASE**

By laws of pratitya samutpada, we'll quite naturally move towards

ENLIGHTENMENT, WISDOM, COMPASSION

¹ *Dipa Ma: the life and legacy of a Buddhist Master* by Amy Schmidt.