

Satipatthāna & Samādhi

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Introduction

One of the most common unquestioned assumptions among Buddhist meditators is that *satipatthāna* is synonymous with *vipassanā*. This assumption, it seems, often is a result of reading the Satipatthāna Suttas [\(1\)](#) in isolation without carefully considering the context in which *satipatthāna* is used throughout the Suttas. When the broader view of the entire Sutta Pitaka is taken into account, it becomes clear that such an assumption, at best, is only partially correct. In this short study I will investigate the various contexts in which *satipatthāna* appears and particularly consider its relationship with *samādhi*. [\(2\)](#)

Samādhi and the Satipatthāna Suttas [\(3\)](#)

The Satipatthāna Suttas are often understood as only being concerned with *vipassanā* meditation. But there is nothing intrinsic to the Satipatthāna Suttas that allows one to conclude thus. Indeed, there are several aspects of these Suttas that point to *satipatthāna* also being concerned with *samatha/samādhi*.

The first of these aspects is the inclusion of the first tetrad of the Ānāpānasati Sutta in the Satipatthāna Suttas. Ānāpānasati is usually regarded as a *samatha* (calm) practice, [\(4\)](#) and there seems no reason why it should be regarded otherwise here. Moreover, the Ānāpānasati Sutta states that each of its four tetrads fulfils one of the four *Satipatthānas*. [\(5\)](#) It then concludes:

"Bhikkhus, that is how mindfulness of breathing, developed and cultivated, fulfils the four *satipatthānas*." [\(6\)](#)

And it is not only the *ānāpānasati* part of the Satipatthāna Suttas which relates to *samādhi*. The cemetery contemplations, for example, are elsewhere specifically said to be *samādhi* practices:

"And, monks, what is the effort of guarding? Here, monks, a monk guards a favourable basis of *samādhi* which has arisen (in him): the perception of a skeleton, the perception of a worm-infested (corpse), the perception of a livid (corpse), the perception of a festering (corpse), the perception of a fissured (corpse), the perception of a bloated (corpse)." [\(7\)](#)

Indeed, it seems that *all* the *satipatthāna* practices have a *samādhi* aspect. Take the standard passage which concludes each exercise of the Satipatthāna Suttas:

"In this way he dwells contemplating the body in the body (*then feelings/mind/phenomena*) internally, or he dwells contemplating the body in the body (*feelings/mind/phenomena*) externally, or he dwells contemplating the body in the body (*feelings/mind/phenomena*) internally and externally." [\(8\)](#)

Then consider the following passage which relates the internal contemplation directly to *samādhi*:

"Here a venerable monk dwells contemplating the body in the body (*feelings/mind/phenomena*) internally, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Dwelling contemplating the body in the body (*feelings/mind/phenomena*) internally, there he is rightly concentrated, rightly purified." [\(9\)](#)

Satipatthāna and Samādhi Outside the Satipatthāna Suttas

The above should be sufficient to at least suggest that *samādhi* is an integral part of *satipatthāna*. However, to be able to make a strong case for

this relationship, and to consider in more detail what it involves, it is necessary to look beyond the Satipatthaana Suttas to the broader use of *satipatthāna* in the Sutta Pitaka.

In the threefold division of the Buddhist Path, into *sīla* (virtue), *samādhi*, and *paññā* (wisdom), *satipatthāna* is classified under *samādhi*, not under *paññā*:

“Right effort, right mindfulness (i.e. *satipatthāna*), [\(10\)](#) and right *samādhi* (i.e. the *jhānas*) [\(11\)](#) – these states are included in the aggregate of *samādhi*. Right view and right intention – these states are included in the aggregate of *paññā*.” [\(12\)](#)

If *satipatthāna* were equivalent, or closely related, to *vipassanā* rather than *samādhi*, would it not be included in the aggregate of wisdom rather than the aggregate of *samādhi*? [\(13\)](#) The most important relationship between *satipatthāna* and *samādhi* that emerges from a broad reading of the Suttas, is that the practice of *satipatthāna* leads to *samādhi*: [\(14\)](#)

“The four *satipatthānas* are the basis of *samādhi*”. [\(15\)](#)

“The repetition, development, and cultivation of these same states (*satipatthāna and right effort*) is the development of *samādhi* therein”. [\(16\)](#)

“ ‘I will dwell contemplating the body in the body (*feeling/mind/phenomena*), [\(17\)](#) ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.’ For thus, monk, you should train.

When, monk, this *samādhi* is thus developed and made much of, you should develop this *samādhi* with initial and sustained application, you should develop (it) without initial application but with a remainder of sustained application, you should develop (it) without initial and sustained application, you should develop (it) with rapture, you should develop (it) with comfort, you should develop it with equanimity.” [\(18\)](#)

The last part “initial and sustained application ... with equanimity” is a

reference to the *jhānas*. [\(19\)](#) Note how *satipatthāna* practice is first called “this *samādhi*” and then said to lead on to the *jhānas*.

“So too, monks, here some foolish, incompetent, unskillful monk dwells contemplating the body in the body (feelings/mind/phenomena), ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating the body in the body (*feelings/mind/phenomena*), his mind does not become concentrated ...

So too, monks, here some wise, competent, skillful monk dwells contemplating the body in the body (*feelings/mind/phenomena*), ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating the body in the body (*feelings/mind/phenomena*), his mind becomes concentrated ...

That wise, competent, skillful monk gains pleasant dwellings in this very life, and he gains mindfulness and clear comprehension.” [\(20\)](#)

The phrase “pleasant dwellings in this very life” is a common synonym in the Suttas for the four *jhānas*. [\(21\)](#)

Thus a pattern emerges whereby the four *satipatthānas* constitute the practice and development of *samādhi*, eventually leading to the four *jhānas*, *sammā-samādhi*. This relationship between the *satipatthānas* and *samādhi* is in fact made very explicit in the Suttas:

“It is indeed to be expected, venerable sir, that a noble disciple who has faith, whose energy is aroused, and whose mindfulness is established, will gain *samādhi*, will gain one-pointedness of mind, having made release the object. That *samādhi* of his, venerable sir, is his faculty of *samādhi*.” [\(22\)](#)

“For one of right mindfulness (*satipatthāna*), *sammā-samādhi* (the *jhānas*) springs up.” [\(23\)](#)

Satipatthāna and Vipassanā

The above survey presents the most important evidence on the context in which *satipatthāna* occurs throughout the Suttas. Having thus shown that the usual purpose of *satipatthāna* is the attainment of *samādhi*, it is necessary to consider the relationship between *satipatthāna* and *vipassanā*.

Firstly, it should be noted that the prevalence of a direct link between *satipatthāna* and *samādhi* does not necessarily mean that *satipatthāna* is all about samatha meditation. Rather, it means that, whether one practices samatha or *vipassanā*, in both cases the purpose of *satipatthāna* is the attainment of *samādhi*.

Secondly, the question arises as to what happens after *samādhi*: is there such a thing as post-*samādhi satipatthāna* and, if there is, what does it involve? In this context it is important to note that a number of Suttas make it clear that *satipatthāna* practice can take one all the way to the end of the Buddhist Path, for example:

“Bhikkhus, these four *satipatthānas*, when developed and cultivated, are noble and emancipating; they lead the one who acts upon them out to the complete destruction of suffering.” [\(24\)](#)

For *satipatthāna* to be able to take one to full Enlightenment, it seems required that it must include post-*samādhi vipassanā*, i.e. deep insight. [\(25\)](#) But a direct relationship between *satipatthāna* and *vipassanā* is never explicitly mentioned in the Suttas. [\(26\)](#) To establish such a link it is necessary to broaden the inquiry to include other terms that also signify insight, such as *ñāna*, *dassana*, and *yathā-bhūta-ñāna-dassana*. This broadened inquiry brings to light the following interesting passage: [\(27\)](#)

“Come, friends, dwell contemplating the body in the body (*feelings/mind/phenomena*), ardent, clearly comprehending, unified, with limpid mind, concentrated, with one-pointed mind, in order to know the body as it really is (*yathā-bhūta-ñāna*)”. [\(28\)](#)

Note how this passage differs significantly from the standard *satipatthāna* formula found almost everywhere else. It is two differences in particular that are important in the context of this study: Firstly, the insight aspect relates to the deep insights of seeing reality as it actually is (*yathā-bhūta-ñāna*); secondly, using a string of related terms – unified, with limpid mind, concentrated, with one-pointed mind – the passage puts a strong emphasis on *samādhi*. The implication is that *satipatthāna* should be practiced for the purpose of deep insight only after *samādhi* has been achieved. (29) It thus seems clear that there is such a thing as post-*samādhi satipatthāna* and that its purpose is *deep* insight. (30)

Two Stages of *Satipatthāna*

From the above it emerges that *satipatthāna* normally should be considered as a practice leading to *samādhi* and under special circumstances as a practice leading to deep insight. Furthermore, it appears that these two aspects of *satipatthāna* can be divided up into two quite distinct stages. In accordance with the natural progression of meditation practice, (31) the first stage of *satipatthāna* is about attaining *samādhi*. Once *samādhi* has been achieved (i.e. the necessary condition for deep insight is in place), the mind is equipped to uncover the true nature of the five aggregates (32) and realise the successive stages of Enlightenment. This is the second stage of *satipatthāna*. Such a two-stage division of *satipatthāna* is in fact explicitly described in the Suttas:

“... so these four foundations of mindfulness (*satipatthāna*) are the bindings for the mind of the noble disciple in order to subdue his habits based on the household life, to subdue his distress, fatigue, and fever based on the household life, and in order that he may attain the true way and realise Nibbāna.

Then the Tathāgata disciplines him further: ‘Come, bhikkhu, abide contemplating the body in the body (*feelings/mind/phenomena*), but do not think thoughts of sensual desire.’ ” (33)

Here the first stage of *satipatthāna* serves the purpose of abandoning refined hindrances. (34) This is part of the path leading to *samādhi*. The

second stage of *satipatthāna* is here characterised by sensual desire having been abandoned, something suggesting that *samādhi* has been attained. [\(35\)](#)

Conclusion

Almost all Sutta passages that deal with the place of *satipatthāna* in the broader scheme of the Buddhist Path, show that *satipatthāna* is a condition for *samādhi*. It must therefore be concluded that the main purpose of *satipatthāna* is to bring the mind to *samādhi*. This result is important because it contradicts the common misunderstanding that *satipatthāna* is only concerned with *vipassanā*.

The second important conclusion that can be drawn from the above discussion is that *satipatthāna* as a deep insight practice, leading to insight into the true nature of the aggregates, only begins after *samādhi* has been attained. This conclusion is in line with one of the common themes of the Suttas: that "knowledge and vision of things as they really are" depends on *samādhi*. [\(36\)](#)

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References

All references are to volume number, page number, and line number of the Pali texts published by the Pali Text Society.

Notes

(1) "The Satipatthāna Suttas" is a reference to D 22 & M 10.

(2) I follow the advice given in the four great standards, (D. II. 123. 30 – 126. 5), which is to use only the word of the Buddha as the final authority in settling controversial points of Dhamma. For the purposes of this paper, I take the following parts of the Pāli Canon as the word of the Buddha: The

Vinaya Pitaka (Vin) (except the Parivāra), the Diigha Nikāya (D), Majjhima Nikāya (M), Samyutta Nikāya (S), Anguttara Nikāya (A), and the Sutta Nipāta (Sn).

(3) Whenever 'samādhi' is used in the Suttas, it will almost always include the four *jhānas*. Moreover, although other types of *samādhi* are mentioned in the Pali Canon, by far the most common type of *samādhi* is the four *jhānas*. Thus, when *samādhi* appears on its own in the Suttas, I normally understand it to refer to the four *jhānas*. Consequently, in this paper, whenever I use the term *samādhi* on its own, I mainly refer to the four *jhānas*.

(4) The first three tetrads of the Ānāpānasati Sutta are generally understood (also by the Commentary) to be *samādhi* practices. In addition, the phrase "*ānāpānasati samādhi*", "concentration through mindfulness of breathing", is not uncommon in the Suttas; e. g. see S.V.316-341 and Vin. III. 70. 19f.

(5) See (M. III. 83. 20 - 85. 6).

(6) (M. III. 85. 4-6) :

"Evam bhāvitā kho, bhikkhave, ānāpānasati evam bahulīkatā cattāro satipatthāne paripūreti."

Wherever available, I follow the translations of Ven. Bhikkhu Bodhi.

(7) (A. II. 17. 1-6) :

*"Katamañ ca bhikkhave anurakkhanappadhānam?
Idha bhikkhave bhikkhu uppannam bhaddhakam samādhi-nimittam
anurakkhati atthika-saññam pulavaka-saññam vinīlaka-saññam
vipubbaka-saññam vicchiddaka-saññam uddhumātaka-saññam."*

(8) (M. I. 56. 27-29) :

*"Iti ajjhattam vā kāye kāyānupassī (vedanāsu vedanānupassī /
citte cittānupassī / dhammesu dhammānupassī) viharati, bahiddhā
vā kāye kāyānupassī (vedanāsu vedanānupassī / citte cittānupassī*

/ dhammesu dhammānupassī) viharati, ajjhata-bahiddhā vā kāye kāyānupassī (vedanāsu vedanānupassī / citte cittānupassī / dhammesu dhammānupassī) viharati."

Some might argue that the inclusion of the rise and fall section, immediately after the above, means that this is all about insight. However, it seems quite clear that the initial part on contemplating internally and externally can often be independent of the contemplation of rise and fall, see e. g. (D. II. 216, 10–14).

(9) (D. II. 216. 10–14) :

"Idha bho bhikkhu ajjhattam kāye kāyānupassī (vedanāsu vedanānupassī / citte cittānupassī / dhammesu dhammānupassī) viharati ātāpī sampajāno satimā vineyya loke abhiijjhā domanassam. Ajjhattam kāye kāyānupassī (vedanāsu vedanānupassī / citte cittānupassī / dhammesu dhammānupassī) viharanto tattha sammā samādhīyati sammā vipassīdati."

Rightly concentrated, "*sammā-samādhīyati*", probably refers to the *jhānas*; see note 11.

(10) Right mindfulness, *sammā-sati*, is always defined as the four *satipatthānas*; see e. g. (S. V. 9. 28 – 10. 4).

(11) *Sammā-samādhī*, right concentration, is always defined as the four *jhānas*, see e. g. (S. V. 10. 5–18).

(12) (M. I. 301. 7–11) :

"Yo ca sammā-vāyāmo yā ca sammā-sati yo ca sammā-samādhī, ime dhammā samādhikkhandhe sangahītā; yā ca sammā-ditthī yo ca sammā-sankappo, ime dhammā paññākkhandhe sangahītā ti."

(13) That *vipassanā* and wisdom are closely related is shown by a passage at (A. I. 61. 9–10) which states that when *vipassanā* is developed, wisdom is developed: "*vipassanā bhikkhave bhāvitā kam anubhoti? Paññā bhāvīyati."*

(14) I use "*satipatthāna* leads to *samādhī*" and "*satipatthāna* is a *samādhī*"

practice” synonymously.

(15) (M. I. 301. 14) :

“Cattāro satipatthāne samādhi-nimittā.”

(16) (M. I. 301. 15-16) :

*“Yā tesam yeva dhammānam āsevanā bhāvanā bahulī-kammam ayam
tattha samādhi-bhāvanā.”*

(17) I. e. the four *satipatthānas*.

(18) (A. IV. 300. 24 – 301. 4) :

*“Kāye kāyānupassī (vedanāsu vedanānupassī / citte cittānupassī /
dhammesu dhammānupassī) viharissāmi ātāpī sampajāno satimā
vineyya loke abhiijjhā-domanassanti. Evam hi te bhikkhu
sikkhitabbam.*

*Yato kho te bhikkhu ayam samādhi evam bhāvito hoti bahulīkato,
tato tvam bhikkhu imam samādhim savitakkam pi savicāram
bhāveyyāsi, avitakkam pi vicāra-mattam bhāveyyāsi, avitakkam pi
avicāram bhāveyyāsi, sappītikam pi bhāveyyāsi, nippītikam pi
bhāveyyāsi, sāta-sahagatam pi bhāveyyāsi, upekhā-sahagatam pi
bhāveyyāsi.”*

(19) The various qualities listed are the defining characteristics of the *jhānas*, see e. g. (M. I. 347. 12-23). The *samādhi* with initial and sustained application is the first *jhāna*. The *samādhi* without initial but with a remainder of sustained application is mentioned in the suttas only rarely and it falls between the first and second *jhānas*. The *samādhi* without initial and sustained application is the second *jhāna* or above. The *samādhi* without rapture refers to third *jhāna* and above and so does the *samādhi* with comfort; comfort (*sāta*) here being a synonym for happiness (*sukha*). The *samādhi* with equanimity refer to the fourth *jhāna* and beyond. That the four *jhānas* are meant here is also supported by the Commentary (see Anguttara Nikāya Commentary IV. 142. 9-22).

(20) (S. V. 150. 18–26 + 151. 25–152. 8) :

”Evam eva kho bhikkhave idh’ekacco bālo avyatto akusalo bhikkhu kāye kāyānupassī (vedanāsu vedanānupassī / citte cittānupassī / dhammesu dhammānupassī) viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam. Tassa kāye kāyānupassino viharato cittam no samādhīyati ...

Evam eva kho bhikkhave idh’ekacco pandito vyatto kusalo bhikkhu kāye kāyānupassī (vedanāsu vedanānupassī / citte cittānupassī / dhammesu dhammānupassī) viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam. Tassa kāye kāyānupassino viharato cittam samādhīyati ...

Sa kho so bhikkhave pandito vyatto kusalo bhikkhu lābhī ceva hoti dittheva dhamme sukha-vihārānam lābhī hoti sati-sampajaññassa.”

(21) See e. g. (A. II. 45. 1–6) :

*”Katamā ca bhikkhave samādhī-bhāvanā bhāvitā bahulīkatā dittha-dhamma-sukha-vihārāya samvattati?
Idha bhikkhave bhikkhu vivicc’eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pīti-sukham pathamajjhānam upasampajja viharati. Vitakka-vicārānam vūpasamā ajjhattam sampasādanam cetaso ekodhibhāvam avitakkam vicāram samādhījam pīti-sukham dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā upekhako ca viharati sato ca sampajāno sukhañ-ca kāyena patisamvedeti yan-tam ariyā ācikkhanti: upekhako satimā sukhavihārī-ti tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassānam atthagamā adukkhān asukhān upekhā-sati-pārisuddhim catuttham jhānam upasampajja viharati.”*

(22) (S. V. 225. 23–28) :

”Saddhassa hi bhante ariya-sāvakassa āradhā-viriyassa upatthita-satino etam patikankham, yam vossagg’ārammanam karitvā labhissati samādhim labhissati cittassa ekaggatam. Yo hi’ssa

bhante samādhi tad assa samādh'indriyam."

The *sati* faculty is normally understood to be the four *satipatthānas* and the *samādhi* faculty the four *jhānas*, see (S.V.196.15-18).

(23) See (S.V.2.5-6) :

"Sammā-satissa sammā-samādhi pahotī ti."

See also (A.V.212.15-16), (A.V.214.25-26) & (A.V.236.27 - 237.1)

(24) (S.V.166.19-21) : *"Cattāro me bhikkhave satipatthānā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā-dukkhakkhayāya."* See also (S.V.158.16-23), (S.V.175.18-25), (S.V.179.14-24), (S.V.180.13-19), (S.V.181.20 - 182.6), (S.V.182.8-19) & (S.V.190.1-8).

(25) By deep insight I mean insight into the five *khandhas* being affected by the three characteristics; i.e. insight that is capable of giving rise to the four stages of Enlightenment.

(26) In fact *vipassanā* is not a very common word in the Suttas, at least not compared to *satipatthāna* and particularly not compared to *samādhi*. It is mainly used in the following contexts:

I. By far its most frequent use is as a pair with *samatha*. In this usage the meaning seems to have a rather broad range and is never specifically related to *satipatthāna*. See (D.III.213.11), (D.III.273.24-25), (M.III.289.29-30), (M.III.297.4f), (M.I.494.21f), (S.IV.195.1), (S.IV.295.30), (S.IV.360.6-7), (S.V.52.22), (A.I.61.6), (A.I.95.1), (A.I.100.10) & (A.II.247.11). On a few occasions *samatha* and *vipassanā* form a pair within a longer list of qualities; see (M.I.294.11-12) & (A.II.140.15)

II. *Vipassanā* is occasionally used in the phrase *"vipassanāya samannāgato"*, "possessed of insight". Again, it is not explicitly related to *satipatthāna*. See (M.I.33.11f), (M.I.213.17), (A.V.131.13f).

III. On a couple of occasions *vipassanā* occurs outside these contexts: At (A.I.61.9-10) wisdom is said to be developed through developing *vipassanā*; at (S.IV.362.21-22), among a large number of other qualities, *vipassanā* is

said to lead to the unconditioned; at (A. II. 157. 4f) *vipassanā* is said to be developed before, after, or together with *samatha*.

IV. *Vipassanā* also occurs in a few compounds: At (A. II. 92. 14ff), (A. IV. 360. 10f) & (A. V. 99. 5f) the compound "*adhipaññā-dhamma-vipassanāya*", "insight into things relating to the higher wisdom", is encountered, and at (M. III. 25. 10f) "*anupada-dhamma-vipassanā*", "step by step insight into things".

V. Finally, occasionally one finds the verbal form of *vipassanā*, "*vipassati*": e. g. (D. III. 196. 12) & (Sn. 1115). In all the above there is no explicit linkage between *vipassanā* and *satipatthāna*.

(27) In fact this is possibly the only passage in the Suttas that explicitly links *satipatthāna* with insight.

(28) (S. V. 144. 19-29) :

*"Etha tumhe āvuso kāye kāyānupassino (vedanāsu vedanānupassino /
citte cittānupassino / dhammesu dhammānupassino) viharatha,
ātāpino sampajānā ekodibhūtā vippassanna-cittā samāhitā ekagga-
cittā kāyassa (vedanānam/cittassa/dhammānam) yathā-bhūtam
ñānāya."*

(29) I. The various terms signifying *samādhi* are adjectives to "*kāyānupassino*"; the meaning is therefore that one should dwell contemplating the body (etc.) after these qualities, i. e. *samādhi*, have already been established.

II. That *satipatthāna* as a deep insight practice only begins after *samādhi* has been attained is not surprising. In the Suttas it is always *samādhi* which is the condition for *yathā-bhūta-ñāna-dassana*, e. g. : "*sammā-samādhimhi asati sammā-samādhi-vipannassa hat'upanisam hoti yathā-bhūta-ñāna-dassanam*" – "when right *samādhi* is not existing, for one failing in right *samādhi*, the proximate cause is destroyed for knowledge and vision of things as they really are"; (A. V. 4. 9-11). See also (A. V. 212. 16), (A. V. 214. 26-27) & (A. V. 236. 27).

This relationship between *samādhi* and *yathā-bhūta-ñāna-dassana* may also help

explain why a direct link between *satipatthāna* and insight is so rarely expressed in the Suttas. It seems likely that after *samādhi yathā-bhūta-ñāna-dassana* is used in place of *satipatthāna* to more precisely explain what is happening at this stage. Elsewhere (e.g. M.III.76.6) *sammā-ñāna* is used in a similar way. *Yathā-bhūta-ñāna-dassana* may thus be regarded as a subset and specialised aspect of *satipatthāna*.

At (M. I. 435.26f) one finds a clear example of the sort of insight practice that comes after *samādhi*: after emerging from the *jhānas* one is to reflect on them as being affected by the three characteristics. Although *satipatthāna* is never mentioned, this practice would seem to fall squarely within *citta-anupassanā*.

(30) It should also be noted that although the emphasis of *satipatthāna* is on *vipassanā* at this stage, this does not preclude *satipatthāna* from being helpful for even deeper states of *samādhi*. And the deeper the *samādhi* the more powerful the subsequent *vipassanā* practice will be.

(31) I.e. that *samādhi* is a precondition for deep insight.

(32) I.e. the five *khandhas*, the standard analysis in the Suttas of a living being.

(33) (M. III. 136. 14–26) :

” ’*Evam eva kho (Aggivesana) ariya-sāvakassa ime cattāro satipatthānā cetaso upanibandhanā honti gehasitānany c’eva sīlānam abhinimmanāya gehasitānañ c’eva sankappānam abhinimmanāya gehasitānañ c’eva daratha-kilamatha-parilāhānam abhinimmanāya ñāyassa adhiḡamāya nibbānassa sacchikiriyāya.*’

Tam enam Tathāgata uttarim vineti: ’Ehi tvam, bhikkhu, kāye kāyānupassī (vedanāsu vedanānupassī / citte cittānupassī / dhammesu dhammānupassī) viharāhi mā ca kāmūpasamhitam vitakkam vitakkesi’.”

(On ’*kāmūpasamhitam*’ rather than ’*kāyūpasamhitam*’ see Middle Length discourses of the Buddha, note 1177.) Also (S.V.155.31 – 157.20) appears to

be showing a similar split between *satipatthāna* before and after *samādhi*.

(34) It would seem that "distress, fatigue, and fever based on the household life" refers to the five hindrances, in particular sensual desire. The text in question, however, specifies that the five hindrances have already been removed. To make sense of this apparent contradiction, I would suggest that the removal of the five hindrances allows for refined aspects of the hindrances still to be present and that "distress, fatigue, and fever based on the household life" refers only to these refined aspects of the hindrances. There are also other passages where *satipatthāna* practice is shown to remove (refined aspects of) the hindrances: (S.V.151.25 - 152.1) :

"Evam eva kho bhikkhave idh'ekacco pandito vyatto kusalo bhikkhu kāye kāyānupassī (vedanāsu vedanānupassī / citte cittānupassī / dhammesu dhammānupassī) viharatī, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam tassa kāye kāyānupassīno viharato cittam samādhīyati upakkilesā pahīyanti."

"So too, monks, here some wise, competent, skillful monk dwells contemplating the body in the body (feelings/mind/phenomena), ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating the body in the body (feelings/mind/phenomena), his mind becomes concentrated, his corruptions are abandoned."

(*Upakkilesa* is used in other places to refer to the remaining refined hindrances, e.g. the *Upakkilesa Sutta*, M 128.) (S.V.325.6) :

"Evam eva kho Ānanda bhikkhu kāye kāyānupassī (vedanāsu vedanānupassī/citte cittānupassī/dhammesu dhammānupassī) viharanto pi upahanateva pāpake akusale dhamme."

"So too, Ānanda, when a bhikkhu dwells contemplating the body in the body (feelings/mind/phenomena) he flattens evil unwholesome states."

(A. IV. 458. 4-5) :

"Imesam kho bhikkhave pañcannam nīvaranānam pahānāya cattāro satipatthānā bhāvetabbā."

"Monks, the four *satipatthānas* should be developed for the abandoning of these five hindrances."

(35) Note that the description of *satipatthāna* here (at the second stage) bears a close resemblance to the passage quotes in note 28 above (and the relevant section in the main text). In the present passage, instead of the ordinary *satipatthāna* formula, the terms "*ātāpī, sampajāno, satimā, vineyya loke abhiijjhā-domanassam*" have been removed and replaced with "*mā ca kāmūpasamhitam vitakkam vitakkesi*". This indicates that sensuality has been abandoned through *samādhi*. Similarly, in the passage in note 28 "*satimā vineyya loke abhiijjhā-domanassam*" has been replaced with a string of terms signifying *samādhi*. It therefore seems likely that the two passages refer to the same type of post-*samādhi satipatthāna*. Also in the present passage, in the subsequent text the first *jhāna* is missing, the training going straight to the second *jhāna*. This suggests that the first *jhāna* is here included in the *satipatthāna* practice. Again, this points to post-*samādhi satipatthāna*.

(36) See note 29. "Knowledge and vision of things as they really are", i. e. *yathā-bhūta-ñāna-dassana*.

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