Chapter one

The nature of Mahāsatipaṭṭhāna Sutta

1.0 The status of Satipaṭṭhāna

This Satipaṭṭhāna Sutta occurs in detail treatment in the Majjhima Nikāya, and Dīgha Nikāya of the Sutta Piṭaka. Yet, the only difference is that the version in the Dīgha Nikāya offers a more extensive treatment of the four noble truths mentioned in the last mindfulness meditation, contemplation on the mental objects (Dhammānupassanā). Moreover, the topic of Satipaṭṭhāna has inspired several shorter discourses in the Samyutta Nikāya and Aṅguttara Nikāya. Most of the discourses in the Samyutta Nikāya and Aṅguttara Nikāya mention only the bare outline of the four Satipaṭṭhāna without going into detail of their possible applications, but in the present Sutta, the Buddha mentioned in detail. The Buddha said, “Cattāro satipaṭṭhānā. Katame cattāro. ida bhikkhave bhikkhu Kayesu kāyanupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassam...”¹

Here, the compound term Satipaṭṭhāna is Sati and Upaṭṭhāna. The word Sati means “mindfulness” or “awareness”. The Dhammasaṅgapi gives the following register of terms for Sati; Sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammuṇnasatā sati satindriyam sati-balaṃ sammā-sati.² A number of these terms would appear to key into the

¹ M.N.vol. 1,p-69, D.N -vol. 2-p-230
² Dhan.p-19
various aspects under which *Sati* is considered in *Suttas*, as a faculty (*Satindriya*), as a power (*Sati-bala*), as a factor of the path (*Sammā-sati*), and reiterate the general notion of *Sati* as ‘remembering’. The three remaining terms are ‘bearing in mind’ (*Dhāranāta*), ‘the state of not forgetting’ or ‘the state of not being distracted’ (*Asammussanatā*). The characteristic of *Sati* is to be aware of objects (*Saraṇāṁ sati sati, asammoho, sā sampayuttadammānam sāraṇa lakkhanā*).³ It reflects only what is presently happening and in exactly the way it is happening. On the other hand, in accordance with commentary on the *Dhammasaṅgāṇī*, *Sati* is the characteristic of calling to mind (*Apilāpana*) and the characteristic of taking hold (*Upaggahāphana*).⁴

In the *Milindapaññā*, it explains about the characteristic of *Sati* (*Apilāpana*, and *Uggahāphana*), with some similes. When the king *Milinda* made a question for the characteristic of *Sati*, Thera Nāgasena replied that it has both the characteristic of calling to mind or ‘keeping check’ (*Apilāpana*) and the characteristic of taking hold or ‘retaining’ (*Upaggahāphana*). Thera Nāgasena proceeded to explain “If mindfulness has arisen, one keeps check of things salutary or unsalutary, blameless or blameworthy, excellent or inferior, and contrasts of dark and bright; and one knows; “these are the four foundation of mindfulness, these the four right efforts, the four roads of spiritual success, the five mental faculties and powers, the seven factors of enlightenment, this is the noble eightfold path”. Knowing this, one practices what ought to be practised, does not practise what ought not to be practised; one adopts what ought to be adopted, and does not adopt what ought not to be adopted. Then, Thera gave an example “so many, lord, are your elephants, horses, chariots,

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³ Abhi.p-110
⁴ Dhan.a.p-136
foot soldiers, so much your gold, wealth, property; may my lord remember’ (Yathā mahārāja, rañño...etthakamhatthī, assā, hiraniñam...tam rañño saratu’ti, evameva kho mahārāja sati kusaledhamme apilāpeti).\(^5\)

Then, Thera explained for the characteristic of taking hole or retaining (Upaggahanahana). If mindfulness has arisen, one can examine the outcome of things beneficial and those not beneficial; one will know; “These things are beneficial, and those are not; these things are helpful and those are not”. Knowing this, one will discard things that are not beneficial and not helpful, and one will retain those, which are beneficial and helpful. The example is that “Just as, your majesty, the adviser-treasure of the king who is a Cakka-vatti knows those things that are beneficial and unbeneficial, helpful and unhelpful to the king. He thus removes the unbeneficial things and takes hold of the beneficial (Yathā mahārāja...ime rañño hitā, ime ahitā...Evameva kho...sati upajjamānā hitāhitānām dhammānām samanvesati).\(^6\)

The term Upāṭṭhāna in Pāḷi means primarily “to stand near”, “to be present”, “to manifest” and “to serve”. Then, the regular Nikāya expression “causing mindfulness to stand near”, “causing mindfulness to be present” (Satam upaṭṭhapetvā)\(^7\) or even “causing mindfulness to come into service”. According to the Patisambhidāmagga, the sense of Satipaṭṭhāna, of the faculty of mindfulness, of the mindfulness awaking-factor and of right mindfulness is to be directly known as ‘standing near’ or ‘serving’ (Satipaṭṭhānam upaṭṭhānatto abhiññeyyo...sammāsatīyā upṭṭhānatto abhiññeyyo).\(^8\) So, the proper meaning of Sati should be

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\(^1\) Mil.p-36. Dhan.a.p-163  
\(^2\) Mil.p-36. Dhan.a.p-163  
\(^3\) D.N. Vol-1-p.180  
\(^4\) Ptsm.vol.1.p-16.17
understood as a quality of mind that ‘stand near’ or ‘serve’ the mind it watches over the mind. One might say that it is a form of ‘presence of mind’. In general this would seem to tie in with the emphasis in Buddhist literature on Sati as a quality that the Bhikkhu needs to develop at all times, and with the notion that Sati manifests as ‘guarding’. Then, the four Satipatthānā are four Anupassanā, four activities the purpose of which is to bring Sati into ‘serve’. That is, in the process of watching the body, feeling, mind, and mental object, Sati stand near, manifests and is established. In brief, Satipatthana refers primarily to the body, feelings, mind, and Dhammas as the objects of observation and mindfulness, or it refers to the actual activity of observing the body, feelings, mind, and Dhammas.

1.1 Emergence of Sutta

Satipatthana Sutta was preached by the Buddha at Kammāsadhamma in the Kururaṭṭha, and it is started with the word “Satipatthāna is the only way” (Ekāyano ayam bhikkhave maggo). But in the present, the Sutta is introduced with the words, “Thus have I heard” (Evam me sutam). Here the word “I” refers to the Venerable Ānanda, the first cousin of the Buddha, and the Buddha’s permanent personal attendant for twenty five years. Ānanda was the same age as the Buddha because he was born the same day as the Buddha was born. Though the Buddha delivered his teachings for forty five years, he had no permanent attendant for twenty years. Sometimes, venerable Sāriputtara served as his attendant and sometimes, venerable Moggalāna and sometimes other

9 M.N.vol. 1,p-69, D.N -vol. 2-p-230
monks. From the twenty first years onwards, venerable Ananda became his permanent personal attendant. In the twenty first year of his teaching, the Buddha announced that he needed a personal attendant. When he made this announcement, many of his chief of disciples tried to become an attendant, but the Buddha refused to accept them. Eventually, the Buddha asked Ananda to become his attendant.

Ananda replied that he would take the position if the Buddha accepts eight conditions what he wanted. We called “rejection” the first four (Patikkhapa) and “acquisitions” for another four (Ayacana). The four rejections were; the first, the Buddha must not give him any robes for being his attendant. The second, the Buddha should not give him a good food received by the Buddha for being his attendant. The third, the Buddha should not let him stay in the Buddha’s fragrant chamber. The fourth, when anyone should invite the Buddha to visit his house and take food, the Buddha should not call Ananda to the invitation (Attana laddhampanita nadassti...nagamissati).

The four conditions of acquisition are; the first, he must accept any invitation for the Buddha when Ananda had accepted any invitation. The second, he should be permitted to bring anybody coming from far place to the Buddha. The third, he should be permitted to the place before the Buddha any problem as soon as it arose. The fourth, the Buddha should repeat to him any discourse delivered in Ananda’s absence. This is very important for the words, “Thus have I heard” (Evaṃ me sutam). Because the Buddha agreed these conditions, Venerable Ananda became the permanent attendant to the Buddha. So, the Buddha always repeated to

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10 Thag.a.vol.2.415
11 Thag.a.vol.2.415
Ananda any discourse delivered in the Ananda’s absence. Therefore, venerable Ananda knew all the teachings delivered by the Buddha and had wide experience, on three Piṭaka, the three divisions of the Buddha’s teachings (Dvāsiti bhuddhato gaṇhīṁ…ye ime dhammā pavattīṁ). Venerable Ananda could learn, recite and preach, in his one standing, he could learn fifteen thousands stanzas (Ayañhi theror ekapadeyeva tatvā saṭṭipadasahassāni sattārā kathitā niyāmeneva gaṇāti). Ananda possessed a good intellect and the Buddha was only person who could teach him, so, venerable came to know everything taught by the Buddha.

1.1.1 The dialogue between Ananda and Mahākassapa

After three months of the Buddha’s passing away (Purinībhāna), the words “thus have I heard” (Evaṁ me sutam) was recited by the Ananda at first Buddhist council. When the Buddha had been died, venerable Mahākassapa, the Buddha’s chief disciple decided to hold a Buddhist council and then chose five hundred noble monks to participate. All the Buddha’s teachings were collected at that council examined carefully according the Buddha’s teachings and then recited them in union. It indicated that the words of Buddha were to be truth by reciting them in unison, because nobody did not introduce to write down the Buddha’s teachings at that time. So, they tried to record all the teachings by way of recitation. In that first Buddhist council, they classified the entire Buddhist teaching into different collections. There were three divisions, Piṭakas in Pāḷi; Vinaya Piṭaka, the division of rules for monk, novice and

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12 Thēg.vrs.1027
13 The expositor-p.19 (the commentary of the first book of the Abhidhamma.), Thēg.a.vol.2.426
nuns; *Sutta Piṭaka*, the division of discourses; and *Abhidhamma Piṭaka*, the division of the higher teachings. The *Mahāsattipāṭṭhāna Sutta* belongs to the division of discourses.

The collection of teachings was handed down from generation to generation by oral tradition until five hundred years after the Buddha’s death, and then all teachings were written on palm-leaves in Sri Lanka. At the first Buddhist council, venerable *Mahākassapa* made questions about the Buddha’s teachings and all those questions were answered by two monks named venerable *Upāli* who answered the question for the *Vinaya*, division of rules for monks, novices and nuns, venerable *Ānanda* who answered the question for *Sutta*.

When venerable *Mahākassapa* made a question about the *Satipāṭṭhāna Sutta*, venerable *Ānanda* answered them with the words of “Thus have I heard” (*Evam me sutam*) at the beginning; which means that there was neither hesitation nor doubt about the Buddha’s teachings because all of them were acquired by him in the very presence of the Buddha. Some teaching are preached in the absent of him, but later the Buddha repeated to *Ānanda* (*Sase bhagavā parammukhā desitam dhammaṃ puna mayham kathessati*).¹⁴ “At one time” (*Ekam samayam*) means that though venerable *Ānanda* knew exactly when the Buddha taught this *Sutta*, he said “at one time” for the sake of brevity. It was a saving of labor for him but it was not definitely a blessing for other, who belongs to another Era because they could not know exactly at what time and what year this *Sutta* was taught by the Buddha. If venerable *Ānanda* mentioned all necessary things in details the scholars could put this *Sutta* and also all other teachings in order.

¹⁴ M.N.vol-1-p-68. Theg.a.vol.2.p-415
1.1.2 Kuru country, a unique country

_Satipaṭṭhāna sutta_ was preached at Kuru country. In the commentary on the _Mahānidāna sutta_, it mentions that Kuru is the name of prince or people living in the place (_Kurūnāma jānapadino rājakaṃaro_). At that time of the legendary king Mandhātu, say the commentators, inhabitants of the three continents, _Pubba Videha_, _Apara Goyāna_, and _Uttara Kuru_, having head the _Jambudīpa_, the birthplace of _SammāsamBuddha_ was an exceedingly pleasant, excellent continent, came to _Jambudīpa_ with the universal monarch Mandhātu who was making a tour of all the continents, in due order, preceded by his wheel treasure.

And at last Mandhātu bodily transformed himself by means of his physical virtue to the _Tāvatimsā devaloka_, the heaven of thirty-three. The people of the three continents who accompanied him to Jambudīpa begged of his own son for territory to live in, as they said they had come carried by the great power of Mandhātu, and were now unable by themselves to return to their own continents. Their prayer was heard and lands were granted to each of the group of people of the continents. The places in which these people settled got the names of the original continents from which they had emigrated. The settlement of people from _Pubba Videha_ came to be known as _Videha_, the people from _Apara Goyāna_ as _Aparanta_, and those from _Uttara Kuru_ as _Kururāṭha_ (_Pubbacidehato āgatamanussehi āvasitapadeso tāyeva purimasthāya ‘Videharatṭan’ti’ nāmamu labi…_).16

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15 D.N.a.vol.2.p-72
16 D.N.a.vol.2.p-72. Soma Thera, _The way of mindfulness_. p-17
1.1.3 What is *Kammāsadhamma*?

The *Kammāsadhamma* in the *Kuru* country was the name of market town in ancient India and the present name is Moochend where about forty kilometers far from Newdelhi, North West of India. The word *Kammāsadhamma* spells it with a “dh” instead of a “d”. Since *Kammāsa* was tamed here it was called *Kammāsadamma*, the place of the taming of *Kammāsa* (*Dh-kārassa d-kārēna atthaṃ vammayanti. Kammaso ettha damitoti kammāsadammo*). *Kammāsa* refers to the cannibal of *Kammāsapāda*, the one with the speckled, black and white or gray colored foot. It is said that a wound on his foot, caused by a stake, healed, having become like a piece of wood with lines of fibre of a complex pattern. Therefore, he became well-known as *Kammāsapāda*, speckled foot. By who was speckled foot tamed? It was the Great being, the *Buddhisatta*. In which birth-story is it stated? Certain commentators say; “In the *Sutasoma* birth-story”. On the other hand, *Kammāsadhamma* is the name connecting traditional *Kuru* virtuous practice became (black or diversified) or stained in that place. Therefore, it was called *Kammāsadhamma* (*Kesi dh-kārēna atthaṃ vammayanti. Kurūrajjavāsī kira kuruvatthadhammo tasamīṃ kammāso jāto. tasmā tiṃ ṭanapp ‘kammāsadhammanī’ vuccati*). Why it was not used as *Kammāsadhamme Kurūnapp Nigame*, because of there was no monastery at which the Buddha could stay, in that market-town. Anyway from that market-town there was a huge dense jungle in a delightful region, watered well. In that jungle, the Buddha lived, making the market-town his place for gathering alms. Why the Buddha preached this *Sutta* in *Kuru*.

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17 D.N.a.vol.2.p-73
18 Jāt-p-537
19 D.N.a.vol.2.p-73
country? Because the people in Kuru country possessed ability to accept the subtle and deep, difficult sermon (Kururâthavāsīnasam gambhīradesanā paṭiggahapamasatīya). When the Buddha preached this Sutta, the people in Kuru country lived under favorable climatic conditions and regular and normal seasons. They were healthy and happy. They possessed high intelligence so that they were able to hear, note and practice the subtle, deep and difficult teaching (Te cittasārīrakallatāya anuggahita paññābalā gambhīrakathām paṭiggahetum samathā honti).

The people in the Kuru country, by reason of their country being blessed with a perfect climate, and through their enjoyment of other comfortable conditions, were always healthy in body and in mind. They were happy with healthy mind and body, and having the power of knowledge, were capable of receiving deep teachings. Therefore, the Buddha perceiving their ability to appreciate this profound instruction, proclaimed to them this discourse on the four foundation of mindfulness having set up the subject of meditation. “Bhikkhus” addressed by the Buddha in any other discourses meant the excellent persons who accepted his teachings but here it did not mean that. If the Buddha addressed “Bhikkhus” for the monk, this Sutta was not addressed for any other lay-devotees. So, actually, in this contact, “Bhikkhus” refers to both monk and lay-devotees and all gods Brahmas were covered by this term. It is true, as a practical approach; lay-man, lay-women, monks, Devas and Brahmas practice Satipaṭṭhāna and they were referred to as “Bhikkus” in this Sutta (Seṭṭhattā pana paṭipattiṭā bhikkhubāvadassanato ca

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20 D.N.a.vol.2.p-334
21 D.N.a.vol.2.p-334
22 Nyaungankaye ‘The message of stipatthana’ p-16
23 M.N.t-p-329
‘bhikkhu’ti āha). On the other hand, those who followed the Satipatthāna practice were Bhikkhus (Yo ca imam paṭipattim paṭipajjati. So bhikkhunāma hoti). Therefore, “Bhikkhus” here means not only a monk who is ordained in a Sīma but all aspirants also may call “Bhikkhus”.

1.2 The importance of Satipatthāna for liberation

Satipatthāna is a basis for the development of absorption and the subsequent attainment of supernormal powers. The role of Satipatthāna in supporting the development of concentration is also reflected in the standard expositions of the gradual path, where the preliminary steps that lead up to the attainment of absorption include mindfulness and clear knowing in relation to bodily activities, and task of recognizing the hindrances and supervising their removal, an aspect of fourth Satipatthāna, contemplation on the mental objects (Dhāmmanupassinā).

The relation between Satipatthāna and the development of deep concentration is exemplified by the monk Anuruddha, foremost among the Buddha’s disciples in the supernormal power of seeing beings in other realms of existence, an ability based on a high degree of proficiency in concentration. On the other hand, to consider Satipatthāna purely as concentration exercise goes too far and misses the important difference between what can become a basis for the development of concentration and what belongs to the realm of calmness meditation proper. In the

24 D.N.a.vol.2.p-336
25 D.N.a.vol.2.p-336
26 M.N. a-vol.1.p-264
27 M.N. vol.3-p-259
Satipaṭṭhāna sutta, the Buddha said that Satipaṭṭhāna is the only way to attain liberation (Ekāyano ayam bhikkhave maggo). The commentary on the Satipaṭṭhāna sutta says that Ekāyana Magga is the “single way” (Ekāyanoti eka-maggo) that does not branch off. There are no branches in this way, so that we can follow this way with assurance from beginning to deliverances.

On the other hand, it is “the only way” because it is the way that leads only to one destination, i.e., to Nibbāna (Ekam ayati). So, when one goes along this way, he will surely reach the destination, Nibbāna. Although in the earlier stages of this method proceed on different lines, in the latter, it goes to just the one Nibbāna. As Nibbāna the only one, without a second, that is, without craving as accompanying quality, it is called the one. Hence it is said; “truth is one’ it is without a second”. Why is mindfulness meditation intended by the word “way”? Are there not many other factors of the way, namely, understanding, thinking, speech, action, livelihood, effort, and concentration, besides mindfulness? But all these are implied when mindfulness meditation is mentioned, because these factors exist in union with mindfulness.

1.2.1 Definition of Buddha’s preaching in general-special attention to mindfulness

The Buddha, after getting his enlightenment, he started his teachings with “Dhammacakkappavattana sutta” to the five monks of his former companions in the Dear Park at the Bārāṇasī. From that time up to

28 M.N. vol. 1.p-69, D.N. -vol. 2.p-230
29 D.N.a.vol.2.p-334, M.N.a.vol.1.p-230
30 D.N.a.vol.2.p-334, M.N.a.vol.1.p-230
eighty years of his age, he preached the truth what he discovered for forty-five years. All these teachings are known as the Dhamma as a whole, which lead to the Buddhist final goal (Dhammakathā kammaṭṭhāna vinimuttoṇāma natthi). And all the teachings of the Buddha can be summed up in one verse “Not to do any evil, to do what is good, to purify the mind, this is all the teaching of Buddhas” (Sabbapāpassa akaraṇaṁ, Kusalassa upasampadā. Sacitta pariyodapanam, Etam Buddhāna sasanam).

This verse covers all the teaching of the Buddha. It embodies three stages on the highway to the liberation, Nibbāna. There are three stages of developing ourselves towards the liberation. The order of development of us in accordance with the noble eightfold path is classified into three groups, namely, morality (Sīla), concentration (Samādhi), and wisdom (Pañña). The first two steps of the noble eightfold path, Right understanding, and right thought are grouped under wisdom; the right speech, right action and right livelihood are grouped under morality. Right mindfulness, right concentration are grouped under concentration. The reason why these three stages are a basis to liberation is that we have three stages of defilement (Kilesa) such as greed, hatred, delusion etc. Each of these defilements has also three stages. For instance, greed has three stages. The first stage is the root, called Anusaya in Pāḷi. At that stage the defilements such as craving, anger etc are lying latent in each of us. They do no become manifest up to the level of thoughts, feelings and emotions, yet they lie latent in each of us. Anusaya is the root stage where the evil tendencies are lying latent. The second stage is Pariyutthāna, we are still in the realm of thoughts, feelings. Then, in the

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31 D.N.t.vol.1.p-356
32 Dhp.-p-183
final stage we become fierce, dreadful, and uncontrollable both in words as well as in actions, (Vitiikkama). That is the top part of our defilements. So, Anusaya, Pariyutthana and Vitiikkama, these are three stages of defilements. As long as we have these defilements, we cannot get liberation.

The Buddha’s teachings point us out the method of how to control, how to overcome these evil tendencies lying latent in us. To exercise this control we need three stages of training towards development of morality, concentration and wisdom. Morality would enable to overcome only of the last stage—the outward visible stage of defilements. Concentration enables to dispel the second stage of defilements. Wisdom is able to dispel the first stage.

The Satipaṭṭhāna Sutta taught how to overcome these defilements and it belongings to the Division of Discourses. This Sutta plays significant role for those who have a desire to do practice of mindfulness meditation because all instruction to liberation are contained directly or indirectly based on this teachings. And those who have attained Nibbāna followed in this way, since there is nothing called spiritual development without laying hold on something whatsoever in body, feeling, mind, and mental object, they too overcome sorrow and lamentation just by this way of mindfulness. (Kāyavedanācittadhammesu kiñciddhammaṁ anāmasitvā bāvanānāma natthi).

So, mindfulness is a requirement for concentration leading to the absorption and higher knowledge. Even emerging from an experience of deep concentration mindfulness is required when one reviews the constituent factors of one’s experience. So, mindfulness is

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33 Sayādaw u theṭṭhila ‘Essential themes of Buddhist lecture’ p-93
34 D.N.a.vol.2 p-339
relevant for attaining, for remaining in and for emerging from deep concentration.

1.2.2 Satipaṭṭhāna Sutta and its relation with other literature

All Suttas taught by the Buddha for forty-five years lead the way to the Buddhist final goal, Nibbāna and all these are combined in the Satipaṭṭhāna Sutta because all meditation methods are mentioned directly and indirectly in it. In the sub-commentary on the Mahāsīhanātha Sutta, it says that there is no teachings out of meditation method leading to liberation (Dhammakathā kammaṭṭhānavinimutto naṭṭha)\textsuperscript{35} so, several Suttas are concerning with this Sutta, but the following Suttas are more concerning with the present Sutta.

1- The first one is Ānāpānasati sutta\textsuperscript{36} which mentions about the mindfulness of in-breath and out-breath, it is of great fruit and benefit. When meditator developed their mindfulness, it brings the four frames of reference to their concentration. When they pursued and developed, it will bring the seven awaking factors. When the seven awaking factors developed and pursued, it will bring the clear knowing and release to their concentration. All these are mentioned in this sutta in detail.

2- Then, in the Kāyatāsati sutta\textsuperscript{37} also, the Buddha preached the way of mindfulness meditation connecting with the nature of five aggregates; the aggregate of material form (Rūpa), aggregate of feeling (Vedanā), aggregate of perception (Saññā), aggregate of mental

\textsuperscript{35} D.N.t.vol.1,p.356
\textsuperscript{36} M.N. Vol.3,p.196
\textsuperscript{37} M.N. Vol 2,p.196
formation (Saṅkhāra), and aggregate of mind (Viññāna). These are the main object in meditation practice. The Buddha preached the method of mindfulness meditation on the five aggregate in this Sutta. In the Khandha vagga also the Buddha preached the five aggregate in detail.\(^{38}\)

3- The other one is Visuddhimagga. It is the great treatise of Theravāda Buddhism, Buddhist doctrine and meditation practice. It is arranged in three parts in accordance with the Buddhist categories of three instructions, that of morality (Sīla) forming the basis for the other two; mental training aimed at Samādhi, and insight (Paññā), leading to the seeing of things as they really are with full comprehension of Buddhist truth. It said, “Seeing everything as impermanent by insight knowledge is the main one to attain liberation”. All the methods mentioned in it will bring meditator into a clear and comprehensive path leading to the liberation, Nibbāna. It instruct the method on the forty subjects of meditation aimed at concentration And the manner of walking, standing, sitting, and lying down are mentioned in this commentary in detail.

4- In the Anuruddhā sutta,\(^{39}\) the Buddha preached about totalities (Kasina). It is also necessary to know for the meditator frequently referred to as “devices”, which sets forth then the “totalities” as one of the meditation techniques. The list is also explained again in the Aṅguttara Nikāya of Ten.\(^ {40}\) The standard ten are the four colors, blue, yellow, red, and white; the four elements, earth, water, fire, and wind; space and perception. The practice was to contemplate the entire world by this

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\(^{38}\) S.N.vol. 3.p-1-153  
\(^{39}\) M.N. 2-p-217. A.N. vol. 1-342  
\(^{40}\) A.N. 3.p-292
“totality” or “device” i.e. all blue, all earth, etc. In the **Mahāsakuludāyī sutta**, it mentions the “totalities” as one of the meditation techniques.

5- The **Dhammacakkapavattana sutta** ‘the discourse that sets the vehicle of the teaching in motion’ is a great necessary one for the meditator. It is the perfect teaching, the first sermon what the Buddha discovered the four noble truths and the noble eightfold path. Each of the four noble truths has three aspects, so all together there are twelve insights. The aim of meditation practice is to attain the liberation, **Nibbāna** or to be **Arahanta**. **Arahanta** means human being who understands these noble truths. Meditators use the four noble truths for their development and they apply these truths to ordinary things in their practice. With these truths, meditator can investigate their attachments in order to have the insight.

6- The **Nīvaranapahāna vagga of Aṅguttra Nikāya** mentions about the five hindrances (**Nīvaranā**), the theory of overcoming the great power of the realm of desire is especially in the term of the five hindrances (**Nīvaranā**) which are in the standard listing; sensual desire, (**Kānicchanda**), ill-will (**Byāpāda**), sloth and torpor (**Thinamiddha**), restlessness and remorse (**Uddhiccakukkuca**), and doubt (**Vicikicchā**). These are very important for the two kinds of meditation practice; tranquility (**Samatha**) and insight (**Vipassanā**) because they hinder the mind to develop in many ways. Tranquility is gained by complete concentration of the mind during the meditative absorptions (**Jhāna**). For achieving these absorptions, the overcoming of the five hindrances is a preliminary condition. It is especially in the context of achieving the

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41 M.N. 2-p-57  
42 S.N. 2-p-326  
43 A.N. Vol.1-p-2
absorptions that the Buddha often mentions the five hindrances in his discourses. Not only the meditative absorptions but also lesser degrees of mental concentration are impeded by these five hindrances. So is the access concentration (Upacārasamādhi), being the preliminary stage for the fully absorbed concentration (Appanā Samādhi) reached in jhāna. Likewise, the present hindrances are the momentary concentration (Khanikasamādhi), which has the strength of access concentration and is required for mature insight (Vipassanā). All these will be mentioned clearly in the last mindfulness meditation, the contemplation on the mental object.

7- In the Bahuvedaniya sutta, the Buddha preached three kinds of suffering (Dukkha) with the three standard kinds of feelings, pleasant feeling, unpleasant feeling, and neutral feeling. The first Dukkha is the suffering of suffering (Dukkhadukkha). The second Dukkha is the suffering of change (Viparināmadukkha), and the third Dukkha is the suffering of motivations (Sampkhāradukkha).

1.3 Four mental Qualities

In accordance with Satipatthāna sutta, the four mental qualities should be known to get better result in meditation practice. They are Ātāpi, Sampajāna, Sati, Vineya abhijjhādomanassā. All these are very important for the meditator before putting his effort into practice. They show how to do meditation practice i.e. when we practise meditation on

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44 M.N.Vol.1-p-199
the body in the body (Kāyesu kāyanupassī viharati),\textsuperscript{45} we must follow it diligently, clearly knowing, and mindfully.

The first of these mental qualities is Ātāpi. It means as diligent and it is related to the word Tapa, self-mortification practiced by ascetic as the ideal path to purification. Before the Buddha got his enlightenment, he himself was influenced by the belief that spiritual purification requires self-mortification.\textsuperscript{46} He pursued ascetic practices to considerable extremes because it is unable to realize awakening in this way and he found that awakening does not depend on mere asceticism, but requires mental development, and the development of Sati. The Buddha emphasized commitment and effort as essential requirements for the realization. The Buddha described firm resolution prior to awakening “Let my flesh and blood dry up, I will not give up” or “I will not change my posture unless realization has been gained” (Kāman tacoca nhāruca aṭṭhīca avasussasu me sarīre māmsa lohitam...).\textsuperscript{47} According to the Satipaṭṭhāna Sutta, the diligent means the energy, putting forth effort to be mindful or to watch whatever is in the body, without effort meditator cannot keep the mind on the object. There is very difficult to keep mind on the object. Therefore energy is a requirement for the practice of meditation.

The second mental quality is “clear knowing” known by the word Sampajāna. It means the development of wisdom (Paññā). In the Satipaṭṭhāna instruction, the presence of such clear knowledge is illumined by expression frequently “he knows” (Pajānāti), which is found in the most of the practical instructions. Similar to clearly knowing,
the expression “he knows” (*Pajanāti*) refers to basic forms of knowing, while it connotes more sophisticated types of *Satipatthāna*, the meaning what a meditator “knows” includes, identifying a long breath as long, or recognizing one’s physical posture. But the later *Satipatthāna* contemplation, the meditator’s task of knowing evolves until it comes to include the presence of discriminative understanding, when one is to understand the arising of a fetter in knowing the four noble truths “as they really are”, a penetrative type of deep understanding for which again the expression “he knows” is used. So, both expression “he knows” (*Pajanāti*) and the quality of “clearly knowing”, (*Sampajāna*) can range from basic forms of knowing to deep discriminative understanding.

The third mental quality is mindfulness (*Sati*). The word *Sati*, mindfulness derives from the verb *Sarati*, to remember. *Sati* in the sense of “memory” occurs on several occasions in the discourses but the word *Sati* in the *Satipatthāna Sutta* is in the sense of aware of everything what happens in the meditator’s mind, for example, to be aware of every activities in meditation practice, if a mental hindrance arises, the task of *Satipatthāna* contemplation is to know that hindrance is present.

The last one is “free from desires and discontent” in regard to the world. According to the way of *Nettipakāraṇa*, it means to be free from desires and discontent represents the faculty of concentration. This suggestion finds support in some discourses with references to a concentrated mind or to experiencing happiness. Desire means craving or greed or attachment and discontent means ill will or hatred or anger or depression.
The Pāḷi term rendered “free” is Vinayya, from the verb Vineti means to remove. Abijjā in Pāḷi is translated as desires and Domanassa as to discontent. According to the Buddha’s explanation, by this stage of practice freedom from desires and discontent has been achieved. This explanation suggests that the same was not yet the case for the previous twelve steps, which the Buddha nevertheless described as corresponding to the first three Satipatthāna. The disappearance of discontent on its own occurs in the Satipatthāna Sutta is a goal of Satipatthāna practice. All these passages clearly demonstrate that a completing for “removal” of desire and discontent comes about as a result of successful practice. The mental qualities to be removed are desires (Abhijjha) and discontent (Domanassa). Two mental qualities of desires and discontent mentioned in the Satipatthāna occur in the discourse in relation to sense-restraint, a stage in the gradual path scheme prior to formal meditation. At this stage, the meditator guards the sense doors in order to prevent sense impressions from leading to desires and discontent.

According to the Ānāpānassati Sutta, the absence of such desires and discontent constitutes an important factor in carrying out the comparatively subtle and sophisticated meditation listed for contemplation on the mental objects. This relates the absence of desires and discontent to an advanced stage of Satipatthāna. So, “removal of desire and discontent” is also one of the mental qualities for the meditator. All these four mental qualities are needed for the meditator for meditation practice to be better and to get desired good result. These four constituents are indispensable for the good meditation. By saying “argent, clearly knowing and mindful,” the Buddha showed how to practise

48 M.N.vol.3-p-78
meditation, how to observe things, how to watch breath, the movements of abdomen and the other activities of body as well as feelings, mind and mental object. Therefore, to have energy and to back up mindfulness is important so that a meditator can generate sufficient concentration to penetrate the nature of things.

1.4 Teaching of the Buddha on Meditation in the Sutta.

In the Satipaṭṭhāna sutta, the Buddha taught the four foundations of mindfulness, four kinds of setting up of mindfulness; the contemplation on the body (Kāyānupassanā), the contemplation on the feeling (Vedanānupassanā), the contemplation on the mind (Cittānupassanā), and the contemplation on the mental object (Dhammānupassanā).

The first one is the contemplation on the body (Kāyānupassanā), and it consists of fourteen sections. Here, body does not mean the whole physical body, but a group of some material properties. Breathing is also called the body. Different parts of body are also called the body. The word “body” means anything that is associated with the body. In accordance with this meditation, we have to pay attention to all particular experience, the physical sensations that arise and pass away in the sense door of the body (Kāyānupassanā).

The second is the contemplation on the feelings (Vedanānupassanā). Feeling is a mental state. When we have physical pain, we experience that physical pain with our mind. In our mind there is a mental state called feeling. Since it is pain, feeling is the painful feeling. When the Buddha said a monk, “contemplates feeling in the feeling”
(Vedanāsu vedanānupassi viharati),\textsuperscript{49} which means the monk is contemplating on that mental state and not necessarily on the pain there. In practice, when we have pain we have to concentrate on pain and be mindful of it. The feeling is of three kinds – pleasant, unpleasant and neutral. It invites us to move attention away from the sense door of the body. So, when we keep our attention on the three kinds of feeling, we are doing a practice on the contemplation of feeling (Vedanānupassanā).

The third is the contemplation on the mind (Cittānupassanā). The Pālī word “Citta” means consciousness (mind). Consciousness is defined as a mental state, which is the awareness of the object. Only when there is awareness of the object there can be contact with the object, feeling of the object, liking of the object, disliking of the object and so on. So, these mental states are subordinate to consciousness, but they are also components of the mind. So, mind is first divided into two – consciousness and mental factors. Contact, feeling, perception, attention, liking, disliking and so on are called mental factors. According to Abhidhamma there are fifty-two of them, and these fifty-two are grouped into three; feeling whatever kinds of pleasure, unpleasure, and neutral, Perception of sense objects, or relation to the senses, and mental formations including good and evil tendencies and faculties. So, when we add consciousness to these three we get four kinds of mental states. When we practice meditation on experience of sorrow, it means we have a consciousness accompanied by sorrow or something like that. It could be contemplation on mind (Cittānupassanā).

The fourth is contemplation on the mental object that is Dhamma (Dhammānupassanā), and it consists of five sections. This is one of the

\textsuperscript{49} M.N. vol. 1, p-69
Pāli word that is most difficult to translate or that cannot be translated adequately. This word means different things in different contexts. Here, Dhamma simply means the objects that are mental hindrances, the five aggregates, the twelve bases, the seven factors of enlightenment and four noble truths. They are called Dhamma in this discourse. If one concentrates on the anger, then he is doing contemplation on the Dhamma. Here Dhamma does not mean the teachings or discourse or other things. If one sees something and he is mindful of seeing, then he is practising contemplation on the Dhamma. So, the contemplation on the Dhamma is very wide and includes mental hindrances, aggregates, bases, factors of enlightenment and the four noble truths. So, when one observes all these objects in meditation practice, it is called practicing contemplation on the mental object (Dhammānupassanā).