

# **Notes for Meditation and Satipatthana Sutta**

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## Buddhist Meditation

Bhavana or Meditation means the cultivation and development of the mind with the aim of attaining enlightenment and thereby, Nibbana.

Practicing meditation lessens and eventually eradicates negative mental states and defilements that cloud and delude the mind. At the same time, meditation is practiced to cultivate positive mental states that help to purify the mind, and nurture the arising of insights into the true nature of our existence.

Meditation brings concentration and joy to the mind. It trains the mind to develop mindfulness and clear comprehension of reality. In other words, Buddhist meditation trains its practitioners to realize the three universal characteristics of existence, i.e. anicca, dukkha and anatta, in every moment.

With this realization, and when the mind gets purified, insights will arise. These insights will ultimately result in the attainment of Nibbana.

The Buddha is said to have identified two paramount mental qualities that arise from wholesome meditative practice :

- Calm abiding (Pali: *Samatha*) which steadies, composes, unifies and concentrates the mind;
- Insight (Pali: *Vipassana*) which enables one to explore, discern and see things as they truly are.

Through the meditative development of calm abiding, one is able to suppress the obscuring Five Hindrances. With the suppression of these hindrances, the meditative development of insight yields liberating wisdom.

In the Kimsuka Tree Sutta, the Buddha said that calm abiding and insight are "the swift pair of messengers" who deliver the message of Nibbana via the Noble Eightfold Path. In fact, these are indivisible facets of the same process. Calm leads to insight and insight leads to calm.

## Samatha and Vipassana Meditation

### Samatha meditation :

1. Leads to calm, tranquility, Jhana.
2. 40 different types of objects, depending on temperament.  
Focuses on a single object.
3. Temporarily suppresses the 5 Hindrances.

### Vipassana meditation :

1. Leads to insights of the true nature of existence of anicca, dukkha, anatta.
2. Focuses on ever-changing objects.
3. Eventually destroys the 5 Hindrances and all other defilements, and attainment of Nibbana.

## Samatha Meditation

Kammatthana is a Pali word which literally means the place of work. Figuratively it means the place within the mind where one goes in order to work on spiritual development. It refers to the forty canonical objects of meditation (samatha kammatthana), listed in the third chapter of the Visuddhimagga.

The kammatthana collectively are not suitable for all persons at all times. Each kammatthana can be prescribed, especially by a teacher, to a given person at a given time, depending on the person's temperament and state of mind.

### 7 classes of meditation subjects :

- 1) Kasina - 10 Kasina objects
- 2) Asubha - 10 Corpse objects
- 3) Annussati - 10 Recollection objects
- 4) Brahma-vihara - 4 sublime abodes
- 5) Aruppa - 4 Immaterial spheres
- 6) Ahare-patikula-sanna - 1 Loathsomeness of food
- 7) Catu-dhatu-vavatthana - 1 Analysis of the 4 elements

### Ten objects which one can behold directly (*kasina*) :

(1) earth, (2) water, (3) fire, (4) air, (5) blue, green, (6) yellow, (7) red, (8) white, (9) enclosed space, (10) bright light.

### Ten objects of repulsion (*asubha*) :

(1) swollen corpse, (2) discolored corpse, (3) festering corpse, (4) fissured corpse, (5) gnawed corpse, (6) dismembered corpse, (7) scattered corpse, (8) bleeding corpse, (9) worm-eaten corpse, (10) skeleton.

### Ten recollections (*anussati*) :

Recollections of the Triple Gem :

(1) Buddha, (2) Dhamma, (3) Sangha.

Recollections of virtues :

(4) morality (*sila*), (5) liberality (*caga*),  
(6) the wholesome attributes of Devas.

Recollections of :

(7) peace, (8) death, (9) breath, (10) 32 parts of the body.

### Four Brahma-viharas :

(1) Metta, (2) Karuna, (3) Mudita, (4) Upekkha.

### Four 4 immaterial spheres :

(1) Infinity of space, (2) Infinity of consciousness,  
(3) Nothingness, (4) Neither perception nor non-perception.

**One (1) perception of the loathsomeness of food.**

**One (1) analysis of the four elements.**

## **Meditation subjects based on temperament and state of mind :**

- **Greedy** : 10 objects of repulsion; or 32 parts of the body contemplation.
- **Hating** : the 4 Brahma-viharas; or, the 4 color kasinas.
- **Deluded** : mindfulness of breath.
- **Faithful** : the first 6 recollections.
- **Intelligent** : recollection of death or peace; the perception of disgust of food; or, the analysis of the 4 elements.
- **Speculative** : mindfulness of breath.

The six non-color kasinas and the four formless states are suitable for all temperaments.

## **Vipassana Meditation**

Vi - Passana :

Vi means “clearly”

Passana means “seeing”

Therefore, Vipassana means to see things clearly or to see things as they truly are. It is to attain the Insights of the true nature of reality or existence through clearly perceiving anicca, dukkha, anatta. Therefore it is also called “Insight Meditation”.

### **The practice of Vipassana meditation.**

- Be aware of the body.
- Be aware of feelings.
- Be aware of the mind.
- Be aware of mental qualities.

To be practiced in the Four Postures :

Sitting – Standing – Walking – Lying down

This practice is outlined in the Satipatthana Sutta :

Digha Nikaya 22 and Majjhima Nikaya 10.

# Satipatthana Sutta

There is, monks, this one way to the purification of beings, for the overcoming of sorrow, for the right path, for the realization of Nibbana; that is to say the Four Foundations of Mindfulness.

What are the four? The monk contemplates :

- A. Body as body,**
- B. Feelings as feelings,**
- C. Mind as mind,**
- D. Mental qualities as mental qualities;**

ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

## **A. Body – *Kayanupassana***

### **1. Mindfulness of Breathing**

Knowing the qualities of the breath, being conscious of the whole body, or calming the body.

### **2. Mindfulness of the Four Postures**

Being aware of the postures of walking, sitting, standing and lying down.

### **3. Clear Comprehension**

Being aware and mindful of all actions and activities such as bending and stretching; eating and drinking, chewing and savouring; excreting and urinating; falling asleep and waking up, etc.

### **4. Mindfulness of the 32 Parts of the Body**

Reviewing the body from the soles up and the scalp down, knowing the parts clearly as separate identities. The body is seen as enclosed by the skin and full of impurities.

### **5. Mindfulness of the Four Elements**

Reviewing the body in terms of the earth, water, fire and air elements.

### **6. Nine Cemetery Contemplations**

Comparing the body with a corpse and reflecting “this body is of the same nature, will become like that, is not exempt from that fate”, with each type of corpse in turn.

## **B. Feelings – Vedananupassana**

Knowing and being aware of the different feelings :

- Pleasant feelings
- Painful feelings
- Neither pleasant nor painful (neutral) feelings.

## **C. Mind – Cittanupassana**

Knowing and being aware of the different states of mind :

### **1. Ordinary**

Lustful or free from lust, hating or free from hating, deluded or undeluded, contracted (by sloth & torpor) or distracted (by restlessness & worry).

### **2. Higher**

Developed or undeveloped (in meditation), concentrated or unconcentrated, liberated or unliberated.

## **D. Mental qualities – Dhammanupassana**

### **1. The Five Hindrances**

Knowing if the Hindrances are present or absent, how it arises and is abandoned, and how it does not arise in the future. (Sensual desire, ill-will, sloth & torpor, restlessness & worry, sceptical doubt).

### **2. The Five Aggregates of Grasping**

Knowing of the Aggregates are arising or disappearing. (Form, feelings, perceptions, mental formations, consciousness).

### **3. The Six Internal and External Sense Bases**

Knowing the sense door and its object and what fetter arises dependent on the two, its arising, abandonment and non-arising. (Eye & forms, ear & sounds, nose & smells, tongue & tastes, body & tangibles, mind & thoughts).

### **4. The Seven Factors of Enlightenment**

Knowing if a factor is present or absent, it arising and development. (Mindfulness, investigation, effort, joy, tranquility, concentration, equanimity).

### **5. The Four Noble Truths**

Contemplating the Four Noble Truths, dukkha, the cessation of dukkha and liberation, by the practice of the Noble Eightfold Path.

## Conclusion of the Satipatthana Sutta

Practice of these Four Foundations will bring one of two results :

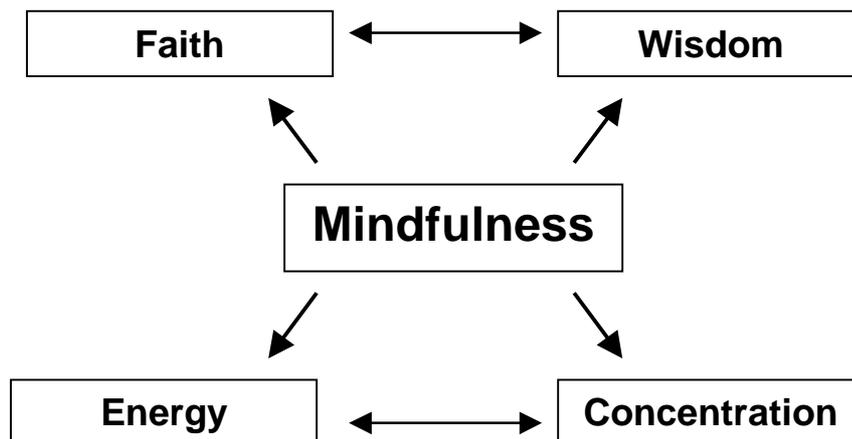
1. Arahantship in this life or,
2. The state of Non-Returner

The results will come in 7 years, 6 years... 2 years, 1 year, 7 months, 6 months... 2 months, 1 month, or 1 week.

## Mindfulness and the Five Powers of Enlightenment

Faith (saddha) must always be balanced with wisdom (panna) and vice-versa. Concentration (samadhi) must always be balanced with energy (viriya) and vice-versa.

However, mindfulness (sati) need not be balanced with any other factor. The more sati there is, the better.



## The importance of Mindfulness

King Pasenadi : "Is there any one quality that keeps both kinds of benefit secure - benefits in this life and benefits in lives to come?"

The Buddha : "Mindfulness is the one quality that keeps both kinds of benefit secure - benefits in this life and benefits in lives to come."

Appamada Sutta SN 3.17

Mindfulness is developed through the practice of Vipassana meditation which was taught to us by the Buddha in the Satipatthana Sutta.

It is one of the factors of the Noble Eightfold Path and enables penetrating insight into the true nature of reality leading to liberation from Samsara and to the enduring peace and happiness of Nibbana.

The Satipatthana Sutta is therefore one of the most important discourses of the Buddha.

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### **The Five Hindrances – Panca nivarana**

1. Sensual desire (*kāmacchanda*) : Craving for pleasure to the senses.
2. Anger or ill-will (*byāpāda, vyāpāda*) : Feelings of malice directed toward others.
3. Sloth-torpor or boredom (*thīna-middha*) : Half-hearted action with little or no concentration.
4. Restlessness-worry (*uddhacca-kukkucca*) : The inability to calm the mind.
5. Doubt (*vicikicchā*) : Lack of conviction or trust.

### **The Seven Factors of Enlightenment - Satta bojjangha**

1. Mindfulness (*sati*) to be aware and mindful in all activities and movements both physical and mental
2. Investigation (*dhamma vicaya*) into the nature of Dhamma
3. Energy (*virīya*)
4. Joy or rapture (*Pīti*)
5. Tranquillity (*passaddhi*) of both body and mind
6. Concentration (*samadhi*) a calm, one-pointed state of concentration of mind
7. Equanimity (*upekkha*), to be able to face life in all its vicissitudes with calm of mind and tranquillity, without disturbance.

### **32 Parts of the Body**

Hair of the head, hair of the body, nails, teeth, skin;  
Flesh, sinews, bones, marrow, kidneys;  
Heart, liver, intestines, spleen, lungs;  
Bowels, stomach, undigested food, feces, brain;  
Bile, phlegm, pus, blood, sweat, fats;  
Tears, grease, saliva, mucus, oil of the joints, urine.