

Satipatthana Sutta

(Right mindfulness)

By – Bhante Suseela

What is mindfulness?

- 1.
- 2.
- 3.

Why do we need mindfulness?

- 1.
- 2.
- 3.

When do we need mindfulness?

- 1.
- 2.
- 3.



Where can we apply mindfulness?

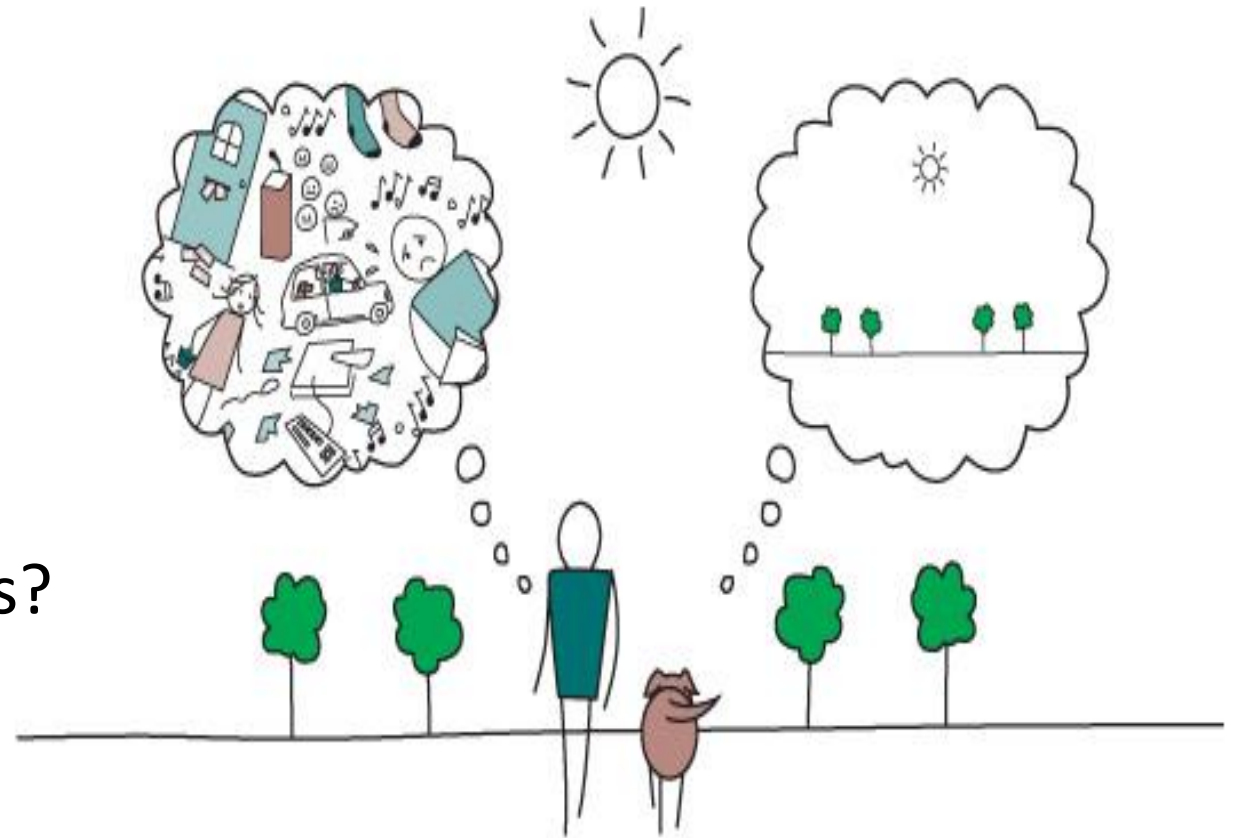
- 1.
- 2.
- 3.

Who can practice mindfulness?

- 1.
- 2.
- 3.

How can we improve mindfulness?

- 1.
- 2.
- 3.



Mind Full, or Mindful?

• What did Buddha teach as mindfulness?

1. Observing the body

Observing the breath, all bodily movements (activities), changes of the body.

2. Observing feelings

Observing pleasant feeling (sukha vedana), unpleasant feeling (dukkha vedana), neither pleasant nor unpleasant feeling (adukkhamasuka vedana)

3. Observing the mind

Observing the different states of the mind such as, lustful mind (raga sita), unlustful mind (viraga sita), hateful mind (dosa sita), unhateful mind (adosa sita), deluded mind (moha sita), undeluded mind (amoha sita), contracted mind (sankhitta sita), distracted mind (vikkhitta sita), exalted mind (anuttara sita), unexalted mind (sauttara sita), surpassed mind (mahaggata sita), unsurpassed mind (amahaggata sita), concentrated mind (samahita sita), unconcentrated mind (asamahita sita), liberated mind (vimutta sita), unliberated mind (avimutta sita)

4. Observing mind-objects

There are two types of mind-objects which we have to overcome (unwholesome one), develop and realize (wholesome one).

Unwholesome mind-objects (should be overcome) -

Five hindrances - sensual pleasure, anger, sloth (laziness) tiredness, restlessness, doubt

Five aggregates - material form, feelings, perception, mental-formation(creation), consciousness

Six sense bases & objects - the eye - sights (image, form); the hear - sound; the nose- smell (odor); the tongue- taste; body- touch (contact); mind- mind-objects(thoughts)

Wholesome mind-objects (should be developed & realized) -

Seven factors of enlightenment - (1) mindfulness, (2) investigation of dhamma, (3) persevering effort (determination), (4) rapture (joy), (5) calmness of the body, (6) concentration, (7) equanimity.

Four noble truths - understanding of suffering, understanding the cause of suffering and overcoming it, understanding the end of suffering, understanding the way leading to end of suffering.



- Why did Buddha teach this?

Because this is the only way of liberation for a being.

- How do we use it?

With Right View (Sammā ditthi), Right Mindfulness (Sammā sati), Right Effort (Sammā vāyāma) one can start to practice.

- What is the benefit of using it?

There are seven outcomes of practicing the **Four foundations of mindfulness**. "Monks this is the direct path for the (1) purification of beings, (2) for the surmounting of sorrow (3) lamentation, (4) for the disappearance pain and (5) grief, (6) attainment of the true way (7) for the realization of Nibbana.

