

Satipaṭṭhāna & Samādhi

Ajahn Brahmali

Introduction

A common unquestioned assumption among Buddhist meditators is that *satipaṭṭhāna* is synonymous with *vipassanā*. This assumption, it seems, often is a result of reading the Satipaṭṭhāna Suttas in isolation without carefully considering the context in which *satipaṭṭhāna* is used throughout the suttas.¹ When the broader view of the entire Sutta Piṭaka 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 *satipaṭṭhāna* appears and particularly consider its relationship with *samādhi*.²

Samādhi & the Satipaṭṭhāna Suttas

The Satipaṭṭhāna Suttas are often understood as only being concerned with *vipassanā* meditation. But there is nothing intrinsic to the Satipaṭṭhāna Suttas that allows one to conclude thus. Indeed, there are several aspects of these suttas that point to *satipaṭṭhāna* also being concerned with *samatha/samādhi*.³

¹ "The Satipaṭṭhāna Suttas" is a reference to D 22 and 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 Pali Canon as the word of the Buddha: The Vinaya Piṭaka (Vin) (except the Parivāra), the Dīgha Nikāya (D), Majjhima Nikāya (M), Saṃyutta Nikāya (S), Aṅguttara Nikāya (A), and the Sutta Nipāta (Sn). All references are to volume number, page number, and line number of the Pali texts published by the Pali Text Society, except for references to the Sutta Nipāta which is to verse numbers only.

³ Whenever *samādhi* is used on its own 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

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

"Bhikkhus, that is how mindfulness of breathing, developed and cultivated, fulfils the four *satipaṭṭhānas*."⁶

And it is not only the *ānāpānasati* part of the Satipaṭṭhāna 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

most common type of *samādhi* is the four *jhānas*. Thus, in this paper, whenever I use the term *samādhi*, 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 bhāvītā kho, bhikkhave, ānāpānasati evam bahulīkatā cattāro satipaṭṭhāne paripūreṭi.*

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

⁷ A.II.17,1-6: *Katamañ ca bhikkhave anurakkhanappadhānaṃ? Idha bhikkhave bhikkhu uppannaṃ bhaddhakaṃ samādhi-nimittaṃ anurakkhati atṭhika-saññaṃ puēavaka-saññaṃ vinīlaka-saññaṃ vipubbaka-saññaṃ vicchiddaka-saññaṃ uddhumātaka-saññaṃ.*

Indeed, it seems that *all* the *satipaṭṭhāna* practices have a *samādhi* aspect. Take the standard passage which concludes each exercise of the Satipaṭṭhāna 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

⁸ M.I.56,27-29: *Iti ajjhataṃ 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.*

It might be argued 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 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 ajjhataṃ kāye kāyānupassī (vedanāsu vedanānupassī/citte cittānupassī/dhammesu dhammānupassī) viharati ātāpī sampajāno satimā vineyya loke abhijjhā domanassaṃ. Ajjhataṃ kāye kāyānupassī (vedanāsu vedanānupassī/citte cittānupassī/dhammesu dhammānupassī) viharanto tattha sammā samādhiyati sammā vipassīdati.*

Rightly concentrated, *sammā-samādhiyati*, refers to the *jhānas*; see note 11.

Satipaṭṭhāna and Samādhi Outside the Satipaṭṭhāna Suttas

The above should be sufficient to at least suggest that *samādhi* is an integral part of *satipaṭṭhāna*. 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 Satipaṭṭhāna Suttas to the broader use of *satipaṭṭhāna* in the Sutta Piṭaka.

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

"Right effort, right mindfulness (i.e. *satipaṭṭhāna*),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 *satipaṭṭhāna* were equivalent, or closely related, to *vipassanā* rather than *samādhi*, one would expect it to be included in the aggregate of wisdom rather than the aggregate of *samādhi*.¹³

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

¹¹ *Sammā-samādhi*, 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-samādhi, ime dhammā samādhikkhandhe saṅgahitā; yā ca sammā-dīṭṭhi yo ca sammā-sankappo, ime dhammā paññākkhandhe saṅgahitā 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 bhāvītā karāṃ anubhoti? Paññā bhāvīyati.*

The most important relationship between *satipaṭṭhāna* and *samādhi* that emerges from a broad reading of the Suttas, is that the practice of *satipaṭṭhāna* **leads to samādhi**.¹⁴

"The four *satipaṭṭhānas* are the basis of *samādhi*".¹⁵

"The repetition, development, and cultivation of these same states (*satipaṭṭhāna* 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

¹⁴ I use "*satipaṭṭhāna* leads to *samādhi*" and "*satipaṭṭhāna* is a *samādhi* practice" synonymously.

¹⁵ M.I.301,14: *Cattāro satipaṭṭhānā samādhi-nimittā.*

¹⁶ M.I.301,15-16: *Yā tesam̐ yeva dhammānaṃ āsevanā bhāvanā bahulī-kammaṃ ayaṃ tattha samādhi-bhāvanā.*

¹⁷ I.e. the four *satipaṭṭhānas*.

¹⁸ A.IV.300,24-301,4: *Kāye kāyānupassī (vedanāsu vedanānupassī/citte cittānupassī/dhammesu dhammānupassī) viharissāmi ātāpī sampajāno satimā vineyya loke abhijjhā-domanassanti. Evaṃ hi te bhikkhu sikkhitabbaṃ.*

Yato kho te bhikkhu ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato tvaṃ bhikkhu imaṃ samādhim̐ savitakkam̐ pi savicāraṃ bhāveyyāsi, avitakkam̐ pi vicāra-mattaṃ bhāveyyāsi,

The last part "initial and sustained application ... with equanimity" is a reference to the *jhānas*.¹⁹ Note how *satipaṭṭhāna* practice is first called "this *samādhi*" and then said to lead on to the *jhānas*.

"So too, monks, here some foolish, incompetent, unskilful 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, skilful 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 ...

avitakkam pi avicāraṃ bhāveyyāsi, sappītikam pi bhāveyyāsi, nippītikam pi bhāveyyāsi, sāta-sahagatam pi bhāveyyāsi, upekkhā-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 Aṅguttara Nikāya Commentary IV.142,9-22).

That wise, competent, skilful 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 *satipaṭṭhānas* constitute the practice and development of *samādhī*, eventually leading to the four *jhānas*, *sammā-samādhī*. This relationship between the *satipaṭṭhānas* and *samādhī* 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 *samadhi*, will gain one-pointedness of mind, having made

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-domanassaṃ. Tassa kāye kāyānupassino viharato cittaṃ na samādhīyati ... Evam eva kho bhikkhave idh'ekacco paṇōito vyatto kusalo bhikkhu kāye kāyānupassī (vedanāsu vedanānupassī/citte cittānupassī/dhammesu dhammānupassī) viharati, ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ. Tassa kāye kāyānupassino viharato cittaṃ samādhīyati ... Sa kho so bhikkhave paṇōito vyatto kusalo bhikkhu lābhī ceva hoti diṭṭheva dhamme sukha-vihārānaṃ lābhī hoti sati-sampajānaṃssa.*

²¹ See e.g. A.II.45,1-6: *Katamā ca bhikkhave samādhī-bhāvanā bhāvitā bahulīkatā diṭṭha-dhamma-sukha-vihārāya samvattati? Idha bhikkhave bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pīti-sukham paṭhamam jhānam upasampajja viharati. Vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodhibhāvaṃ avitakkaṃ avicāraṃ samādhijam pīti-sukham dutiyaṃ jhānam upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ-ca kāyena paṭisaṃvedeti yan-taṃ ariyā ācikkhanti: upekkhako satimā sukhavīhārī-ti tatiyaṃ jhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassa-domanassaṃ atthagamā adukkhaṃ asukhaṃ upekhā-sati-pārisuddhiṃ catutthaṃ jhānam upasampajja viharati.*

release the object. That *samādhi* of his, venerable sir, is his faculty of *samādhi*."²²

"For one of right mindfulness (*satipaṭṭhāna*), *sammā-samādhi* (the *jhānas*) springs up."²³

Satipaṭṭhāna and Vipassanā

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

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

Secondly, the question arises as to what happens after *samādhi*: is there such a thing as post-*samādhi satipaṭṭhāna* 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 *satipaṭṭhāna* practice can take one all the way to the end of the Buddhist Path, for example:

²² S.V.225,23-28: *Saddhassa hi bhante ariya-sāvakaassa āradhha-viriyassa upaṭṭhita-satino etam pātikaṅkhaṃ, yaṃ vossagg'ārammaṇaṃ karitvā labhissati samādhim labhissati cittassa ekaggataṃ. Yo hi'ssa bhante samādhi tad assa samādh'indriyaṃ.*

The *sati* faculty is normally understood to be the four *satipaṭṭhānas* and the *samādhi* faculty the four *jhānas*, see (S.V.196,15-18).

²³ See e.g. S.V.2,5-6: *Sammā-satissa sammā-samādhi pahotī ti.*

See also (A.V.212,15-16), (A.V.214,25-26) and (A.V.236,27-237,1).

"Bhikkhus, these four *satipaṭṭhānas*, 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 *satipaṭṭhāna* to be able to take one to full awakening, it seems required that it must include post-*samādhi vipassanā*, i.e. deep insight.²⁵

But a direct relationship between *satipaṭṭhāna* 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 *ñāṇa*, *dassana*, and *yathā-bhūta-ñāṇa-*

²⁴ S.V.166,19-21: *Cattāro me bhikkhave satipaṭṭhānā bhāvītā 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) and (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 *satipaṭṭhāna* 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 be rather broad and is never specifically related to *satipaṭṭhāna*. 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) and (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) and (A.II.140,15).

II. *Vipassanā* is occasionally used in the phrase "*vipassanāya samannāgato*", "possessed of insight". Again, it is not explicitly related to *satipaṭṭhāna*. See (M.I.33,11f), (M.I.213,17) and (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) it is shown how *vipassanā* can 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) and (A.V.99,5f) the compound "*adhīpaññā-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) and (Sn.1115). In all the above there is no explicit linkage between *vipassanā* and *satipaṭṭhāna*.

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-ñāṇa*)".²⁸

Note how this passage differs significantly from the standard *satipaṭṭhāna* 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-ñāṇa*); 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 *satipaṭṭhāna* should be practiced for the purpose of deep insight only after *samādhi* has been

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

²⁸ S.V.144,19-29: *Etha tumhe āvuso kāye kāyānupassino (vedanāsu vedanānupassino/citte cittānupassino/dhammesu dhammānupassino) viharatha, ātāpino sampajānā ekodibhūta vippasanna-cittā samāhitā ekagga-cittā kāyassa (vedanānaṃ/cittassa/dhammānaṃ) yathā-bhūtaṃ ñāṇāya.*

achieved.²⁹ It thus seems clear that there is such a thing as post-*samādhi satipaṭṭhāna* and that its purpose is deep insight.³⁰

Two Stages of Satipaṭṭhāna

From the above it emerges that *satipaṭṭhāna* 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 *satipaṭṭhāna* can be divided up into two quite distinct stages.

In accordance with the natural progression of meditation practice,³¹ the first stage of *satipaṭṭhāna* is about attaining *samādhi*. Once

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 *satipaṭṭhāna* 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-ñāṇa-dassana*, e.g.: *sammā-samādhimhi asati sammā-samādhi-vipannassa hat'upanisam hoti yathā-bhūta-ñāṇa-dassanaṃ*, "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) and (A.V.236,27).

This relationship between *samādhi* and *yathā-bhūta-ñāṇa-dassana* may also help explain why a direct link between *satipaṭṭhāna* and insight is so rarely expressed in the Suttas. It seems likely that after *samādhi yathā-bhūta-ñāṇa-dassana* is used in place of *satipaṭṭhāna* to more precisely explain what is happening at this stage. Elsewhere (e.g. M.III.76,6) *sammā-ñāṇa* is used in a similar way. *Yathā-bhūta-ñāṇa-dassana* may thus be regarded as a subset and specialised aspect of *satipaṭṭhāna*.

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 *satipaṭṭhāna* is never mentioned, this practice would seem to fall squarely within *cittānupassanā*.

³⁰ It should also be noted that although the emphasis of *satipaṭṭhāna* is on *vipassanā* at this stage, this does not preclude *satipaṭṭhāna* 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.

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 aggregates³² and realise the successive stages of awakening. This is the second stage of *satipaṭṭhāna*.

Such a two-stage division of *satipaṭṭhāna* is in fact explicitly described in the Suttas:

"... so these four foundations of mindfulness (*satipaṭṭhāna*) 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 *satipaṭṭhāna* serves the purpose of abandoning refined hindrances.³⁴ This is part of the path leading to *samādhi*.

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 satipaṭṭhānā cetaso upanibandhanā honti gehasitānañ c'eva sīlānañ abhinimmadanāya gehasitānañ c'eva saṅkappānaṃ abhinimmadanāya gehasitānañ c'eva daratha-kilamatha-pariēhānaṃ abhinimmadanāya ñāyassa adhigamāya nibbānassa sacchikiriyāya.*' *Tam enaṃ Tathāgato uttariṃ vineti: 'Ehi tvārā, bhikkhu, kāye kāyānupassī (vedanāsu vedanānupassī/citte cittānupassī/dhammesu dhammānupassī) viharāhi mā ca kāmūpasamhitaṃ vitakkaṃ vitakkesi*'.

(On '*kāmūpasamhitaṃ*' rather than '*kāyūpasamhitaṃ*' see Middle Length discourses of the Buddha, note 1177.)

Also (S.V.155,31-157,20) appears to be showing a similar split between *satipaṭṭhāna* 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

The second stage of *satipaṭṭhāna* is here characterised by sensual desire having been abandoned, something suggesting that *samādhi* has been attained.³⁵

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 *satipaṭṭhāna* practice is shown to remove (refined aspects of) the hindrances:

S.V.151,25-152,1: *Evam eva kho bhikkhave idh'ekacco paṇōito 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 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 nīvaraṇānam pahānāya cattāro satipaṭṭhānā bhāvetabbā*, "Monks, the four *satipaṭṭhānas* should be developed for the abandoning of these five hindrances."

³⁵ Note that the description of *satipaṭṭhāna* 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 *satipaṭṭhāna* formula, the terms *ātāpī*, *sampajāno*, *satimā*, *vineyya loke abhijjhā-domanassam* have been removed and replaced with *mā ca kāmūpasamhitaṃ vitakkaṃ vitakkesī*. This indicates that sensuality has been abandoned through *samādhi*. Similarly, in the passage in note 28, *satimā vineyya loke abhijjhā-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 satipaṭṭhāna*.

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 *satipaṭṭhāna* practice. Again, this points to post-*samādhi satipaṭṭhāna*.

Conclusion

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

The second important conclusion that can be drawn from the above discussion is that *satipaṭṭhāna* 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

³⁶ See note 29. "Knowledge and vision of things as they really are" renders *yathā-bhūta-ñāṇa-dassana*.