

Vol III Issue XI Aug 2014

ISSN No : 2249-894X

*Monthly Multidisciplinary
Research Journal*

*Review Of
Research Journal*

Chief Editors

Ashok Yakkaldevi
A R Burla College, India

Flávio de São Pedro Filho
Federal University of Rondonia, Brazil

Ecaterina Patrascu
Spiru Haret University, Bucharest

Kamani Perera
Regional Centre For Strategic Studies,
Sri Lanka

Welcome to Review Of Research

RNI MAHMUL/2011/38595

ISSN No.2249-894X

Review Of Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

Advisory Board

Flávio de São Pedro Filho Federal University of Rondonia, Brazil	Horia Patrascu Spiru Haret University, Bucharest, Romania	Mabel Miao Center for China and Globalization, China
Kamani Perera Regional Centre For Strategic Studies, Sri Lanka	Delia Serbescu Spiru Haret University, Bucharest, Romania	Ruth Wolf University Walla, Israel
Ecaterina Patrascu Spiru Haret University, Bucharest	Xiaohua Yang University of San Francisco, San Francisco	Jie Hao University of Sydney, Australia
Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Karina Xavier Massachusetts Institute of Technology (MIT), USA	Pei-Shan Kao Andrea University of Essex, United Kingdom
Anna Maria Constantinovici AL. I. Cuza University, Romania	May Hongmei Gao Kennesaw State University, USA	Loredana Bosca Spiru Haret University, Romania
Romona Mihaila Spiru Haret University, Romania	Marc Fetscherin Rollins College, USA	Ilie Pinte Spiru Haret University, Romania
	Liu Chen Beijing Foreign Studies University, China	
Mahdi Moharrampour Islamic Azad University buinzahra Branch, Qazvin, Iran	Nimita Khanna Director, Isara Institute of Management, New Delhi	Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai
Titus Pop PhD, Partium Christian University, Oradea, Romania	Salve R. N. Department of Sociology, Shivaji University, Kolhapur	Sonal Singh Vikram University, Ujjain
J. K. VIJAYAKUMAR King Abdullah University of Science & Technology, Saudi Arabia.	P. Malyadri Government Degree College, Tandur, A.P.	Jayashree Patil-Dake MBA Department of Badruka College Commerce and Arts Post Graduate Centre (BCCAPGC), Kachiguda, Hyderabad
George - Calin SERITAN Postdoctoral Researcher Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi	S. D. Sindkhedkar PSGVP Mandal's Arts, Science and Commerce College, Shahada [M.S.]	Maj. Dr. S. Bakhtiar Choudhary Director, Hyderabad AP India.
REZA KAFIPOUR Shiraz University of Medical Sciences Shiraz, Iran	Anurag Misra DBS College, Kanpur	AR. SARAVANAKUMARALAGAPPA UNIVERSITY, KARAIKUDI, TN
Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur	C. D. Balaji Panimalar Engineering College, Chennai	V.MAHALAKSHMI Dean, Panimalar Engineering College
	Bhavana vivek patole PhD, Elphinstone college mumbai-32	S.KANNAN Ph.D , Annamalai University
	Awadhesh Kumar Shirotriya Secretary, Play India Play (Trust), Meerut (U.P.)	Kanwar Dinesh Singh Dept.English, Government Postgraduate College , solan

More.....

Address:-Ashok Yakkaldevi 258/34, Raviwar Peth, Solapur - 413 005 Maharashtra, India
Cell : 9595 359 435, Ph No: 02172372010 Email: ayisrj@yahoo.in Website: www.ror.isrj.net



THE CONCEPT OF 'SATIPATTHANA' IN THERAVADA BUDDHISM :A STUDY

Ven. Sobhana¹ and C. Balu²

¹PhD Research Scholar, Department of Philosophy, Annamalai University,
Annamalainagar.

²Associate Professor, Department of Philosophy, Annamalai University,
Annamalainagar.

Abstract:

'Satipatthana', an application of mindfulness, is the central teaching found in Theravada Buddhism and it is the only way that makes promise to be free from all sorts of sufferings in this very life to whom practices it industriously. 'Satipatthana' assures a person who exercises it to gain one of the two results in present or next life. It is hence the most unique and fundamental teaching in Buddhism. It is Satipatthana which can practice in day to day life of a man wherever and whenever that person may be. The person who practices Satipatthana perfectly as exposed in Buddhism can be guaranteed to gain liberation here and now with immediate benefit in accordance with his or her circumstances.

KEY WORDS:

Mindfulness, Central Teaching, Promise, Practice, Liberation.

INTRODUCTION

The more detailed accounts of *Satipatthana* have already given in the Canon of Theravada Buddhism. We however make an effort in this paper to elaborate the suitable interpretation in conformity with the contemporary situation. It is believed that the practicing '*Satipatthana*' is moderate way of living in a human's daily life with no mental obstacles. Further, '*Satipatthana*' is highly recommended to be applicable for all people and there is no special preference of caste, creed and class to practice it. Consequently, '*Satipatthana*' is the most unique and central teaching which is concerned all of us.

'Satipatthana' (Sati+Upatthana), "Bsk. *Smrty'upasthana*, defines intent contemplation and mindfulness, earnest thought, application of mindfulness "and lit. "awareness of mindfulness". It seems that the majority of Pali term is single word, yet they are compound of, at least, two words and more, e.g., *Satipatthana*. It is hence bearing two or more meaning when we rendering them into English as they were. *SatipatthanaSutta*, the Discourse on Foundations of Mindfulness, is found in various places in Pali canon with a slight difference one from the other, yet they all refer to the four foundations of mindfulness: contemplation of the body (*Kayanupassana*), contemplation of feelings (*Vedanupassana*), contemplation of the mind (*Cittanupassana*) and contemplation of mind-objects (*Dhammanupassana*).

CONTEMPLATION OF THE BODY

Body is the most distinct feature of inanimate and animate. In Theravada Buddhism, it is

Title: "THE CONCEPT OF 'SATIPATTHANA' IN THERAVADA BUDDHISM :A STUDY", Source: Review of Research [2249-894X] Ven. Sobhana¹ and C. Balu² yr:2014 | vol:3 | iss:11

translated from the word 'Kaya' which mostly refers to the five aggregates (*Pancakkhadha*). Body hence is the collection of aggregate of material (*Rupakkhandha*), of feeling (*Vedanakkhandha*), of perception (*Sannakkhandha*), of mental formation (*Sankharakkhandha*) and of consciousness (*Vinnanakkhandha*). In this juncture, however, body means mere physical body of a man which is material of five aggregates. It is this body on which the mindfulness has to be well established is called contemplation of the body.

Under the category of contemplation of the body, how to be established the mindfulness on breathing, postures, foulness of the bodily parts, elements and dead body are discussed. Breathing is of crucial matter for all living beings at any time. One is no longer breathing, that person becomes dead indeed. Breathing therefore might be considered of no importance as it is normal habit of living being. Nobody would ever be denied that almost all living beings however are not well aware of breathing mindfully. Inhaling or exhaling is very simple, but it has to be systematic and mindful enough whether short or long breathing. This must be natural, but it shouldn't be purposely or deliberately acting. The four methods shown in *SatipatthanaSutta* do recommend the quiet place wherever may be and four postures of walking, standing, sitting and lying down. Again, these four postures become the objects on which the mindfulness should be well established seeing as they truly are. Seeing, listening, talking, moving and every motion which relates to the body should be in full awareness, whatever one may do in his or her day to day life.

There we find that the body is analyzed into thirty-two parts and they all should be pondered as impurities or foulness as they were. The purposed is made to realize the real nature of the body by seeing one's concentrated mind to gain higher knowledge. Scrutinizing the body into thirty-two pieces here, we may glance at the fur advance of anatomical studies of ancient India at that time of 2,500 years ago. Further, we come to know that a human body is compound of the four great elements (*Mahabhutas*) of earth, water, fire and air. At this point, earth means solid of animate and inanimate things, water liquidity, fire heat and air is motion. According to the Theravada Buddhism, every animate and inanimate things of the world is combination of those four elements and even the minute like atom has them.

Centered to body one should contemplate with mindfulness till that body fades ways unto skeleton after death. Then it should be compared with living and death to see the impermanence nature of the world. There again we see the earliest tradition of ancient India that they used to throw away corpse without attaching it and it was devoured by crows, hawks, vultures, dogs, jackals and so on. The main concept of this is to grasp the body as body, but nothing else.

Contemplation of Feelings

Feeling is rendered from the Pali term '*Vedana*' and it is a state of mental stage whether or not good. There are three sorts of feeling: pleasant feeling (*Sukha-vedana*), painful feeling (*Dukkha-vedana*) and neither-painful-nor-pleasant feeling. The former two can experience for all people, but the latter is exceptional. It can be experienced only the holy person or Arahant including the Buddha, Omniscient One and *Pacceka-buddha*, an Independently Enlightened One. Therefore it is called neutral feeling (*Upekkha-vedana*) in other word. Those persons are impartial whatever they would experience in life.

Feeling is counted as one of the five aggregate and hence it can be said one of the parts of the body. The three feelings mentioned above are categorized as internal or external and worldly or unworldly feeling depending on what one feels. Whatever one may feel the feelings, which should abide contemplating on them with mindfully. In the final stage, one has to realize feelings as feelings and thus he or she may not cling to anything in the world. Consequently, the method of contemplating of feelings is to be established the firm foundation of mindfulness.

Contemplation of mind

Mind is interpreted from the word '*Citta*' in Pali language. Mind and consciousness are the same in a sense which depicts in Buddhist philosophy and psychology. Similarly, *Citta*, *Mana* and *Vinnana* are identical and they are applied depending on different circumstances. Mind or consciousness is the last one the five aggregates and hence it is known a part of living being that plays vital role through its life.

According to the method of contemplation of mind, one has to examine one's own mind whether or not it is affected by greed (*Lobha*), hatred (*Dosa*) and delusion (*Moha*) which are the roots of all evils (*Akusala-hetu*). Their opposites are non-greed (*Alobha*), non-hatred (*Adosa*) and non-delusion (*Amoha*). As we have seen the prefix 'A' is added to the original Pali terms to mean the positive senses. This however does not applicable to be so and sometime it bears negative meaning by prefixing 'A' to the original word, for instance 'A-kusala' which defines unwholesome. Again, that mind should carefully be investigated as internal or external states and its nature of arising or vanishing so that one may simply establish the mindfulness.

Contemplation of mind-objects

The contemplation of mind-objects is the fourth and last method to be established mindfulness which leads final emancipation in Buddhism. The four subjects of hindrances (*Nivaranas*), aggregates (*Khandhas*), bases (*Ayatanas*), factors of enlightenment (*Bojjangas*) and Noble Truths (*Ariya-Saccas*) are mainly discussed and presented. Contemplation of mind-objects is called Dhamma-nupassana in Pali and it contains very wider sense than that of the rest three. Dhamma (*Dharma* in Sanskrit) here does not mean the teaching of the Buddha, yet it refers animate and inanimate things that can available in the whole universe. In this connection, Dhamma is directly referring to mental and physical matters of a man as it is translated 'mind-objects' taking out its real sense here.

The hindrances are five in number. They are sensual desire (*Kamacchanda*), ill-will (*Vyapada*), sloth and torpor (*Thina-middha*), restlessness and scruples (*Uddhacca-kukkucca*) and sceptical doubt (*Vicikiccha*). These five are obstacles to the mind and blind one's mental vision. Thus they are labeled as *Nivaraṇa*, hindrances, not to perceive the Truths (*Saccas*). The five hindrances are generally considered as bad or unwholesome in Buddhist philosophy, yet one hindrance, i.e., sloth and torpor is not unwholesome according to the *AnguttaraNikaya*.

Even if the five aggregates are already presented under the first method of contemplating the body, here they are again discussed as the mind-objects. In the former, body the first aggregates of five is analyzed into pieces, yet the five aggregates are collectively occurred at this point as meditational objects. According to this method, one has to discern the five aggregates together with their origins and their disappearances so as to get the intrinsic nature of life.

There are six bases (*Ayatanas*). When they are however divided into two as internal and external bases, there becomes twelve in number. Depending on dual, i.e., eye (*Cakkhu*) and form, there the fetter becomes in one's mind. That person should be mindful about the arising fetter, un-arisen fetter and future arising fetter and vice versa.

The seven factors of enlightenment are found as mind-objects and they are constituents of knowledge or requisites for attaining the supreme knowledge of Buddha. Once a monk asked the Buddha why it is called '*Bojjhanga*' and the latter replied that because it is *Bojjhinga* that is to realize *Nibbana*, the final liberation, and to awaken up by Paths (*Maggas*) from falling asleep which is called defilement (*Kilesa*). Mindfulness (*Sati*) and concentration (*Samadhi*) are found factors of Enlightenments highlighting the separate meanings. All these factors are also to be contemplated as internally and externally, but just like the former methods it is of importance to view mind-objects as they were.

In connection with the Truths (*Saccas*), Theravada Buddhism mostly refers to two Truths of conventional Truth (*Samuti-saccas*) and ultimate Truths (*Paramattha-saccas*). The latter is however preferred here, for it is superior to the former and most related to be free from Round of Rebirths (*Samsara*). The four Noble Truths, the highest Paths for ultimate liberation in Buddhism, are Suffering (*Dukkha*), Origin of Suffering (*Samudaya*), Cessation of Suffering (*Nirodha*) and the Paths leading to the extinction of Suffering and these four are also have to be surveyed as they really are.

CONCLUSION

The facts mentioned above that we've presented under the four methods of contemplation of the body, feelings, mind and mind-objects are to be practiced indeed with mindfully. When we come to overview them, there we find the comparing, analyzing and interpretation under the four headings centered to the mind and matter (*Nama-Rupa*). Interpretation here means following in conformity with the circumstances. They are very purposely intending to gain higher knowledge here and now by implementing and fulfilling the mindfulness as tool. Therefore the foundation of mindfulness or the methods found in the discourse on foundation of mindfulness is unique and famous among the Buddhist practices for the benefit of liberations. Although methods are differed one from the other, they are yet aiming at one and only, i.e., mindfulness. Whatever comes to be, that has to be mindful whether internally or externally.

Mindfulness is the only sign of alive in the Buddhist way of interpretation into 'world of sentient beings' (*Satta-loka*). It is said that there can exceed everything in the world, but not mindfulness which is exceptional. It is again recommended in the *Dhammapadathat* "*Appamadoamatampadaṇ , pamadomaccunopadaṇ ; appamattanamiyanti, ye pamattayathamata*"; "Heedfulness is the path of immortality; heedlessness is the path of death. Those who are heedful do not die, unlike those who are heedless, who are like unto death". It is foundation of mindfulness that is given sure grantee one of two benefits in the present moment.

"If anyone should develop these four foundations of mindfulness in such a way for seven years

THE CONCEPT OF 'SATIPATTHANA' IN THERAVADA BUDDHISM :A STUDY

..... one year Seven months One month seven days one of two fruits could be expected for him: either final knowledge here and now, or if there is a trace of clinging left, non-return”.

REFERENCES

Primary Sources

- 1.Pali Texts are all editions of the Pali Text Society, unless otherwise stated.
- 2.Chatthasaṅgayana CD-ROM Version 4. Delhi: Vipassana Research Institute, Igatpuri.

Secondary Sources

- 3.Sayadaw U Silaanda, The Four Foundations of Mindfulness, Boston: Wisdom Publication, 1990.
- 4.Bodhi, Bhikkhu. Comprehensive Manual of Abhidhamma (Third ed.). Kandy: Buddhist Publication Society.(1993-2006).
- 5.Bodhi, Bhikkhu. The Connected Discourse of the Buddha. Boston: Wisdom Publications.(2000).
- 6.Bodhi, Bhikkhu. The Numerical Discourses of the Buddha. Boston: Wisdom Publications.(2012).
- 7.Endo, T. Studies in Pali Commentarial Literature. Hong Kong: Centre of Buddhist Studies.(2013).
- 8.Acharya Buddhārakkhita, The Buddha's Path of Wisdom, Kandy, Sri Lanka: Buddhist Publication Society. 1985.
- 9.Karunadasa, Y. Early Buddhist Teachings: The Middle Position in Theory and Practice. Hong Kong: Centre of Buddhist Studies.(2013).
- 10.Malalasekera, G.P. Dictionary of Pali Proper Names I & II. New Delhi: Asian Educational Service.(2011).
- 11.Ñānamoli, Bhikkhu & Bodhi, Bhikkhu The Middle Length Discourses of the Buddha (Fourth ed.). Massachusetts: Wisdom Publication.(1995-2009).
- 12.Nyanatiloka. Buddhist Dictionary (Fifth ed.). Kuala Lumpur: Buddhist Missionary Society.(1987-1998).
- 13.Rhys Davids, T.W. & Stede, William Pali-English Dictionary (First Indian Edition ed.). Delhi: Motilal Banarsidass Publishers Private Limited.(1921-1993).
- 14.Walshe, Maurice.. The Long Discourses of the Buddha. Boston: Wisdom Publication.(1995)

1. Walsh, Maurice, The Long Discourses of the Buddha, Boston: Wisdom Publication, 1987-1995], p335.
- 2.Ibid, 350
- 3.Rhys David's, T.W. and Stead, William [1993] 672.
- 4.Nyanatiloka [1987-1998], 165.
- 5.D II 289ff. MI 55ff. S IV 360. A III 142.
- 6.Ñānamoli, Bhikkhu & Bodhi, Bhikkhu, The Middle Length Discourses of the Buddha, Massachusetts: Wisdom Publication, [1995-2009], p.1190
- 7.Nyanatiloka, Buddhist Dictionary, (Fifth ed), Kaula Lumpur: Buddhist Missionary Society, 2987-1998
- 8.Ibid.p.179-180.
- 9.Bodhi, Bhikkhu ,trans., Comprehensive Manual of Abhidhamma, Kandy, Sri Lanka, Buddhist Publication, [1993-2006], p23-73.
- 10.Ibid.p.27, 119-122, 208, 271, 307.
- 11.A IV 85-7. Bodhi, Bhikkhu, The Numerical Discourses of the Buddha, Boston: Wisdom Publication, [2012], p.1059-1062.
- 12.S V 72. Spk III 144.
- 13.Dhp 4. [Be] Ja I 397.
- 14.Acharya Buddhārakkhita,., The Buddha's path of Wisdom, kandy, Sri Lanka, Buddhist Publication Society, [1985], p.104.
- 15.Ñānamoli, Bhikkhu and Bodhi, Bhikkhu, The Middle Length Discourses of the Buddha, Massachusetts: Wisdom Publication, [1995-2009] p.155. Ibid, 1195,



Ven. Sobhana

PhD Research Scholar, Department of Philosophy, Annamalai University, Annamalainagar.

Publish Research Article International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Books Review for publication, you will be pleased to know that our journals are

Associated and Indexed, India

- ★ Directory Of Research Journal Indexing
- ★ International Scientific Journal Consortium Scientific
- ★ OPEN J-GATE

Associated and Indexed, USA

- DOAJ
- EBSCO
- Crossref DOI
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database

Review Of Research Journal
258/34 Raviwar Peth Solapur-413005, Maharashtra
Contact-9595359435
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com
Website : www.ror.isrj.net