

# *Dhammānupassanā Satipaṭṭhāna*

## 观禅正念的发展

依因缘条件生起正念



依有意的用功生起正念，如念处的修习



正念/观智的发展——由真实法  
(Paramattha dhamma) 进而到三共相



体证出世间法 (Lokuttara Dhamma)



深入发展至更高阶的圣道和观智

# *Dhammānupassanā Satipaṭṭhāna*

In the earlier days of my research, *Dhammānupassanā Satipaṭṭhāna* was usually translated as Foundation of Mindfulness of Mental Objects. Although it is well known that it accords with the word ‘Dhamma’ which by itself has more than one meaning, it was not clear to me the practical significance. So, it seems it was more of a scholastic version rather than a pragmatic one. Only after when I had read from a Thai article about the *Satipaṭṭhāna* the meaning of ‘Dhamma’ in ‘*Dhammānupassanā*’ did it strike a right note. Here it was explained as a ‘state’ as in phenomena often mentioned in the Abhidhamma metaphysical term, Ultimate Reality or in Pāli, *Paramattha Dhamma*, a state that is known by its own intrinsic, specific characteristic, such as rigidity for earth element and cohesion for water element. It is therefore in this sense that the term in the flow chart is referred to.

*Dhammānupassanā* covers all objects and so the justification for the earlier translation. More strictly, it covers all Ultimate Realities. For beginners, practically it does exclude some. Since it actually encompasses the entire extent of the *Satipaṭṭhāna* development, including the first three foundations, we can see in the flow chart of the development of mindfulness and insight, how the objects chosen flow with it. The individual topics such as Hindrances, Aggregates, etc. will be seen in this scheme with brief explanations.

## **Development of Insight Mindfulness**

**Arising of Mindfulness dependent on various conditions** can come through the power of Kamma, Object, present volition or consecutive practice. Objects can comprise of anything including concepts and hallucinations which would vanish with sufficient mindfulness.

**Arising of Mindfulness dependent on conscious will such as contemplative methods** is the arising of mindfulness dependent on *Satipaṭṭhāna* Insight Practice. This includes the preliminary meditation exercises of meditation such as those described in the *Satipaṭṭhāna* Sutta and its commentaries until the arrival of the First Insight Knowledge with a strong realization of the Non-Self Characteristic.

**Development of Mindfulness/Insight from the Ultimate Realities (*Paramattha dhamma*) and further into the 3 Universal Characteristics** involves the subsequent practice of insight developed as implied and described in the 16 *Vipassanā* Insight Knowledge and the 18 Great Insights (*Mahāvīpassanā*). Objects include meditation objects such as those mentioned as subjects for practice in the *Satipaṭṭhāna* Sutta, such as breath, postures, feeling, consciousness, etc., including associated concepts.

The objects used in **Insights into the Supramundane (*Lokuttara Dhamma*)** are only supramundane objects.

The objects used in **Further cyclic development to higher Paths and Insights** include the Ultimate Realities and Three Universal Characteristics in deepening levels of transcendence.

# *Dhammānupassanā Satipaṭṭhāna*

## 初学者适用的真实法所缘

色法	名法
眼净色	52 x 心所 (cetasikas)
耳净色	
鼻净色	8 x 贪根心
舌净色	2 x 嗔根心
身净色	2 x 痴根心
色	10 x 根识 *
声	2 x 领受心
香	3 x 推度心
味	1 x 五门转向心
地大 (硬, 等)	1 x 意门转向心
火大 (暖, 等)	8 x 大善心
風大 (压力, 等)	8 x 大果报心
水大 (粘, 等)	
食色	
男根色	
女根色	
心色	
命根色	

\* 2 x 眼识, 2 x 耳识, 2 x 鼻识,  
2 x 舌识, 2 x 身识

注意：此表不包括  
阿罗汉才有的禪那心、  
出世間 (道/果) 心

# *Dhammānupassanā Satipaṭṭhāna*

## Ultimate Realities Suitable As Objects For Beginners

Of the different parts, of particular interest is the variety of objects embarked upon during **Development of Mindfulness/Insight from the Ultimate Realities (*Paramattha dhamma*) and further into the 3 Universal Characteristics** (see the previous flowchart). These are Ultimate Realities and they are different, depending on where you start. For example, Body foundation of Mindfulness would bring you to the materialities, while feeling foundation of Mindfulness would lead you to the observation of the feeling mental factor. Likewise, the various topics under *Dhammānupassanā* such as Hindrances, Aggregates of Clinging, etc. would lead you to the respective set of Ultimate Realities or phenomena.

Let us first consider the types that are suitable for the practice of *Vipassanā* for beginners. I have extracted some points worthy of notice from the well-known work by the Most Venerable Mahāsi Sayādaw of Burma which draws references from Pāli and the *Visuddhimagga*.

Here is the list of Ultimate Realities found in the *Abhidhammattha Sangaha*:

- 28 species of Materiality
- 89/121 Consciousness
- 52 Mental States
- *Nibbāna*

Those objects suitable for beginners are shown on the facing page.

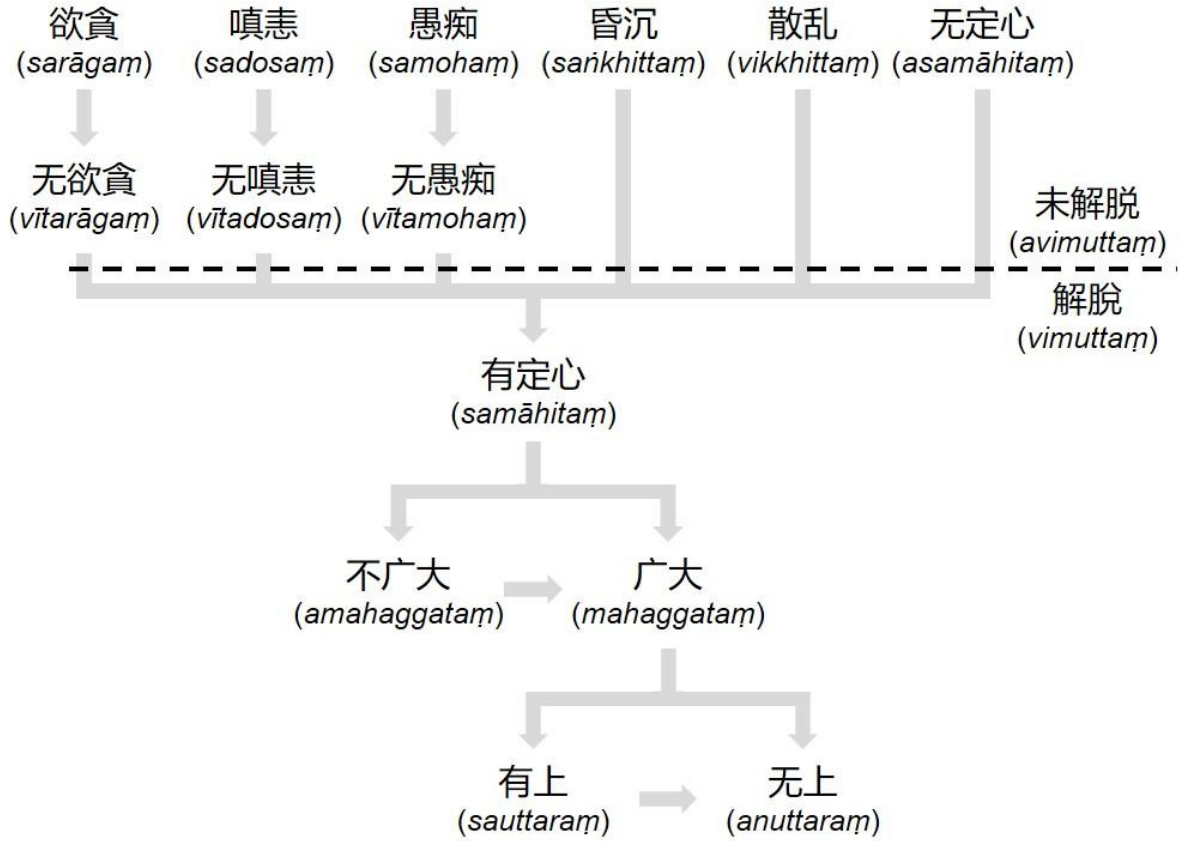
It should be noted that the Jhānic consciousness can be made objects by those who have attained them. However, the last of these, Neither-Perception-Nor-Non-Perception Jhānic consciousness, is too subtle even for the great disciple Sāriputta.

Another further addition, the question was asked, the object observed which should it be? The past, present or future? The answer is obviously the present. It is interesting to note that not even the objects in the moment of past such as those recollecting past lives is suitable. The point, I suppose, is the observance is sharp enough to bring about insight knowledges.

Here I will not give arguments and debates on what has been said but to give a general idea of the ‘flow of the objects’ observed.

# Dhammānupassanā Satipaṭṭhāna

根据《念处经》(Satipaṭṭhāna Sutta) 之「心念处」(Cittānupassanā)



# *Dhammānupassanā Satipaṭṭhāna*

## *Cittānupassanā according to the Satipaṭṭhāna Sutta*

The objects of body and feeling foundation have been given and they are also included in *Dhammānupassanā*. The foundation of consciousness is also found in *Dhammānupassanā* and as an example of the terms stated in that part of the sutta, a flow of the types of consciousness is shown on the facing page.

The **Quieted consciousness** (*samāhitam*) is consciousness with access or full absorption.

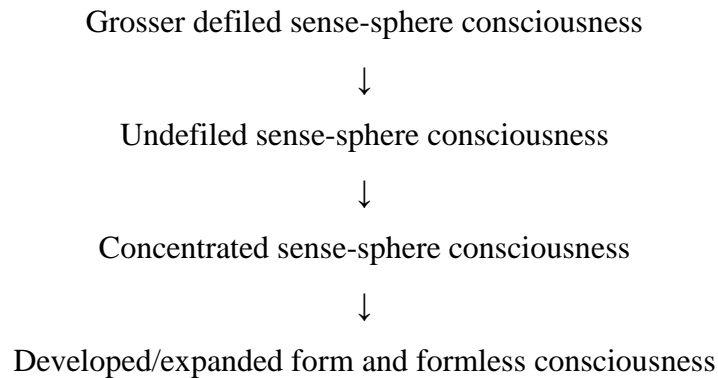
The **Become great consciousness** (*mahaggatam*) is the jhānic consciousness.

The **Nothing is superior consciousness** (*anuttaram*) are the formless absorptions.

The **Freed consciousness** (*vimuttam*) are consciousness freed from defilements.

It is important to note that freedom from defilements can occur at different levels. Ultimately it will be *Vipassanā*, but those levels do not yet occur in beginners.

Thus one can see that there can be a flow from grosser to finer objects as illustrated in the development of contemplation consciousness. Generally, the direction of flow would be:



# *Dhammānupassanā Satipaṭṭhāna*

## 观照五盖 (Nīvaraṇa)



# *Dhammānupassanā Satipaṭṭhāna*

## Mindfulness of Hindrances (*Nīvarana*)

<u>Hindrances (<i>Nīvarana</i>)</u>	<u>Ultimate Reality</u>
<b>Sensual craving</b> ( <i>Kāmacchanda</i> )	Attachment ( <i>lobha</i> ) in the 8 consciousness rooted in attachment
<b>Ill will</b> ( <i>vyāpāda</i> )	Aversion ( <i>dosa</i> ) in the 2 consciousness rooted in aversion
<b>Sloth and Torpor</b> ( <i>Thīna-middha</i> )	Sloth and Torpor mental factors in 5 prompted unwholesome consciousness
<b>Restlessness and Remorse</b> ( <i>Uddhacca-kukkucca</i> )	Restlessness mental factor in 12 unwholesome consciousness Remorse mental factor in 2 consciousness rooted in ill will
<b>Sceptical doubt</b> ( <i>Vicikicchā</i> )	Sceptical doubt mental factor in 1 consciousness rooted in delusion

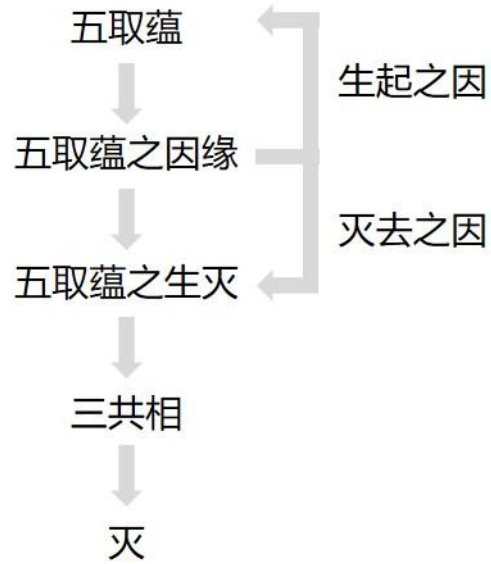
First, observe the Hindrance as an Ultimate Reality. Then observe the conditioning of the Hindrance, such as root conditioning (*hetupaccayo*), to change the consciousness from unwholesome to wholesome. This observation is NOT thinking but the ‘inferential’ insight that comes after the initial empirical insight, which develops in a similar way to the third insight.

To explain more clearly, ‘empirical’ insight refers to what is experienced in the first insight knowledge when there is the clear, experiential realization that there is just this mindful consciousness knowing the specific characteristic of an Ultimate Reality. Any deductions or reflections are conceptual processes that would follow immediately after this. ‘Inferential’ insights are developed from the first empirical insight. The process of intuitive search covers wider and deeper ground in the scope of Ultimate Realities and therefore goes into deeper levels from conditioning (which includes the relationship of more than one Ultimate Reality). The ‘intuitive’ insight into comprehension (*sammasana*) goes in-depth into all formations with respect to the three universal characteristics. This is like not just watching one wave but the sea, both in depth and extent. Therefore, ‘intuitive’ insight is non-conceptual but conceptual reflections could follow after this. What follows is not ‘inferential’ but reflective.



# *Dhammānupassanā Satipaṭṭhāna*

## 观照五取蕴 (Upādānakkhandha)



# *Dhammānupassanā Satipaṭṭhāna*

## Mindfulness of Aggregates of Clinging (*Upādānakkhandha*)

<b>Aggregate of Clinging</b> <i>(Upādānakkhandha)</i>	<b>Ultimate Reality</b>
<b>Materiality</b>	28 species of matter, which are objects of clinging
<b>Feelings</b>	3 or 5 feelings, which are objects of clinging
<b>Perception</b>	Perceptions of 3 periods, which are objects of clinging
<b>Mental Formations</b>	50 mental factors (minus feeling and perception) with volition ( <i>cetanā</i> ) as its chief, which are objects of clinging
<b>Consciousness</b>	81 mundane consciousness, which are objects of clinging

As mentioned earlier, not all these can be taken as objects for beginners.

The flowchart for Mindfulness of Aggregates of Clinging is similar to the flowchart for Mindfulness of Hindrances. First, observe the Aggregate as an Ultimate Reality. Then observe the conditioning of the Aggregate as follows:

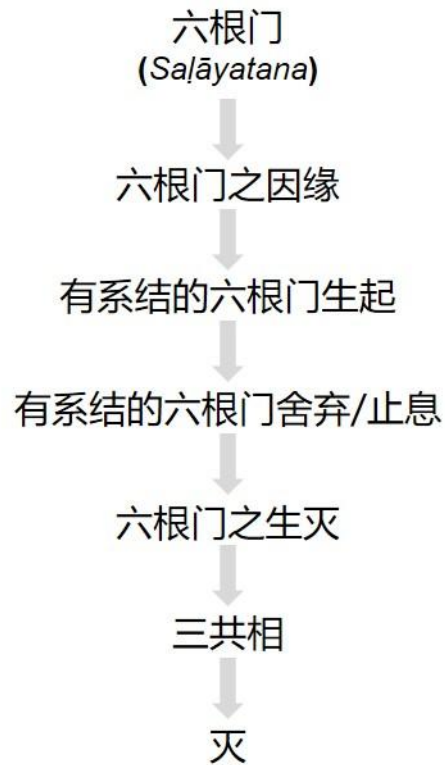
<b>Aggregate of Clinging</b> <i>(Upādānakkhandha)</i>	<b>Examples of Conditioning Factors</b>
<b>Materiality</b>	Ignorance; Craving; Kamma; General characteristic of originating / dissolution; Food
<b>Feelings</b>	Ignorance; Craving; Kamma; General characteristic of originating / dissolution; Sense-impact ( <i>phassa</i> )
<b>Perception</b>	Ignorance; Craving; Kamma; General characteristic of originating / dissolution; Sense-objects ( <i>rūpārammaṇa</i> , <i>saddārammaṇa</i> , etc.)
<b>Mental Formations</b>	Ignorance; Craving; Kamma; General characteristic of originating / dissolution; Delusion ( <i>avijjā/moha cetasika</i> )
<b>Consciousness</b>	Ignorance; Craving; Kamma; General characteristic of originating / dissolution; Body and mind ( <i>nāmarūpa – nāma: cetasikas/mental factors; rūpa: materialities</i> )

Again, this observation is NOT thinking but ‘inferential’ insight that comes after the initial empirical insight, which develops in a similar way to the third insight.

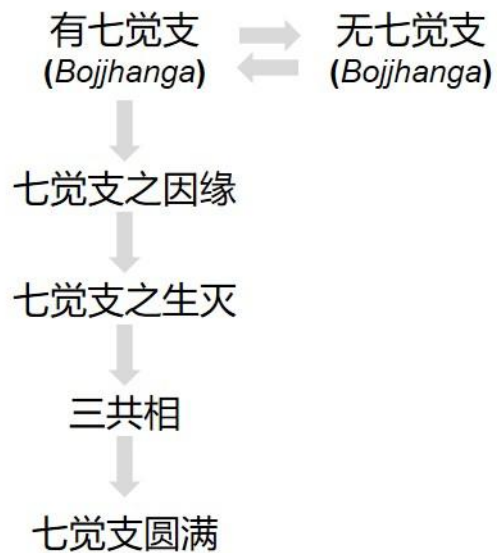


# *Dhammānupassanā Satipaṭṭhāna*

## 观照六根门 (Salāyatana)



## 观照七觉支 (Bojjhanga)



# ***Dhammānupassanā Satipaṭṭhāna***

## **Mindfulness of Sense Bases (*Salāyatana*)**

The six internal sense bases are: Eye base – Eye Sensitivity, Ear Base – Ear Sensitivity, Nose Base – Nose Sensitivity, Tongue Base – Tongue Sensitivity, Body Base – Body Sensitivity, Mind Base – All 89 types of consciousness.

The six external sense bases are: Visible Form Base – Visible Form objects, Sound Base – Sound Objects, Smell Base – Odour Objects, Tongue Base – Taste Objects; Tangible Base Objects including Earth, Fire, and Wind; Mental Object Base – Phenomena not included in the other bases minus concepts i.e. 52 mental factors, 16 subtle materiality, *Nibbāna*.

Conditioning factors for the ten physical Sense Bases include ignorance, craving, kamma, food and the general characteristic of originating / dissolution. Conditioning factors for the Mind Base and Mental Object Base include ignorance, craving, kamma, sense-impression and the general characteristic of originating / dissolution.

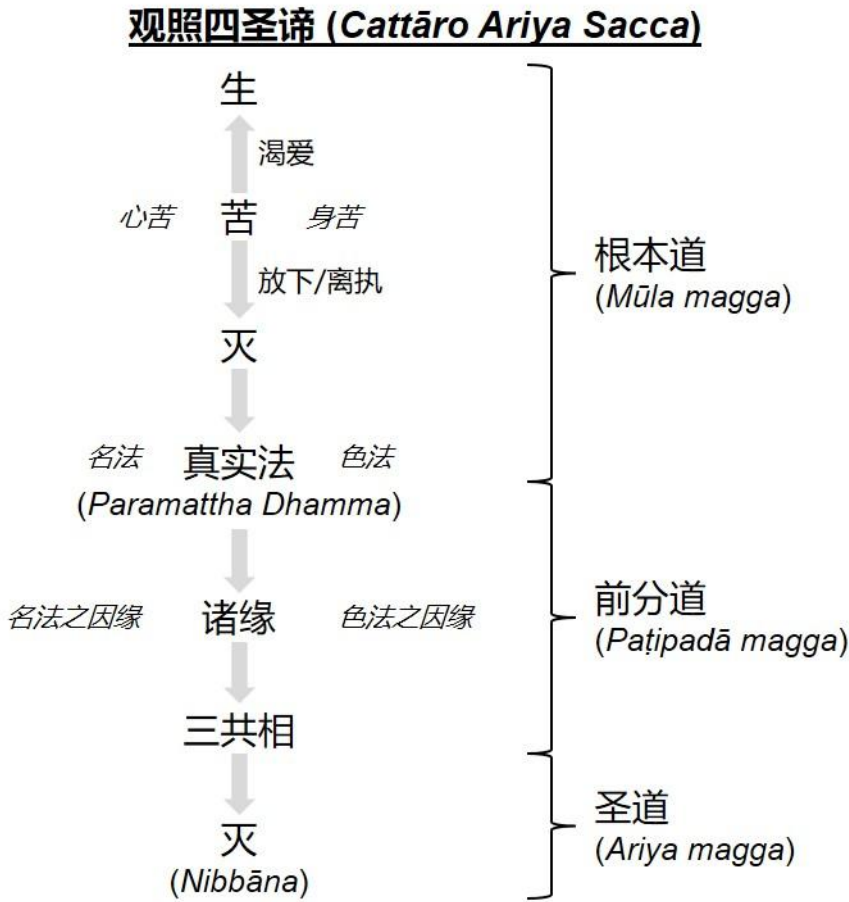
## **Mindfulness of the Enlightenment Factors (*Bojjhanga*)**

<b><u>Enlightenment Factor (<i>Bojjhanga</i>)</u></b>	<b><u>Ultimate Reality (<i>Cetasika</i>)</u></b>	<b><u>Examples of Conditioning Factors</u></b>
<b>Mindfulness</b>	<i>Sati</i>	Mindfulness with clear comprehension; Avoid people with confused minds; Associate with mindful people
<b>Investigation of Dhamma</b>	<i>Paññā</i>	Inquire about aggregates, bases, elements, etc.; Cleaning of the body, clothes, etc.; Balance the five spiritual faculties; Avoid ignorant people; Associate with wise people
<b>Energy</b>	<i>Viriya</i>	Reflection on the fearfulness of states-of-woe; Reflection on the path to be trodden; Avoid lazy people; Associate with people who exert
<b>Rapture</b>	<i>Pīti</i>	Recollection of the Buddha / Dhamma / Sangha; Reflection on the Suttas; Avoid bad people; Associate with good people
<b>Tranquillity</b>	<i>Passaddhi</i>	Suitable food/weather/posture; Judgment according to the middle way; Avoid people who are physically restless; Associate with people who are physically calm

<b>Concentration</b>	<i>Ekaggatā</i>	Evenness to the spiritual controlling faculties; Avoid people who do not concentrate; Associate with people who concentrate
<b>Equanimity</b>	<i>Tatramajjhataṭṭā</i>	A detached attitude towards beings/things; Avoid egotistical people; Associate with neutral/impartial people

Note that *jhāna* (*jhānapaccaya*) and path (*maggapaccaya*) can also be conditioning factors.

## *Dhammānupassanā Satipaṭṭhāna*



# *Dhammānupassanā Satipaṭṭhāna*

## Mindfulness of The Four Noble Truths (*Cattāro Ariya Sacca*)

<u>Noble Truth</u> <u>(<i>Ariya Sacca</i>)</u>	<u>Ultimate Reality</u>
<b>Noble Truth of Suffering</b>	All mundane phenomena except craving (attachment) which falls under the second Noble Truth
<b>Noble Truth of the Cause of Suffering</b>	Attachment ( <i>lobha</i> ) mental factor part of craving for sense sphere, craving for form sphere, craving for formless sphere
<b>Noble Truth of the Cessation of Suffering</b>	<i>Nibbāna</i>
<b>Noble Truth of the Path Leading to the Cessation of Suffering</b>	<p><b>Right View:</b> Wisdom (<i>paññā</i>) mental factor</p> <p><b>Right Thought:</b> Initial application (<i>vitakka</i>) mental factor and sustained application (<i>vicāra</i>) mental factor</p> <p><b>Right Speech:</b> Right speech (<i>vaci-duccarita virati</i>) mental factor</p> <p><b>Right Action:</b> Right action (<i>kāya-duccarita virati</i>) mental factor</p> <p><b>Right Livelihood:</b> Right livelihood (<i>ājīva-duccarita virati</i>) mental factor</p> <p><b>Right Effort:</b> <i>Viriya</i> mental factor</p> <p><b>Right Mindfulness:</b> <i>Sati</i> mental factor</p> <p><b>Right Concentration:</b> <i>Ekaggatā</i> mental factor</p>

During the stage of **Root Path (*Mūla magga*)**, suffering (*dukkha*) is to be learnt and the cause/origin (*samuyuda*) of suffering (*dukkha*) is to be abandoned through letting go / detachment. During this stage, the yogi is working at the conventional level until the first stage of insight is reached.

During the stage of **Preliminary Path (*Paṭipadā magga*)**, the nature of suffering of formations (*sankhāradukkha*) is progressively understood using Ultimate Realities (*Paramattha Dhamma*) first as non-self and changing moment to moment (*anicca, anattā*). During this stage, craving is progressively abandoned through further development of the insight knowledges. The path is developed as insight progresses.

During the stage of **Noble Path (*Ariya magga*)**, realization is completed on the completion of the insight knowledges and its objects are all supramundane.

Path Factors are present when the Path is being developed, i.e. in *Vipassanā* practice. Path Factors are absent when *Vipassanā* Practice is absent.

The Commentary to the *Satipaṭṭhāna* Sutta and the *Visuddhimagga* go into more detail into the chain of Cause and Cessation. It is beyond the scope of this little handbook and will not be looked into here.



# *Dhammānupassanā Satipaṭṭhāna*

## Further notes on *Dhammānupassanā*

It is interesting that each of these subtopics has its own individual impact on different aspects of practice. For example:

- **Contemplation of Hindrances** comes with insight tracing to the in-depth roots of psychological problems.
- **Contemplation of Aggregates** comes with insight into breaking down the clinging of the wrong view of the self (*attavādupādāna micchādiṭṭhi*) and egocentrism (*asmimāna*)
- **Contemplation of Sense-bases** comes with insight that traces into the pathways of the mind and its conditioning as it runs through the six sense doors.
- **Contemplation of Factors of Enlightenment** comes with insight into the factors that bring about transcendence. It also shows how they work and how they themselves undergo transcendence by way of contemplation of the three universal characteristics.
- **Contemplation of the Noble Truths** comes with an overall insight understanding of the direction and functions of each aspect of contemplation of the Truths.

## A final note on *Dhammānupassanā Satipaṭṭhāna*

As a final note on *Dhammānupassanā Satipaṭṭhāna*, I would like to mention something that I learned in my early years and practice. At that time, my teacher told me that in the analysis of the *Satipaṭṭhāna* with practice, all else in practice leading to the Noble Paths and Fruitions that does not fall into the three earlier foundations, will be included in the fourth. I thought then, it was a really neat way to answer when asked how someone, somehow discovers the Path outside traditional and classical methods.

It actually is not a way of wriggling oneself of an issue. It does have its truth. *Dhammānupassanā* covers all ways to the Path as long as one arrives at the point where there is the Right Mindfulness of an Ultimate Reality as an object. These realities can combine with many, many combinations, although some are more difficult than others to see through. It also depends very much on an individual's potential and leanings. Therefore, as the Chinese put it, "From one way, there arise ten thousand ways". It only shows how extensive and flexible it is as it is deep and fulfilling. In short, putting the Four Foundations into one, then it is *Dhammānupassanā Satipaṭṭhāna*.