

# Go With The Flow

Flowcharts and explanations of *Satipaṭṭhāna Vipassanā*  
concerning the objects used as the practice develops

Second Edition

Ven. Sujiva



# Preface to the First Edition

These flowcharts came about when I was in Burma pondering why the masters did not tell us why we should pay attention to this object rather than another. It occurred to me that they had good reasons and this is when I first came up with the idea of the priority of objects. Later it developed into a more diagrammatic form of flowcharts. The original flowcharts were mainly for body mindfulness and feeling mindfulness, but I later included flowcharts on Consciousness based on my own practice and observations.

Recently, a yogi noted that a small booklet explaining these flowcharts with some explanations would be useful to practitioners. I agreed and so this is what you have here.

These flowcharts point out the choice of objects to follow and observe when one practices *Satipaṭṭhāna Vipassanā* Meditation. Unlike the practice of pure tranquillity meditation (*samatha bhāvanā*), whose object is adhered to as it is being developed from the preliminary image (*parikamma nimmitta*) to the mirror image (*paṭibhāga nimitta*), in *Vipassanā* it is otherwise. This is because in *Vipassanā* the object is a process of an Ultimate Reality that is non-conceptual, although it still has its conceptual connections at the start. It is later more precisely directed to its transcendental nature described as the three universal characteristics, i.e. impermanence, suffering and non-self. And so, to be an object of insight meditation, it would have to be a process, a quality or characteristic that changes moment to moment naturally, otherwise it is best dismissed as unsuitable. This and other conditions too many to mention here implies a choice of the objects suitable to the occasion and to the point of development.

These flowcharts should not be taken as the only way that things might go, but in most cases for people practising insight meditation according to the method expounded by the most venerable Mahāsi Sayādaw of Burma, they would apply.

Again the reader must bear in mind that one should not adhere dogmatically to what one reads. One has to be flexible. The guideline here is mindfulness and better still *Vipassanā* Mindfulness. The object is nevertheless important; just like the road that leads to its destination. Still, the critical factor is the driver. This is because if one has true *Vipassanā* Mindfulness, the object would naturally be a *Vipassanā* object although it may not be the ideal one for the occasion.

There is however something missing in this booklet, that is, flowcharts for the fourth foundation – Mindfulness of Natural Phenomena (*Dhammānupassanā*). That would have to wait for a later date to find it written.

Sujiva

25 August 2017

Brugg, Switzerland.

# Preface to the Second Edition

This booklet went out of distribution sooner than expected. The wish for a reprint also gave an opportunity to correct mistakes and make improvements.

The main addition to the text is the section on *Dhammānupassanā Satipaṭṭhāna*, the fourth Foundation of Mindfulness. For some reason, this part is often not explained clearly, much less in terms of its practical aspect in Insight Meditation. Often it is done in a more theoretical and intellectual way. It is hoped that the explanations here may be able to fill the gap between theory and practice. That is, to open more doors, scope and depth to many more aspects of Insight Meditation so that it can be better understood once the first three foundations of body, feelings and consciousness have been established.

Sujiva

6 January 2019

Pian Dei Ciliegi, Italy

# Sitting Meditation



# Sitting Meditation

The **Primary Object** is the object that the yogi uses as the main object to develop mindfulness and concentration.

The **Primary Object**, first used in the *Satipaṭṭhāna Vipassanā* Meditation taught by the Most Venerable Mahāsi Sayādaw, is usually the **Rising/Falling** of the abdomen. Sometimes the In/Out of the breath at the nose is used instead, when the **Rising/Falling** object is not suitable. Both are natural bodily processes, which are part of the Contemplation of the Body (*kāyānupassanā*) and they correspond to the “grosser materiality” (*olārikarūpa*): 5 sensitive organs (sensitive part of the eye, ear, nose, tongue, and body) and 7 sense data (visible-object, sound, smell, taste, hardness, temperature, and pressure/movement).

The **Secondary Object** is used instead of the **Primary Object** when:

1. The **Primary Object** is insignificant, difficult to perceive or absent
2. The **Secondary Object** is stronger and more dominating. If this occurs for an extended period of time, then it becomes the **Primary Object**.

**Secondary Objects** usually do not last in the presence of **Primary Objects**; they either disappear or fade to the background. When this happens, the **Secondary Object** can be ignored. Defilements/hindrances are unwholesome and should not be taken as **Secondary Objects**. If defilements/hindrances continue to increase, this indicates the absence or weakness of mindfulness and so firm action should be taken.

When the **Primary Object** and **Secondary Object** are of equal strength, the **Primary Object** is followed chiefly while keeping an eye on the **Secondary Object**. As long as the **Primary Object** can be followed satisfactorily, it is still held onto, even if it may be weaker than the **Secondary Object**. It is only when the **Secondary Object** draws attention too strongly and too often that we note it.

**Sitting/Touching** refers to bodily sensations used in mindful observation. **Sitting** refers to internal sensations such as tension in the spine and limbs that maintain the posture. **Sitting** is alternated with **Touching**, which refers to sensations at the body surface such as when the hands touch each other or when the buttocks touch the floor. Different teachers promote different approaches to Sitting/Touching.

**Pain** becomes the **Primary Object** when it becomes strong and persistent and so it has to be attended to. You should watch **Pain** as long as you can maintain mindfulness satisfactorily. When mindfulness is weak or absent, it is better to change posture to continue being mindful.

**Consciousness** becomes the **Primary Object** when all other objects become insignificant (not prominent) or unclear.

**Paramattha** are “Ultimate Realities” that exist because of their own intrinsic nature. These phenomena are experienced directly as specific characteristics/qualities by one whose mindfulness is sharp, discerning and non-conceptual.

**Dhamma** is used as the **Primary Object** when you use a phenomenon other than body, feelings, or consciousness. **Dhamma** is used as the **Primary Object** when you have advanced to the first insight knowledge of *anattā* and beyond.

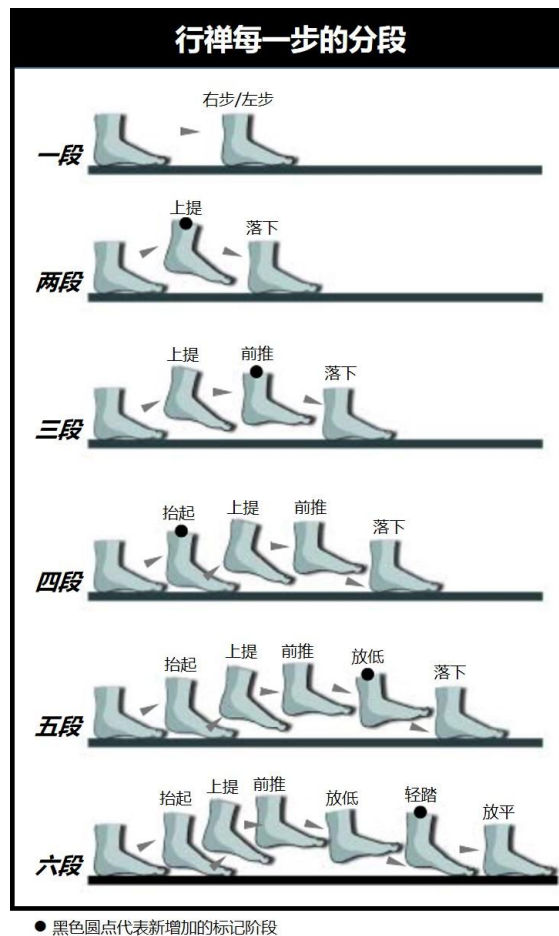
# Walking Meditation



# Walking Meditation

During walking meditation, the **Primary Objects** are the experiences of the foot. You should follow one foot at a time, focusing on the moving leg, even when the stationary foot produces stronger sensations which are nevertheless noticed by mindfulness.

The increase of phases per step comes together with mindful noting and it serves to draw your attention closer to the process. When the phases are increased, the pace of walking naturally slows down. The phases can be increased from one to six, depending on the conditions that warrant it. Six phases would include 1. Raising (heel), 2. Lifting (leg), 3. Pushing, 4. Dropping, 5. Treading (foot), and 6. Pressing. What is important is the progress of mindfulness, not the speed or number of phases.



All other objects are treated as **Secondary Objects**. When you are mindful of the foot, the **Secondary Objects** are naturally noticed as one walks. **Secondary Objects** are considered to have been automatically taken note of mindfully. You do need not especially note them unless it becomes obvious that you need to (for example, someone comes to speak to you, a strong vision or sound distracts you, etc.).

Eventually, the sensations and their flow are noticed mindfully. When this happens, the form of the foot is left out. This may happen either unintentionally or intentionally. The types of Dhammas (**Dhamma 1** / **Dhamma 2** / **Dhamma 3** ...) experienced include the “Ultimate Realities” (consciousness, mental factors, and matter).

# Contemplation of Feelings

Based on the *Saḷāyatanavibhanga Sutta* (Analysis of the Six Sense Bases)  
of the Majjhima Nikāya (MN 137)



The flowchart indicates both steps and objects one can take when one practices the four foundations of mindfulness but also the direction the practice would naturally take when the practice is being done in the right way. The practice being done in the right way means observing continuously moment to moment the processes of ultimate realities such as feelings with insight mindfulness of things as they really are. This is indicated by the sign:

正念和毗婆舍那

The flow is arrested or turned back because of the absence of mindfulness that lets the defilements arise, or the wrong type of mindfulness that takes it away from the insight practice.



# Contemplation of Feelings

Worldly feelings are those that one comes across in one's daily life. Spiritual (or "unworldly") feelings are those that one comes across only during meditation.

The first part is the transformation/conversion of worldly feelings into spiritual feelings:

**Worldly painful → Spiritually painful**

**Worldly happy → Spiritually happy**

**Worldly neutral → Spiritually neutral**

The unchecked latent tendency of aversion/hatred can lead to **Worldly painful** feelings. With the contemplation associated with correct insight practice, **Spiritually painful** feelings can arise.

The unchecked latent tendency of attachment can lead to **Worldly happy** feelings. With the contemplation associated with correct insight practice, **Spiritually happy** feelings can arise.

The unchecked latent tendency of delusion can lead to **Worldly neutral** feelings. With the contemplation associated with correct insight practice, **Spiritually neutral** feelings can arise.

The second part is a further transformation from

**Spiritually painful → Spiritually happy → Spiritually neutral**

The mindfulness of each type of feeling as it arises and passes away serves to transform them accordingly. The final culmination will be spiritually neutral feeling.

When unchecked, craving for results leads to **Spiritually painful** feelings. However, when the correct insight practice is applied, this leads to **Spiritually happy** feelings.

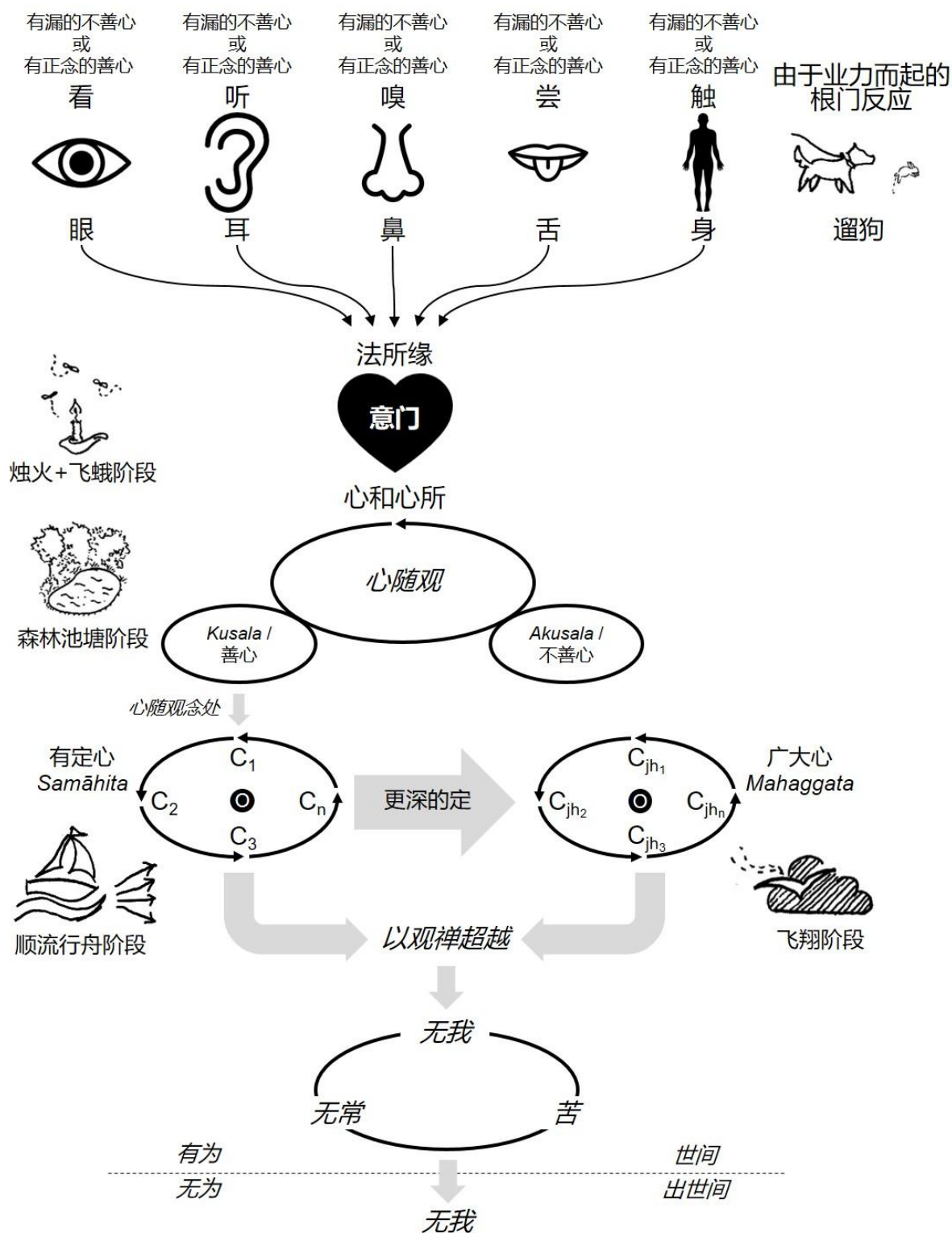
When unchecked, **Spiritually happy** feelings lead to attachment to **Spiritually happy** feelings. Therefore, correct insight practice must be applied, leading to **Spiritually neutral** feelings.

The third part is the flow from **Diversity** (coming with many sense objects) to **Unity** (coming with a single object).

With the correct insight practice, involving both the development of concentration and the development of insight, this flow from **Diversity** to **Unity** is automatic. This flow will come with experience and skill in higher practice. It will not be dealt with in this booklet as one would have to seek advice from a skilled teacher.

The final term, "*atammayatā*", is difficult to translate precisely. Sometimes it is translated as non-constructed, non-identified, etc. A good suggestion given would be non-reification. In short, it refers to an unconditioned state that is indescribable, supramundane.

# Cittānupassanā Satipaṭṭhāna (1)



## *Cittānupassanā Satipaṭṭhāna (1)*

At this point, **Consciousness** (*Citta*) becomes the object of mindfulness. It has to be differentiated from Mental States (*Cetasika*) in the way that water is to waves. Consciousness (water) and Mental States (waves) are related by way of association (*sampayutta paccaya*) whereby they are inseparable in a thought moment, but may be analyzed separately.

In the “**Walk the dog**” phase, **Consciousness** is like a dog that is constantly chasing after whatever attracts its interest. The six types of **Consciousness** arise when the six types of objects impinge on it, resulting in different responses. **Consciousness** is noted mindfully as it runs to the six sense doors. The various processes of **Consciousness** are also mindfully noted. The “**Walk the dog**” phase infuses the mind with habitual mindfulness as the mind learns about its own nature.

In the “**Candle + moths phase**”, **Consciousness** is watched at the **Mind-door**. **Consciousness** is the **Primary Object** while other objects are **Secondary Objects**. **Consciousness** is like a bright flame and the **Secondary Objects** are like the moths that hover around the flame. Sometimes the moths knock into the flame causing the moths to be destroyed and the flame to waver/vibrate, depending on the size of the moth.

When **Consciousness** is used as a **Primary Object**, it is important that you develop some degree of continuous mindfulness. When unmindfulness arises, the mindful habit naturally arises to be mindful of it as an object. The recognition of the presence of unmindful states is important to develop this practice to deeper levels, where only wholesome states are present. When **Consciousness** is used as a **Primary Object**, you become aware of objects that strike the mind; these objects could be external (five sense objects) or internal (mentally-constructed objects). With internal objects, you need experience to know if you should follow the object or if it is best to keep mindfulness on **Consciousness**, its flows and changes.

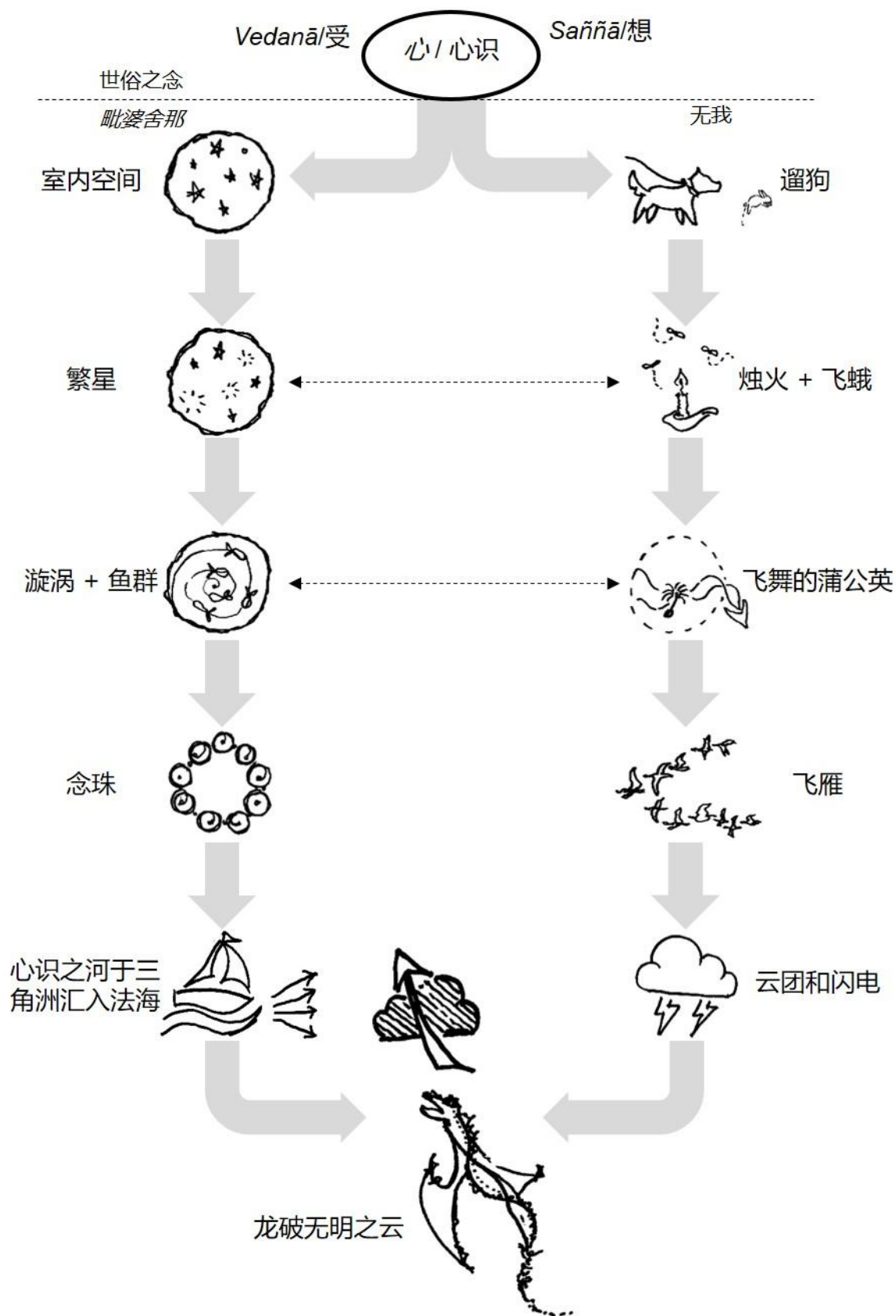
In the “**Forest pool phase**”, **Consciousness** is very still, it is clearly aware of all the wonderful animals that briefly come to the pool to drink (the objects). **Consciousness** is observed at the mind door, and it is calm like a forest pool, sensitive to subtle changes.

In the “**Sailing phase**”, your mindfulness flows and it takes no effort to observe the mind. **Consciousness** is tranquillized (*Samahita*) but nevertheless observed automatically.

The “**Flying phase**” involves more refined and sublime states of deep concentration (*jhāna*). Consciousness is experiencing the expanded absorptions (*Mahaggata*) arising and passing away.

If you are able to practice insight meditation so that insights of impermanence (*Anicca*), suffering (*Dukkha*) and non-self (*Anattā*) characteristics develop and deepen, then the transcendence of **Consciousness** occurs. This is the transition from “the formed” (*Sankhata*) and mundane (*Lokiya*) to the “unformed” (*Asankhata*) and supramundane (*Lokuttara*).

# Cittānupassanā Satipaṭṭhāna (2)



## *Cittānupassanā Satipaṭṭhāna (2)*

The difference between worldly mindfulness and *Vipassanā* mindfulness is that *Vipassanā* mindfulness involves the experience of non-self (*anattā*). With *Vipassanā* mindfulness you will have reached the first of the sixteen insight knowledges. This qualifies as both insight development and also insight itself. You may experience similar descriptions without actually arriving at this insight, so you need to exercise caution in gauging your progress. As long as mindfulness is present, *Vipassanā* mindfulness is not too far away. The flowchart represents different ways that *Cittānupassanā* can be developed once *Vipassanā* mindfulness is present.

The previous flowchart, *Cittānupassanā Satipaṭṭhāna (1)*, shows steps based on theory whereas this flowchart shows steps based on practice. In this flowchart, the left flow is based on a more concentrated form as observed just in the mind door. The right flow is a more open type where even the external sense objects are detected within the mind door itself.

The “**Walk the dog**” phase and the “**Candle + moths**” phase have been described with the previous flowchart. Sometimes, rather than the “**Walk the dog**” phase, a “**Space in room**” phase is experienced. In the “**Space in room**” phase, the objects seem to be inside the **Consciousness** and **Consciousness** surrounds and contains the objects. The “**Space in room**” phase can progress to the “**Stars**” phase when the objects quickly arise and pass away, like the twinkling of stars.

In the “**Whirlpool + fishes**” phase, the experience of **Consciousness** changes from moment to moment like a deepening vortex (it is the whirlpool) while the objects are like the fishes caught up in this movement. In the “**Flight of dandelion**” phase, you are able to be continuously mindful of the present **Consciousness** at one point of the present moment (the dandelion seed) while also being aware of the conditionings of **Consciousness** and other sense objects, acting as an extended frame of reference which changes as the dandelion **Consciousness** flies.

The dotted line linking the “**Stars**” / “**Whirlpool + fishes**” phase and the “**Candle + moths**” / “**Flight of dandelion**” phase indicates that the two parts are different experiences which are around the same level of practice. The phase on the left (“**Stars**” / “**Whirlpool + fishes**”) refers to mindfulness that is more concentrated while the phase on the right (“**Candle + moths**” / “**Flight of dandelion**”) refers to mindfulness that is more open to other senses.

In the “**Prayer beads**” phase, the changes become very fast and the **Consciousness** changes extremely quickly, moment to moment, like rapidly running your fingers through beads. In the “**Flying geese**” phase, concentration is more sublime and **Consciousness** seems to be fluttering high up in the clouds. This corresponds to the “**Flying phase**” from the previous flowchart. The “**River of consciousness merging into the Sea of Dhamma at the Delta**” phase corresponds to the “**Sailing**” phase of the previous flowchart. In the “**Whirlpool + fishes**” phase, the “**Flight of dandelion**” phase, and the “**River of consciousness merging into the Sea of Dhamma at the Delta**” phase, there is the experience of a rapid, long flow of the process. In the “**Cloud & lightning**” phase, the characteristic of suffering of formations (*sankhāradukkha*) becomes apparent.

Finally, **Consciousness** becomes powerful and can be compared to the dragon; the mythical creature that is compared to the transcendental **Consciousness** that flies beyond the clouds of ignorance, delusion and illusions.

# ***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	* 2 x 眼识, 2 x 耳识, 2 x 鼻识, 2 x 舌识, 2 x 身识
男根色	
女根色	
心色	
命根色	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.

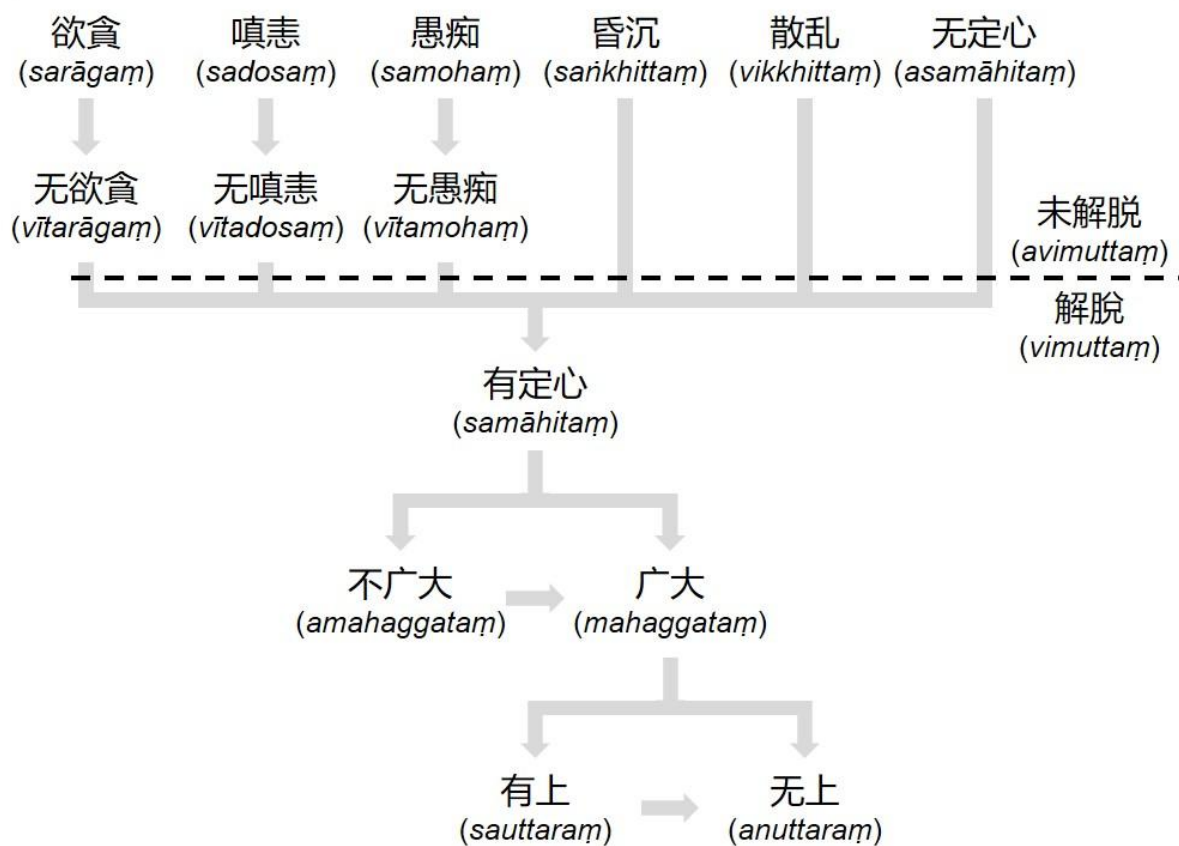
It should be noted that the Jhānic consciousness can be made objects by those who have attained them. However, the last of these, Neither-Perception-Nor-Non-Perception Jhānic consciousness, is too subtle even for the great disciple Sāriputta.

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.

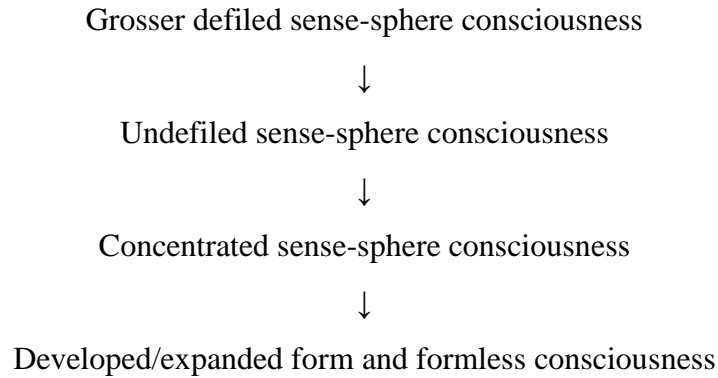
The **Become great consciousness** (*mahaggatam*) is the jhānic consciousness.

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 (*Nīvaraṇa*)**

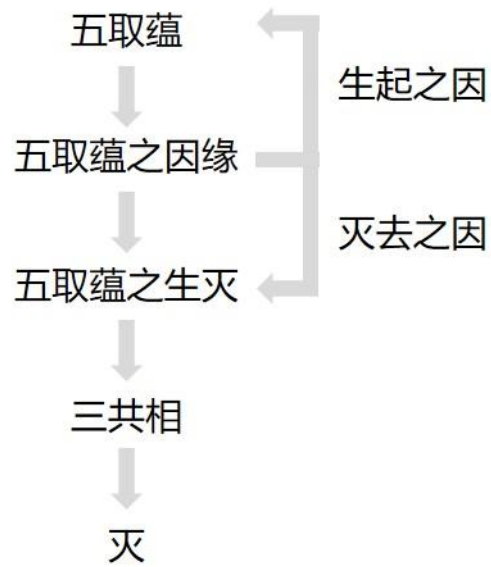
<b><u>Hindrances (<i>Nīvaraṇa</i>)</u></b>	<b><u>Ultimate Reality</u></b>
<b>Sensual craving</b> <b>(<i>Kāmacchanda</i>)</b>	Attachment ( <i>lobha</i> ) in the 8 consciousness rooted in attachment
<b>Ill will (<i>vyāpāda</i>)</b>	Aversion ( <i>dosa</i> ) in the 2 consciousness rooted in aversion
<b>Sloth and Torpor</b> <b>(<i>Thīna-middha</i>)</b>	Sloth and Torpor mental factors in 5 prompted unwholesome consciousness
<b>Restlessness and Remorse</b> <b>(<i>Uddhacca-kukkucca</i>)</b>	Restlessness mental factor in 12 unwholesome consciousness Remorse mental factor in 2 consciousness rooted in ill will
<b>Sceptical doubt</b> <b>(<i>Vicikicchā</i>)</b>	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> <b><u>(<i>Upādānakkhandha</i>)</u></b>	<b><u>Ultimate Reality</u></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> <b><u>(<i>Upādānakkhandha</i>)</u></b>	<b><u>Examples of Conditioning Factors</u></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</i> – <i>nāma</i> : <i>cetasikas</i> /mental factors; <i>rūpa</i> : materialities)

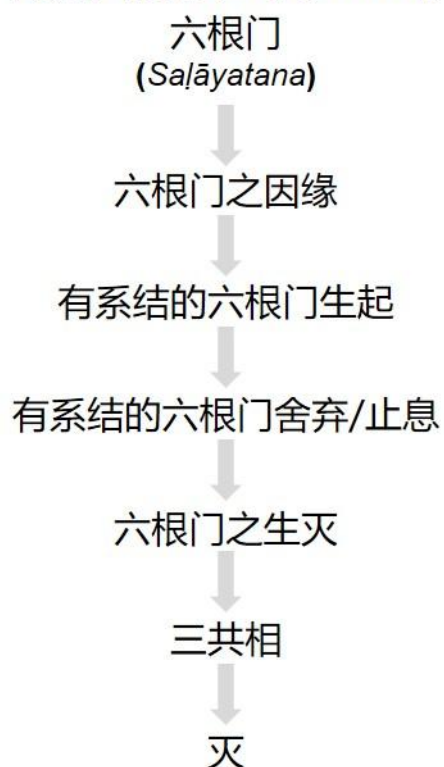
Again, this observation is NOT thinking but ‘inferential’ insight that comes after the initial empirical insight, which develops in a similar way to the third insight.



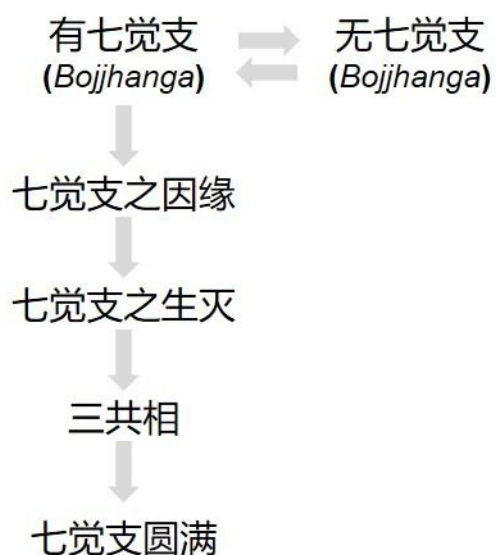


# *Dhammānupassanā Satipaṭṭhāna*

## 观照六根门 (Saḷāyatana)



## 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*)**

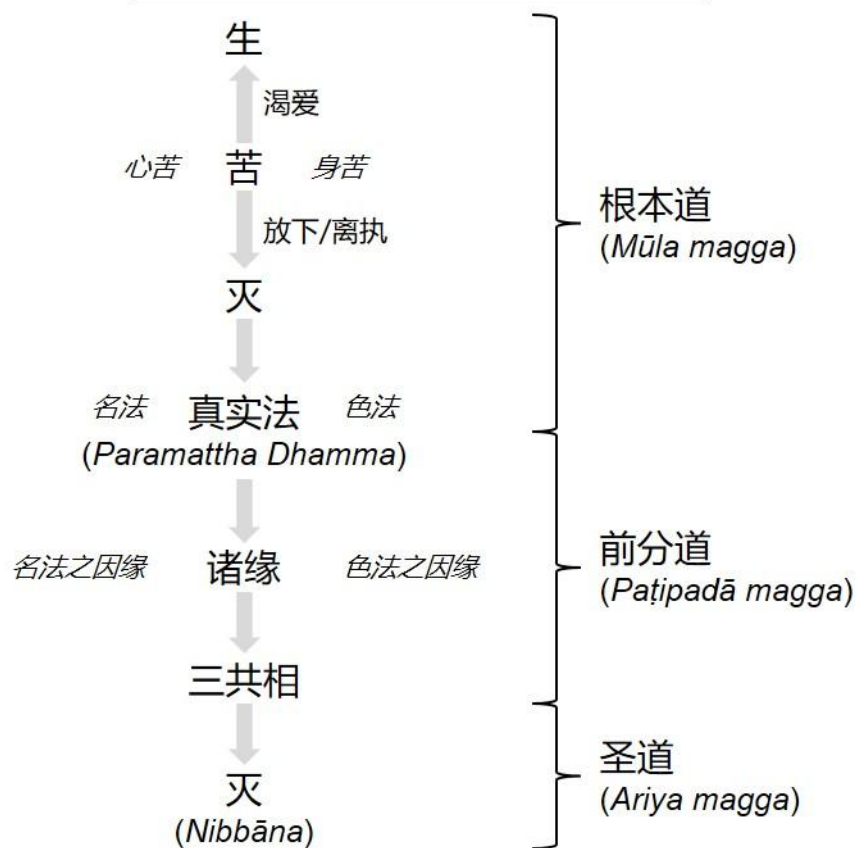
<b><u>Enlightenment Factor (<i>Bojjhanga</i>)</u></b>	<b><u>Ultimate Reality (<i>Cetasika</i>)</u></b>	<b><u>Examples of Conditioning Factors</u></b>
<b>Mindfulness</b>	<i>Sati</i>	Mindfulness with clear comprehension; Avoid people with confused minds; Associate with mindful people
<b>Investigation of 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***

### 观照四圣谛 (Cattāro Ariya Sacca)



# ***Dhammānupassanā Satipaṭṭhāna***

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

<u><b>Noble Truth (<i>Ariya Sacca</i>)</b></u>	<u><b>Ultimate Reality</b></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>	<b>Right View:</b> Wisdom ( <i>paññā</i> ) mental factor <b>Right Thought:</b> Initial application ( <i>vitakka</i> ) mental factor and sustained application ( <i>vicāra</i> ) mental factor <b>Right Speech:</b> Right speech ( <i>vaci-duccarita virati</i> ) mental factor <b>Right Action:</b> Right action ( <i>kāya-duccarita virati</i> ) mental factor <b>Right Livelihood:</b> Right livelihood ( <i>ājīva-duccarita virati</i> ) mental factor <b>Right Effort:</b> <i>Viriya</i> mental factor <b>Right Mindfulness:</b> <i>Sati</i> mental factor <b>Right Concentration:</b> <i>Ekaggatā</i> mental factor

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*.

[illegible]