

Satipaṭṭhāna Session 2 April 29, 2026

In session 2, we covered the next two paragraphs of the sutta and also discussed the “definition” of working mindfully with the four Satipaṭṭhāna. We also discussed the repeating section of the sutta called the “refrain” that comes after each paragraph of instructions.

(‘definition’ and ‘refrain’ are Anālayo’s classifications). Note: this is for your information only. You don’t have to memorize this. If this is too many words, skip to the practice section.

As a reminder, the sutta starts out with a declaration of the ‘direct path’ and the definition:

[DIRECT PATH]

"Monks, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of dukkha and discontent, for acquiring the true method, for the realization of Nibbana, namely, the four Satipaṭṭhāna.

[DEFINITION]

"What are the four? Here, monks, in regard to the body, a monk abides contemplating the body, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to feelings, he abides contemplating feelings, is diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to the mind, he abides contemplating the mind, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to dhammas, he abides contemplating dhammas, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world.

The definition is the same definition as stated in the sermon on the eight-fold path, for “right mindfulness”

According to Anālayo

Diligent, (*ātāpi*) – means putting some energy into meeting the present moment with sustained interest

Clearly knowing (*sampajañña*)– means seeing the object of awareness unfiltered, with all its characteristics, especially the qualities of impermanence, imperfection, and not-self.

Mindful (*sati*) is not just being conscious but remembering to come to the present moment repeatedly with open receptivity.

“Free from desires and discontent with regard to the world” means to put aside our everyday thoughts as we practice, so many of which are made up of our wanting and not wanting,

. [REFRAIN]

In this way, in regard to the body, she abides contemplating the body internally, or she abides contemplating the body externally, or she abides contemplating the body both internally and externally. She abides contemplating the nature of arising in the body, or she abides contemplating the nature of passing away in the body, or she abides contemplating the nature of both arising and passing away in the body. Mindfulness that 'there is a body' is established in her to the extent necessary for bare knowledge and continuous mindfulness. And she abides independent, not clinging to anything in the world. That is how, in regard to the body, she abides contemplating the body.

Internally means within one's own experience.

Externally means what is learned from observing others

Aware of arising and passing away

Just being aware for the sake of building continuity and momentum in mindfulness.

Independent of clinging.

Continuous mindfulness builds momentum and concentration. Think of concentration as being like a tincture, filtered and slowly purified, rather than being like a laser beam, intensely focused. Leading to the "clear seeing" of insight. See the ["purposes of mindfulness"](#) from Thich Nhat Hanh in the resources.

The [REFRAIN] is repeated after each section in the Sutta. Remember that at the time of the Buddha, none of the suttas were written down, as it was an oral tradition. Suttas were chanted and included a lot of repetition, to help the monks and nuns remember them.

Practices:

Use mindfulness phrases or *gathas*, as they are called in the Vietnamese Buddhist tradition, to connect with the body in daily life. Here are some suggestions

1. Body Positions

Start with the phrase from the refrain, "There is a body", then note the position of the body: standing, sitting, walking, and lying down. These are the 'classic' positions mentioned in the text, but the text really means all positions, so you can add bending, stretching, twisting, squatting, in short, anything that describes the position of the body.

If you want, shorten the phrase to just: "the body is standing" or just name the position itself, "sitting."

Don't tire yourself out by doing this all day; instead, try it for a period of time, maybe 20 minutes, as practice.

Notice how you move from lying down to sitting on the bed to standing up to walking to the bathroom every time you get up in the morning. Notice these transitions in your positions throughout the day

2. Body Activities

Use noting to label activities for a period of time: putting food in my mouth, chewing, tasting, swallowing, washing a dish, rinsing a glass, walking, buttoning my shirt, adjusting the rearview mirror, waiting for the dog, sitting on the toilet, looking at the clouds.

Try to stay with the physical aspect of the activity (including what is coming through the senses), rather than your emotional reaction to the activity. That comes later!.

3. Continue to practice formally, sitting and/or walking for at least 20 minutes daily using the first instructions on mindfulness of breathing. Walking meditation, slow or fast, is naturally compatible with noticing bodily positions and activities, and “walking” is one of the positions.

Enjoy practicing!

The Seven Miracles of Mindfulness –Thich Nhat Hanh

This was taken from Thây’s book [The Path of Emancipation](#), which is an edited record of talks given at a 21 Day mindfulness retreat held in Burlington Vermont in the spring of 1998. The retreat focused on the Ānāpānassati instructions

Miracles or Purposes of Mindfulness	Comments
1. Mindfulness produces our true presence and makes us alive in the present moment	We come to the present moment, getting out of our absorption into thoughts and daydreams.
2. Mindfulness lets us recognize that life is already here and that we can have real contact with it	What we experience is really present for us. It’s the difference between savoring our food mindfully rather than eating mindlessly
3. With Mindfulness, we <i>touch</i> and <i>embrace</i> to receive nourishment and healing	By embracing the moment with mindfulness, we can nourish the wholesome seeds of joy and peace and heal the seeds of anger, anxiety, greed, and wrong views. Discernment as to what to nourish or heal provides protection from the growth of unwholesome seeds.
4. Samadhi, stability of mind	Stability of mind grows out of our continued mindful presence of the present moment.
5. Deeply living	Living deeply represents the momentum of mindfulness that can come by remaining more present in our daily life.
6. Deeply looking, insight	Insight comes from the stability of mind + the clear seeing of mindful awareness.
7. Liberation through insight	Awareness becomes liberated from the burdens of the fetters (samyojana) and latent tendencies (anusaya) that bind us to samsara and which spring from the unwholesome roots of greed, hatred, and ignorance. This liberation is called true knowledge and release.

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