

## Basic Instructions for Mindfulness Training From The Establishing Mindfulness Discourse (*Satipaṭṭhāna Sutta, Majjhima 10*)

1. One sits, cross-legged, back straight	an intentional sitting practice	<i>nisīdati</i>
2. One abides observing	‘seeing along with’ what is happening	<i>(x)-anupassī viharati</i>
3. Establishing the presence of mindfulness	‘setting up mindfulness’ [‘face to face with object’]	<i>parimukhaṃ satim upaṭṭhapetvā</i>
4. Ardent	‘burning’, ‘on fire’ (word for asceticism)	<i>ātāpī</i>
5. Fully aware	‘fully and completely knowing; with understanding’	<i>sampajāno</i>
6. Mindful	‘remembering to be present, recollection’	<i>satimā</i>
7. Putting aside worldly concerns	‘leading away wants and sorrows of the world’	<i>vineyya loke abhijjhā-domanassam</i>
8. Aware, breath in/out	‘one is aware: “I breath in/out”’ [present tense, 1 <sup>st</sup> per.]	<i>pajānāti</i>
9. Training	‘one trains oneself: “I will ...”’ [shift to future tense]	<i>sikkhati</i>
10. Directly experiencing the whole body	‘falling back into the whole feeling of the whole body’	<i>sabba-kāya-paṭisaṃvedī</i>
11. Calming the bodily activities	‘relax (verb) the breathing, tranquilize activity’	<i>passambhayaṃ kāya-sankhāram</i>
12. Like a wood-turner	image of slow, steady, persistent attention	<i>seyyathā pi bhamakāro</i>

### Insight Refrain:

1. One abides observing inner and outer experience	<i>(x)-anupassī viharati</i>
• Internal = eye, ear, nose, tongue, body, mind base	<i>ajjhataṃ</i>
• External = forms, sound, smells, tastes, touches, mental objects	<i>bahiddhā</i>
• Both = seeing, hearing, smelling, tasting, touching, thinking	<i>ajjhata-bahiddhā</i>
2. One abides observing arising and passing phenomena	<i>(x)-anupassī viharati</i>
• Arising phenomena	<i>samudaya-dhammā</i>
• Passing phenomena	<i>vaya-dhammā</i>
• Arising and passing phenomena (= impermanence)	<i>samudaya-vaya-dhammā</i>
3. One’s mindfulness is re-established to the extent that one is just aware, just mindful, that ‘there is (x)’	<i>‘atthi (x)’ ti pan’ assa sati paccupaṭṭhitā hoti... yāvad-eva ñāṇa-mattāya patissati-mattāya</i>
4. One abides independent, not clinging to anything in the world	<i>anissito viharati, na ca kiñci loke upādiyati</i>