



Satipaṭṭhānā

The Noble Eightfold Path is usually translated as: right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration.

However, the Noble Eightfold Path should be properly translated as such:

right view, right resolve, right speech, right conduct, right livelihood, right effort, **right acquisition/obtention (of samādhi)** [viz. sati] , and **right establishment (of citta)** [viz. samādhi] .

See the [two definitions of sati](#).

The same way that satipaṭṭhānā should be translated as:

"The way to attain the acquisition" - (in the case of genuine Buddhism: the RIGHT acquisition of samādhi).

From prasthāna = act. प्रस्था prasthā [pra-sthā]

A way to attain, course , method , system KātyŚr.

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Sati (sati's second meaning).

from सति sati = साति sāti = सन्ति santi = gaining , obtaining , acquisition (RV.)

Sati as "obtention", "acquisition".

And as far as the four courses to attain the acquisition (of citta) [the cattāro satipaṭṭhānā] are concerned; they are a connected series of developments, and a route along which someone travels to reach its own citta, through the help of yoniso manasikara.

Strange notes:

Yoniso manasikara has very little to do with the western concept of "mindfulness" (attention/concentration-like).

Yoniso manasikara is about turning/directing the mano, towards the origin. It can be the effortful attempt to obtain one's own citta, with the help of the sensory and emotional mano. Trying to bypass the sensory and emotional part of it by avoiding the external contact.

Additional note:

Vipassana people often think that (as stated in MN 10,) it is possible to reach nibbāna doing Satipaṭṭhāna only.

They should read [SN 46.16](#).

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