

## Satipatthana and Profound Samadhi - Day 1 Talk 4

**Francisco Morillo Gable & Aleix Ruiz-Falqués**

**January 24, 2026**

**Francisco Morillo Gable**

Welcome back. Nice to see you. Are there any questions, any observations, anything to share?

**Questioner**

So grateful. Thank you. Thank you. Thank you. *Satipaṭṭhāna* has been at the top of the list for practice. It's like the key component for me from one of my earlier teachers from Sri Lanka. So it's something we need to practice all the time. And I like the translation, I like the translation that you had about the four instead of the foundations of mindfulness of awareness that resonated with me. And when you spoke about the four, the body, feelings, the mind.

Most of the times when I study *Satipaṭṭhāna* from other people, I've heard in the translation the *dharmā* as. But my teacher in Sri Lanka said it's phenomena. So these different translations. What's your take on that now in the translation that Gil uses?

**Francisco Morillo Gable**

Yeah yeah.

**Questioner**

And the CARE program and the COMPA program is the same type of, same approach. A little softer. I hope you're not bored by the kind of the... No, no. I'm loving it. This is it for me.

**Francisco Morillo Gable**

I'm a student of Gil's, so I kind of just repeat things that I learn sometimes. And for my practice, of course. Yeah, I was talking with Aleix about the beauty of having many translations. He's a great translator of many languages. And we work on translations at times from the original languages into Spanish. Because we mostly teach in Spanish together.

**Questioner**

Oh, okay.

**Francisco Morillo Gable**

And so there, it's really interesting because you want to systematize things. You want to come up with a dictionary of what things mean. And that's fine. Um, it's just also very interesting to have different translations that are possible. Rigorously made possible by the looking at the language, the original language.

And these are options to translate that maybe open different windows. So phenomena. That's how I knew *dharmā* for a long time. And then something happened when I saw it as mental activity. I

started to see it in mental activity a long time ago.

Then it started to put emphasis on the activating part of them. On the fact that there are little constructions and little movements of mind. And we're going to get into that a lot more next week. But it's precisely that sensation that we want to get to sense and feel and understand the signs and the of it. Because then we we get to something that we can almost touch instead of just only think. Is that the word embodiment? There you go there you go. Or it's all about that.

**Francisco Morillo Gable**

Thank you.

Anita, hi how are you?

**Questioner**

I'm good Francisco thank you so much so nourishing. I had a question about towards the end you talked about you know the rag rubbing on the bell. I think you were talking about *vicāra* and so you're talking about sorry I must have misunderstood. Were you linking *vitakka* to knowing and *vicāra* to experiencing? Is that what you were saying or did

**Francisco Morillo Gable**

I misunderstand i didn't actually make that link. i you can make that link and I'm happy you made that link. i was trying to not add more terminology. So *vitakka* and *vicāra* are the the two two concentration factors. The first two big concentration factors that we develop in to go into deeper concentration.

And uh so that bowl analogy is often used to simulate, give a metaphor for *vitakka vicāra*. How we concentrate. How we really let ourselves go into something. We kind of really linger and last and all of that. But i didn't make it explicitly.

But you can make that connection. That *vitakka* and *vicāra* can lead to knowing and sense. It can be compared to knowing and sensing. Great thank you for these great questions. so let's move along uh to the macro and the micro.

So *Satipaṭṭhāna* is making this move in the first foundation of mindfulness of the body. From a very broad, general, big level of experiencing the whole body and the way the whole body acts and the way the whole body moves. To going in very deep into the body, down to the organs, the parts of the organs, and even beyond that into really the molecular elemental level. Uh to the element.

So in this move toward uh from this macro to this micro level we're really getting closer building an intimacy with our lived experience. And uh we're doing this as we're doing this awake awareness is getting developed. The work i wanted to focus on growing. So we for example i ignored that you know these instructions that follow to watch the four postures and then to watch the activities of mind. Don't really didn't seem very spiritually and exciting to me when i read this discourse uh a long time ago with another person here.

I remember studying this in like 2013 in a class at the Institute for Buddhist Studies. And uh you know usually glossed over these things uh like postures and activities and uh until the really started practicing this. And started to sense and know and experience uh these postures. and i'm seeing how they revealed awareness, how they help me to find the awareness that's always here. If I'm not interfering with it, if I'm not trying to use it, if I'm not trying to make it happen.

So in retreats, and you might do this in the next break, is to maybe switch, when you switch your posture. Maybe you stand up from sitting here. Maybe you go lie down for a lying down was a huge teacher for me in retreats early on because it's so different. And so the world of sensation that opens up opens up into this this broadness of the body. More of the body just begins to be sensed and felt.

And a different awareness is there to be recognized. And we're We're, in a sense, filling ourselves with awareness when we simply take note and notice of lying down. And then, as we were talking about lingering on knowing that. And really letting ourselves receive all of that without a lot of discursive thinking.

To see this broad world open up, we are letting awareness happen. And that's a lot of the powerful function of these postures. Of meditating with these postures. Of contemplating these postures.

And then the activities of the practice, I thought were, why would I spend, I've been really dwelling on, I'm looking for the activities here. Why would it be important to, as I mentioned, to chewing, standing, bending my elbow, eating, drinking, urinating, defecating. I'm reading the discourse here. That seems I didn't really get that for a long time.

Until building on this, what I just observed, that happens from knowing the different postures intimately. Really letting my body, living body, to be in the posture. And it's receiving then the awareness. Knowing the awareness that arises through that.

Then going to the activities of the various activities. Going forward, coming back, looking forward, looking away, bending, stretching, eating, drinking, chewing, tasting, urinating, defecating, walking, standing, sitting, falling asleep, waking up, talking, and remaining silent. And so it's a comprehensive list. It is pointing to an inclusivity of all activities.

And the nominal point here is that at this point in the *Satipaṭṭhāna*, the verb is one acts with clear comprehension as opposed to one knows. Prior to this, it was all one knows. One knows the postures, one knows, one knows, one knows, one knows.

Here it's clear comprehension. And if you recall Aleix's presentation, clear comprehension has within it the roots of wisdom. And it's an actual fact in practice that we can begin to see this. Because what's being instructed here is to know the context. Really know the situation that you're in. To really know the situation that I'm in.

I am walking. I'm walking to get water, to drink water. That's the situation that I was just taking part in a minute ago. That is it. And there was clear comprehension, a context of activity. So it was more

than knowing. It was combined with this comprehending what I'm doing. To really understanding what I'm negotiating.

We're always negotiating something. There's a purpose, a context, a what and a why, what's suitable here. And we comprehend all of that. I'm getting water. I'm thirsty.

And dwelling in the simplicity of the situational matrix is very, very profound. Because it gives us a home to be in. Ones, it gives us a place to be in, in the present moment that's clear. That's distinguished from the vast realm of mental activity going on in the rest of our lives. The varieties of conflicting intentions and attentions that occupy our life.

I could be getting water and thinking about all sorts of things. Reviewing what I'm going to say to you, what am I going to do next, and how much time do I have? All of those are preoccupations. And preoccupations may have their place. But for it to be mindfulness practice is to be aware, this is what I'm doing now.

And to have that be a dwelling place. Because if it's just that, and we're not identified with the various reifications that the mind does, that the mind is always doing. The constructions that the mind is always making up. If we're not there, then the realm of awareness can be here. The vast clarity of awareness can be there to show itself. Can come and be born for us.

And that is very, very exciting because we're making room for that awareness. We're finding that awareness so we can abide in that awareness. And that abiding awareness comes from doing the practice of acting with clear comprehension of what I'm doing at this moment, at this time.

I want to pause here and see if there's anything around that. I'm merely pausing because I find I want to let that, what I just said, sink in a little bit. This entering the present moment in ordinary ways, it's an entering into the present moment. That there's a separation from in the life of the fabricating mind. hey kevin

### **Questioner**

So sometimes when going about daily tasks, let's say, for example, I'm washing the dishes. There's various, and I consider clear comprehension. There's various, I guess, levels.

I could be, you know, scrubbing food off a plate, or I could just be cleaning this plate, or I'm washing all the dishes, or I'm cleaning the kitchen, or, you know, I'm taking care of myself or ending the day. And sometimes I notice, then I start thinking about, oh, what's a good level to kind of magnification level to be at?

### **Francisco Morillo Gable**

Yeah. What is staying close to the immediate context, the immediate situation that you're doing. And as much as possible. And noticing you use the word thinking when thinking arises about something beyond the immediate context of for example washing the dishes.

It's very easy to be washing the dishes and be planning the next meal. Be planning what i need to do next. Or talking on the phone to the next person. Talking on the phone and i'm in a realm of different universes. Automatically i am far away from the situation at hand. i'm mixing up situation which is fine.

This word multitasking is i don't want to use the word but i'm going to use it anyway. It's a bad word. It really fragments and exacerbates the fragmentations that can happen in this modern life. This extremely fast modern life.

So staying close to the context as much as possible instead of doing that broadening out. It's like we go boom. It could be a sensing of when the brain begins to act up. It's almost as that's what we talk why we're trained on growing sensation.

So we can see the sensation of when the first sign of you recognizing something an idea. The first sign to recognize that sensation of boom the brain acting up. And i'm going boom further way out to a whole other level. That's really not this level of the activity of washing dishes for example. Am I reaching you, Kevin?

#### **Questioner**

Yeah, I think so. So what I'm hearing is mostly staying close to the immediate experience.

#### **Francisco Morillo Gable**

All right, thank you. Double thumbs up. Immediacy is really the name of the whole game. Immediacy. almost what's felt and touched and sensed and known in the moment.

So the macro level is a way of continuing to grow this growth inside of becoming sensitive, sensitive to ourselves. Sensitive to something that builds more sensitivity. Sensitivity to what's happening here. Sensitivity to how to know more peacefully, how to practice more peacefully, how to be here, and how to know more calmly.

I keep using this word, this word knowing, because knowing, sensing, and calming are not small things. The entire Dharma can be experienced and understood through these three attentional faculties in this discourse alone. Knowing i think i forget i did the calculation but i can't see my little spot where i put it knowing. i counted knowing it was something like almost 180 times that the verb knows shows up in this discourse.

It shows up a lot in the second half of the sutta that we'll be talking about next week. And so it's very potent and it's very in the coming heap that knowing can do. And now I'd like to continue with the mindfulness of the body.

Moving further in this practice of *Satipaṭṭhāna* is coming further into and closer closer into what what really makes us tick. What really makes this inner life um. What really helps us to get to know a quality of inner life. A quality of inner life that we truly value and treasure. That expresses deeply what your inner life really wants to express the most.

And it's a seedbed that grows and grows. And then we move in the *Satipaṭṭhāna* to this more interior level of what tradition calls the 32 body parts and the elements. And the interesting thing about the body parts, it's translated in the discourse as attention to the repulsive. It's 1.4 in the translation. So I'm not going to say things to make you feel repulsed, because these terms, if you read them, can feel a little repulsive.

But the 32 body parts are a very classical teaching of tuning in to the parts of the body. The various organs. The various things that make this body up. And you see what's happening is that the training is having us narrow in and zero in on things that we're not building on other concepts.

We're breaking down the concept of body. We're moving further into notions of body and further away from notions of appearance. Appearance is a huge reality that controls a lot of the mind. So it's a freeing of that. It's a making room for awareness to be, instead of the preoccupation, the self-concern, the self-fixations that come from appearance, from ideas of the body.

And so we're going to have fewer and fewer concepts. We want to start seeing how concepts can be released by knowing a direct experience of the concept, of what the concept is pointing to, and dissolving concepts to move further into that direct experience. Which is the realm of clear comprehension and is the realm of wisdom.

I'm going to point to the metaphor in this next practice. The attention to the repulsive, which is the attention to the 32 body parts, that almost says to me that the parts inside, which if I describe to you, don't sound so attractive, that there's a beauty to being with these things as parts. There's a beauty inside. There is this coming in further to what is something that we could say is beautiful.

The quality of our inner life can be a very beautiful thing. If the quality of your inner life is something that might be the most important thing of all, that's something that's quite beautiful. How is that quality of my inner life? Is it whole-making? Is it skillful? Is it really contented?

And just the metaphor here, the simile it goes just as if a person with good eyesight were to look into a sack with an opening at each end filled with various kinds of seeds. Such as fine rice, patty, rice, mung beans, garbanzo beans sesame seeds and husk rice. One would recognize this is fine rice, this is patty rice, these are mung beans. These are garbanzo bees. These are sesame seeds.

So a monastic reviews this body upward from the soles of the feet and downward from the hair of the head covered with skin. And so those different beings and grains, they're kind of pretty. They come in different color. And so they paint a picture. They give a picture of something that's nice, that's really attractive to look at.

So going inside looking at the parts uh is something that see presented as a alternative to external beauty. Monastics in the tradition this is one of the first practices they're given. This is a practice that's extremely important to the monastics.

If you were here last week you probably heard *Bhikkhunī Dhammadinna* talk a lot about paying attention to the sign of beauty. Paying attention to what's not beautiful. What's not uh drawing. What's not creating craving. In talking about the hindrances.

So to not withdraw but to open something else up by sensing how does how do our ribs feel. How do our inner organs relax down. All that kind of sensation is uh conducive to this embodiment that's happening in mindfulness of the body.

And then we go even practice *Satipaṭṭhāna* becomes goes into even more microscopic level if you will. In the attention the practices that points to the attention to the body's properties. And here the the move is dropping in. The movement is to drop in even deeper. To closer to sensations.

Dropping even closer to sensations. The earth the element earth, the element of water, element of air, element of fire have properties. And these properties are things that we can sense. And we can sense them and know them. And continue the process of simplifying further. Moving into the realm of sensation more deeply more closely. And in a much more connected way.

To inhabit that realm. To make that realm very rich and very full. Because when we do then there is more awareness that arises. More awareness that happens to come along and be there. And to be at home and to be at peace and to be at ease in this realm of sensations. It creates a feedback loop.

The more that we feel the simple ways of sensations, the more we can feel there were on the path of the wisdom path. Not on the path of stories proving, justifying, being, becoming, constructing, being fearful, agitating. All those things are things that we can see very clearly when we're touching into a pressure. A pressure from the element earth. The weight. The feeling of weight. Dwelling on the feeling of weight that's showing up now on my left shoulder here that I'm touching. because I'm touching it.

Or on the sense of lightness when I move the hand away. That's the element of air. And the element of cohesion when I breathe in and I feel this opening and moving and lifting and settling and tugging and grasping. And I feel a little temperature here in my palms. To note those things and to sense those things is very different than complaining judging associating.

Oh my moist hands why am i sweating. i must need to do x y and z. Have a desire to do something x y and z. Have kind of a oh i don't want some way sweaty hands. Those are not attractive things, pulling away. All those gestures are things that we can track. That's the feedback loop that comes from really bathing in sensations.

And then the tradition that I mentioned that we inherited to a great extent from Burma, the tradition of the *Mahāśī* method. When I reported to Sayadaw Vivekananda in our practice discussions, it was pretty clear cut that he only wanted to hear about what was I really experiencing clearly in the immediate moment at the level of sensations.

He was not interested in that I had a really bad headache and I really couldn't see very much. I couldn't

feel much of my body. The headache was so bad. Usually, the response that I got was, okay, interview finished. I'll see you tomorrow. We met every single day.

And I got the message very clearly that it was not going to be Not going to be talking about my emotional complexities. It was coming into a very different level of experience. That it didn't leave. Yes, it left out things, but it's kind of like we leave things aside to do other things many times.

For example, there are many things that I left out of the shower. my shower this morning when I showered to do something that was important to do. And then I resumed those things and they happened differently. So sometimes it seems like we're leaving out so much when we're really zeroing in into this realm of sensations to bathe in it deeply.

But it's a way of finding profound aspects of ourselves to enter into. To attune to. And to recognize the connecting to ourselves in a very deep way. Finding a different depth arising in the process. That happens on its own. Awareness happening on its own. Connecting to certain being in awareness. Finding that awareness is just there.

And so to connect with the base sensation so it's interesting and enlivening. And in a way you want to wake up. Because you're finding the benefit of not dwelling on a certain compulsion or a certain agitation or a certain tension. You're seeing through knowing through it. Sensing through it. Feeling through it.

Doing that movement that we were talking about with the question of itaka vichara. We're coming back and flowing through and we're settling more. We're growing more in settling and in calm and in all these wonderful things that keep buoying us up. To open up to the realm of awareness in a way that is coming along with a lot of contentment. And building ease and awesome things like that. Things that make us feel whole and here and grounded.

So with that said, maybe we can do another guided meditation.