

The Satipaṭṭhāna Sutta, Majjhima Nikāya 10

sati: lit. “memory”, “recollection”, “mindfulness”

satipaṭṭhāna: “presence of” or “attending with” mindfulness

definition (4 categories of mindfulness + 4 necessary qualities)

body (*kāya*), feelings (*vedanā*), mind states (*citta*), principles (*dhammas*)

diligent, ardent (*ātāpi*), associated with energy (*virīya*)

clearly knowing (*sampajāna*), associated with wisdom (*pañña*)

mindful (*sati*)

free from desires and discontent (*vineyya abhijjhādomanassa*),

associated with concentration/unification (*samādhi*)

refrain (4 aspects of each contemplation)

internal/external (*ajjhatta/bahiddhā*)

arising/passing away (*samudaya/vaya*)

bare knowledge + continuous mindfulness (*ñāṇamattāya paṭissatimattāya*)

independent, w/o clinging (*anissito ca viharati, na ca kiñci loke upādiyati*)

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body

breathing (*ānāpāna*)

knowing: in + out

knowing: long + short

training: sense breath in whole body

training: calming the body/breath

4 postures (*iriyāpatha*): walking, standing, sitting, lying down

clear comprehension (*sati-sampajañña*) when...

going forward, returning, looking ahead, looking away,
flexing + extending limbs, wearing robe, carrying robe + bowl,
eating, drinking, consuming food, tasting,
defecating + urinating,
walking, standing, sitting, falling asleep, waking,
talking + keeping silent

anatomical parts (*kāyaḡatāsati*)

head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones,
bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs,
bowel, mesentery, contents of the stomach, feces, bile, phlegm, pus,
blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, urine

4 elements (*mahābhūta/catudhātu*)

earth (*pruṭhavī-dhātu*): hard/soft

water (*āpa-dhātu*): wetness/dryness, cohesion

fire (*teja-dhātu*): hot/cold

wind (*vāyu-dhātu*): air, movement

cemetery contemplations (*sivathikā-manasikāra*)

a corpse... 1, 2, 3 days dead, bloated, livid, oozing matter
being devoured by crows, hawks, vultures, dogs, jackals, worms
skeleton w/ flesh+blood, held together by sinews
skeleton w/o flesh, smeared w/ blood, held together by sinews
skeleton w/o flesh+blood, held together by sinews
disconnected bones, scattered in all directions
bones bleached white, the color of shells
bones heaped up, more than a year old

feelings

pleasant (*sukha*), unpleasant (*dukkha*), neutral (*adukkha-masukha*)
worldly/material (*sāmisā*), unworldly/renunciation (*nirāmisā*)

mind states

knowing presence or absence of:

desire/lust (*rāga*), aversion/anger (*dosa*), delusion (*moha*)
collected/distracted, great/narrow (pervasiveness)
surpassable/unsurpassable (recognition of level of absorption)
concentrated/unconcentrated, liberated/unliberated

principles

5 hindrances (*nīvarana*)

sensual desire (*kāmacchanda*), aversion (*byāpāda*)
sloth+torpor (*thīna-middha*), restlessness+worry (*uddhaccakukkucca*)
doubt (*vicikicchā*)

for each:

if arising, know the conditions that lead to arising
if present, know the conditions that lead to removal
if removed, know the conditions that lead to prevention

5 aggregates (*khandha*): know each as arising+passing away (*anicca*)

material form (*rūpa*)
feeling (*vedanā*)
cognition/perception (*sañña*)
volitions (*saṅkhārā*)
consciousness (*viññāna*)

6 sense-spheres (*āyatana*)

eye (*cakkhu*), forms (*rūpa*), fetter (desire/aversion)
ear (*sota*), sounds (*saddā*), fetter (desire/aversion)
nose (*ghāna*), odors (*gandhā*), fetter (desire/aversion)
tongue (*jivhā*), flavors (*rasā*), fetter (desire/aversion)
body (*kāya*), objects (*phoṭṭabbhā*), fetter (desire/aversion)
mind (*mano*), mental objects (*dhammā*), fetter (desire/aversion)

for each fetter:

if arising, know the conditions that lead to arising
if present, know the conditions that lead to removal
if removed, know the conditions that lead to prevention

7 awakening factors (*bojjhangā*)

mindfulness (*sati*)

investigation-of-dhammas (*dhamma-vicaya*)

energy (*virīya*)

joy (*pīti*)

tranquillity (*passadhi*)

concentration (*samādhi*)

equanimity (*upekkhā*)

for each:

if present, know conditions that lead to increase + perfection
if absent, know conditions that lead to arising

4 noble truths + necessary actions

dissatisfaction (*dukkha*), is to be understood

cause: grasping (*taṇha*), is to be abandoned

cessation (*nirodha*), is to be realized

path: eightfold noble path (*magga*), is to be cultivated