

Summary Outline of the Satipatthana-Sutta
From the translation by Nyanasatta Thera

I. The Contemplation of the Body

- A. The breath:
 - 1. In and out; short and long, wholly or calming
 - 2. He lives contemplating this -
 - a) Internally or externally or both
 - b) Origination factors or dissolution factors or both
 - c) Simply mindful that the body exists
- B. The four postures: going, standing, sitting and lying down
- C. The 32 impure components of the body
- D. Composed of the four great elements: earth, water, fire, wind
- E. The nine stages of decomposition

II. The Contemplation of Feeling

- A. The three feelings, worldly and spiritual; he lives contemplating these -
 - 1. Internally or externally or both
 - 2. Origination factors or dissolution factors or both in them
 - 3. Simply mindful that feeling exists

III. The Contemplation of Consciousness

- A. With and without the three root poisons; he lives contemplating these -
 - 1. Internally or externally or both
 - 2. Origination factors or dissolution factors or both in them
 - 3. Simply mindful that consciousness exists
- B. Shrunk or distracted
- C. Developed or undeveloped
- D. Lower or higher
- E. Concentrated or not concentrated
- F. Freed or not freed

IV. The Contemplation of Mental Objects

- A. The five hindrances: Sense desire, Anger, Sloth and torpor, Agitation, Doubt
 - 1. He knows:
 - a) Present or absent
 - b) Arising and abandoning
 - c) The non arising in the future
 - 2. He lives contemplating these:
 - a) Internally or externally or both
 - b) Origination factors or dissolution factors or both in them
 - c) Simply mindful that consciousness exists
- B. The five aggregates: form, feeling, perception, formations, consciousness
- C. The six internal and external sense bases
 - 1. He knows:
 - a) The fetter that arises dependent on both
 - b) The abandoning
 - c) The non arising in the future
- D. The seven factors of enlightenment
 - 1. Mindfulness, investigation, energy, joy, tranquility, concentration, equanimity
 - 2. He knows:
 - a) When present or absent
 - b) Arising
 - c) Perfection
- E. The four Noble Truths: suffering, origin, cessation and path

Satipatthana Sutta

*From: 'The Middle Length Discourses of the Buddha:
A Translation of the Mijjhima Nikaya' by Bhikkhu Nanamoli*

Thus Have I Heard. On one occasion the Blessed One was living in the Kuru country at a town of the Kurus named Kamma-sadhamma. There he addressed the bhikkhus thus: "Bhikkhus." - "Venerable sir," they replied. The Blessed One said thus:

"Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of nibbana - namely the four foundations of mindfulness.

"What are these four? Here, bhikkhus, a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

1. Contemplation of the Body

(a) Mindfulness of Breathing

"And how, bhikkhus, does a bhikkhu abide contemplating the body as body? Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, sets his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long.' Breathing in short, he understands: 'I breathe in short'; breathing out short, he understands: 'I breathe out short.' He trains thus: 'I shall breathe in experiencing the whole body (of breath).' He trains thus: 'I shall breathe out experiencing the whole body (of breathe).' He trains thus: 'I shall breathe in tranquilizing the bodily formation'; he trains thus: 'I shall breathe out tranquilizing the bodily formation.' Just as a skilled nurse or his apprentice, when making a long turn, understands: 'I make a long turn'; or, when making a short turn understands: 'I make a short turn'; so too, breathing in long, a bhikkhu understands: 'I breathe in long'...he trains thus: 'I shall breathe out tranquillizing the bodily formation.'

[Insight]

"In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its arising factors, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating the body as a body.