

Satipaṭṭhāna (Foundations of Mindfulness)

As taught by the Buddha; Mahāsatiṭṭhāna Sutta; DN 22

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1. <i>Kāyānupassanā</i> (Contemplating Body)	<i>Ānāpāna</i> (respiration)	Breathing in/out: long; short; experiencing whole breath body; calming bodily process		
	<i>Iriyāpatha</i> (postures)	Walking; Standing; Sitting; Lying down		
	<i>Sampajañña</i> (Clear Knowing)	Going forward, back; Looking straight ahead, elsewhere; Bending, stretching limbs; Carrying alms bowl, wearing robes; Eating, drinking, chewing, savouring; Walking, standing, sitting, falling asleep, waking, speaking, remaining silent		
	<i>Paṭikulamanasika</i> (Impurities)	Hair of head, hair of body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes (pleura, diaphragm, etc), spleen, lungs, intestines, mesentery, gorge, faeces, brain, bile, phlegm, pus, blood, sweat, solid fat, tears, liquid fat, saliva, mucus, synovial fluid, urine.		
	<i>Dhātumanasika</i> (Elements)	Earth, water, fire, air		
	<i>Navasivathika</i> (Nine stages of corpses)	1-3 days dead, swollen, blue and festering; Devoured by crows, worms, etc; Skeleton held together by tendons, some flesh and blood; blood-smearred, fleshless; without flesh and blood; Loose bones scattered in all directions; White bones of conch like colour; Bones a year old, lying in a heap; Rotted bones, crumbling to dust.		
2. <i>Vedanānupassanā</i> (Contemplating Feelings)	Pleasant (bodily or mental); Unpleasant (bodily or mental); Neither pleasant nor unpleasant (mental only)	Associated with sense pleasures (householder life); Not associated with sense pleasures (renunciate life)	<p>General Instructions: <i>There is, bhikkhus, this one way to the purification of beings, for the overcoming of sorrow and distress, for the right path, for the realisation of Nibbana. That is the Four Foundations of Mindfulness. What are the four? Contemplating the body as body, feelings as feelings, mind as mind, mental phenomena as mental phenomena, ardent, clear-knowing and mindful, having put aside craving and aversion for the world.</i></p> <p>For each of Body, Feelings, Mind, 5 Hindrances, 5 Aggregates of clinging, 6 External and internal sense bases, 7 Enlightenment factors:</p> <p><i>He lives observing / contemplating body as just body (without identification) internally;... externally (or in others); ... - or both together.... seeing arising.... seeing vanishing ... or seeing both together. Or there is mindfulness of body to the extent necessary for just clear seeing and awareness. Being detached from craving and wrong views he dwells without clinging to anything in the world.</i></p>	
	3. <i>Cittānupassanā</i> (Contemplating Mind)	Ordinary: With or without: Greed (<i>rāga</i>), Anger (<i>dosa</i>), Delusion (<i>moha</i>) Contracted (by <i>thina middha</i>) (<i>samkhittacitta</i>) Distracted (by <i>uddhacca-kukkucca</i>) (<i>vikkhittacitta</i>) Higher: Developed (<i>mahagattacitta</i>) / Undeveloped (<i>amahagattacitta</i>) Inferior (<i>sauttaracitta</i>) / Superior (<i>anuttaracitta</i>) Concentrated (<i>samāhitacitta</i>) / Unconcentrated (<i>asamāhitacitta</i>) Temporarily free from defilements (<i>vimutticitta</i>), Not free from defilements (<i>avimutticitta</i>)		
4. <i>Dhammānupassanā</i> (Contemplating Mental Phenomena)	Sacca (4 Noble Truths)	<i>Nīvarana</i> (5 Hindrances)	Sense desire (<i>kāmachanda</i>); Ill-will (<i>vyāpāda</i>) Sloth and torpor (<i>thina middha</i>); Distraction and worry (<i>uddhacca-kukkucca</i>) Doubt / wavering of mind (<i>vicikicchā</i>)	Present / not present; How unarisen comes to arise; How arisen comes to be discarded; How discarded will not arise in future.
		<i>Upadana-kkhandha</i> (5 Aggregates of clinging)	<i>Rūpa</i> (corporeal body); <i>Vedanā</i> (feelings); <i>Saññā</i> (perception); <i>Sankhāra</i> (mental formations); <i>Viññāna</i> (consciousness)	Cause and actual appearing; Cause and actual dissolution
		<i>Āyatana</i> (6 External and Internal Sense Bases)	Eyes, visible object; Ear, sounds; Nose, odours; Tongue, tastes; Body, tactile objects	Knows fetter that arises dependent on both; How fetter that has arisen comes to be discarded; How discarded fetter will not arise in future (ie: path attainment)
		<i>Bojjhaṅga</i> (7 Enlightenment Factors)	<i>Sati</i> – mindfulness; <i>Dhammavicaya</i> – investigation of phenomena; <i>Viriya</i> – effort; <i>Pīti</i> – rapture; <i>Passadhi</i> – tranquility; <i>Samādhi</i> – concentration; <i>Upekkha</i> – equanimity	Present / not present; How unarisen comes to arise; How complete fulfilment in developing arisen comes to be.
		<i>Dukkhasacca</i> (Truth of Dukkha)	Birth (<i>jāti</i>), ageing (<i>jarā</i>), death (<i>marana</i>) Sorrow (<i>soka</i>), lamentation (<i>parideva</i>), physical pain (<i>dukkha</i>), mental pain (<i>domanassa</i>), anguish (<i>upāyāsa</i>) Association with the disliked (<i>appiyehi sampayogo dukkho</i>), separation from loved (<i>piyehi vippayogo dukkho</i>) Wishing for what one cannot get; In short: 5 aggregates of clinging.	
		<i>Samudayasacca</i> (Cause of Dukkha)	Craving – for sense pleasures, for (better) existence, for non-existence	Where craving arises & establishes, and is abandoned: In the enticing & pleasurable characteristics of the world: In the world... 6 sense-doors, 6 sense-objects, 6-sense-consciousness; contact with, feeling born of, perception of, volition towards, craving for, initial thinking about, continued thinking about... 6 Sense objects.
		<i>Nirodhasacca</i> (Cessation of Dukkha)	Complete extinction of craving, cessation, liberation.	
<i>Maggasacca</i> (Path leading to cessation of Dukkha)	Complete View (<i>Sammā-diṭṭhi</i>)	Understanding the 4 noble truths		
	Complete Thought (<i>Sammā-sankappa</i>)	Thoughts directed to liberation from sensuality, free from ill-will; free from cruelty		
	Complete Speech (<i>Sammā-vācā</i>)	Abstain from lying, tale-bearing, abusive speech, vain and unbeneficial speech		
	Complete Action (<i>Sammā-kammanta</i>)	Abstain from killing, stealing, wrongful indulgence in sense pleasures		
	Complete Livelihood (<i>Sammā-ājīva</i>)	Abstain from wrong livelihood, make living by right means of livelihood		
	Complete Effort (<i>Sammā-vāyāma</i>) (4 Right Efforts)	Generates intention, makes effort, rouses energy, applies mind, strives ardently to: Prevent arising of unwholesome states of mind that have not yet arisen, abandon those that have; strives to attain wholesome states not yet arisen, maintain and develop those that have arisen		
	Complete Mindfulness (<i>Sammā-sati</i>)	Dwells perceiving again and again, the Body (Feelings/Mind/Dhammas) just as Body (etc), with diligence, clear knowing and mindfulness, keeping away craving and aversion toward the world.		
	Complete Concentration (<i>Sammā-samādhi</i>)	1 st <i>Jhāna</i>	Initial and sustained application of mind (<i>vitakka</i> & <i>vicāra</i>), rapture (<i>pīti</i>), <i>sukkha</i> (born of detachment from hindrances)	
	2 nd <i>Jhāna</i>	Without <i>vitakka</i> and <i>vicāra</i> , with <i>pīti</i> , <i>sukkha</i> (born of concentration), inner tranquillity and one-pointedness		
	3 rd <i>Jhāna</i>	Without <i>pīti</i> , with equanimity, mindfulness, clear knowing, experiences <i>sukkha</i> (of equanimity and awareness) in mind and body		
	4 th <i>Jhāna</i>	Pure mindfulness born of equanimity. Free from <i>sukkha</i> and <i>dukkha</i> , previous cessation of joy and grief.		