The Satipaṭṭhāna Sutta
(MN 10)

Opening statement

1. Satipaṭṭhāna as the ekāyana magga
2. The four satipaṭṭhānas in brief

I. Contemplation of the body (kaayānupassanā).
1. mindfulness of breathing;
2. contemplation of the four postures;
3. clear comprehension of activities;
4. attention to the unattractive nature of the body (viewed by way of its organs and tissues);
5. attention to the elements;
6. nine charnel ground contemplations (contemplations based on corpses in different stages of decomposition).

II. Contemplation of feeling (vedanānupassanā).
Feeling is differentiated into three primary types – pleasant, painful, and neither painful-nor-pleasant – which are each further distinguished into carnal and spiritual feelings. Because these are all merely different types of feeling, the contemplation of feeling is considered one subject.

III. Contemplation of mind (cittānupassanā).
Mind is differentiated into eight pairs of contrasting states of mind.

IV. Contemplation of phenomena (dhammānupassanā).
1. the five hindrances;
2. the five aggregates;
3. the six internal-external sense bases;
4. the seven factors of enlightenment;
5. the Four Noble Truths.

The Refrain (four key phrases): joined to each main meditation exercise

1. one contemplates the object internally (within one’s own experience), externally (reflectively considering it as occurring within the experience of others), and both;
2. one contemplates the object as subject to origination, as subject to vanishing, and as subject to both origination and vanishing;
3. one is simply aware of the bare object to the extent necessary for constant mindfulness and knowledge
4. one dwells independent, not clinging to anything in the world.

The Prediction & Conclusion