

The Satipaṭṭhāna Sutta (MN 10)

Opening statement

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

I. *Contemplation of the body (kāyānupassanā).*

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