

SATIPATTHANA SUTTA CHART

kaya (body)

breath
anapana

straight body
attention over mouth
inhale aware
exhale aware

long inhale knows
long exhale knows

short inhale knows
short exhale knows

learn inhale sensing body
learn exhale sensing body

learn inhale calming body
learn exhale calming body

state of the body
nyapath

me sitting knows
me standing knows
me laying knows
me going knows

continuous awareness
sampajana

(aware with sensation)

moving forward or backward
looking forward or sideways
bending or stretching
with bowl and robe
eating, drinking, chewing,
sleeping
toilet
move, stand, sit, sleep,
wake, talk, silent

repulsiveness
patkulmanasikar

contemplate each body
parts as impurities
from top to bottom

hair, nails, teeth, skin,
flesh, sinews, bones,
marrows, kidney, heart,
liver, pleura, spleen,
lungs, intestine, grease,
saliva, mucus, synovial
fluid, and urine

elements
dhatumanasikar

however the placement
or condition of the body

earth - solid - bones
water - flow - blood
fire - heat/cold - digest
air - gaseous - movement

nine cremation
navasikathika

corpse - 1,2 day rotting
corpa - eaten by crows,
vulture, dogs
corps - in skeliton, flesh
corps - bone, blood
corps - only bone
corps - bones scattered
bones white
bones rotting to dust

vedana (sensation)

know as it is :

it is pleasant sensation
or it is unpleasant sensation
or it is neither unpleasant nor pleasant

or it is pleasant sensation with impurity
or it is pleasant sensation without impurity

or it is unpleasant sensation with reaction
or it is unpleasant sensation without reaction

or it is neither pleasant nor unpleasant sensation with reaction
or it is neither pleasant nor unpleasant sensation without reaction

chitta (mind)

know as it is

craving mind
free from craving mind

aversion mind
free from aversion mind

deluded mind
free from deluded mind

collected mind
scattered mind

expanded mind
unexpanded mind

surpassable mind
unsurpassable mind

concentrated mind
unconcentrated mind

liberated mind
bonded mind

(ardent, sampajana, sati, avoid craving and aversion)

repeated throughout the discourse after each sections/subsection:

**thus dwells outside body of body/sensation/mind/nature
or dwells inside-outside the body/.. of body/.. ,,
or dwells on the nature of arising within the body/..
or dwells on the nature of passing within body/..
or dwells on the nature of both arising and passing within the body/..
or establishes the awareness - this is body to the extent there is mere
wisdom mere observation**

dhamma (nature)

nivarana (cover, blockad)

sense desire
aversion
sloth and torpor
agitation and remorse
doubt
-for each -
understand whenever present
understand whenever absent
not arisen comes to arise
how arisen get eradicated
how eradicated will not arise

khanda (aggregates)

such is matter
such is arising of matter
such is passing of matter

such are sensations
such are arising of sensation
such are passing of sensation

.. perception

.. reaction

.. consciousness

ayatana (sense spheres)

eye - visible object
ear - sound
nose - smell
tongue - taste
body - touch
mind - contents of mind

properly understand the eye
properly understand the visible objects
properly understand the bondage arise
because of the two
properly understand the bondage not
arisen comes to arise
properly understand the bondage now
arisen gets eradicated
properly understand the bondage
eradicated will not arise

so on for all others.....

bojjhanga (factor of enlightenment)

awareness
investigation of dhamma
effort
rapture
tranquility
concentration
equanimity

-for each -

properly understand it is present
properly understand it is absent
properly understand not arisen
comes to arise
properly understand now arisen
get eradicated
properly understand now
eradicated will not arise

sacca (noble truth)