

SATIPATTHANA SUTTA CHART

kaya (body)

breath anapana	state of the body nyapath	continious awareness sampajana	repulsiveness patikulmanasika	elements dhatumanasika	nine cremation navasikathika
straight body attention over mouth inhale aware exhale aware	me sitting knows me standing knows me laying knows me going knows	(aware with sensation) moving forward or backward looking forward or sideways bending or stratching with bowl and robe eating, drinking, chewing, sleeping toilet move, stand, sit, sleep, wake, talk, silent	contemplate each body parts as impurities from top to bottom hair, nails, teeth, skin, flesh, sineus, bones, marrows, kidney, heart, liver, pleura, spleen, lungs, intestine, grease, saliva, mucus, synovial fluid, and urine	however the placement or condition of the body earth - solid - bones water - flow - blood fire - heat/cold - digest air - gasious - movement	corpse - 1,2 day rotting corpa - eaten by crows, vulture, dogs corps - in skaliton, flesh corps - bone, blood corps - only bone corps - bones scattered bones white bones rotting to dust
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					

vedana (sensation)

know as it is :

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

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

or it is unpleasent sensation with reaction
or it is unplasent 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 dewlls on the nature of arising within the body/..
or dwells on the nature of passing within body/..
or dwells on hte 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)

avivarana (cover, blockad)	khandas (aggregates)	ayatana (sense spheres)	bojjhanga (factor of enlightenment)	sacca (noble truth)
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	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	eye - visible object ear - sound nose - smell tounge - 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.....	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	