

Satipatthana Sutta

Four Foundations of Mindfulness



**Original Instructions
for Training in
Mindfulness Meditation**

Compiled by Stephen Procter

Mindfulness of Body within Body

- 1) Some Notes on Interpretation [Page 1](#)
- 2) The Satipatthana Sutta [Page 2](#)
- 3) Mindfulness of Body Section [Page 3](#)
- 4) Mindfulness of Posture Section [Page 6](#)
- 5) Relationship to Body Section [Page 8](#)

Mindfulness of Feeling within Feelings

- 1) Mindfulness of Feeling Section [Page 11](#)

Mindfulness of Mind within Mind

- 1) Mindfulness of Mind Section [Page 13](#)

Mindfulness of Dhamma within Dhammas

- 1) The Five Hindrances [Page 15](#)
- 2) The Five Clung-to Aggregates [Page 18](#)
- 3) Six Internal & External Sense Bases [Page 19](#)
- 4) Seven Factors of Awakening [Page 21](#)
- 5) Four Noble Truths [Page 24](#)
- 6) Noble Eightfold Path (see note on inclusion) [Page 25](#)
- 7) The Buddha's Assurance [Page 28](#)

Satipatthana Sutta Lists

- 1) Lists from the Satipatthana Sutta [Page 29](#)

Satipatthana Sutta: Four Foundations of Mindfulness
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Compiled by Stephen Procter

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Notes on this compilation.

This guide has been published in order to offer students of MIDL a clear and non-gender specific version of the Satipatthana Sutta so that they can be informed and inspired in training Satipatthana Vipassana Bhavana.

Any mis-interpretation within these texts are fully my own and are based on my own lack of understanding of meditation. The basis of reference for this compilation are the skilful translations of Bhikkhu Bodhi and Thanissaro Bhikkhu, for their work and dedication I am eternally grateful and inspired.

Special Thanks to:

My wife Linda, for her kind patience towards my work.

With Gratitude Towards:

My students world wide:

For your loyal support of my work and inspiring practice.

Some Notes on this Interpretation

All Mindfulness Meditation practices today find their roots in a discourse given by the Buddha called the Satipatthana Sutta (MN 10). This key text contains the instructions on how to practice Satipatthana Vipassana Bhavana more commonly known as Insight /Mindfulness Meditation.

The instructions given in this discourse are very compact and precise in the way they are assembled. This is because this text was never meant to be read but chanted. Traditionally the teaching was handed down as a chant, a portable meditation manual, and it is the task of the teacher to unpack and give commentary on the meaning held within.

The way that the text is then unpacked and interpreted is usually through the eyes of the practice and tradition of the person giving the commentary. This of course lends itself to a bias in interpretation that supports the practice that is being taught.

My interpretation and presentation therefore will be no different. I can only view these original texts through my perception based on my understanding of the practice of Satipatthana Vipassana.

To make this discourse easier to read I have broken it into sections called “Sutta training...” in order to dissect the individual trainings found within the Satipatthana Sutta. What is interesting about approaching the texts in this way is that the original meditation manual and the Buddha as a teacher become very apparent.

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The Satipatthana Sutta

This is how I heard it, once the Blessed One was living among the Kurus, near the market town of Kammasadhamma. The Blessed One addressed the Bhikkhus: “Bhikkhus” “Bhante” they replied.

Then the Blessed One said:

“Bhikkhus, this is the direct way; for the purification of beings, the overcoming of sorrow and lamentation, the dissolving of pain and grief, the fulfillment of the Noble Path & realisation of Nibbana, namely, these Four Foundations of Mindfulness.”

“What are the Four?”

“In this teaching Bhikkhus, a meditator dwells contemplating body within body, ardent, clearly comprehending and continuously mindful, putting aside attraction and aversion in regards to the world.”

“They dwell contemplating feeling within feelings, ardent, clearly comprehending and continuously mindful, putting aside attraction and aversion in regards to the world.”

“They dwell contemplating mind within mind, ardent, clearly comprehending and continuously mindful, putting aside attraction and aversion in regards to the world.”

“They dwell contemplating dhamma within dhammas, ardent, clearly comprehending and continuously mindful, putting aside attraction and aversion in regards to the world.”

Mindfulness of Body Section

Body within Body

“And how does a meditator dwell contemplating body within body?”

Formal Seated Meditation

(Sutta training 1)

“A meditator, having gone to the wilderness, to the shade of a tree, or to a secluded place, sits down, folds their legs crosswise, holds their body erect and establishes mindfulness to the front.”

(Sutta training 2)

“Always mindful, they breathe in; mindful they breathe out.”

(Sutta training 3)

“Breathing in long, they know: ‘I am breathing in long’; or breathing out long, they know: ‘I am breathing out long.’

Or breathing in short, they know: ‘I am breathing in short’; or breathing out short, they know: ‘I am breathing out short’.”

(Sutta training 4)

“They train them self: ‘I will breathe in sensitive to the entire body.’ They train them self: ‘I will breathe out sensitive to the entire body’.”

(Sutta training 5)

“They train them self: ‘I will breathe in calming bodily fabrication.’ They train them self: ‘I will breathe out calming bodily fabrication’.”

Simile:

“Just as a skilled wood turner or their apprentice, when making a long turn, knows: ‘I am making a long turn’; or when making a short turn knows: ‘I am making a short turn’.”

“In the same way the meditator, when breathing in long, knows: ‘I am breathing in long’; or breathing out long, knows: ‘I am breathing out long.’ Or breathing in short, knows: ‘I am breathing in short’; or breathing out short, knows: ‘I am breathing out short’.”

“They train them self: ‘I will breathe in sensitive to the entire body.’ They train them self: ‘I will breathe out sensitive to the entire body’.”

“They train them self: ‘I will breathe in calming bodily fabrication.’ They train them self: ‘I will breathe out calming bodily fabrication’.”

Applications of Mindfulness

(Sutta training 6)

“In this way they dwell contemplating body within body internally, body within body externally or body within body both internally & externally.”

(Sutta training 7)

“Or they dwell contemplating the arising of body within body, contemplating the ceasing of body within body, or contemplating the arising and ceasing of body within body.”

(Sutta training 8)

“Or else they dwell with mindfulness of body present within them just to the extent necessary for further understanding and mindfulness.”

(Sutta training 9)

“In this way they dwell independent, not clinging to anything within the world.”

“This is how a meditator dwells contemplating body within body.”



Mindfulness of Posture Section

(Sutta training 10)

“Furthermore... when walking, the meditator knows: ‘I am walking.’ When standing, they know: ‘I am standing.’ When sitting, they know: ‘I am sitting.’ When lying down, they know: ‘I am lying down.’ Or however their body is placed, they know: ‘This is how it is.’”

Applications of Mindfulness

“In this way they dwell contemplating body within body internally, contemplating body within body externally or contemplating body within body both internally & externally.”

“Or they dwell contemplating the arising of body within body, contemplating the ceasing of body within body, or contemplating the arising and ceasing of body within body.”

“Or else they dwell with mindfulness of body present within them just to the extent necessary for further understanding and mindfulness. In this way they dwell independent, not clinging to anything within the world. This is how a meditator dwells contemplating body within body.”

(Sutta training 11)

“Furthermore... when going forward or returning, they are fully aware; when looking toward or looking away...”

(Sutta training 12)

“When bending & extending their limbs...”

(Sutta training 13)

“When carrying their clothing and possessions...”

(Sutta training 14)

“When eating, drinking, chewing, & savouring...”

(Sutta training 15)

“When urinating & defecating...”

(Sutta training 16)

“When walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, they do so with full awareness.”

Applications of Mindfulness

“In this way they dwell contemplating body within body internally & externally..... contemplating the arising and ceasing of body within body..... dwell with mindfulness of body present within them..... independent, not clinging to anything..... this is how a meditator dwells contemplating body within body.”



Relationship to Body Section

Reflection on Parts of the Body

(Sutta training 17)

“Furthermore... just as if a sack with openings at both ends were full of various kinds of grain — wheat, rice, mung beans, kidney beans, sesame seeds, husked rice — and a man with good eyesight, pouring it out, were to reflect:

‘This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice’.

In the same way Bhikkhus, a meditator reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things:

‘In this body there are head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, gorge, faeces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints and urine’.

Applications of Mindfulness

“In this way they dwell contemplating body within body internally & externally..... contemplating the arising and ceasing of body within body..... dwell with mindfulness of body present within them..... independent, not clinging to anything..... this is how a meditator dwells contemplating body within body.”

The Four Elemental Qualities

(Sutta training 18)

“Furthermore... just as a skilled butcher or their apprentice, having slaughtered a cow, would sit at a crossroads dividing it up into pieces to sell, in this same way the meditator divides experience within their body — regardless of posture or activity — in terms of these four elemental qualities:

Within the experience of this body:

‘This is earth element, this is water element, this is fire element, & this is wind element’.”

Applications of Mindfulness

“In this way they dwell contemplating body within body internally & externally..... contemplating the arising and ceasing of body within body..... dwell with mindfulness of body present within them..... independent, not clinging to anything..... this is how a meditator dwells contemplating body within body.”



Reflections on Mortality

(Sutta training 19)

“Furthermore... as if they were to see a corpse cast away in a charnel ground — one day, two days, three days dead — bloated, livid, & festering, they apply it to this very body: ‘this body, too: such is its nature, such is its future, such its unavoidable fate’...”

“Or again, as if they were to see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures... a skeleton smeared with flesh & blood, connected with tendons...”

“A fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions: Here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a breast bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull...”

“The bones whitened, somewhat like the colour of shells... piled up, more than a year old... decomposed into a powder: They apply it to this very body: ‘this body, too: such is its nature, such is its future, such its unavoidable fate’.”

Applications of Mindfulness

“In this way they dwell contemplating body within body internally & externally..... contemplating the arising and ceasing of body within body..... dwell with mindfulness of body present within them..... independent, not clinging to anything..... this is how a meditator dwells contemplating body within body.”

Mindfulness of Feelings Section

Feeling within Feelings

“And how does a meditator dwell contemplating feeling within feelings?”

“When experiencing a pleasant feeling, they know: ‘there is a pleasant feeling present within me’.”

“When experiencing an unpleasant feeling, they know: ‘there is an unpleasant feeling present within me’.”

“When experiencing a neither-unpleasant-or-pleasant feeling, they know: ‘there is a neither-unpleasant-or-pleasant feeling present within me’.”

Pleasant Feeling

(Sutta training 20)

“When experiencing a worldly pleasant feeling, they know: ‘I am experiencing a worldly pleasant feeling’.”

“When experiencing a spiritual pleasant feeling, they know: ‘I am experiencing a spiritual pleasant feeling’.”

Unpleasant Feeling

(Sutta training 21)

“When experiencing a worldly unpleasant feeling, they know: ‘I am experiencing a worldly unpleasant feeling’.”

“When experiencing a spiritual unpleasant feeling, they know: ‘I am experiencing a spiritual unpleasant feeling’.”

Neither-Unpleasant-or-Pleasant Feeling

(Sutta training 22)

“When experiencing a worldly neither-unpleasant-or-pleasant feeling, they know: ‘I am experiencing a worldly neither-unpleasant-or-pleasant feeling’.”

“When experiencing a spiritual neither-unpleasant-or-pleasant feeling, they know: ‘I am experiencing a spiritual neither-unpleasant-or-pleasant feeling’.”

Applications of Mindfulness

(Sutta training 23)

“In this way they dwell contemplating feeling within feelings internally, contemplating feeling within feelings externally or contemplating feeling within feelings both internally & externally.”

(Sutta training 24)

“Or they dwell contemplating the arising of feeling within feelings, contemplating the ceasing of feeling within feelings, or contemplating the arising and ceasing of feeling within feelings.”

(Sutta training 25)

“Or else they dwell with mindfulness of feelings present within them just to the extent necessary for further understanding and mindfulness.”

(Sutta training 26)

“In this way they dwell independent, not clinging to anything within the world. This is how a meditator dwells contemplating feeling within feelings.”

Mindfulness of Mind Section

Mind within Mind

“And how does a meditator dwell contemplating mind within mind?”

(Sutta training 27)

“When experiencing attraction within the mind, they know: ‘there is attraction present within the mind’. When there is no attraction present within the mind, they know: ‘there is no attraction present within the mind’.”

(Sutta training 28)

“When experiencing aversion within the mind, they know: ‘there is aversion present within the mind’. When there is no aversion present within the mind, they know: ‘there is no aversion present within the mind’.”

(Sutta training 29)

“When experiencing delusion within the mind, they know: ‘there is delusion present within the mind’. When there is no delusion present within the mind, they know: ‘there is no delusion present within the mind’.”

(Sutta training 30)

“When the mind is un-distracted, they know: ‘the mind is un-distracted’. When the mind is distracted, they know: ‘the mind is distracted’.”

(Sutta training 31)

“When the mind is exalted, they know: ‘the mind is exalted’. When the mind is un-exalted, they know: ‘the mind is un-exalted’.”

(Sutta training 32)

“When the mind is surpassed, they know: ‘the mind is surpassed’. When the mind is un-surpassed, they know: ‘the mind is unsurpassed’.”

(Sutta training 33)

“When the mind is unified, they know: ‘the mind is unified’. When the mind is un-unified, they know: ‘the mind is un-unified’.”

(Sutta training 34)

“When the mind is liberated, they know: ‘the mind is liberated’. When the mind is un-liberated, they know: ‘the mind is unliberated’.”

Applications of Mindfulness

(Sutta training 35)

“In this way they dwell contemplating mind within mind internally, contemplating mind within mind externally or contemplating mind within mind both internally & externally.”

(Sutta training 36)

“Or they dwell contemplating the arising of mind within mind, contemplating the ceasing of mind within mind, or contemplating the arising and ceasing of mind within mind.”

(Sutta training 37)

“Or else they dwell with mindfulness of mind present within them just to the extent necessary for further understanding and mindfulness.”

(Sutta training 38)

“In this way they dwell independent, not clinging to anything within the world. This is how a meditator dwells contemplating mind within mind.”

Mindfulness of Dhammas Section

Dhamma within Dhammas

“And how does a meditator dwell contemplating dhamma within dhammas?”

The Five Hindrances

(Sutta training 39)

“A meditator dwells contemplating dhamma within dhammas in terms of the five hindrances”.

“And how does a meditator dwell contemplating dhamma within dhammas in terms of the five hindrances?”

“When sensual desire is present within them, the meditator knows: 'there is sensual desire present within me'. When there is no sensual desire present within them, the meditator knows: 'there is no sensual desire present within me'.”

“They also understand how the arising of un-arisen sensual desire comes to be, and how to abandon sensual desire once it has arisen, they also understand the conditions for the non-arising of sensual desire once it has been abandoned.”

“When aversion is present within them, the meditator knows: 'there is aversion present within me'. When there is no aversion present within them, the meditator knows: 'there is no aversion present within me'.”

“They also understand how the arising of un-arisen aversion comes to be, and how to abandon aversion once it has arisen, they also understand the conditions for the non-arising of aversion once it has been abandoned.”

“When sloth & torpor is present within them, the meditator knows: 'there is sloth & torpor present within me'. When there is no sloth & torpor present within them, the meditator knows: 'there is no sloth & torpor present within me'.”

“They also understand how the arising of un-arisen sloth & torpor comes to be, and how to abandon sloth & torpor once it has arisen, they also understand the conditions for the non-arising of sloth & torpor once it has been abandoned.”

“When restlessness is present within them, the meditator knows: 'there is restlessness present within me'. When there is no restlessness present within them, the meditator knows: 'there is no restlessness present within me'.”

“They also understand how the arising of un-arisen restlessness comes to be, and how to abandon restlessness once it has arisen, they also understand the conditions for the non-arising of restlessness once it has been abandoned.”

“When doubt is present within them, the meditator knows: 'there is doubt present within me'. When there is no doubt present within them, the meditator knows: 'there is no doubt present within me'.”

“They also understand how the arising of un-arisen doubt comes to be, and how to abandon doubt once it has arisen, they also understand the conditions for the non-arising of doubt once it has been abandoned.”

Applications of Mindfulness

(Sutta training 40)

“In this way they dwell contemplating dhamma within dhammas internally, contemplating dhamma within dhammas externally or contemplating dhamma within dhammas both internally & externally.”

(Sutta training 41)

“Or they dwell contemplating the arising of dhamma within dhammas, contemplating the ceasing of dhamma within dhammas, or contemplating the arising and ceasing of dhamma within dhammas.”

(Sutta training 42)

“Or else they dwell with mindfulness of dhammas present within them just to the extent necessary for further understanding and mindfulness.”

(Sutta training 43)

“In this way they dwell independent, not clinging to anything within the world.”

“This is how a meditator dwells contemplating dhamma within dhammas in terms of the five hindrances.”

The Five Clung-to Aggregates

(Sutta training 44)

“Furthermore... a meditator dwells contemplating dhamma within dhammas in terms of the five clung-to aggregates.”

“And how does a meditator dwell contemplating dhamma within dhammas in terms of the five clung-to aggregates?”

“The meditator knows:

‘This is form, this is its arising, and this is its cessation.

This is feeling, this is its arising, and this is its cessation.

This is perception, this is its arising, and this is its cessation.

These are formations, this is their arising, and this is their cessation.

This is awareness, this is its arising, and this is its cessation’.”

Applications of Mindfulness

“In this way they dwell contemplating dhamma within dhammas internally & externally..... contemplating the arising and ceasing of dhamma within dhammas..... with mindfulness of dhammas present within them..... independent, not clinging to anything in the world”

“This is how a meditator dwells contemplating dhamma within dhammas in terms of the five clung-to aggregates.”

Six Internal & External Sense Bases

(Sutta training 45)

“Furthermore... a meditator dwells contemplating dhamma within dhammas in terms of the six internal & external sense bases.”

“And how does a meditator dwell contemplating dhamma within dhammas in terms of the six internal & external sense bases?”

“The meditator knows the eye, knows sights, and understands the attachment that arises dependant on both. They know how the arising of un-arisen attachment comes to be, and how to abandon the attachment once it has arisen, they also understand the conditions for the non-arising of attachment once it has been abandoned.”

“The meditator knows the ear, knows sounds, and understands the attachment that arises dependant on both. They know how the arising of un-arisen attachment comes to be, and how to abandon the attachment once it has arisen, they also understand the conditions for the non-arising of attachment once it has been abandoned.”

“The meditator knows the nose, knows smells, and understands the attachment that arises dependant on both. They know how the arising of un-arisen attachment comes to be, and how to abandon the attachment once it has arisen, they also understand the conditions for the non-arising of attachment once it has been abandoned.”

“The meditator knows the tongue, knows tastes, and understands the attachment that arises dependant on both. They know how the arising of un-arisen attachment comes to be, and how to abandon the attachment once it has arisen, they also understand the conditions for the non-arising of attachment once it has been abandoned.”

“The meditator knows the body, knows touch, and understands the attachment that arises dependant on both. They know how the arising of un-arisen attachment comes to be, and how to abandon the attachment once it has arisen, they also understand the conditions for the non-arising of attachment once it has been abandoned.”

“The meditator knows the mind, knows mental formations, and understands the attachment that arises dependant on both. They know how the arising of un-arisen attachment comes to be, and how to abandon the attachment once it has arisen, they also understand the conditions for the non-arising of attachment once it has been abandoned.”

Applications of Mindfulness

“In this way they dwell contemplating dhamma within dhammas internally & externally..... contemplating the arising and ceasing of dhamma within dhammas..... with mindfulness of dhammas present within them..... independent, not clinging to anything in the world”

“This is how a meditator dwells contemplating dhamma within dhammas in terms of the six internal & external sense bases.”

Seven Factors of Awakening

(Sutta training 46)

“Furthermore... a meditator dwells contemplating dhamma within dhammas in terms of the seven factors of awakening.”

“And how does a meditator dwell contemplating dhamma within dhammas in terms of the seven factors of awakening?”

“When mindfulness as an awakening factor is present within them, they know: ‘mindfulness as an awakening factor is present within me’.”

“When mindfulness as an awakening factor is not present within them, they know: ‘there is no mindfulness as an awakening factor present within me’.”

“They know how the arising of un-arisen mindfulness as an awakening factor comes to be and how once arisen, mindfulness as an awakening factor reaches maturity through cultivation.”

“When investigation as an awakening factor is present within them, they know: ‘investigation as an awakening factor is present within me’.”

“When investigation as an awakening factor is not present within them, they know: ‘there is no investigation as an awakening factor present within me’.”

“They know how the arising of un-arisen investigation as an awakening factor comes to be and how once arisen, investigation as an awakening factor reaches maturity through cultivation.”

“When energy as an awakening factor is present within them, they know: ‘energy as an awakening factor is present within me’.”

“When energy as an awakening factor is not present within them, they know: ‘there is no energy as an awakening factor present within me’.”

“They know how the arising of un-arisen energy as an awakening factor comes to be and how once arisen, energy as an awakening factor reaches maturity through cultivation.”

“When rapture as an awakening factor is present within them, they know: ‘rapture as an awakening factor is present within me’.”

“When rapture as an awakening factor is not present within them, they know: ‘there is no rapture as an awakening factor present within me’.”

“They know how the arising of un-arisen rapture as an awakening factor comes to be and how once arisen, rapture as an awakening factor reaches maturity through cultivation.”

“When tranquillity as an awakening factor is present within them, they know: ‘tranquillity as an awakening factor is present within me’.”

“When tranquillity as an awakening factor is not present within them, they know: ‘there is no tranquillity as an awakening factor present within me’.”

“They know how the arising of un-arisen tranquillity as an awakening factor comes to be and how once arisen, tranquillity as an awakening factor reaches maturity through cultivation.”

“When concentration as an awakening factor is present within them, they know: ‘concentration as an awakening factor is present within me’.”

“When concentration as an awakening factor is not present within them, they know: ‘there is no concentration as an awakening factor present within me’.”

“They know how the arising of un-arisen concentration as an awakening factor comes to be and how once arisen, concentration as an awakening factor reaches maturity through cultivation.”

“When equanimity as an awakening factor is present within them, they know: ‘equanimity as an awakening factor is present within me’.”

“When equanimity as an awakening factor is not present within them, they know: ‘there is no equanimity as an awakening factor present within me’.”

“They know how the arising of un-arisen equanimity as an awakening factor comes to be and how once arisen, equanimity as an awakening factor reaches maturity through cultivation.”

Applications of Mindfulness

“In this way they dwell contemplating dhamma within dhammas internally & externally..... contemplating the arising and ceasing of dhamma within dhammas..... with mindfulness of dhammas present within them..... independent, not clinging to anything in the world.”

“This is how a meditator dwells contemplating dhamma within dhammas in terms of the seven factors of awakening.”

Insight into Reality Section

The Four Noble Truths

(Sutta training 47)

“Furthermore... a meditator dwells contemplating dhamma within dhammas in terms of the Four Noble Truths?”

“And how does a meditator dwell contemplating dhamma within dhammas in terms of the Four Noble Truths?”

“The meditator knows: ‘This is suffering’.”

“They know: ‘This is how suffering arises’.”

“They know: ‘This is how suffering ceases’.”

“They know: ‘This is the path that leads to the cessation of suffering’.”

Applications of Mindfulness

“In this way they dwell contemplating dhamma within dhammas internally & externally..... contemplating the arising and ceasing of dhamma within dhammas..... with mindfulness of dhammas present within them..... independent, not clinging to anything in the world.”

“This is how a meditator dwells contemplating dhamma within dhammas in terms of the Four Noble Truths.”

The Noble Eightfold Path Section

Note on this Inclusion

The Noble Eightfold Path is not part of the Satipatthana Sutta, it is included in the long discourse on the Four Foundations of Mindfulness called the Maha Satipatthana Sutta, please use your discretion when reading it here. I have included the Noble Eightfold Path here because the earnest student would not have the complete instructions unless the Fourth Noble Truth, the path of practice was also included.

Noble Eightfold Path

“And what is the Noble Truth of the path of practice leading to the cessation of suffering?”

“Just this very Noble Eightfold Path:

Right View

Right Intention

Right Speech

Right Action

Right Livelihood

Right Effort

Right Mindfulness

Right Concentration.”

“What is right view?”

“A meditator develops knowledge of suffering, knowledge of its arising, knowledge of its cessation and knowledge of the path that leads to the cessation of suffering: This is called right view.”

“What is right intention?”

“A meditator generates the intention towards abandoning, the intention towards harmlessness: This is called right intention.”

“What is right speech?”

“A meditator speaks with honest, uniting, kind words and avoids meaningless talk. This is called right speech.”

“What is right action?”

“A meditator offers non-harm in action, non-harm in sexuality and non-harm through honesty. This is called right action.”

“What is right livelihood?”

“A meditator sustains their life with an honest livelihood devoted towards harmlessness. This is called right livelihood.”

“What is right effort?”

“A meditator generates the desire, arouses persistence, upholds & exerts their intention towards the non-arising of unwholesome, unskilful qualities that have not yet arisen.”

“They also generate the desire, arouse persistence, uphold & exert their intention towards abandoning of unwholesome, unskilful qualities that have already arisen.”

“They also generate the desire, arouse persistence, uphold & exert their intention towards the arising of wholesome, skilful qualities that have not yet arisen.”

“They also generate the desire, arouse persistence, uphold & exert their intention towards the establishment, non-confusion, increase, plenitude, development, & culmination of wholesome, skilful qualities that have already arisen: This is called right effort.”

“What is right mindfulness?”

“A meditator dwells contemplating body within body, ardent, clearly comprehending and continuously mindful, putting aside attraction and aversion in regards to the world... dwells contemplating feeling within feelings... dwells contemplating mind within mind... dwells contemplating dhamma within dhammas, ardent, clearly comprehending and continuously mindful, putting aside attraction and aversion in regards to the world. This is called right mindfulness.”

“What is right concentration?”

“A meditator — withdrawing from the pleasure of the senses, withdrawing from unskilful (mental) qualities — enters & remains in the first jhana experiencing rapture & pleasure born from seclusion, accompanied by applied & sustained attention.”

“With the stilling of applied and sustained attention, they enter & remain in the second jhana experiencing rapture & pleasure born of concentration, with internal confidence and unification of awareness, free from applied and sustained attention.”

“With the fading of rapture, remaining equanimous, mindful, & alert, sensing pleasure with the body, they enter & remain in the third jhana, of which the Noble Ones say: ‘Equanimous & mindful, the meditator has a pleasant abiding’.”

“With the abandoning of pleasure & pain — as with the earlier disappearance of attraction & aversion — the meditator enters & remains in the fourth jhana experiencing purity of equanimity & mindfulness with neither pleasure nor pain.

This is called right concentration.”

“This is called the Noble Truth of the path of practice leading to the cessation of suffering.”

The Buddha's Assurance

“If anyone should develop these Four Foundations of Mindfulness in this way for seven years, one of two fruits can be expected: either full awakening here and now, or if there is a trace of clinging remaining, non-return.”

“Let alone seven years. If anyone would develop these Four Foundations of Mindfulness in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected: either full awakening here and now, or if there is a trace of clinging remaining, non-return.”

“Let alone half a month. If anyone would develop these Four Foundations of Mindfulness in this way for seven days, one of two fruits can be expected for them: either full awakening here and now, or if there is a trace of clinging remaining, non-return.”

“Bhikkhus, this is the direct way; for the purification of beings, the overcoming of sorrow and lamentation, the dissolving of pain and grief, the fulfilment of the Noble Path & realisation of Nibbana, namely, these Four Foundations of Mindfulness.”

“Thus was it said, and in reference to this was it said.”

“This is what the Blessed One said.”

“The bhikkhus were satisfied and delighted in the Blessed One's words.”

Seven Factors of Awakening

Mindfulness

Investigation

Energy

Rapture

Tranquillity

Concentration

Equanimity

Four Noble Truths

Suffering

Arising of Suffering

Cessation of Suffering

Path that leads to the Cessation of Suffering

Noble Eightfold Path

Right View

Right Intention

Right Speech

Right Action

Right Livelihood

Right Effort

Right Mindfulness

Right Concentration

“In this way they dwell contemplating dhamma within dhammas internally & externally.....

contemplating the arising and ceasing of dhamma within dhammas.....

with mindfulness of dhammas present within them.....

independent, not clinging to anything in the world.”

The Buddha.

About This Mindfulness Guide

The increased interest in Mindfulness Meditation in today's society can only have great benefit. The down side has been the lack of understanding and acknowledgement of where Mindfulness Meditation originally began.

This is the purpose of this guide.

All Mindfulness Meditation practices today find their roots in a discourse given by the Buddha 2600 years ago called the Satipatthana Sutta (MN 10).

This key text contains the full instructions on how to practice Satipatthana Vipassana Bhavana more commonly known as Insight /Mindfulness Meditation.

To make this discourse easier to read I have broken it into sections called "Sutta training..." in order to dissect the individual trainings found within the Satipatthana Sutta.

What is interesting about approaching the texts in this way is that the original meditation manual and the Buddha as a teacher become very apparent.