

Satipaṭṭhāna Home Practice Session 1: April 22, 2026

I spent some time looking at different translations of the sutta for our use, and I settled on the one by Anālayo, who I mentioned in class as the scholar-monk who has written several books about this sutta. I recently updated [this version of the sutta](#) to make the language more gender friendly, replacing ‘Monks’ with ‘Yogis’ and ‘he’ with ‘one’. In the conversion process, some formatting was affected, mostly in the loss of diacritical marks for Satipaṭṭhāna.

In addition to the translation itself, I am sending you the external link below to the whole book, Satipaṭṭhāna, the Direct Path to Realization, by the scholar-monk Anālayo, which may be too much information! - but it is a good reference. You are not required to read it. This version is the available PDF for free distribution. You are free to download it if you want it or just save the link for later, but be warned that a 300 page book as a PDF is a bit awkward to use.

[satipatthana direct-path analayo free-distribution](#)

I will send snippets from this book as we use them.

Sitting Practice:

1. Try to practice the first section of the sutta, which, as we said, is the same as the first tetrad of the Ānāpānasati Sutta on Mindfulness of Breathing. Here is a short summary of the instructions we used for now.

Find a quiet place to practice where you won't be disturbed.

Take an upright but relaxed posture, using a chair, a cushion, or a bench. Close your eyes if that's comfortable for you and get a sense of arriving in this space by feeling the body as a whole. Then we will pay attention to the breathing in some different areas.

In class we used a ‘map’ to bring our attention to these different areas of the body: (1) Below the navel, (2) above the navel and below the sternum, (3) the center of the chest, (4) the throat, and (5) the head at the nose or nasal cavities.

Spend a few minutes in each area. Feel the actual sensations of breathing as you inhale and exhale. Measure the length of the inhale from its beginning until the end, counting “1,2,3,4,5,6..”

Let 90 % of your attention be on the sensations of the breath, and 10% be on the counting. Adjust the speed of your counting so that a typical inhale is from 5 to 10 counts long. Do the same with the exhale, counting from the beginning of the exhale until the end. Notice the pause between the end of one breath and the beginning of the next inhale, but don't count until the next inhale starts. At first, the counts may be the same for each cycle of inhale and exhale, because we will often unconsciously try to control the breath. But as we relax, the breath will start to vary. Some inhales may be just 5 counts. Other inhales may

be 7 or 8 counts. We don't care how long each breath is. We just want to pay close enough attention to notice a natural variation. Some breaths are longer, and some are shorter.

The counting uses the linguistic part of our brain to gather the attention around the breathing, and helps 'seclude' us from our day-to-day thinking.

After a few minutes in each of the five locations in this map, please drop the counting and consider transitioning to silently saying a meditation word or phrase with each inhale and exhale. Some common ones that are used are:

1. "In" and "Out"
2. Inhaling, "Arriving home to the present moment" (which becomes abbreviated to "Arriving")
Exhaling, "I know it is a wonderful moment" (which becomes abbreviated to "Wonderful moment")
3. "Buddho", which is a version of "Buddha". Buddho means "The one who knows" and is used by saying "Bud" on the inhale and "dho" on the exhale.

This covers the first two steps which are:

"The yogi breathes in knowing "breathing in long"; the yogi breathes out, knowing "breathing out long "

"The yogi breathes in knowing "breathing in short"; the yogi breathes out, knowing "breathing out short"

The next two steps are

"The yogi breathes in, sensitive to the whole body; the yogi breathes out, sensitive to the whole body."

"The yogi breathes in, calming the body formations; the yogi breathes out, calming the body formations.". Formations here are anything that makes up the physical body: muscles, bone, connective tissue, organs, blood vessels, etc.

We have already started to do this by bringing attention to different body locations on our map. See if you can get a sense of being aware of more of the body at once. Let the breathing show you where there is tightness in the body. The awareness itself will encourage the body to relax without forcing anything to happen. Enjoy this practice. Smile. Each inhale is a moment of nourishment, and each exhale is a letting go. Finish up with a sense of being present to the whole body, relaxed. Don't struggle.

The end point of this first practice is to allow the body to relax and the breath energy to flow, while we begin to calm the mind, coming to what is called "full body breath awareness".

2. Walking Practice: For this practice, walk at a normal speed. Use the Thich Nhat Hanh method of counting how many steps for an inhalation and how many for an exhalation. Just as in the sitting, you can drop the counting whenever you want and just be present with the walking.
3. Check in with some or all of the Four Foundations throughout the day, by just occasionally pausing to ask, “How is my **body** now?”, “How are my **reactions** (feeling tone) to this moment; am I liking or not liking it?”, “How is my **awareness** (mind) focused or distracted, sharp or dull, narrow or spacious, colored by a mood or not?” and **what mind-states, thoughts and emotions** (contents of mind, or phenomena) are coming and going?

TRANSLATION OF THE SATIPATTHANA SUTTA ¹

Thus have I heard. On one occasion the Blessed One was living in the Kuru country at a town of the Kurus named Kammasadhamma. There he addressed the Yogis thus: "Yogis." "Venerable sir," they replied. The Blessed One said this:

[DIRECT PATH]

"Yogis, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of *dukkha* and discontent, for acquiring the true method, for the realization of *Nibbana*, namely, the four *Satipaṭṭhāna*.

[DEFINITION]

"What are the four? Here, Yogis, in regard to the body, a yogi abides contemplating the body, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to feelings, one abides contemplating feelings, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to the mind, one abides contemplating the mind, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to *dhammas*, one abides contemplating *dhammas*, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world.

¹ For my rendering of the *Satipaṭṭhāna Sutta*, I have mostly adopted the translation given in Nar:iamoli (1995): pp.145-55. In a few instances, however, I have ventured to introduce my own renderings, based on the understanding gained in the progress of my research. In order to facilitate references to particular passages of the discourse, I have inserted a short headline above each section.

[BREATHING] (first foundation, body)

"And how, Yogis, does one in regard to the body abide contemplating the body? Here, gone to the forest, or to the root of a tree, or to an empty hut, one sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, mindful one breathes in, mindful one breathes out.

"Breathing in long, one knows 'I breathe in long,' breathing out long, one knows 'I breathe out long.' Breathing in short, one knows 'I breathe in short,' breathing out short, one knows 'I breathe out short.' One trains thus: 'I shall breathe in experiencing the whole body,' one trains thus: 'I shall breathe out experiencing the whole body.' One trains thus: 'I shall breathe in calming the bodily formation,' one trains thus: 'I shall breathe out calming the bodily formation.'

"Just as a skilled turner or his apprentice, when making a long turn, knows 'I make a long turn,' or when making a short turn knows 'I make a short turn' so too, breathing in long, one knows 'I breathe in long,'... (continue as above).

[REFRAIN]

"In this way, in regard to the body one abides contemplating the body internally, or one abides contemplating the body externally, or one abides contemplating the body both internally and externally. One abides contemplating the nature of arising in the body, or one abides contemplating the nature of passing away in the body, or one abides contemplating the nature of both arising and passing away in the body. Mindfulness that 'there is a body' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world.

"That is how in regard to the body one abides contemplating the body.

[POSTURES]

"Again, Yogis, when walking, one knows 'I am walking'; when standing, one knows 'I am standing'; when sitting, one knows 'I am sitting'; when lying down, one knows 'I am lying down'; or one knows accordingly however his body is disposed.

[REFRAIN]

"In this way, in regard to the body one abides contemplating the body internally... externally ... both internally and externally. One abides contemplating the nature of arising ... of passing away ... of both arising and passing away in the body. Mindfulness that 'there is a body' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world. That too is how in regard to the body one abides contemplating the body.

[ACTIVITIES]

"Again, Yogis, when going forward and returning one acts clearly knowing; when looking ahead and looking away one acts clearly knowing; when flexing and extending his limbs one acts clearly knowing; when wearing his robes and carrying his outer robe and bowl one acts clearly knowing; when eating, drinking, consuming food, and tasting one acts clearly knowing; when defecating and urinating one acts clearly knowing; when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent one acts clearly knowing.

[REFRAIN]

"In this way, in regard to the body one abides contemplating the body internally... externally ... both internally and externally. One abides contemplating the nature of arising ... of passing away ..♦ of both arising and passing away in the body. Mindfulness that 'there is a body' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world. That too is how in regard to the body one abides contemplating the body.

[ANATOMICAL PARTS]

"Again, Yogis, one reviews this same body up from the soles of the feet and down from the top of the hair, enclosed by skin, as full of many kinds of impurity thus: 'in this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, bowels, mesentery, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.'

"Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: 'this is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice'; so too

one reviews this same body (continue as above)

[REFRAIN]

"In this way, in regard to the body one abides contemplating the body internally... externally ... both internally and externally. One abides contemplating the nature of arising ... of passing away ... of both arising and passing away in the body. Mindfulness that 'there is a body' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world. That too is how in regard to the body one abides contemplating the body.

[ELEMENTS]

"Again, Yogis, one reviews this same body, however it is placed, however disposed, as consisting of elements thus: 'in this body there are the earth element, the water element, the fire element, and the air element'.

"Just as though a skilled butcher or his apprentice had killed a cow and was seated at a crossroads with it cut up into pieces; so too one reviews this same body (continue as above).

[REFRAIN]

"In this way, in regard to the body one abides contemplating the body internally... externally ... both internally and externally. One abides contemplating the nature of arising ... of passing away of both arising and passing away in the body. Mindfulness that 'there is a body' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world. That too is how in regard to the body one abides contemplating the body.

[CORPSE IN DECAY]

"Again, Yogis, as though one were to see a corpse thrown aside in a charnel ground - one, two, or three days dead, bloated, livid, and oozing matter ... being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms ... a skeleton with flesh and blood, held together with sinews.... a fleshless skeleton smeared with blood, held together with sinews.... a skeleton without flesh and blood, held together with sinews ... disconnected bones scattered in all directions ... bones bleached white, the colour of shells .. bones heaped up, more than a year old ... bones rotten and crumbling to dust - one

translation of the satipaṭṭhāna

compares this same body with it thus: 'this body too is of the same nature, it will be like that, it is not exempt from that fate.'²

[REFRAIN]

"In this way, in regard to the body one abides contemplating the body internally... externally ... both internally and externally. One abides contemplating the nature of arising ... of passing away ... of both arising and passing away in the body. Mindfulness that 'there is a body' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world. That too is how in regard to the body one abides contemplating the body.

¹ In the actual discourse, each of the individual stages of the corpse in decay is followed by a full version of the "refrain", which, for the sake of convenience, I have abbreviated here and in Fig. 1.1.

[FEELINGS] (Second Foundation)

"And how, Yogis, does one in regard to feelings abide contemplating feelings?

"Here, when feeling a pleasant feeling, one knows 'I feel a pleasant feeling'; when feeling an unpleasant feeling, one knows 'I feel an unpleasant feeling'; when feeling a neutral feeling, one knows 'I feel a neutral feeling.'

"When feeling a worldly pleasant feeling, one knows 'I feel a worldly pleasant feeling'; when feeling an unworldly pleasant feeling, one knows 'I feel an unworldly pleasant feeling'; when feeling a worldly unpleasant feeling, one knows 'I feel a worldly unpleasant feeling'; when feeling an unworldly unpleasant feeling, one knows 'I feel an unworldly unpleasant feeling'; when feeling a worldly neutral feeling, one knows 'I feel a worldly neutral feeling'; when feeling an unworldly neutral feeling, one knows 'I feel an unworldly neutral feeling.'

[REFRAIN]

"In this way, in regard to feelings one abides contemplating feelings internally ... externally ... internally and externally. One abides contemplating the nature of arising ... of passing away ... of both arising and passing away in feelings. Mindfulness that 'there is feeling' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world.¹¹ That is how in regard to feelings one abides contemplating feelings.

[MIND] (third foundation)

"And how, Yogis, does one in regard to the mind abide contemplating the mind?

"Here one knows a lustful mind to be 'lustful', and a mind without lust to be 'without lust'; one knows an angry mind to be 'angry', and a mind without anger to be 'without anger'; one knows a deluded mind to be 'deluded', and a mind without delusion to be 'without delusion'; one knows a contracted mind to be 'contracted', and a distracted mind to be 'distracted'; one knows a great mind to be 'great', and a narrow mind to be 'narrow'; one knows a surpassable mind to be 'surpassable', and an unsurpassable mind to be 'unsurpassable'; one knows a concentrated mind to be 'concentrated', and an unconcentrated mind to be 'unconcentrated'; one knows a liberated mind to be 'liberated', and an

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unliberated mind to be 'unliberated.'

[REFRAIN]

"In this way, in regard to the mind one abides contemplating the mind internally ... externally ... internally and externally. One abides contemplating the nature of arising ... of passing away ... of both arising and passing away in regard to the mind. Mindfulness that 'there is a mind' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world. ¹¹That is how in regard to the mind one abides contemplating the mind.

[HINDRANCES) (fourth foundation)

"And how, Yogis, does one in regard to *dhammas* abide contemplating *dhammas*? Here in regard to *dhammas* one abides contemplating *dhammas* in terms of the five hindrances. And how does one in regard to *dhammas* abide contemplating *dhammas* in terms of the five hindrances?

"If sensual desire is present in him, one knows 'there is sensual desire in me'; if sensual desire is not present in him, one knows 'there is no sensual desire in me'; and one knows how unarisen sensual desire can arise, how arisen sensual desire can be removed, and how a future arising of the removed sensual desire can be prevented.

"If aversion is present in him, one knows 'there is aversion in me'; if aversion is not present in him, one knows 'there is no aversion in me'; and one knows how unarisen aversion can arise, how arisen aversion can be removed, and how a future arising of the removed aversion can be prevented.

"If sloth-and-torpor is present in him, one knows 'there is sloth-and-torpor in me'; if sloth-and-torpor is not present in him, one knows 'there is no sloth-and-torpor in me'; and one knows how unarisen sloth-and-torpor can arise, how arisen sloth-and-torpor can be removed, and how a future arising of the removed sloth-and-torpor can be prevented.

"If restlessness-and-worry is present in him, one knows 'there is restlessness-and-worry in me'; if restlessness-and-worry is not present in him, one knows 'there is no restlessness-and-worry in me'; and one knows how unarisen restlessness-and-worry can arise, how arisen restlessness-and-worry can be removed, and how a future arising of the removed restlessness-and-worry can be prevented.

"If doubt is present in him, one knows 'there is doubt in me'; if doubt is not present in him, one knows 'there is no doubt in me'; and one knows how unarisen doubt can arise, how arisen doubt can be removed, and how a future arising of the removed doubt can be prevented.

[REFRAIN]

"In this way, in regard to *dhammas* one abides contemplating *dhammas* internally ... externally ... internally and externally. One abides contemplating the nature of arising ... of passing away ... of both arising and passing away in *dhammas*. Mindfulness that 'there are *dhammas*' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world.

"That is how in regard to *dhammas* one abides contemplating *dhammas* in terms of the five hindrances.

[AGGREGATES]

"Again, Yogis, in regard to *dhammas* one abides contemplating *dhammas* in terms of the five aggregates of clinging. And how does one in regard to *dhammas* abide contemplating *dhammas* in terms of the five aggregates of clinging?

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Here one knows, 'such is material form, such its arising, such its passing away; such is feeling, such its arising, such its passing away; such is cognition, such its arising, such its passing away; such are volitions, such their arising, such their passing away; such is consciousness, such its arising, such its passing away.'

[REFRAIN]

"In this way, in regard to *dhammas* one abides contemplating *dhammas* internally... externally ... internally and externally. One abides contemplating the nature of arising ... of passing away ... of both arising and passing away in *dhammas*. Mindfulness that 'there are *dhammas*' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world.

"That is how in regard to *dhammas* one abides contemplating *dhammas* in terms of the five aggregates of clinging.

[SENSE-SPHERES]

"Again, Yogis, in regard to *dhammas* one abides contemplating *dhammas* in terms of the six internal and external sense-spheres. And how does one in regard to *dhammas* abide contemplating *dhammas* in terms of the six internal and external sense-spheres?

"Here one knows the eye, one knows forms, and one knows the fetter that arises dependent on both, and one also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can be prevented.

"One knows the ear, one knows sounds, and one knows the fetter that arises dependent on both, and one also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can be prevented.

"One knows the nose, one knows odours, and one knows the fetter that arises dependent on both, and one also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fet-ter can be prevented.

"One knows the tongue, one knows flavours, and one knows the fetter that aris-es dependent on both, and one also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can be prevented.

"One knows the body, one knows tangibles, and one knows the fetter that arises dependent on both, and one also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can *be* prevented.

"One knows the mind, one knows mind-objects, and one knows the fetter that arises dependent on both, and one also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can be prevented.

[REFRAIN]

"In this way, in regard to *dhammas* one abides contemplating *dhammas* internally... externally ... internally and externally. One abides contemplating the nature of arising ... of passing away ... of both arising and passing away in *dhammas*. Mindfulness that 'there are *dhammas*' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world.

"That is how in regard to *dhammas* one abides contemplating *dhammas* in terms of the six internal and external sense-spheres.

[AWAKENING FACTORS]

"Again, Yogis, in regard to *dhammas* one abides contemplating *dhammas* in terms of the seven awakening factors. And how does one in regard to *dhammas* abide contemplating *dhammas* in terms of the seven awakening factors?

"Here, if the mindfulness awakening factor is present in him, one knows 'there is the mindfulness awakening factor in me'; if the mindfulness awakening factor is not present in him, one knows 'there is no mindfulness awakening factor in me'; one knows how the unarisen mindfulness awakening factor can arise, and how the arisen mindfulness awakening factor can be perfected by development.

"If the investigation-of-dhammas awakening factor is present in him, one knows 'there is the investigation-of-dhammas awakening factor in me'; if the investigation-of-dhammas awakening factor is not present in him, one knows 'there is no investigation-of-dhammas awakening factor in me'; one knows how the unarisen investigation-of-dhammas awakening factor can arise, and how the arisen investigation-of-dhammas awakening factor can be perfected by development.

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"If the energy awakening factor is present in him, one knows 'there is the energy awakening factor in me'; if the energy awakening factor is not present in him, one knows 'there is no energy awakening factor in me'; one knows how the unarisen energy awakening factor can arise, and how the arisen energy awakening factor can be perfected by development.

"If the joy awakening factor is present in him, one knows 'there is the joy awakening factor in me'; if the joy awakening factor is not present in him, one knows 'there is no joy awakening factor in me'; one knows how the unarisen joy awakening factor can arise, and how the arisen joy awakening factor can be perfected by development.

"If the tranquillity awakening factor is present in him, one knows 'there is the tranquillity awakening factor in me'; if the tranquillity awakening factor is not present in him, one knows 'there is no tranquillity awakening factor in me'; one knows how the unarisen tranquillity awakening factor can arise, and how the arisen tranquillity awakening factor can be perfected by development.

"If the concentration awakening factor is present in him, one knows 'there is the concentration awakening factor in me'; if the concentration awakening factor is not present in him, one knows 'there is no concentration awakening factor in me'; one knows how the unarisen concentration awakening factor can arise, and how the arisen concentration awakening factor can be perfected by development.

"If the equanimity awakening factor is present in him, one knows 'there is the equanimity awakening factor in me'; if the equanimity awakening factor is not present in him, one knows 'there is no equanimity awakening factor in me'; one knows how the unarisen equanimity awakening factor can arise, and how the arisen equanimity awakening factor can be perfected by development.

[REFRAIN]

"In this way, in regard to *dhammas* one abides contemplating *dhammas* internally... externally ... internally and externally. One abides contemplating the nature of arising ... of passing away ... of both arising and passing away in *dhammas*. Mindfulness that 'there are *dhammas*' is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world.

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"That is how in regard to *dhammas* one abides contemplating *dhammas* in terms of the seven awakening factors.

[NOBLE TRUTHS]

"Again, Yogis, in regard to *dhammas* one abides contemplating *dhammas* in terms of the four noble truths. And how does one in regard to *dhammas* abide contemplating *dhammas* in terms of the four noble truths?

"Here one knows as it really is, 'this is *dukkha*:' one knows as it really is, 'this is the arising of *dukkha*:' one knows as it really is, 'this is the cessation of *dukkha*:' one knows as it really is, 'this is the way leading to the cessation of *dukkha*.'

[REFRAIN]

"In this way, in regard to *dhammas* one abides contemplating *dhammas* internally... externally ... internally and externally. One abides contemplating the nature of arising ... of passing away ... of both arising and passing away in *dhammas*. Mindfulness that 'there are *dhammas* is established in him to the extent necessary for bare knowledge and continuous mindfulness. And one abides independent, not clinging to anything in the world.

"That is how in regard to *dhammas* one abides contemplating *dhammas* in terms of the four noble truths.

[PREDICTION]

"Yogis, if anyone should develop these four *satipatthanas* in such a way for seven years, one of two fruits could be expected for him: either final knowledge here and now, or, if there is a trace of clinging left, non-returning. Let alone seven years ... six years ... five years ... four years ... three years ... two years ... one year ... seven months ... six months ... five months ... four months ... three months ... two months ... one month ... half a month ... if anyone should develop these four *satipatthanas* in such a way for seven days, one of two fruits could be expected for him: either final knowledge here and now, or, if there is a trace of clinging left, non-returning. So it was with reference to this that it was said:

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satipatthana

[DIRECT PATH]

"Yogis, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of *dukkha* and discontent, for acquiring the true method, for the realization of *Nibbana*, namely, the four *satipatthanas*."

That is what the Blessed One said. The Yogis were satisfied and delighted in the Blessed One's words.