



SATIPAṬṬHĀNA

(The way to the acquisition [of citta])

See definition [here](#).

In the Saṃyutta/Samyukta

All the suttas below have parallels in Chinese, Sankrit and/or Tibetan

This is the one-way path for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the method, for the realization of Nibbāna, that is, the four courses/ways to acquire (the citta).

Ekāyanvāyaṃ maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyaṃ, yadidaṃ—cattāro satipaṭṭhānā

SN 47.43

Bhikkhus, there are these four courses to acquire (the citta). What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. These are the four courses to acquire (the citta).

Cattārome, bhikkhave, satipaṭṭhānā. Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu ... pe ... citte ... pe ... dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Ime kho, bhikkhave, cattāro satipaṭṭhānā”ti.

SN 47.24 (also SN 47.39)

There are, bhikkhus, these three kinds of unwholesome thoughts: sensual thought, thought of ill will, thought of harming. And where, bhikkhus, do these three unwholesome thoughts cease

without remainder? For one who dwells with a mind well established in the four courses to acquire (the citta), or for one who develops the signless concentration.

Tayome, bhikkhave, akusalavitakkā—kāmavitakko, byāpādavitaṅko, vihiṃsāvitakko. Ime ca bhikkhave, tayo akusalavitakkā kva aparisesā nirujjhanti? Catūsu vā satipaṭṭhānesu suppaṭiṭṭhita cittassa viharato animittaṃ vā samādhim bhāvayato.

SN 22.80

Bhikkhus, when a bhikkhu does not dwell devoted to development, even though such a wish as this might arise in him: ‘Oh, that my mind might be liberated from the taints by nonclinging!’ yet his mind is not liberated from the taints by nonclinging. For what reason? It should be said: because of nondevelopment. Because of not developing what? Because of not developing the four courses to acquire (the citta) ... the four right strivings ... the four bases for spiritual power ... the five spiritual faculties ... the five powers ... the seven factors of enlightenment ... the Noble Eightfold Path.

Bhāvanānuyogaṃ ananuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi evaṃ icchā uppajjeyya: ‘aho vata me anupādāya āsavehi cittaṃ vimucceyyā’ti, atha khvassa neva anupādāya āsavehi cittaṃ vimuccati. Taṃ kissa hetu? ‘Abhāvitattā’ tissa vacanīyaṃ. Kissa abhāvitattā? Abhāvitattā catunnaṃ satipaṭṭhānānaṃ, abhāvitattā catunnaṃ sammappadhānānaṃ, abhāvitattā catunnaṃ iddhipādānaṃ, abhāvitattā pañcannaṃ indriyānaṃ, abhāvitattā pañcannaṃ balānaṃ, abhāvitattā sattannaṃ bojjhaṅgānaṃ, abhāvitattā ariyassa aṭṭhaṅgikassa maggassa.

SN 22.101

Bhikkhus, this is the one-way path for the purification of beings, for the overcoming of sorrow and lamentation, for the passing away of pain and displeasure, for the achievement of the method, for the realization of Nibbāna, that is, the four courses to acquire (the citta).

Ekāyanvāyaṃ, bhikkhave, maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ—cattāro satipaṭṭhānā.

SN 47.1

Bhikkhus, those bhikkhus who are newly ordained, not long gone forth, recently come to this Dhamma and Discipline, should be exhorted, settled, and established by you in the development of the four courses to acquire (the citta).

SN 47.4

If, bhikkhus, one were to say of anything ‘a heap of the wholesome, it is about the four courses to acquire (the citta) that one could rightly say this. For this is a complete heap of the wholesome, that is, the four courses to acquire (the citta). What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. He dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. If one were to say of anything ‘a heap of the wholesome, ’ it is about these four courses to acquire (the citta) that one could rightly say this. For this is a complete heap of the wholesome, that is, the four courses to acquire (the citta).”

Kusalarāsi’ti, bhikkhave, vadamāno cattāro satipaṭṭhāne sammā vadamāno vadeyya. Kevalo hāyaṃ, bhikkhave, kusalarāsi, yadidaṃ—cattāro satipaṭṭhānā. Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu ... pe ... citte ... pe ... dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. ‘Kusalarāsi’ti, bhikkhave, vadamāno ime cattāro satipaṭṭhāne sammā vadamāno vadeyya. Kevalo hāyaṃ, bhikkhave, kusalarāsi, yadidaṃ—cattāro satipaṭṭhānā”ti.

SN 47.5

Move in your own resort, bhikkhus, in your own ancestral domain. Mara will not gain access to those who move in their own resort, in their own ancestral domain; Mara will not get a hold on them.

“And what is a bhikkhu’s resort, his own ancestral domain? It is the four courses to acquire (the citta).

Gocare, bhikkhave, caratha sake pettike visaye. Gocare, bhikkhave, carataṃ sake pettike visaye na lacchati māro otāraṃ, na lacchati māro ārammaṇaṃ. Ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo? Yadidaṃ—cattāro satipaṭṭhānā.

SN 47.6

So it is, Ānanda, so it is! It may be expected of anyone, Ānanda — whether bhikkhu or bhikkhuni — who dwells with a mind well established in the four courses to acquire (the citta), that such a one will perceive successively loftier stages of distinction.

Evametaṃ, ānanda, evametaṃ, ānanda. Yo hi koci, ānanda, bhikkhu vā bhikkhunī vā catūsu satipaṭṭhānesu suppatitṭhitacitto viharati, tassetam pāṭikaṅkhaṃ: ‘uḷāraṃ pubbenāparaṃ

visesaṃ sañjānissati’.

SN 47.10

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Whatever Arahants, Perfectly Enlightened Ones arose in the past, all those Blessed Ones had first abandoned the five hindrances, corruptions of the mind and weakeners of wisdom; and then, with their minds well established in the four courses to acquire (the citta), they had developed correctly the seven factors of enlightenment; and thereby they had awakened to the unsurpassed perfect enlightenment.

Yepi te, bhante, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkaṇe, catūsu satipaṭṭhānesu suppatiṭṭhitacittā, satta bojjhaṅge yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsambodhiṃ abhisambujjhimsu.

(Idem for future and present Arahants).

SN 47.12

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Well then, Bahiya, purify the very starting point of wholesome states. And what is the starting point of wholesome states? Virtue that is well purified and view that is straight. Then, Bahiya, when your virtue is well purified and your view is straight, based upon virtue, established upon virtue, you should develop the four courses to acquire (the citta).

Tasmātiha tvaṃ, bāhiya, ādimeva visodhehi kusalesu dhammesu. Ko cādi kusalānaṃ dhammānaṃ? Yato ca kho te, bāhiya, sīlaṇca suvisuddhaṃ bhavissati, diṭṭhi ca ujukā, tato tvaṃ, bāhiya, sīlaṃ nissāya sīle patiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.

When, Bahiya, based upon virtue, established upon virtue, you develop these four courses to acquire (the citta) in such a way, then whether night or day comes, you may expect only growth in wholesome states, not decline.

Yato kho tvaṃ, bāhiya, sīlaṃ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṃ bhāveyyāsi, tato tuyhaṃ, bāhiya, yā ratti vā divaso vā āgamissati, vuddhiyeva pāṭikaṇkhā kusalesu dhammesu, no parihānī”ti.

SN 47.15

.
When, Uttiya, based upon virtue, established upon virtue, you develop these four courses to acquire (the citta) in such a way, you will go beyond the realm of Death.

Yato kho tvaṃ, uttiya, sīlaṃ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṃ bhāveyyāsi, tato tvaṃ, uttiya, gamissasi maccudheyyassa pāraṇ”ti.

SN 47.16

These four courses to acquire (the citta), bhikkhus, when developed and cultivated, are noble and emancipating; they lead the one who acts upon them out to the complete destruction of suffering.

Ime kho, bhikkhave, cattāro satipaṭṭhānā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāyā”ti.

SN 47.17

‘I will protect myself,’ bhikkhus: thus should the courses to acquire (the citta) be practised. ‘I will protect others,’ bhikkhus: thus should the courses to acquire (the citta) be practised. Protecting oneself, bhikkhus, one protects others; protecting others, one protects oneself.”

Attānaṃ, bhikkhave, rakkhissāmīti satipaṭṭhānaṃ sevitaḥḥaṃ; paraṃ rakkhissāmīti satipaṭṭhānaṃ sevitaḥḥaṃ. Attānaṃ, bhikkhave, rakkhanto paraṃ rakkhati, paraṃ rakkhanto attānaṃ rakkhati”ti.

SN 47.19

It is, friend, when these four courses to acquire (the citta) are not developed and cultivated that the true Dhamma declines. And it is when these four courses to acquire (the citta) are developed and cultivated that the true Dhamma does not decline.

Imesaṃ kho, āvuso, catunnaṃ satipaṭṭhānānaṃ abhāvitattā abahulīkatattā saddhammaparihānaṃ hoti.

Imesañca kho, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā saddhammaaparihānaṃ hoti”ti.

SN 47.23

It is, friend, because I have developed and cultivated these four courses to acquire (the citta) that I directly know this thousandfold world.

Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā sahaṣsaṃ lokam abhijānāmī”ti.

SN 47.28 (also SN 52.6)

Bhikkhus, I will teach you the origination and the passing away of the courses to acquire (the citta). Listen to that.

Catunnaṃ, bhikkhave, satipaṭṭhānānaṃ samudayañca atthaṅgamañca desessāmi. Taṃ suṇātha.

“And what, bhikkhus, is the origination of the body? With the origination of nutriment there is the origination of the body. With the cessation of nutriment there is the passing away of the body.

Ko ca, bhikkhave, kāyassa samudayo? Āhārasamudayā kāyassa samudayo; āhāranirodhā kāyassa atthaṅgamo.

“With the origination of contact there is the origination of feeling. With the cessation of contact there is the passing away of feeling.

Phassasamudayā vedanānaṃ samudayo; phassanirodhā vedanānaṃ atthaṅgamo.

“With the origination of name-and-form there is the origination of [cittassa](#). With the cessation of name-and-form there is the passing away of cittassa.

Nāmarūpasamudayā cittassa samudayo; nāmarūpanirodhā cittassa atthaṅgamo.

“With the origination of intellectualising (sensorily & emotionally) with the mano, there is the origination of phenomena. With the cessation of it, there is the passing away of phenomena.”

Manasikārasamudayā dhammānaṃ samudayo; manasikāranirodhā dhammānaṃ atthaṅgamo”ti.

SN 47.42

(Note: see [SN 22.82](#) for the origination of (cause and condition for the manifestation of) the khandhas.

And where, bhikkhus, is the faculty of the acquisition (of the citta) to be seen?

The faculty of the acquisition is to be seen here in the four courses to acquire (the citta).

Kattha ca, bhikkhave, satindriyaṃ daṭṭhabbaṃ?

Catūsu satipaṭṭhānesu—ettha satindriyaṃ daṭṭhabbaṃ.

SN 48.8

It is, friend, because I have developed and cultivated these four courses to acquire (the citta) that I have attained to greatness of direct knowledge.

Further, friend, it is because I have developed and cultivated these four courses to acquire (the citta) that I directly know the thousandfold world.

Imesaṃ khvāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā mahābhiññataṃ patto.

Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā sahassaṃ lokaṃ abhijānāmi”ti.

SN 52.6

.
It is, friends, because I dwell with a mind well established in the four courses to acquire (the citta) that the arisen bodily feelings do not persist obsessing my citta.

Catūsu kho me, āvuso, satipaṭṭhānesu suppatitṭhitacittassa viharato uppannā sārīrikā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhanti.

It is, friends, because I dwell with a mind well established in these four courses to acquire (the citta) that the arisen bodily painful feelings do not persist obsessing my citta.

Imesu kho me, āvuso, catūsu satipaṭṭhānesu suppatitṭhitacittassa viharato uppannā sārīrikā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhanti”ti.

SN 52.10

.
Further, friends, it is because I have developed and cultivated these four courses to acquire (the citta) that with the divine eye, which is purified and surpasses the human, I see beings passing away and being reborn ... and I understand how beings fare on in accordance with their kamma.

Imesañca panāhaṃ, āvuso, catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulīkatattā dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne ... pe ... iti dibbena cakkhunā visuddhena atikkantamānusakena yathākammūpage satte pajānāmi”ti.

SN 52.23

.
The obtention of the establishment (in citta) by breathing, kanda, is the one thing which, when developed and cultivated, fulfils the four courses to acquire (the citta). The four courses to acquire (the citta), when developed and cultivated, fulfil the seven factors of enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.

Ānāpānassatisamādhī kho, ānanda, ekadhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti, satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.

SN 54.13 (also **SN 54.10**)