



The Teaching on Mindfulness of Breathing

(Ānāpānassati-sutta-pāṭham)

(Hānda mayam ānāpānassati-sutta-pāṭham bhāṇāmase)

Ānāpānāssati bhikkhave bhāvitā bahulī-katā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hōti mahā-nisāṃsā

It is of great fruit and great benefit.

Ānāpānāssati bhikkhave bhāvitā bahulī-katā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Cattāro satipāṭṭhāne paripūreti

It fulfills the Four Foundations of Mindfulness.

Cattāro satipāṭṭhānā bhāvitā bahulī-katā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhaṅge paripūrenti

They fulfill the Seven Factors of Awakening.

Satta-bojjhaṅgā bhāvitā bahulī-katā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttiṁ paripūrenti

They fulfill true knowledge and deliverance.

Katham bhāvitā ca bhikkhave ānāpānāssati katham bahulī-katā

And how bhikkhus is mindfulness of breathing developed and cultivated



Mahapphalā hoti mahā-nisam̄sā

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here bhikkhus a bhikkhu,

Arañña-gato vā

Gone to the forest,

Rukkha-mūlā-gato vā

To the foot of a tree,

Suññagārā-gato vā

Or to an empty hut.

Nisidati pallaṅkam ābhujitvā

Sits down having crossed his legs,

Ujum kāyam pañidhāya parimukham satim upatthapetvā

Sets his body erect having established mindfulness in front of him.

So sato'va assasati sato'va passasati

Ever mindful he breathes in,

Mindful he breathes out.

Dīgham vā assasānto dīgham assasāmī-ti pajānāti

Breathing in long, he knows 'I breathe in long'.

Dīgham vā passasanto dīgham passasāmī-ti pajānāti

Breathing out long, he knows 'I breathe out long'.

Rassam vā assasanto rassam assasāmī-ti pajānāti

Breathing in short, he knows 'I breathe in short'.

Rassam vā passasanto rassam passasāmī-ti pajānāti

Breathing out short, he knows 'I breathe out short'.



Sabba-kāya-patiṣāṁvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing the whole body'.

Sabba-kāya-patiṣāṁvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing the whole body'.

Passambhayam kāya-sāṅkhāram assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in tranquillising the bodily formations'.

Passambhayam kāya-sāṅkhāram passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out tranquillising the bodily formations'.

Pīti-patiṣāṁvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing rapture'.

Pīti-patiṣāṁvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing rapture'.

Sukha-patiṣāṁvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing pleasure'

Sukha-patiṣāṁvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing pleasure'.



Citta-sañkhāra-patiṣāmvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing the mental formations'.

Citta-sañkhāra-patiṣāmvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing the mental formations'.

Passambhayam citta-sañkhāram assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in tranquillising the mental formations'.

Passambhayam citta-sañkhāram passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out tranquillising the mental formations'.

Citta-patiṣāmvedī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in experiencing the mind'.

Citta-patiṣāmvedī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out experiencing the mind'.

Abhippamodayam cittam assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in gladdening the mind'.

Abhippamodayam cittam passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out gladdening the mind'.



Sāmādāham cittam assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in concentrating the mind.'

Sāmādāham cittam passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out concentrating the mind'.

Vimocāyam cittam assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in liberating the mind'.

Vimocāyam cittam passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out liberating the mind'.

Aniccānupassī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in contemplating impermanence'.

Aniccānupassī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out contemplating impermanence'.

Virāgānupassī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in contemplating the fading away of passions'.

Virāgānupassī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out contemplating the fading away of passions'.

Nirodhānupassī assasissāmī-ti sikkhati



He trains thus:

'I shall breathe in contemplating cessation'.

Nirodhānupassī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out contemplating cessation'.

Patiṇissaggaṇupassī assasissāmī-ti sikkhati

He trains thus:

'I shall breathe in contemplating relinquishment'.

Patiṇissaggaṇupassī passasissāmī-ti sikkhati

He trains thus:

'I shall breathe out contemplating relinquishment'.

Evaṁ bhāvītā kho bhikkhave ānāpānāssati evaṁ bahulī-katā

Bhikkhus, that is how mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahā-nisamsā-ti

So that it is of great fruit and great benefit.

(MN.118:15)

Try keeping your awareness with the breath to see what the still mind is like. It's very simple, all the rules have been laid out, but when you actually try to do it, something resists. It's hard. But when you let your mind think 108 or 1009 things, no matter what, it's all easy. It's not hard at all. *Try and see if you can engage your mind with the breath in the same way it's been engaged with the defilements.* Try engaging it with the breath and see what happens. See if you can disperse the defilements with every in-and-out breath. Why is it that the mind can stay engaged with the defilements all day long and yet go for entire days without knowing how heavy or subtle the breath is at all?

“Try and see if you can engage your mind with the breath in the same way it's been engaged with the defilements.”

So try and be observant. The bright, clear awareness that stems from staying focused on the mind at all times: Sometimes a strong sensory contact comes and can make it blur and fade away with no trouble at all. But if you can keep hold of the breath as a reference point, that state of mind can be more stable and sure, more insured. It has two fences around it. If there's only one fence, it can easily break.

—Upāsikā Gee Nanayon,
January 29, 1964



The Teaching on the Noble Eightfold Path

(Ariyatthaṅgika-magga pāṭho)

(Handa mayam ariyatthaṅgika-magga-pāṭham bhaṇāmase)

Ayam-eva ariyo atṭhāṅgiko maggo

This is the Noble Eightfold Path,

Seyyathidam

Which is as follows:

Sammā-diṭṭhi,

Right View,

Sammā-saṅkappa,

Right Intention,

Sammā-vācā,

Right Speech,

Sammā-kammanto,

Right Action,

Sammā-ājivo,

Right Livelihood,

Sammā-vāyāmo,

Right Effort,

Sammā-sati,

Right Mindfulness,

Sammā-saṃādhi.

Right Concentration.



Katamā ca bhikkhave sammā-ditṭhi?

And what bhikkhus is Right View?

Yam kho bhikkhave dukkhe nāṇam,

Knowledge of suffering,

Dukkha-saṁudaye nāṇam,

Knowledge of the origin of suffering,

Dukkha-nirodhe nāṇam,

Knowledge of the cessation of suffering,

Dukkha-nirodha-gāminīyā paṭipadāya nāṇam

Knowledge of the path leading to the cessation of suffering.

Ayam vuccati bhikkhave sammā-ditṭhi.

This bhikkhus is called Right View.

Katamo ca bhikkhave sammā-saṅkappo?

And what bhikkhus is Right Intention?

Nekkhamma-saṅkappo.

The intention of renunciation.

Abyāpāda-saṅkappo.

The intention of non-ill-will.

Avihimsā-saṅkappo.

The intention of non-cruelty.

Ayam vuccati bhikkhave sammā-saṅkappo.

This bhikkhus is called Right Intention.

Katamā ca bhikkhave sammā-vācā?

And what bhikkhus is Right Speech?

Musā-vādā verāmaṇī.

Abstaining from false speech.



Pisuṇāya vācāya verāmaṇī.

Abstaining from malicious speech.

Pharusāya vācāya verāmaṇī.

Abstaining from harsh speech.

Sāmphappalāpā verāmaṇī.

Abstaining from idle chatter.

Ayaṁ vuccati bhikkhave sammā-vācā

This bhikkhus is called Right Speech.

Katamo ca bhikkhave sammā-kammanto?

And what bhikkhus is Right Action?

Pāṇatipātā verāmaṇī.

Abstaining from killing living beings.

Adinnādānā verāmaṇī.

Abstaining from taking what is not given.

Kāmesu-micchācārā verāmaṇī.

Abstaining from sexual misconduct.

Ayaṁ vuccati bhikkhave sammā-kammanto.

This bhikkhus is called Right Action.

Katamo ca bhikkhave sammā-ājivo?

And what bhikkhus is Right Livelihood?

Idha bhikkhave ariya-sāvako

Micchā-ājivam pahāya

Sammā-ājivena jīvitam kappeti.

Here, bhikkhus, a Noble Disciple,

Having abandoned wrong livelihood,

Earns his living by right livelihood.



Ayaṁ vuccati bhikkhave sammā-ājīvo

This bhikkhus is called Right Livelihood.

Katamo ca bhikkhave sammā-vāyāmo?

And what bhikkhus is Right Effort?

Idha bhikkhave bhikkhu

Anuppannānam pāpākānam akusalānam dhammānam

anuppādāya

Chandam janeti

Vāyamāti

Viriyyam ārabhati

Cittam paggaṇhāti padahāti.

Here, bhikkhus, a bhikkhu awakens zeal

For the non-arising of unarisen,

Evil unwholesome states.

He puts forth effort,

Arouses energy,

Exerts his mind,

And strives.

Uppannānam pāpākānam akusalānam dhammānam pāhānāya

Chandam janeti

Vāyamāti

Viriyyam ārabhati

Cittam paggaṇhāti padahāti.

He awakens zeal for the abandoning of arisen,

Evil unwholesome states.



*He puts forth effort,
Arouses energy,
Exerts his mind,
And strives.*

>Anuppannānam kusalānam dhammānam uppādāya
Chandam janeti
Vāyamāti
Viriyam ārabhati
Cittam paggañhāti padahāti.

*He awakens zeal for the arising of unarisen
Wholesome states.*

*He puts forth effort,
Arouses energy,
Exerts his mind,
And strives.*

Uppannānam kusalānam dhammānam thitiyā
Asammosāya
Bhiyyobhāvāya
Vepullāya
Bhāvānāya pāripūriyā
Chandam janeti
Vāyamāti
Viriyam ārabhati
Cittam paggañhāti padahāti.



*He awakens zeal for the continuance,
Non-disappearance,
Strengthening,
Increase and fulfilment by development
Of arisen wholesome states.
He puts forth effort,
Arouses energy,
Exerts his mind,
And strives:*

Ayaṁ vuccati bhikkhave sammā-vāyāmo.

This bhikkhus is called Right Effort.

Katamā ca bhikkhave sammā-sati?

And what bhikkhus is Right Mindfulness?

Idha bhikkhave bhikkhu kāye kāyānupassī vihārati,

Here, bhikkhus, a bhikkhu abides contemplating the body as a body,

Ātapi sampajāno satimā,

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam.

Having put away covetousness and grief for the world.

Vedanāsu vedanānupassī vihārati,

He abides contemplating feelings as feelings,

Ātapi sampajāno satimā,

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam.

Having put away covetousness and grief for the world.



Citte cittānūpāssī vihārati,

He abides contemplating mind as mind,

Ātāpi sāmpajāno sātimā,

Ardent, fully aware and mindful,

Vineyya loke abhijjhā-domanassam.

Having put away covetousness and grief for the world.

Dhammesu dhammānūpāssī vihārati,

He abides contemplating mind-objects as mind-objects,

Ātāpi sāmpajāno sātimā,

Ardent fully aware and mindful,

Vineyya loke abhijjhā-domanassam.

Having put away covetousness and grief for the world:

Ayam vuccati bhikkhave sāmmā-sati.

This bhikkhus is called Right Mindfulness.

Katamo ca bhikkhave sāmmā-samādhi?

And what bhikkhus is Right Concentration?

Idha bhikkhave bhikkhu,

Here, bhikkhus, a bhikkhu,

Vivicca kāmehi,

Quite secluded from sensual pleasures,

Vivicca akusalehi dhammehi,

Secluded from unwholesome states,

Savitakkam savicāram viveka-jam piti-sukham

pāthamam jhānam upasāmpajja vihārati.

Enters upon and abides in the first Jhāna -



Accompanied by applied and sustained thought,

With rapture and pleasure born of seclusion.

Vitakka-vicārānam vūpāsamā

With the stilling of applied and sustained thought,

Ajjhattam sāmpādānam cetaso

Ekodibhāvam

Avitakkam avicāram sāmādhī-jam pīti-sukham

dūtiyam jhānam upasāmpajja vihārati.

He enters upon and abides in the second Jhāna -

Accompanied by self-confidence and singleness of mind,

Without applied and sustained thought,

With rapture and pleasure born of concentration.

Pītiyā ca vīrāgā

With the fading away as well of rapture

Upekkhako ca vihārati,

He abides in equanimity,

Sato ca sāmpajāno,

Mindful and fully aware,

Sukhañ-ca kāyena pātisāmvedeti,

Still feeling pleasure with the body,

Yam tam ariyā ācikkhanti

‘Upekkhāko sātimā sukha-vihāri’ti

tatiyam jhānam upasāmpajja vihārati.

He enters upon and abides in the third Jhāna -

On account of which the Noble Ones announce,



*'He has a pleasant abiding,
With equanimity and is mindful.'*

Sukhassa ca pahānā,
With the abandoning of pleasure,

Dukkhassa ca pahānā,
And the abandoning of pain,

Pubb'eva somanassa dōmanassānam atthaṅgāmā,
With the previous disappearance of joy and grief,

Adukkham-asukham upekkhā-sati-pārisuddhim
caṭuttham jhānam upasampajja viharati

*He enters upon and abides in the fourth Jhāna -
Accompanied by neither pain nor-pleasure,
And purity of mindfullness due to equanimity.*

Ayam vuccati bhikkhave sammā-samādhi.

This bhikkhus is called Right Concentration.

Ayam-eva ariyo atthāngiko maggo.

This is the Noble Eightfold Path.



(SN.45:8)