

DHARMA / PĀLI

ĀNĀPĀNASATI
MINDFULNESS OF BREATHING

SATIPATHĀNA

*Namô Tassa Bhagavatô Arahâtô
Sammâ-Sambuddhassa*

Taking Refuge in the Triple Gem

बुद्ध *Buddham Saranam Gacchâmi*
I take refuge in the Buddha,
the qualities of the enlightened mind.

धम्म *Dhammam Saranam Gacchâmi*
I take refuge in the Dharma,
the teachings of the enlightened ones.

सङ्घ *Sangham Saranam Gacchâmi*
I take refuge in the Sangha,
the company of noble beings.

3x



SĀKYAMUNI // GAUTAMA THE BUDDHA

Majjhima Nikāya :10 // Satipatthāna Sutta

On one occasion the Blessed One was living in Kammāsadhamma. There he addressed the disciples thus:

Wise ones, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the dissolution of pain and grief, for the attainment of the true way, for the realization of Nibbāna – namely, the four foundations of mindfulness.



Mindfulness of Breathing

When mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit.

When mindfulness of breathing is developed and cultivated, it fulfils the four foundations of mindfulness.

When the four foundations of mindfulness are developed and cultivated, they fulfill the seven enlightenment factors.

When the seven enlightenment factors are developed and cultivated, they fulfill true knowledge and deliverance.

And how is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

Here, gone to the forest or to the root of a tree or to an empty hut, one sits down; having folded the legs crosswise, one sets the body erect, and establishes mindfulness in front of oneself — ever mindful one breathes in, ever mindful one breathes out.

Breathing in long, one understands: ‘I breathe in long’; breathing out long, one understands: ‘I breathe out long.’
Breathing in short, one understands: ‘I breathe in short’; breathing out short, one understands: ‘I breathe out short.’
One trains thus:

- ‘I shall breathe in experiencing the whole body... I shall breathe out experiencing the whole body.’
- ‘I shall breathe in tranquilizing the bodily sankhāra... I shall breathe out tranquilizing the bodily sankhāra.’
- ‘I shall breathe in experiencing rapture... I shall breathe out experiencing rapture.’
- ‘I shall breathe in experiencing bliss... I shall breathe out experiencing bliss.’
- ‘I shall breathe in experiencing the mental sankhāra... I shall breathe out experiencing the mental sankhāra.’
- ‘I shall breathe in tranquilizing the mental sankhāra... I shall breathe out tranquilizing the mental sankhāra.’
- ‘I shall breathe in experiencing the mind... I shall breathe out experiencing the mind.’
- ‘I shall breathe in gladdening the mind... I shall breathe out gladdening the mind.’
- ‘I shall breathe in concentrating the mind... I shall breathe out concentrating the mind.’
- ‘I shall breathe in liberating the mind... I shall breathe out liberating the mind.’

One trains thus:

‘I shall breathe in contemplating impermanence... I shall breathe out contemplating impermanence.’

‘I shall breathe in contemplating detachment... I shall breathe out contemplating detachment.’

‘I shall breathe in contemplating cessation... I shall breathe out contemplating cessation.’

‘I shall breathe in contemplating relinquishment... I shall breathe out contemplating relinquishment.’

Wise ones, that is how mindfulness of breathing is developed and cultivated, so that it is of great fruit and great benefit.



Fulfilment of the Four Foundations of Mindfulness

And how, wise ones, does mindfulness of breathing, developed and cultivated, fulfill the four foundations of mindfulness?

Mindfulness of Body (*kāyagatā-sati*)

When breathing long, one understands: ‘I breathe in long... I breathe out long’;
 when breathing short, one understands: ‘I breathe in short... I breathe out short’;
 one trains thus:

‘I shall breathe in experiencing the whole body... I shall breathe out experiencing the whole body’;
 ‘I shall breathe in tranquilizing the bodily sankhāra... I shall breathe out tranquilizing the bodily sankhāra’ —

...on that occasion, one abides contemplating the body as a body.

I say that this is a certain body among the bodies, namely, in-breathing and out-breathing. That is why on that occasion one abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

Mindfulness of Feelings / Sensations (*vedanā-sati*)

When one trains thus:

- ‘I shall breathe in experiencing rapture... I shall breathe out experiencing rapture’;
- ‘I shall breathe in experiencing pleasure... I shall breathe out experiencing pleasure’;
- ‘I shall breathe in experiencing the mental sankhāra... I shall breathe out experiencing the mental sankhāra’;
- ‘I shall breathe in tranquilizing the mental sankhāra... I shall breathe out tranquilizing the mental sankhāra’ —

...on that occasion, one abides contemplating feelings as feelings.

I say that this is a certain feeling among feelings, namely, giving close attention to in-breathing and out-breathing. That is why on that occasion one abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

Mindfulness of Mind / Consciousness (*citta-sati*)

On whatever occasion one trains thus:

- ‘I shall breathe in experiencing the mind... I shall breathe out experiencing the mind’;
- ‘I shall breathe in gladdening the mind... I shall breathe out gladdening the mind’;
- ‘I shall breathe in concentrating the mind... I shall breathe out concentrating the mind’;
- ‘I shall breathe in liberating the mind... I shall breathe out liberating the mind’ —

...on that occasion, one abides contemplating mind as mind.

I do not say that there is the development of mindfulness of breathing for one who is forgetful, who is not fully aware.

That is why on that occasion one abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

Mindfulness of Mental Phenomenon / Mind Objects (*dharmā-sati*)

On whatever occasion one trains thus:

- ‘I shall breathe in contemplating impermanence... I shall breathe out contemplating impermanence’;
- ‘I shall breathe in contemplating detachment... I shall breathe out contemplating detachment’;
- ‘I shall breathe in contemplating cessation... I shall breathe out contemplating cessation’;
- ‘I shall breathe in contemplating relinquishment... I shall breathe out contemplating relinquishment’ —

...on that occasion, one abides contemplating mind-objects as mind-objects.

Having seen with wisdom the abandoning of covetousness and grief, one closely looks on with equanimity. That is why on that occasion one abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world. That is how mindfulness of breathing, developed and cultivated, fulfils the four foundations of mindfulness.



Fulfilment of the Seven Enlightenment Factors (*satta sambojjhangā*)

And how, wise ones, do the four foundations of mindfulness, developed and cultivated, fulfill the seven enlightenment factors? On whatever occasion a one abides contemplating the 1. body as a body, 2. feelings as feelings, 3. mind as mind and 4. mental phenomenon as mental phenomenon, ardent, fully aware, and mindful, having put away covetousness and grief for the world —

Mindfulness (*sati / smṛti*)

...on that occasion unremitting mindfulness is established. On whatever occasion unremitting mindfulness is established in one, the mindfulness enlightenment factor is aroused, and one develops it, and by development, it comes to fulfillment.

Investigation of the Dharma (*dhmma vicaya*)

Abiding thus mindful, one investigates and examines the dharma with wisdom and embarks upon a full inquiry into it. On that occasion, the investigation-of-dharma enlightenment factor is aroused, one develops it, and by development it comes to fulfillment.

Energy (*virīya*)

In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On that occasion, the energy enlightenment factor is aroused, and one develops it, and by development it comes to fulfillment.

Joy / Rapture (*pīti*)

In one who has aroused energy, unworldly rapture arises. On that occasion, the rapture enlightenment factor is aroused, and one develops it, and by development it comes to fulfillment.

Relaxation / Tranquility (*passaddhi*)

In one who is rapturous, the body and the mind become tranquil. On that occasion, the tranquility enlightenment factor is aroused, and one develops it, and by development it comes to fulfillment.

Concentration (*samādhi*)

In one whose body is tranquil and who feels pleasure, the mind becomes concentrated.

On that occasion, the concentration enlightenment factor is aroused, and one develops it, and by development it comes to fulfillment.

Equanimity (*upekkha*)

One closely looks on with equanimity at the mind thus concentrated. On that occasion, the equanimity enlightenment factor is aroused, and one develops it, and by development it comes to fulfillment.

On whatever occasion one abides contemplating 1. body as body, 2. feelings as feelings, 3. mind as mind, 4. mental phenomenon as mental phenomenon, ardent, fully aware, and mindful, having put away covetousness and grief for the world, the enlightenment factors are aroused, and one develops them, and by development they come to fulfillment.

Wise ones, that is how the four foundations of mindfulness, developed and cultivated, fulfill the seven enlightenment factors.



Fulfilment of True Knowledge and Deliverance

And how, wise ones, do the seven enlightenment factors, developed and cultivated, fulfill true knowledge and deliverance? Here, one develops the factors of enlightenment, supported by seclusion, dispassion, and cessation, and they ripen in relinquishment. That is how the seven enlightenment factors, developed and cultivated, fulfill true knowledge and deliverance.