

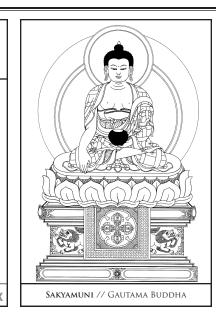
### Namô Tassa Bhagavatô Arahatô Sammâ-Sambuddhassa

### Taking Refuge in the Triple Jem

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 profound teachings of the enlightened ones.

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



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.

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	Majjhima Nikāya :118 // Ānāpānasati Sutta	Mindfulness of Breathing	
ĀNĀPĀNASATI	Mindfulness of Body (kāyagatā-sati) When breathing long, one understands: 'I breathe in long I breathe when breathing short, one understands: 'I breathe in short I breath one trains thus:  'I shall breathe in experiencing the whole body I shall breath in tranquilizing the bodily sankhāra I shall be another than the contemplating the body as a body.  I say that this is a certain body among the bodies, namely, in-breathing contemplating the body as a body, ardent, fully aware, and mindful, he contemplating the body as a body, ardent, fully aware, and mindful, he contemplating the body as a body, ardent, fully aware, and mindful, he contemplating the body as a body, ardent, fully aware, and mindful, he contemplating the body as a body, ardent, fully aware, and mindful, he contemplating the body as a body, ardent, fully aware, and mindful, he contemplating the body as a body.	the out short'; the out experiencing the whole body'; breathe out tranquilizing the bodily sankhāra' —  ng and out-breathing. That is why on that occasion one abides	6

	Majjhima Nikāya :118 // Ānāpānasati Sutta	Mindfulness of Breathing	
ĀNĀPĀNASATI	Mindfulness of Feelings / Sensations (vedanā-sati) When one trains thus:  'I shall breathe in experiencing rapture I shall breathe out 'I shall breathe in experiencing pleasure I shall breathe ou 'I shall breathe in experiencing the mental sankhāra I shall 'I shall breathe in tranquilizing the mental sankhāra I shallon that occasion, one abides contemplating feelings as feelings. I say that this is a certain feeling among feelings, namely, giving clos occasion one abides contemplating feelings as feelings, ardent, fully world.	t experiencing pleasure'; I breathe out experiencing the mental sankhāra'; breathe out tranquilizing the mental sankhāra' —  e attention to in-breathing and out-breathing. That is why on that	7

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Majjhima Nikāya :118 // Ānāpānasati Sutta Mindfulness of Breathing



# 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/smrti)

...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 (dhamma 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, and one develops it, and by development it comes to fulfillment.

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Ā	Energy (viriya) 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.	
ĀNĀPĀNASATI	<b>Joy / Rapture</b> $(p\bar{\imath}ti)$ 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.	

Mindfulness of Breathing

Majjhima Nikāya :118 // Ānāpānasati Sutta

	Majjhima Nikāya :118 // Ānāpānasati Sutta	Mindfulness of Breathing	
Ā	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.		
ĀNĀPĀNASATI	Equanimity (upekkha) One closely looks on with equanimity at the mind thus concentrated. On that occasion, the equanimity enlightenment factor is aroused, an		12
I.	On whatever occasion one abides contemplating 1. body as body, 2 mental phenomenon, ardent, fully aware, and mindful, having put aw are aroused, and one develops them, and by development they com	vay covetousness and grief for the world, the enlightenment factors	