

Ānāpānasati (Mindfulness of Breathing)

As taught by the Buddha; Ānāpānasati Sutta; Majjhima Nikāya; 118
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<p>Mindfulness of breathing, developed and cultivated, it is of great fruit, of great benefit. Mindfulness of breathing, developed and cultivated, perfects the Four Foundations of Mindfulness. The Four Foundations of Mindfulness, developed and cultivated, perfect the Seven Enlightenment Factors. The Seven Enlightenment Factors, developed and cultivated, perfect clear-vision and deliverance.</p> <p>A bhikkhu, having gone to the forest or to the root of a tree, or to an empty room, sits down. Having folded the legs crosswise and set the body upright, he establishes mindfulness in front of him. Mindful, he breathes in, mindful he breathes out.</p>		<ol style="list-style-type: none"> Mindfulness: <i>sati</i>: awareness, attention, mindfulness, recollectedness Breathing: <i>ānāpāna</i>: in and out breathing Foundations of Mindfulness: <i>Satipaṭṭhāna</i> – refer first column in table. Enlightenment Factors: <i>Bojjhaṅga</i> – 1: <i>Sati</i> – mindfulness; 2: <i>Dhammavicaya</i> – investigation of phenomena; 3: <i>Viriya</i> – interest / energy; 4: <i>Pīti</i> – embodied joy; 5: <i>Passadhi</i> – tranquility; 6: <i>Samadhi</i> – concentration; 7: <i>Upekkha</i> – equanimity <i>Bhikkhu</i> – renunciate, wanderer, monk, practitioner In front: <i>Parimukhm</i> – around the mouth, around the nose, as highest priority, gazing beyond tip of nose. Knows: <i>Pajānāti</i> – To know clearly, understand, discern, distinguish, find out. Breath in: <i>assasati</i> Breath out: <i>passasanto</i> Experiencing: <i>patisamvedī</i> – To experience, feel, perceive, undergo. Implies one-pointed absorption (<i>ekaggatā</i>) Whole body: <i>Sabba-kaya</i> – <i>Sabba</i>: All, every, whole, entire. <i>Kayā</i>: Body, Collection. Could mean: <ul style="list-style-type: none"> - Whole duration of breath (at nose tip) - Feeling breath in the entire body - Feeling entire ‘body of breath’ Trains: <i>Sikkhati</i> – To train, learn Calming: <i>Passambhayam</i> – Implies active, with intention Bodily-formation: <i>Kāya-sankhāram</i> – body-conditioner, metabolic activity. <i>Pīti</i> – embodied joy, rapture, physical bliss, delight, exaltation, contentment. <i>Sukkhā</i> – ease, pleasure, well-being, happiness, joy, mental bliss Mental-formation: <i>citta-sankhāram</i> – mind-conditioner, volitional formations Mind: <i>citta</i> – Mind (of personal experience, to be trained). Refer <i>Satipaṭṭhāna</i>, experience whether defiled or not (eg: <i>rāga</i> – greed, <i>dosa</i> – anger, <i>moha</i> – delusion). Gladdening: <i>abhippamodayam</i> – Rejoicing, delighting in, satisfied. Implies mental energy (<i>virya</i>) – joy of interest (in Dharma) Concentrating: <i>Samādaham</i> – clarity & non-distinction. 3 qualities to correct concentration: <i>samāhito</i> (stability, collectedness); <i>parisuddho</i> (purity); <i>kammaṇiyo</i> (activeness, readiness). Liberating: <i>Vimocayam</i> – Non-clinging awareness. Also, liberating from the 5 hindrances Contemplating: <i>Anupassi</i> – Contemplating, observing, viewing, realising. Impermanence: <i>Anicca</i> – Impermanent, ephemeral, changing, of all conditioned things (<i>sankhara</i>): the breath, body, <i>vedanā</i>, body-conditioner, mind-conditioner, mind. Complete understanding of <i>anicca</i> includes complete knowledge of <i>dukkha</i> (unsatisfactoriness), <i>anattā</i> (not-self), <i>suññatā</i> (emptiness), <i>tathatā</i> (suchness), <i>idappaccayatā</i> (law of conditionality, cause and effect) Fading away: <i>virāga</i> – Fading away (of attachment), un-dyeing, waning, disenchantment, dispassion, detachment, indifference. Realisation of <i>anicca</i> (etc) leads to <i>virāga</i> (dissolving of <i>upādāna</i>, attachment) because one sees the <i>dukkha</i> Cessation: <i>Nirodha</i> – cessation, quenching of attachment, aversion and delusion and <i>Dukkha</i>. Contemplating <i>virāga</i> leads to <i>nirodha</i> (<i>nibbāna</i>). Ie: 3rd Noble Truth. Relinquishment: <i>Patinissagga</i> – Abandonment-release (of <i>dukkha</i>), giving up, throw back (to nature), forsaking, releasing, renunciation
1 st Tetrad: <i>Kāyānupassanā</i> (Contemplating Body)	1	Breathing in long he knows , I breathe in long; Breathing out long he knows, I breathe out long;
	2	Breathing in short he knows , I breathe in short; Breathing out short he knows, I breathe out short;
	3	Experiencing the whole body , I shall breathe in, thus he trains himself; ... I shall breathe out...
	4	Calming the bodily-formation , I shall breathe in, thus he trains himself; ... I shall breathe out...
2 nd Tetrad: <i>Vedanānupassanā</i> (Contemplating Feelings)	5	Experiencing pīti , I shall breathe in, thus he trains himself; ... I shall breathe out...
	6	Experiencing sukkhā , I shall breathe in, thus he trains himself; ... I shall breathe out...
	7	Experiencing the mental-formation , I shall breathe in, thus he trains himself; ... I shall breathe out...
	8	Calming the mental-formation, I shall breathe in, thus he trains himself; ... I shall breathe out...
3 rd Tetrad: <i>Cittānupassanā</i> (Contemplating Mind)	9	Experiencing the mind , I shall breathe in, thus he trains himself; ... I shall breathe out...
	10	Gladdening the mind, I shall breathe in, thus he trains himself; ... I shall breathe out...
	11	Concentrating the mind, I shall breathe in, thus he trains himself; ... I shall breathe out...
	12	Liberating the mind, I shall breathe in, thus he trains himself; ... I shall breathe out...
4 th Tetrad: <i>Dhammānupassanā</i> (Contemplating Mental Phenomena)	13	Contemplating impermanence , I shall breathe in, thus he trains himself; ... I shall breathe out...
	14	Contemplating fading away , I shall breathe in, thus he trains himself; ... I shall breathe out...
	15	Contemplating cessation , I shall breathe in, thus he trains himself; ... I shall breathe out...
	16	Contemplating relinquishment , I shall breathe in, thus he trains himself; ... I shall breathe out...