

The Teaching on Mindfulness of Breathing

[Hānda mayam ānāpānassati-sutta-pāṭham bhaṇāmasē]

Ānāpānassati bhikkhave bhāvitā bahulikāṭā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahānisamsā

It is of great fruit and great benefit;

Ānāpānassati bhikkhave bhāvitā bahulikāṭā

When mindfulness of breathing is developed and cultivated

Cattāro satipaṭṭhāne paripūreti

It fulfills the Four Foundations of Mindfulness;

Cattāro satipaṭṭhānā bhāvitā bahulikāṭā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhaṅge paripūrenti

They fulfill the Seven Factors of Awakening;

Satta-bojjhaṅgā bhāvitā bahulikāṭā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttiṃ paripūrenti

They fulfill true knowledge and deliverance.

Katham bhāvitā ca bhikkhave ānāpānassati katham bahulikātā

And how, bhikkhus, is mindfulness of breathing developed and cultivated

Mahapphalā hoti mahānisamsā

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Arañña-gato vā

Gone to the forest,

Rukha-mūla-gato vā

To the foot of a tree

Suññāgāra-gato vā

Or to an empty hut.

Nisīdati pallaṅkaṃ ābhujitvā

Sits down having crossed his legs,

Ujūṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā

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.

Dīghaṃ vā assasanto dīghaṃ assasāmi'ti pajānāti

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

Dīghaṃ vā passasanto dīghaṃ passasāmi'ti pajānāti

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

Rassaṃ vā assasanto rassaṃ assasāmi'ti pajānāti

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

Rassaṃ vā passasanto rassaṃ passasāmi'ti pajānāti

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

Sabba-kāya-paṭisaṃvedī assasissāmi'ti sikkhati

He trains thus: 'I shall breathe in experiencing the whole body'.

Sabba-kāya-paṭisaṃvedī passasissāmi'ti sikkhati

He trains thus: 'I shall breathe out experiencing the whole body'.

Passambhayaṃ kāya-sāṅkhāraṃ assasissāmi'ti sikkhati

He trains thus: 'I shall breathe in tranquillizing the bodily formations'.

Passambhayaṃ kāya-sāṅkhāraṃ passasissāmi'ti sikkhati

He trains thus: 'I shall breathe out tranquillizing the bodily formations'.

Pīti-paṭisaṃvedī assasissāmi'ti sikkhati

He trains thus: 'I shall breathe in experiencing rapture'.

Pīti-paṭisaṃvedī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out experiencing rapture'.

Sukha-paṭisaṃvedī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in experiencing pleasure'.

Sukha-paṭisaṃvedī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out experiencing pleasure'.

Citta-sāṅkhāra-paṭisaṃvedī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in experiencing the mental formations'.

Citta-sāṅkhāra-paṭisaṃvedī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out experiencing the mental formations'.

Passambhayaṃ citta-sāṅkhāraṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in tranquillizing the mental formations'.

Passambhayaṃ citta-sāṅkhāraṃ passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out tranquillizing the mental formations'.

Citta-paṭisaṃvedī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in experiencing the mind'.

Citta-paṭisaṃvedī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out experiencing the mind'.

Abhip̄pamodāyaṃ cittaṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in gladdening the mind'.

Abhip̄pamodāyaṃ cittaṃ passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out gladdening the mind'.

Samādāhaṃ cittaṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in concentrating the mind'.

Samādāhaṃ cittaṃ passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out concentrating the mind'.

Vimocāyaṃ cittaṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in liberating the mind'.

Vimocāyaṃ cittaṃ 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'.

Paṭinissaggānupassī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in contemplating relinquishment'.

Paṭinissaggānupassī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out contemplating relinquishment'.

Evaṃ bhāvītā kho bhikkhave ānāpānāssati evaṃ bahulikā

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

Mahapphalā hōti mahānisāṃsā'ti

So that it is of great fruit and great benefit.

The Teaching on the Noble Eightfold Path

[Handa mayam ariyaṭṭhaṅgika-magga-pāṭham bhaṇāmasē]

Ayam-eva ariyo aṭṭhaṅgiko maggo

This is the Noble Eightfold Path,

Sēyyathīdam

Which is as follows:

Sāmmā-diṭṭhi

Right View,

Sāmmā-sāṅkappo

Right Intention,

Sāmmā-vācā

Right Speech,

Sāmmā-kammanto

Right Action,

Sāmmā-ājīvo

Right Livelihood,

Sāmmā-vāyāmo

Right Effort,

Sammā-sati

Right Mindfulness,

Sammā-samādhi

Right Concentration.

Katamā ca bhikkhave sammā-dit̤ṭhi

And what, bhikkhus, is Right View?

Yaṃ kho bhikkhave dukkhe ñāṇaṃ

Knowledge of suffering;

Dukkha-samudaye ñāṇaṃ

Knowledge of the origin of suffering;

Dukkha-nirodhe ñāṇaṃ

Knowledge of the cessation of suffering;

Dukkha-nirodha-gāminīyā paṭipadāya ñāṇaṃ

Knowledge of the path leading to the cessation of suffering:

Ayaṃ vuccati bhikkhave sammā-dit̤ṭhi

This, bhikkhus, is called Right View.

Katamo ca bhikkhave sammā-sāṅkappo

And what, bhikkhus, is Right Intention?

Nekkhamma-sāṅkappo

The intention of renunciation;

Abyāpāda-sāṅkappo

The intention of non-ill-will;

Avihimsā-sāṅkappo

The intention of non-cruelty:

Ayaṃ vuccati bhikkhave sammā-sāṅkappo

This, bhikkhus, is called Right Intention.

Katamā ca bhikkhave sammā-vācā

And what, bhikkhus, is Right Speech?

Musā-vādā veramaṇī

Abstaining from false speech;

Pisuṇāya vācāya veramaṇī

Abstaining from malicious speech;

Pharusāya vācāya veramaṇī

Abstaining from harsh speech;

Sāmphappalāpā veramaṇī.

Abstaining from idle chatter:

Ayaṃ vuccati bhikkhave sammā-vācā

This, bhikkhus, is called Right Speech.

Katamo ca bhikkhave sammā-kammanto

And what bhikkhus is Right Action?

Pāṇātipātā veramaṇī

Abstaining from killing living beings;

Adinnādānā veramaṇī

Abstaining from taking what is not given;

Kāmesu micchācārā veramaṇī

Abstaining from sexual misconduct:

Ayaṃ vuccati bhikkhave sammā-kammanto

This, bhikkhus, is called Right Action.

Katamo ca bhikkhave sammā-ājīvo

And what, bhikkhus, is Right Livelihood?

Idha bhikkhave ariya-sāvako micchā-ājīvaṃ pahāya sammā-ājīvena
jīvitam kappeti

*Here, bhikkhus, a Noble Disciple, having abandoned wrong livelihood,
earns his living by right livelihood:*

Ayaṃ vuccati bhikkhave sāmā-ājīvo

This, bhikkhus, is called Right Livelihood.

Katamo ca bhikkhave sāmā-vāyāmo

And what, bhikkhus, is Right Effort?

Idha bhikkhave bhikkhu anuppanānaṃ pāpakānaṃ akusalānaṃ
dhammānaṃ anuppādāya

*Here, bhikkhus, a bhikkhu awakens zeal for the non-arising of unarisen,
evil unwholesome states;*

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

He puts forth effort, arouses energy, exerts his mind and strives.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya

He awakens zeal for the abandoning of arisen, evil unwholesome states;

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

He puts forth effort, arouses energy, exerts his mind and strives.

Anuppanānaṃ kusalānaṃ dhammānaṃ uppādāya

He awakens zeal for the arising of unarisen wholesome states;

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

He puts forth effort, arouses energy, exerts his mind and strives.

Uppannānaṃ kusalānaṃ dhammānaṃ t̄hitiyā aṣammosāya
bh̄iyyobhāvāya vepullāya bhāvanāya pāripūriyā

*He awakens zeal for the continuance, non-disappearance, strengthening,
increase and fulfilment by development of arisen wholesome states;*

Chandaṃ janeti vāyamāti vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati

He puts forth effort, arouses energy, exerts his mind and strives:

Ayaṃ 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 viharati

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

Ātāpī sampajāno satimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassaṃ

Having put away covetousness and grief for the world;

Vedanāsu vedanānupassī viharati

He abides contemplating feelings as feelings,

Ātāpī s̄ampajāno s̄atimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Citte cittānupassī viharati

He abides contemplating mind as mind,

Ātāpī s̄ampajāno s̄atimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world;

Dhammesu dhammānupassī viharati

He abides contemplating mind-objects as mind-objects,

Ātāpī s̄ampajāno s̄atimā

Ardent, fully aware and mindful,

Vīneyya loke abhijjhā-domanassam

Having put away covetousness and grief for the world:

Ayaṃ vuccati bhikkhave sammā-sati

This, bhikkhus, is called Right Mindfulness.

Katamo ca bhikkhave sammā-samādhi

And what, bhikkhus, is Right Concentration?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Vivicc'eva kāmehi

Quite secluded from sensual pleasures,

Vivicca akusalehi dhammehi

Secluded from unwholesome states,

Savitakkaṃ savicāraṃ viveka-jaṃ pīti-sukhaṃ paṭhamam jhānaṃ
upasāmpajja viharati

Enters upon and abides in the first jhāna — accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

Vitakka-vicāraṇaṃ vūpasamā

With the stilling of applied and sustained thought,

Ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ
samādhi-jaṃ pīti-sukhaṃ dutiyaṃ jhānaṃ upasāmpajja viharati

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 viharati

He abides in equanimity,

Sato ca sampajāno

Mindful and fully aware,

Sukhañca kāyena paṭisaṃvedeti

Still feeling pleasure with the body,

Yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukha-vihārī'ti tatiyaṃ
jhānaṃ upasampajja viharati

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

Dukkassa ca pahānā

And the abandoning of pain,

Pubb'eva somanassa-domanassānaṃ atthaṅgamā

With the previous disappearance of joy and grief,