



SN 54.13 <b>Ānāpānasati</b> (Mindfulness of Breathing)		
Transl: Bodhi/Thanissaro/Others (blue)		Pali - PTS
<p>Then the Venerable Ananda approached the Blessed One, paid homage to him, sat down to one side, and said to him:</p> <p>"Venerable sir, is there one <b>thing</b> which, when developed and cultivated, fulfils four things? And four things which, when <b>developed and cultivated</b>, fulfil (brings to completion) seven things? And seven things which, when developed and cultivated, fulfil two things?"</p>		<p>Atha kho āyasmā ānando yena bhagavā tenupasaṅkami. Upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:</p> <p>"atthi nu kho bhante, eko <b>dhammo bhāvito bahulīkato</b> cattāro dhamme paripūreti. Cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti. Satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī"ti.</p>
<p>"There is, Ananda, one thing which, when developed and cultivated, fulfils four things; and four things which, when developed and cultivated, fulfil seven things; and seven things which, when developed and cultivated, fulfil two things."</p>		<p>"Atthi kho ānanda, eko dhammo bhāvito bahulīkato cattāro dhamme paripūreti. Cattāro dhammā bhāvitā bahulīkatā sattadhamme paripūrenti. Sattadhammā bhāvitā bahulīkatā dve dhamme paripūrentī"ti.</p>
<p>"But, venerable sir, what is the one thing which, when developed and cultivated, fulfils four things; and the four things which, when developed and cultivated, fulfil seven things; and the seven things which, when developed and cultivated, fulfil two things? "</p>		<p>"Katamo pana bhante, eko dhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti. Satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī"ti.</p>
<p>"<b>Concentration by mindfulness (recollection) of breathing</b>, kanda, is the one thing which, when developed and cultivated, fulfils the four establishments of mindfulness. The four establishments of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.</p>		<p><b>Ānāpānasatisamādhī</b> kho ānanda, eko dhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.</p>
<p><b>Four establishments of mindfulness</b>  <i>(a.k.a. The four abindings to preserve the recollection of the Teaching)</i></p>		<p><b>Cattāro Satipaṭṭhānā</b></p>
<p><b>Discerning, and training to be sensitive to the body.</b>  <b>(Body – Kāya)</b></p>		

"How, Ananda, is concentration by mindfulness of breathing developed and cultivated so that it fulfils the four establishments of mindfulness?"	Kathaṃ bhāvito ca ānanda, ānāpānasatisamādhī kathaṃ bahulīkato cattāro satipaṭṭhāne paripūreti:
Here, Ananda, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.	Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā. So sato'va assasati. Sato passasati.
<b>Discerning (pajānāti):</b>	
<b>[1]</b> Breathing in long, he discerns, 'I am breathing in long';	Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.
or breathing out long, he discerns, 'I am breathing out long.'	Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.
<b>[2]</b> Or breathing in short, he discerns, 'I am breathing in short';	Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.
or breathing out short, he discerns, 'I am breathing out short.'	Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.
<b>Training (sikkhati):</b>	
<b>[3]</b> He trains himself, 'I will breathe in sensitive to the entire body.'  (added note: He trains himself breathing, with the desire to be able to be sensitive to the entire body).	Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.  <i><b>Sikkhati</b> (Sanskrit: śikṣati - inflected form - शक् षक्) is a desiderative verb that has the underlying meaning of "desiring to be able to". It is about training, with the "desire to be able to".</i>
He trains himself, 'I will breathe out sensitive to the entire body.'	Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.
<b>[4]</b> He trains himself, 'I will breathe in calming bodily fabrication.'	Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.
He trains himself, 'I will breathe out calming bodily fabrication.'	Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati. <i><b>Passambhati</b> : to calm down, quiet, allay - ppr. passambhayaṃ</i>

**Note: SN 54.10** (and the redundant part of this sutta's PTS,) adds the following:  
On that occasion the bhikkhu dwells contemplating the body in the body ardent, clearly comprehending (**discerning**), mindful (**recollecting the Teaching**), having removed covetousness and displeasure (**as in attraction & repulsion**\*) in regard to the world.  
Kāye kāyānupassī ānanda, bhikkhu tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

For what reason?

\* this might also mean: having removed scathe & evilness towards the world.

- **Abhi + Jhāyati** [Sk. - √ क्षि क्षी : to destroy, ruin, make an end of RV. AV. MBh]

- **Domanassa** [Sk. - दौर् दार or दुस् दुः bad (implying evil)]

I call this a **certain kind of body**, Ananda, **that is, breathing in and breathing out**. Therefore,

Ananda, on that occasion the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

**Training to be sensitive to, and calming the feelings.  
(Feeling – Vedanā)**

**[5]** He trains himself, 'I will breathe in sensitive to **rapture**.'

*(added note: He trains himself breathing, with the desire to be able to be sensitive to rapture).*

Pītipaṭisaṃvedī assasissāmīti sikkhati.

He trains himself, 'I will breathe out sensitive to rapture.'

Pītipaṭisaṃvedī passasissāmīti sikkhati.

**[6]** He trains himself, 'I will breathe in sensitive to **pleasure**.'

Sukhapaṭisaṃvedī assasissāmīti sikkhati.

He trains himself, 'I will breathe out sensitive to pleasure.'

Sukhapaṭisaṃvedī passasissāmīti sikkhati.

**[7]** He trains himself, 'I will breathe in sensitive to **mental fabrication**.'

*(added note: mental fabrications are perceptions of feelings, born of contact – see SN 47.42 & SN 41.6)*

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.

He trains himself, 'I will breathe out sensitive to mental fabrication.'

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.

**[8]** He trains himself, 'I will breathe in calming mental fabrication.'

Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.

He trains himself, 'I will breathe out calming mental fabrication.'

Passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.

*Note: SN 54.10 (and the redundant part of this sutta's PTS,) adds the following:*

*On that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, **discerning**, mindful (**recollecting the Teaching**), having removed covetousness and displeasure (**as in attraction & repulsion**) in regard to the world.*

*Vedanāsu vedanānupassī ānanda, bhikkhu tasmim samaye viharati ātāpī sampajāno satimā vineyaya loke abhijjhādomanassaṃ.*

*For what reason?*

*I call this a **certain kind of feeling** (vedanāññatarāhaṃ), Ananda, that is, a **mind-made** (manasikāraṃ) breathing in and breathing out. Therefore, Ananda, on that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.*

**Training to be sensitive to, satisfying, steadying & liberating the Mind  
(Mind – Citta)**

**[9]** He trains himself, 'I will breathe in **sensitive to the mind**.'

**added note:** He trains himself breathing, with the desire to be able to be sensitive to the mind.

Cittapaṭisaṃvedī assasissāmīti sikkhati.

**added note:** with the arising (increase) of nāma-rūpa, there is the arising (increase) of mind (citta) – SN 47.42.

He trains himself, 'I will breathe out sensitive to the mind.'	Cittapaṭisaṃvedī passasissāmīti sikkhati.
<b>[10]</b> He trains himself, 'I will breathe in satisfying the mind.'	Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.
He trains himself, 'I will breathe out satisfying the mind.'	Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.
<b>[11]</b> He trains himself, 'I will breathe in steadying the mind.'	Samādahaṃ cittaṃ assasissāmīti sikkhati.
He trains himself, 'I will breathe out steadying the mind.'	Samādahaṃ cittaṃ passasissāmīti sikkhati.
<b>[12]</b> He trains himself, 'I will breathe in releasing (liberating) the mind.'	Vimocayaṃ cittaṃ assasissāmīti sikkhati.
He trains himself, 'I will breathe out releasing the mind.'	Vimocayaṃ cittaṃ passasissāmīti sikkhati.

*Note: SN 54.10 (and the redundant part of this sutta's PTS,) adds the following: on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending (discerning), mindful (recollecting the Teaching), having removed covetousness and displeasure (as in attraction & repulsion) in regard to the world. For what reason? I say, Ananda that there is no development of concentration by mindfulness of breathing for one whose sati (recollection of the Teaching) is not called up, (that is to say for one who does not discriminate the internal and the external - SN 35.245), and who lacks discernment (nāhaṃ, ānanda, mutthassatissa asampajānassa ānāpānassatisamādhībhāvanṃ vadāmi). Therefore, Ananda, on that occasion the bhikkhu dwells contemplating mind in mind (cittē cittānupassī), ardent, clearly comprehending (discerning), mindful (ātāpī, sampajāno, satimā), having removed covetousness and displeasure in regard to the world.*

**Contemplating impermanence, dispassion, & cessation of Phenomena  
(Phenomena – Dhamma)**

<b>[13]</b> He trains himself, 'I will breathe in contemplating impermanence.'  <i>(added note: He trains himself breathing, with the desire to be able to contemplate inconstancy).</i>	Aniccānupassī assasissāmīti sikkhati.
He trains himself, 'I will breathe out contemplating impermanence.'	Aniccānupassī passasissāmīti sikkhati.
<b>[14]</b> He trains himself, 'I will breathe in contemplating dispassion.'	Virāgānupassī assasissāmīti sikkhati.
He trains himself, 'I will breathe out contemplating dispassion.'	Virāgānupassī passasissāmīti sikkhati.
<b>[15]</b> He trains himself, 'I will breathe in contemplating cessation.'	Nirodhānupassī assasissāmīti sikkhati.
He trains himself, 'I will breathe out contemplating cessation.'	Nirodhānupassī passasissāmīti sikkhati.
<b>[16]</b> He trains himself, 'I will breathe in contemplating relinquishment.'	Paṭinissaggānupassī assasissāmīti sikkhati.
He trains himself, 'I will breathe out	Paṭinissaggānupassī passasissāmīti sikkhati.

contemplating relinquishment.'

*Note: SN 54.10 (and the redundant part of the PTS of this sutta [SN 54.13],) adds the following: on that occasion the bhikkhu dwells (viharati) contemplating (anupassī) phenomena (dhammas) in phenomena — ardent, discerning, & mindful (recollecting the Teaching) — putting aside greed & distress with reference to the world.*

*Dhammesu dhammānupassī ānanda, bhikkhu tasmim samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.*

*He who sees clearly with discernment the abandoning of greed & distress (covetousness & displeasure, [as in attraction & repulsion],) is one who oversees (thoroughly) with equanimity, which is why the monk on that occasion remains focused on phenomena in phenomena — ardent, discerning, & mindful — putting aside greed & distress with reference to the world.*

*So yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā disvā sādhuṃ ajjhupekkhitā hoti. Tasmātiānanda, dhammesu dhammānupassī bhikkhu tasmim samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.*

This is how mindfulness of in-&-out breathing is developed & cultivated (pursued) so as to bring the four frames of reference to their culmination.

Evam bhāvito kho ānanda, ānāpānasatisamādhī evaṃ bahulīkato cattāro satipaṭṭhāne paripūreti.

### Seven factors of enlightenment

### Satta Sambojjhaṅge

And how, Ananda, are the four establishments of mindfulness developed and cultivated so that they fulfil the seven factors of enlightenment?

Kathaṃ bhāvitā ca ānanda, cattāro satipaṭṭhānā kathaṃ bahulīkatā sattasambojjhaṅge paripūrenti.

### Enlightenment factor of Mindfulness

### Sati sambojjhaṅga

Whenever, Ananda, a bhikkhu

Yasmim samaye ānanda, bhikkhu

dwells contemplating the body in the body - on that occasion, mindfulness (recollection of the Teaching) that is remembered and geared up, exists (is) in that bhikkhu.

kāye kāyānupassī viharati upaṭṭhitā tassa tasmim samaye sati hoti asammūṭṭhā.

**sammūṭṭha** : [pp . of sammussati] forgotten; not recollected; not called back; not remembered.

**upaṭṭhita** : [pp . of upaṭṭhāti]

- present, in the front (as in on a frontline).

- standing up (ready) , kept in readiness, geared up.

Whenever Ananda, this mindfulness is called back & geared up, mindfulness (recollection of the Teaching,) as a factor of enlightenment, is firm .

Yasmim samaye ānanda, bhikkhuno upaṭṭhitā sati hoti asammūṭṭhā, satisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti.

**Āraddhā**: firm, resolved.

Mindfulness as a factor of enlightenment increases .

Satisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti.

**Bhaveti**: [causative of Bhavati: to develop, to increase.]



Mindfulness as a factor of enlightenment goes on to producing (realizing) completion (fulfilment).		Satisambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.  <b>Bhāvanā:</b> producing, increasing, realizing, attaining. <b>Pāripūri:</b> fulfilment; completion. <b>Gacchati :</b> to go , to go on to , to proceed.
Dwelling thus in mindfulness, he discriminates the phenomena/dhamma with discernment, goes about it, and engages into investigating it .		So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsamāpajjati.  <b>Vicinati:</b> to discriminate. <b>Vicarati :</b> to go or move about in ; (to represent abstract ideas in concrete terms). <b>Vimaṃsati::</b> to investigate. to consider thoroughly; examine. <b>Samāpajjati :</b> to enter upon; to engage in.
<b>Enlightenment factor of Investigation of Phenomena</b>		<b>Dhammavicaya sambojjhaṅgo</b>
Dwelling thus mindfully, he discriminates that Dhamma with discernment, examines it, makes an investigation of it.  <b>Added note:</b> “With the origination of the production of the mind (mind = mano) there is the origination of phenomena”. “Manasikārasamudayā dhammānaṃ samudayo”. SN 47.42		Yasmim samaye ānanda, bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicināti pavicarati parivīmaṃsamāpajjati.
Investigation of phenomena as a factor of enlightenment, is firm .		Dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti.
Investigation of phenomena as a factor of enlightenment increases .		Dhammavicayasambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti.
Investigation of phenomena as a factor of enlightenment goes on to producing (realizing) completion (fulfilment).		Dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno bhāvanāpāripūrim gacchati.
All this (discrimination with discernment, etc.) being firm, full of energy (persistence) and unshaken.		Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ.  <b>Paññāya</b> [ger. of pajānāti] discern, distinguish. <b>Vicaya:</b> search, investigation, examination. <b>Āraddhā:</b> firm, resolved. <b>Viriya:</b> energy, exertion. <b>Asallīna:</b> active, upright, unshaken
<b>Enlightenment factor of Energy</b>		

		<b>Viriyaya sambojjhaṅgo</b>
While he discriminates (vicinati) the phenomena/dhamma with discernment, goes about (vicarati), and engages into investigating it (parivīmaṃsamāpajjati), there is firm and unshaken energy.		Yasmiṃ samaye ānanda, bhikkhuno taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ,
Energy as a factor of enlightenment, is firm.		viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti.
Energy as a factor of enlightenment increases.		Viriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti.
Energy as a factor of enlightenment goes on to producing (realizing) completion (fulfilment).		Viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.
From firm energy arises rapture, free from sensual desire.		Āraddhaviriyassa uppajjati pīti nirāmisā.
<b>Enlightenment factor of Rapture</b>		<b>Pīti sambojjhaṅga</b>
When his energy is firm, there arises in him a rapture free from sensual desire (spiritual).		Yasmiṃ samaye ānanda, bhikkhuno āraddhaviriyassa uppajjati pīti nirāmisā,
Spiritual rapture as a factor of enlightenment, is firm.		pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti.
Spiritual rapture as a factor of enlightenment increases.		Pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti.
Spiritual rapture as a factor of enlightenment goes on to producing (realizing) completion (fulfilment).		Pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.
Rapture of the mind calms the body. Calms the mind (citta).		Pītimanassa kāyopi passambhati. Cittampi passambhati.
<b>Enlightenment factor of Serenity</b>		<b>Passaddhi sambojjhaṅga</b>
For one whose mind is uplifted by rapture the body becomes tranquil (serene) and the mind becomes tranquil.		Yasmiṃ samaye ānanda, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati,
Serinity as a factor of enlightenment, is firm.		Passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti.
Serenity as a factor of enlightenment increases.		Passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti.
Serenity as a factor of enlightenment goes on to producing (realizing) completion (fulfilment).		Passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.
Serenity of body and pleasure of mind brings concentration.		Passaddhakāyassa sukhino cittaṃ samādhiyati.

<b>Enlightenment factor of Concentration</b>		<b>Samādhi sambojjhaṅga</b>
Serenity of body and pleasure of mind (sukhino cittaṃ) brings concentration in him.		Yasmiṃ samaye ānanda, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati,
Concentration as a factor of enlightenment, is firm.		samādhisambojjhaṅgo tasmिṃ samaye bhikkhuno āraddho hoti.
Concentration as a factor of enlightenment increases.		Samādhisambojjhaṅgaṃ tasmिṃ samayo bhikkhu bhāveti.
Concentration as a factor of enlightenment goes on to producing (realizing) completion (fulfilment).		Samādhisambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.
With a well concentrated mind, there is equanimity (looking with indifference).		So tathā samāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti.  <i><b>Samāhita:</b> settled; composed; collected of mind, concentrated.</i> <i><b>Ajjhupekkhati:</b> to look on indifferently.</i>
<b>Enlightenment factor of Equanimity</b>		<b>Upekhā sambojjhaṅga</b>
With a well concentrated mind, there is equanimity.		Yasmiṃ samaye ānanda, bhikkhu tathā samāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti,
Equanimity as a factor of enlightenment, is firm.		Upekhāsambojjhaṅgo tasmिṃ samaye bhikkhuno āraddho hoti.
Equanimity as a factor of enlightenment increases.		Upekhāsambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti.
Equanimity as a factor of enlightenment goes on to producing (realizing) completion (fulfilment).		Upekhāsambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.
<p align="center"><b>Similarly with the other three frames of reference</b></p> <p align="center">- feeling, - mind, - phenomena.</p> <p align="center">He dwells contemplating the feeling in the feeling, etc. (do it with the seven factors of enlightenment).</p>		
This is how the four frames of reference are developed & pursued so as to bring the seven factors of enlightenment to their culmination.		Evaṃ bhāvitā kho ānanda, cattāro satipaṭṭhānā evaṃ bahulīkatā satta bojjhaṅge paripūrenti.



Liberation by final knowledge	Vijjāvimutti
How, .Ananda, are the seven factors of enlightenment developed and cultivated so that they fulfil liberation by final knowledge?	Kathaṃ bhāvitā ca ānanda, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti:
Here, Ananda, a bhikkhu develops the enlightenment factor of <b>mindfulness</b> , which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.	Idhānanda, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmi.
He develops the enlightenment factor of <b>investigation of phenomena</b> , which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.	Dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.
He develops the enlightenment factor of <b>Energy</b> , which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.	Viriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.
He develops the enlightenment factor of <b>Rapture</b> , which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.	Pītisambojjhagaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmi.
He develops the enlightenment factor of <b>Serenity</b> , which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.	Passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.
He develops the enlightenment factor of <b>Concentration</b> , which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.	Samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.
He develops the enlightenment factor of <b>Equanimity</b> , which is based upon seclusion, dispassion, and cessation, maturing in relinquishment.	Upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.
It is, Ananda, when the seven factors of enlightenment are developed and cultivated in this way that they fulfil liberation by final knowledge.	Evaṃ bhāvitā kho ānanda, sattabojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrentīti.
<p style="text-align: center;">*</p>	
<p>"Suppose, .Ananda, at a crossroads there is a great mound of soil. If a cart or chariot comes from the east, west, north, or south, it would flatten that mound of Soil. So too, kanda, when a bhikkhu dwells contemplating the body in the body, feelings in feelings, mind in mind, phenomena in phenomena, he flattens evil unwholesome states."</p> <p style="text-align: center;">SN 54.10</p>	

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## NOTES

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1. Kaya:

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"I call this a certain kind of body (kāyaññatarāhaṃ), Ananda, that is, breathing in and breathing out.

Kāyaññatarāhaṃ, ānanda, etaṃ vadāmi, yadidaṃ - assāsapassāsāsaṃ."

Therefore, dwelling in the breath (in/out - assāsa/passāsā - ānā/pāna) is dwelling (cf. viharati) in the body.

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2. Vedanā:

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"I call this a certain kind of feeling (vedanāññatarāhaṃ), Ananda, that is, an intellect-made (manasikāraṃ) breathing in and breathing out.

Vedanāññatarāhaṃ, ānanda, etaṃ vadāmi, yadidaṃ - assāsapassāsānaṃ sādhuṃ manasikāraṃ."

Therefore the intellect-made ānā/pāna is (becomes) a feeling. And dwelling in, discerning (pajanati) this intellect-made feeling is dwelling in vedanā.

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3. Citta:

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Here one must refer to SN 41.6 (SA 568) for the macro-approach of citta; namely:

"Perceiving and feeling is done with the citta, they are things bound up with the citta".

"Saññā ca vedanā ca cetasikā ete dhammā cittapaṭibaddhā."

Therefore, at the macro level (paṭiccasamuppāda,) citta is about feeling and perception.

And we must refer to SN 47.42 (SA 609) for its micro-approach; namely:

"With the origination (rise) of nāmarūpa there is the origination (rise) of (the "becoming") citta."

"Nāmarūpasamudayā cittassa samudayo"

Here the micro-expression of the "becoming" citta [citassa], (made flesh, so to speak,) is done by the arising of Nāma and its subsequent sense-consciousness, contact, feeling, perception, cetanā and manasikāra + Rūpa (the four great elements (mahābhūtāna rūpa), and the forms derived from them (upādāya)) - see definition of Nāma-Rūpa in SN 12.1-2 (SA 298)) -

Here, nāma is "extended" to mano and phassa.

Therefore dwelling in citta, in the case of anapanasati, is about the perception of this intellect-made feeling derived from the in & out breath(#2).

It is important at this level to understand the concept of "establishing of consciousness" - <https://justpaste.it/16943>

Significant note:

While SN 12.2 defines Nāma as feeling (vedanā), perception (saññā), intention (cetanā), contact (phassa), and intellect-producing (manasikāra) - SA 298 defines Nāma as feeling (受 - shòu - sensation), perception (想 - xiǎng - ideation), intention (行 - xíng - practical), and consciousness (識 - shí - knowledge).

In other words, SA considers the scope of Nāma, as operating strictly in the NāmaRupā nidāna (with the establishment of consciousness in its khandhas - see SN 12.39 & SN 22.3) [macro level] - while SN considers the scope of Nāma, as an "extended" (descended - cf. avakkanti) NāmaRūpa, that operates within saḷāyatana + the phassa & vedanā nidānas [micro level] - Namely an "extended" Nāma that operates in satta.

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#### 4. Dhamma

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To put it simply, dwelling in dhamma is contemplating (anupassī) the "intellect-making since the origin" - the "yoniso manasikara" of the all process. From the assāsapassāsa to the full phenomenon.

It encompasses the sense-consciousness, the contact, the feeling, the perception, etc.

Ānāpānasati is the pañña (discernment) of the making of an internal phenomenon - step by step.

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