



MINDFULNESS of		
Breathing - Ānāpānasati	Body - Kayagatasati	Mindfulness - Satipatthana
MN 18 & SN 54.13	MN 119	MN 10
<ul style="list-style-type: none"> <li>- Sit cross-legged.</li> <li>- Body erect.</li> <li>- Mindfulness established in front of the brain - <i>Mano is the locus of attention (SN 35.146 – no parallel).</i></li> <li>- Always mindful.</li> </ul>	<ul style="list-style-type: none"> <li>- Sit cross-legged.</li> <li>- Body erect.</li> <li>- Mindfulness established in front of the brain - <i>Mano is the locus of attention (SN 35.146 – no parallel).</i></li> <li>- Always mindful.</li> </ul>	<ul style="list-style-type: none"> <li>- Sit cross-legged.</li> <li>- Body erect.</li> <li>- Mindfulness established in front of the brain - <i>Mano is the locus of attention (SN 35.146 – no parallel).</i></li> </ul>
	<ul style="list-style-type: none"> <li>- Heedful, ardent, &amp; resolute, any memories &amp; resolves related to the household life are abandoned, and with their abandoning his mind gathers &amp; settles inwardly, grows unified &amp; centered.</li> </ul>	<ul style="list-style-type: none"> <li>- Alert (<i>clear comprehension, clear awareness – sampajāno</i>) - (<i>feelings are understood as they arise, ...</i>).</li> <li>- Ardent (<i>exertive – ātāpī</i>) - (<i>Unarisen evil, unskillful qualities arising in me would lead to what is unbeneficial, ...</i>)</li> </ul>
BODY		
Mindfulness of the In-and-Out-breath Kāyānupassanā- ānāpānapabba	Mindfulness of the In-and-Out-breath Kāyānupassanā- ānāpānapabba	Mindfulness of the In-and-Out-breath Kāyānupassanā- ānāpānapabba
Dwell not supported on [unsustained by (not clinging to)] anything in the world.	Dwell not supported on [unsustained by (not clinging to)] anything in the world.	Dwell not supported on [unsustained by (not clinging to)] anything in the world.
Breathing in long Breathing out long Breathing in short Breathing out short	Breathing in long Breathing out long Breathing in short Breathing out short	Breathing in long Breathing out long Breathing in short Breathing out short
Discerns:	Discerns:	Discerns:
'I am breathing long'. 'I am breathing short'. - breathe in sensitive to the entire body (of breath). (Sabbakāyapaṭisaṃvedī) - calming bodily fabrication. (Passambhayaṃ kāyasāṅkhāraṃ)	'I am breathing long'. 'I am breathing short'. - breathe in sensitive to the entire body (of breath). (Sabbakāyapaṭisaṃvedī) - calming bodily fabrication. (Passambhayaṃ kāyasāṅkhāraṃ)	'I am breathing long'. 'I am breathing short'. - breathe in sensitive to the entire body (of breath). (Sabbakāyapaṭisaṃvedī) - calming bodily fabrication. (Passambhayaṃ kāyasāṅkhāraṃ)

<ul style="list-style-type: none"> <li>- sensitive to rapture. (Pītipaṭisaṃvedī)</li> <li>- sensitive to pleasure. (Sukhapaṭisaṃvedī)</li> <li>- sensitive to mental fabrication. (Cittasaṅkhārapaṭisaṃvedī)</li> <li>- calming mental fabrication. (Passambhayaṃ cittasaṅkhāraṃ)</li> <li>- sensitive to the mind. (Cittapaṭisaṃvedī)</li> <li>- satisfying the mind. (Abhippamodayaṃ cittaṃ)</li> <li>- steadying the mind. (Samādahaṃ cittaṃ)</li> <li>- releasing the mind. (Vimocayaṃ cittaṃ)</li> <li>- focusing on inconstancy/impermanence. (Aniccā)</li> <li>- focusing (contemplating, observing) on dispassion. (Virāgā)</li> <li>- focusing on cessation. (Nirodhā)</li> <li>- focusing on relinquishment. (Paṭinissaggā)</li> </ul>			
			<p>CHORUS:</p> <p>Contemplating internally the body (breath) among bodies (kāye kāyānupassī viharati)</p> <p>Contemplating externally the body (breath) among bodies</p> <p>Contemplating the rising of the body (breath) among bodies</p> <p>Contemplating the fading of the body (breath) among bodies</p> <p>Contemplating the rising &amp; fading of the body (breath) among bodies</p>
<ul style="list-style-type: none"> <li>- breathing long, he discerns, 'I am breathing long'.</li> <li>- breathing short, he discerns, 'I am breathing short'.</li> </ul>			
<ul style="list-style-type: none"> <li>- trains himself to breathe in... &amp;... out sensitive to the entire body (of breath);</li> <li>- trains himself to breathe in... &amp;... out calming the bodily processes:</li> </ul>			

On that occasion the monk remains focused on (abide in) the <b>body</b> in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world.			
		<b>The four postures</b> Kāyānupassanā- iriyāpathapabba	<b>The four postures</b> Kāyānupassanā- iriyāpathapabba
		- Walking, discern: " I walk " - Standing, discern: " I stand " - Sitting, discern: " I sit " - Lying, discern: " I lie "	- Walking, discern: " I walk " - Standing, discern: " I stand " - Sitting, discern: " I sit " - Lying, discern: " I lie "
		Whatever posture the body maintains, discern it mindfully.	Whatever posture the body maintains, discern it mindfully. Dwell contemplating the body (breath) among bodies - Internally or/and externally Or Dwell contemplating the arising (or/and fading) of phenomena with regard to the body Or else, he maintains the mindfulness that "There is a body" (atthi kāyo ti), merely (for the sake of) knowing and awareness
			CHORUS
		<b>Full awareness</b> Kāyānupassanā- sampajānapabba	<b>Full awareness</b> Kāyānupassanā- sampajānapabba
		Become clearly aware of: going forward - bending - tasting - lying - turning back - stretching - eating - speaking - looking on - enjoying - standing - keeping silencevlooking aboutvdrinking - sitting - walking - bearing the three robes and bowl.	Become clearly aware of: going forward - bending - tasting - lying - turning back - stretching - eating - speaking - looking on - enjoying - standing - keeping silencevlooking aboutvdrinking - sitting - walking - bearing the three robes and bowl.
		<b>Perception of foulness</b> Kāyānupassanā- paṭikūlamanasikārapabba	<b>Perception of foulness</b> Kāyānupassanā- paṭikūlamanasikārapabba
		Dwell contemplating the body up from the sole, down from the hair on the top, and	Dwell contemplating the body up from the sole, down from the hair on the top, and

		surrounded by the skin as full of various impurities. There are in this body, head-hair, body-hair, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints, and urine.		surrounded by the skin as full of various impurities. There are in this body, head-hair, body-hair, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints, and urine.	
				CHORUS	
		<b>The analysis of the 4 elements</b> Kāyānupassanā-dhātumanasikārapabba		<b>The analysis of the 4 elements</b> Kāyānupassanā-dhātumanasikārapabba	
		Dwell contemplating the body as elements of earth, water, fire, and air. ("In this body there is the earth property, the liquid property, etc")		Dwell contemplating the body as elements of earth, water, fire, and air. ("In this body there is the earth property, the liquid property, etc")	
				CHORUS	
		<b>The nine charnel ground contemplations</b> Kāyānupassanā-navasivathikapabba		<b>The nine charnel ground contemplations</b> Kāyānupassanā-navasivathikapabba	
		Reflect as <u>if you were to</u> see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions — here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a breast bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of		Reflect as <u>if you were to</u> see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions — here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a breast bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened,	

		shells... piled up, more than a year old... decomposed into a powder: Apply it to your very body: “This body, too: Such is its nature, such is its future, such its unavoidable fate.”		somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: Apply it to your very body: “This body, too: Such is its nature, such is its future, such its unavoidable fate.”
		<b>The four Jhanas</b>		
		<b>Six higher knowledges</b> (If you turn your mind to them) + <b>Ten benefits</b>		
<b>FEELINGS</b>				
- breathing long, he discerns, 'I am breathing long'. - breathing short, he discerns, 'I am breathing short'.				
- trains himself to breathe in... &... out sensitive to rapture - trains himself to breathe in... &... out sensitive to pleasure; - trains himself to breathe in... &... out sensitive to mental processes; - trains himself to breathe in... &... out calming mental processes:				
On that occasion the monk remains focused on (abide in) <b>feelings</b> in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world.				
				Feeling a: - pleasant feeling - unpleasant feeling - neither unpleasant nor pleasant feeling
				Discern, I feel: - a pleasant, unpleasant, neither unpleasant nor pleasant feeling" - pleasant material , unpleasant, neither

			unpleasant nor pleasant (carnal) feeling - pleasant material , unpleasant, neither unpleasant nor pleasant immaterial feeling
			CHORUS: Dwell contemplating the feeling internally or/and externally. Or Dwell contemplating the arising or/and fading of phenomena with regard to the feeling, Or else, he maintains the mindfulness that “There is a feeling, merely for (the sake of) knowing and awareness. Dwell not supported on anything in the world.
<p style="text-align: center;"><b>MIND</b> (citta)</p>			
- breathing long, he discerns, 'I am breathing long'. - breathing short, he discerns, 'I am breathing short'.			
- trains himself to breathe in... &... out sensitive to the mind; - trains himself to breathe in... &... out satisfying the mind; - trains himself to breathe in... &... out steadying the mind; - trains himself to breathe in... &... out releasing the mind:			
On that occasion the monk remains focused on the <b>mind</b> in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world.			
			With a: lustful (sarāga) mind discern "It is a lustful mind." non-lustful (vītarāga) mind discern "It is a non-lustful mind."  idem with:

			angry (hateful-sadosa) mind non-angry (vītadosa) mind deluded (samoha) mind non-deluded (vitamoha) mind distracted (vikkhitta) mind constricted (saṅkhitta) mind developed (mahaggata) mind undeveloped (amahaggata) mind unsurpassed (anuttara) mind surpassed (sauttara) mind concentrated (samāhita) mind unconcentrated (asamāhita) mind released (vimutta) mind unreleased (avimutta) mind
			CHORUS: Dwell contemplating a mind (citta) among minds internally or/and externally. Or Dwell contemplating the arising or/and fading) of phenomena with regard to the mind internally or/and externally. Or else, he maintains the mindfulness that “There is a mind, merely for (the sake of) knowing and awareness Dwell not supported on anything in the world.
<b>PHENOMENA</b> (Dhamma)			
- breathing long, he discerns, 'I am breathing long'. - breathing short, he discerns, 'I am breathing short'.			
- trains himself to breathe in... &... out focusing on (contemplating) inconstancy; - trains himself to breathe in... &... out focusing on dispassion; - trains himself to breathe in... &... out focusing on cessation; - trains himself to breathe in... &... out focusing on			

relinquishment:			
On that occasion the monk remains focused on <b>mental phenomena</b> (dhamma) in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world.			
			<b>FIVE HINDRANCES</b> (nīvaraṇa) **
			<p>When there are: Sensual interests (kāmacchanda) discern "There are sensual interests in me." Idem with:</p> <ul style="list-style-type: none"> <li>- no sensual interests</li> <li>- non-arisen sensual interests arise,</li> <li>- how the arisen sensual interests get dispelled, discern that too,</li> <li>- how dispelled sensual interests do not rise again, discern that too.</li> <li>- anger (byāpāda)</li> <li>- no anger</li> <li>- etc.</li> <li>- sloth and torpor (thinamiddha)</li> <li>- no sloth and torpor,</li> <li>- etc.</li> <li>- restlessness and worry/remorse (uddhaccakukkucca)</li> <li>- etc.</li> <li>- doubts (vicikiccha)</li> <li>- etc.</li> </ul>
			<p>CHORUS: Dwell contemplating this phenomenon* within phenomena internally, or/and externally. Dwell contemplating the arising or/and fading of this phenomenon among mental phenomena. <i>* Matter, or feeling, or perception, etc.</i> Or else, he maintains the mindfulness that "There is a phenomenon, merely for (the sake of) knowing and awareness.</p>



			Dwell not supported on anything in the world.
			<b>SIX INTERNAL &amp; EXTERNAL SENSE SPHERES (bases) - (ajjhaticabāhira āyatana) **</b>
			<p>discern the eye and matter (form)  discern the bond (fetter) that arises on account of the two  discern how the non-arisen bond arises  discern how the arisen bond is dispelled  discern how the dispelled bond would not rise again.</p> <p>discern the ear and sounds  idem  discern the nose and smells  idem  discern the tongue and tastes  idem  discern the body and touches  idem  discern the mind and phenomena  idem</p>
			CHORUS
<b>SEVEN ENLIGHTNMENT FACTORS (bojjhaṅga) ***</b>			<b>SEVEN ENLIGHTNMENT FACTORS (bojjhaṅga) ***</b>
<p>On whatever occasion remains focused on (abides in) the body in &amp; of itself — ardent, alert, &amp; mindful — putting aside greed &amp; distress with reference to the world, on that occasion his mindfulness is steady (firm) &amp; without lapse. When his mindfulness is steady &amp; without lapse, then mindfulness as a factor for Awakening becomes aroused (increase).  He develops it, and for him it goes to the culmination of its development.  Abide in the body in &amp; of itself. Mindfulness is present &amp; not forgetful.</p>			<p>- Mindfulness is present, mindfulness (sati) is present.  - mindfulness is not present, mindfulness (sati) is not present.  - discern how the non-arisen mindfulness arises.  - discern how the arisen mindfulness gets completed by development.</p>

<p>Mindfulness as a factor of enlightenment is firm.</p> <p>Mindfulness as a factor of enlightenment develops (increase).</p> <p>Mindfulness as a factor of enlightenment increases to completion.</p> <p>Examine, investigate thoroughly and reflect on the mental phenomena.</p>			
<p>Remaining mindful in this way, examine, analyze, &amp; come to a comprehension of that quality with discernment.</p> <p>When remaining mindful in this way, examining, analyzing, &amp; coming to a comprehension of that quality with discernment, then analysis of qualities (mental phenomena) as a factor for Awakening becomes aroused.</p> <p>Develop it, and it goes to the culmination of its development.</p> <p>Also abide in mindfulness, investigating the mental phenomena in thorough understanding (discernment).</p> <p>Engage to think it over and investigate.</p> <p>The mental phenomena as a factor of enlightenment is firm (resolved).</p> <p>The mental phenomena as a factor of enlightenment develops.</p> <p>The mental phenomena as a factor of enlightenment increases to completion.</p> <p>All this being resolved, full of exertion and active.</p>			<p>- Investigation of phenomenon (dhammavicaya) is present.</p> <p>- idem</p>
<p>In one who examines, analyzes, &amp; comes to a comprehension of that quality with discernment, unflagging persistence is aroused. When unflagging persistence is aroused in one who examines, analyzes, &amp; comes to a comprehension of that quality with discernment, then persistence (energy, exertion)) as a factor for Awakening becomes aroused. He</p>			<p>- effort/exertion/energy (viriya) is present.</p> <p>- idem</p>

<p>develops it, and for him it goes to the culmination of its development.</p> <p>In one who abides in mindfulness, investigating the mental phenomena in thorough understanding (discernment), [being resolved, full of exertion and active,] there is firm energy (exertion) as a factor of enlightenment .</p> <p>Energy as a factor of enlightenment develops.</p> <p>Energy as a factor of enlightenment increases to completion.</p> <p>From firm energy arises rapture, free from sensual desire.</p>		
<p>In one whose persistence is aroused, a rapture not-of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is aroused, then rapture as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.</p> <p>From firm energy arises rapture (free from sensual desire) as a factor of enlightenment.</p> <p>There is firmness.</p> <p>Rapture as a factor of enlightenment develops.</p> <p>Rapture as a factor of enlightenment increases to completion.</p> <p>Rapture of the mind calms the body.</p> <p>Calms the mind (citta).</p>		<p>- rapture (pīti) is present.</p> <p>- idem</p>
<p>For one who is enraptured, the body grows calm and the mind grows calm. When the body &amp; mind of an enraptured monk grow calm, then serenity as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.</p> <p>From this rapture of the mind that calms body and mind, comes serenity (tranquility).</p>		<p>- tranquillity (passaddhi) is present.</p> <p>- idem</p>

<p>There is firmness (resolve). Serenity as a factor of enlightenment develops. Serenity as a factor of enlightenment increases to completion. Serenity of body and comfort of mind brings concentration.</p>			
<p>For one who is at ease — his body calmed — the mind becomes concentrated. When the mind of one who is at ease — his body calmed — becomes concentrated, then concentration as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development. Serenity of body and comfort of mind brings concentration, as a factor of enlightenment. There is firmness (resolve). Concentration as a factor of enlightenment develops. Concentration as a factor of enlightenment increases to completion. With a well settled mind, there is indifference.</p>			<p>- concentration (samādhi) is present. - idem</p>
<p>He oversees the mind thus concentrated with equanimity. When he oversees the mind thus concentrated with equanimity, equanimity as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development. With a well settled mind, that leads to indifference, there is equanimity as a factor of enlightenment. There is firmness (resolve). Equanimity as a factor of enlightenment develops. Equanimity as a factor of enlightenment increases to completion.</p>			<p>- equanimity (upekkhā) is present. - idem</p>
			CHORUS
			<b>FOUR NOBLE TRUTH - (ariyasacca)</b>
			Here,, sees as it really is,

			- this is stress (suffering), - this is the arising of stress (suffering), - this is the cessation of stress (suffering) and - this is the path to the cessation of stress (suffering)." 
Similarly with the other three frames of reference: feelings, mind, & mental qualities.			
			CHORUS
<b>CLEAR KNOWING &amp; RELEASE</b>			
<p>There is the case where a monk develops mindfulness</p> <ul style="list-style-type: none"> <li>- He develops analysis of qualities as a factor for Awakening.</li> <li>- persistence as a factor for Awakening.</li> <li>- rapture as a factor for Awakening.</li> <li>- serenity as a factor for Awakening.</li> <li>- concentration as a factor for Awakening.</li> <li>- equanimity.</li> </ul> <p>as factors for Awakening dependent on:</p> <ul style="list-style-type: none"> <li>- seclusion</li> <li>- dispassion</li> <li>- cessation, resulting in</li> <li>- relinquishment.</li> </ul>			
<div style="text-align: center;"> <hr style="width: 10%; margin: 0 auto;"/>           *         </div>			