

# Triratna Dharma Training Course for Mitras

## Year Two

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### *Module 7: The Way of Mindfulness*

#### *A Training to Bring the Dharma to Life with the Satipaṭṭhāna Sutta*

*Compiled by Kamalashila*

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### Overview of the module

The purpose of this six week training is to familiarise participants with the intensive practise of mindfulness as taught by the Buddha in the Pāli *Satipaṭṭhāna Sutta*.

Before you begin the module, it is important that you read Sangharakshita's commentary on the *Satipaṭṭhāna Sutta* called *Living with Awareness* (Windhorse Publications, ISBN). It's a short book and there's no need to take notes at this stage. It would also be helpful to have a copy of Anālayo's *Satipaṭṭhāna – the Direct Path to Realization* (Windhorse Publications, ISBN 1899579540), which is referred to during the module and provides an excellent in-depth study of the Sutta (although you don't need to read it before you begin the module).

*Living with Awareness*: <http://www.windhorsepublications.com/CartV2/Details.asp?ProductID=682>

*Satipaṭṭhāna – the Direct Path to Realization*: <http://tinyurl.com/yebzyg5>

*Companion audio and video meditation instruction website by Kamalashila*: <http://tinyurl.com/ylz8dmf>

The course consists of three phases:

1. Phase one is a single week (plus the prior preparation outlined above) grasping the theoretical basis.
2. Phase two is a three week training establishing the theory in your own experience.
3. Phase three comprises two weeks of deeper reflections and insight.

The principles of mindfulness were introduced during the Foundation Year (Part Three, Week Six, on the fifth precept) and within the Noble Eightfold Path module (in the section on Perfect Awareness). As well as clarifying principles, this course focuses on bringing the practice alive. Students are asked to commit strongly to practising mindfulness, taking to heart the Buddha's concluding words in the *Satipaṭṭhāna Sutta*:

*“Monks, if anyone should develop these four Satipaṭṭhānas in such a way for seven years... six... five... four... three... two... one year... seven months... six... five... four... three... two... one... half a month... if anyone should develop these four Satipaṭṭhānas in such a way for seven days, one of two fruits could be expected for him: either final knowledge here and now, or, if there is a trace of clinging left, non-returning.”*

Ideally the group will work together over the course: applying the teachings, staying in contact, checking in with one another, doing rituals that support mindfulness practice and determining to realise its fruits. For example over a week the group would:

- **Prepare individually** the relevant material, understanding it and putting it into practice.

- **Read together** a chosen section of the Satipaṭṭhāna text.
- **Study** Sangharakshita's commentary on that section.
- **Reflect on and discuss** the ideas in various ways.
- **Meditate** together on relevant aspects of the practice.
- **Celebrate ritually** their aspirations for the practice.
- **Take the practice home** to continue throughout the next week.

The course leader will, if possible, work individually with each student, giving practice guidance and answering any theoretical questions that arise during the week. They may also vary the following programme if they think it is appropriate.

## *Phase One: Acquiring a Basic Understanding*

### **Week 1: The Context and Crucial Role of Mindfulness**

#### **How mindfulness fits into Buddhist doctrine, and its central role in Buddhist practice**

The emphasis this week is on understanding the underlying principles of mindfulness. The study is of the sutta sections 1-6<sup>1</sup> and the first four chapters of *Living with Awareness*. You will be examining the structure of the sutta, its definition of the four Satipaṭṭhānas and the qualities of sati and sampajañña.

#### **Preparation before the meeting**

##### **1. Review the opening chapters of *Living with Awareness***

i.e. ‘Beginning,’ ‘Remembering,’ ‘Goal-setting,’ ‘Breathing’ and ‘Living.’ pp. 3-46 – you’ve already read them once. This time reflect as you read and notice what you understand and what you don’t. Let the meaning inspire your practice. Jot down a few notes to use in the group – key points and questions. (There is a copy of the sutta text from Anālayo’s *Satipaṭṭhāna* in the Appendix below).

2. Read Anālayo p.17-18 (ask for a photocopy if you don’t have the book) and **get a general idea of the structure of the *Satipaṭṭhāna Sutta***. (Also see the diagram of the structure of the sutta in the Appendix below).

3. **Understand what the four ‘foundations’ are** (p.6)<sup>2</sup> and try to identify them in your own experience.

4. **Recognise in experience what the Buddha means by sati and sampajañña** (e.g. *Living with Awareness* pp.6 & 19; *Anālayo* pp.46-8 for sati, p.39 for sampajañña).

Try to grasp these core ideas and look at how they work in your daily experience.

##### **5. Get a sense of the *quality* of mindfulness.**

For example it is described by Sangharakshita as, “The defining **quality** of all Buddhist practice.” and as, “The sum total of the ethical and spiritual **qualities** that a human being must develop in order to reach... Enlightenment” (p.5). The Buddha states (in Soma Thera’s and other translations), “This is the only way.” But can’t there be other ways?

#### **At the meeting**

##### **1. The group reads together the first six sections of the *Satipaṭṭhāna Sutta*:**

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<sup>1</sup> For references to numbered sections of the Satipaṭṭhāna Sutta, see the reading sections in the Appendix.

<sup>2</sup> Page numbers in brackets refer to *Living with Awareness* throughout.

2. The preface, the direct path statement, the definition of how to practice each Satipaṭṭhāna, and the breathing of the body, the postures of the body and the activities of the body.

3. **Study and discuss how you have understood the basics:**

- The structure of the *Satipaṭṭhāna Sutta*.
- The definitions of the four Satipaṭṭhānas of body, feeling, mind and dhammas.
- The qualities of mindfulness as, “Diligent, clearly knowing, and mindful, free from desire and discontent in regard to the world.”
- Mindfulness as the link between the Wheel of Life and the Spiral Path.

4. **Meditation – connect with the breath in the body as in section 4 of the sutta:**

*“And how, monks, does he in regard to the body abide contemplating the body? Here, gone to the forest, or to the root of a tree, or to an empty hut, he sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, mindful he breathes in, mindful he breathes out.”*

*“Breathing in long, he knows, ‘I breathe in long,’ breathing out long, he knows, ‘I breathe out long.’ Breathing in short, he knows, ‘I breathe in short,’ breathing out short, he knows, ‘I breathe out short.’”*

This text is identical to that in the *Ānāpānasati Sutta* (the Discourse on Mindfulness of Breathing M.N. 118), in which the Buddha teaches the classic breathing meditation. Over the next few weeks the suggested meditation practice will be based on the first eight of the sixteen *Ānāpānasati* instructions.

5. **Ritual – strengthen the resolve to practise:**

Collectively dedicate the next six weeks to bringing the Dharma to life through understanding and practising mindfulness. The suggested focus this week is Śākyamuni Buddha, the teacher of the *Satipaṭṭhāna Sutta*.

## *Phase Two: Establishing the Practice in Your Experience*

### **Week 2: The Key Practices of Mindfulness**

#### **Clarifying what mindfulness practice is, what you actually do, and where you do it**

The emphasis for the next three weeks is on meditation and on deepening experience in everyday life. The study is of the sutta sections 4-9 and *Living with Awareness* chapters 3 and 4, examining in particular the ‘refrain’ in the context of awareness of the body.

#### **Preparation before the meeting**

1. The idea of Phase Two is to **gain a much more in-depth experience and understanding of how to practise mindfulness.**
2. So from now, **intensify your practice** as you understand it:
  - Bring questions about your understanding of the practice to the group.
  - Do more meditation – especially mindfulness of breathing meditation.
  - Look again at *Living with Awareness* Chapter 3: ‘Breathing’.
3. **Look more closely at your experience** day-to-day:
  - Bring more attention to your breathing and let it, “Lead your awareness to a broader experience of the body.”(p.25).
  - Seek out the qualities of sati and sampajañña in your awareness.
4. At home, **study and reflect on what you learn:**
  - Look into the ‘refrain’ and consider how it applies in your experience.
  - See how you can apply points from *Living with Awareness* Chapter 4: ‘Living’.

#### **At the meeting**

1. **Read as a group sections 4-9 of the *Satipaṭṭhāna Sutta*:**

Starting again with the breathing section, continuing to the end of the ‘body’ section: the postures, body activities and anatomy, the body as the four elements, and the appearance of the body when dead.

2. **Study and discuss your personal grasp of the meditation, and of what you think mindfulness means in practice. Here are some suggested areas:**
  - i. Discuss any personal practice issues arising out of *Living with Awareness* Chapter 3: ‘Breathing’ – for example:
    - The conditions and posture for meditation.
    - Solitude v. collective practice.

- Sangharakshita's explanation of the correspondence between the standard Triratna explanation of the Mindfulness of Breathing meditation and the Theravādin Ānāpānasati method (p.28).
- The stages of jhāna (p.32).
- The insight aspect of the practice as set out in the 'refrain' recitation in the sutta (p.33).

ii. Consider the role of body awareness in enabling mindfulness in these ways.

iii. Discuss *Living with Awareness* Chapter 4: 'Living' and how it illuminates the practice of mindfulness in everyday life, perhaps in terms of:

- Everyone reviewing the experience of applying the definition of mindfulness as studied in week 1, clarifying further the qualities of sati and sampajañña.
- Reflect again on the 'refrain', the repeated verse about how to apply mindfulness in each situation - contemplating it internally, externally & both; contemplating its arising, passing away & both; contemplating its existence sufficiently for bare and continuous awareness, independently and without clinging.
- Discuss what Sangharakshita means on p.38 by: "Mindfulness is inherently skilful, relying upon an understanding of actions and their consequences which goes beyond a petty minded and worldly need to get ahead."
- Do we think we are often in a state of 'alienated' awareness? What tends to cause it for us, and how can we avoid it (particularly over the next week)?
- In what particular areas of your life could you start, "Doing one thing at a time." (p.39) and how could you do this over the next week?

### 3. **Meditation** – mindfulness of breathing:

Spend some extra time on meditation this week, if possible. Connect with the breath in the body as in section 4 of the sutta (as explained in Week 1).

### 4. **Ritual** as appropriate for the group:

The suggested focus this week is Akṣobhya, the first Buddha in the Mandala of the Five Buddhas.

## Week 3: The Nature and Experience of Embodiment

Look more experientially into the reality and significance of the physical body (*kāya*)

The study is again on sections 4-9 of the sutta, using *Living with Awareness* Chapters 5, 6 and 7, looking deeply at our relationship with, and attitudes to, the body and the natural environment.

### Preparation before the meeting

1. Bearing in mind the sections on ‘the body in action’, i.e. body posture and body activity, see what effect mindfulness has on these areas of your experience.
2. Take some extra time to read thoroughly *Living with Awareness* Chapters 5: ‘Looking’, 6: ‘Getting Down to the Essentials’ and 7: ‘Dying’. Reflect on whatever this stimulates for you and consider the questions listed in the discussion section below.

### At the meeting

1. **Read together** sections 4-9 of the sutta once again.
2. **Study** the experience of body using *Living with Awareness* Chapters 5, 6 and 7.
  - I. Check in from last week:
    - i. How is everyone managing to apply mindfulness in everyday life?
    - ii. Did the practice reveal any indication of dividedness, distraction, alienation or emotional displacement?
    - iii. Has anyone noticed any signs that their awareness of others has altered or improved?
  - II. Reflect using *Living with Awareness* Chapters 5: ‘Looking’ and 7: ‘Dying’:
    - i. Sangharakshita says (p.48) that the aim of mindfulness of the body’s anatomy is to counteract craving by cultivating a sense that the human body is revolting. Could this be a potentially creative approach for us, if a surprising one?
    - ii. Consider how to square this approach with problems one may anticipate, for example:
      - The common tendency to nihilism, negativity and depression (p.54 & Anālayo p.149 [monks’ suicide]).
      - The ethical consequences of reducing others to bags of impurity (p.53).
    - iii. Consider how this reflection could be carried out within an appreciation of the human body’s great preciousness (p.54).
    - iv. Reflecting on our own sexual desire, to what extent do we think it obscures our ability to see someone as an individual (p.49)? Is relating sexually always compatible only with crude states of mind (p.52) and incompatible with higher states of awareness?
    - v. Sangharakshita clarifies (p.68) that the corpse reflections are not intended to engender revulsion but a sober awareness of the inherent impermanence of the body. How does the difference strike you?
  - III. Reflect on the four elements using *Living with Awareness* Chapter 6: ‘Getting Down to Essentials.’

- i. What effects do you notice when you think about yourself and the world in a more ‘elemental’ way?
  - ii. Do you experience the elements directly or are they just concepts?
  - iii. In what sense are the elements ‘borrowed’ during life? In what sense can they be ‘let go’? Who lets go of what?
3. **Meditation** – mindfulness of breathing focusing on parts of the body and experience of the elements, plus walking meditation incorporating some of these aspects of body awareness.
4. **Ritual** - The suggested focus this week is Ratnasambhava, the Buddha associated with the earth element and with the beauty of awareness.

## Week 4: Feeling – the Key

### Experience and understand the significance of feeling (*vedanā*) and mind (*citta*)

The emphasis on deepening personal experience continues. The study is of the sutta sections 10 and 11, and *Living with Awareness* Chapters 8 and 9, addressing in particular the crucial place of feeling in conditioning our mental states.

### Preparation before the meeting

1. Read *Living with Awareness* Chapter 8: ‘Feeling’ and compare Anālayo, Chapter VII: ‘Feelings’.
  - i. Clarify for yourself precisely what the sutta means by ‘feeling’, using Sangharakshita’s definition on and around p.75.
  - ii. As part of your practice this week notice, each time you remember, exactly what ‘feelings’ are arising in your experience NOW. Are they pleasant, unpleasant, or indefinable (i.e. neutral)?
2. Read *Living with Awareness* Chapter 9: ‘Understanding’ and compare Anālayo chapter VIII: ‘Mind’.
  - iii. Resolve that in every moment that you remember the practice, you will check which particular mood is colouring your experience. One easy way to start may be to consider whether your mind is ‘contracted’ or ‘distracted.’ See if you can tell when your mood is influenced by craving, hatred or delusion.

### At the meeting

1. **Read together** sections 10 and 11 of the sutta, on Feelings and Mind.
2. **Study** selected material from the sutta and the two commentaries.
  - iv. Report in individually about your prevailing moods in the past fortnight, as well as feelings and mental states that have characterised your life overall. If this section of the course is being done on a retreat, one or two students might like to offer a short life story with these patterns in mind.
  - v. Do you see how the heart<sup>3</sup> is a key into all Dharma practice? How does Sangharakshita’s statement (towards the end of p.74) strike you – that, “Being able to identify feelings...is what makes it possible for us to follow the Buddhist path.”
  - vi. Understand the many ways you can lose touch with feelings. Consider how you could change your life so as to become more aware of them, and what effects increased awareness might have.
  - vii. Discuss the relationship between feelings, moods, and thoughts.
3. **Meditation**– Mindfulness of breathing focusing on feeling both in the body, and as in the *Ānāpānasati Sutta* feeling section. Walking meditation may also be practised with the same emphasis.

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<sup>3</sup> Here meaning the whole affective aspect of mind, both positive and negative: i.e. the realm of *vedanā* and *saṃskāra*.

4. **Ritual** as appropriate for the group this week. Suggested focus: Amitābha, the Buddha whose quarter of the Mandala houses great Bodhisattvas of compassion such as Avalokiteśvara.

## *Phase Three: Learn from Your Experience & Transform Your Life*

### **Week 5: Mindfulness in Depth**

#### **Mindfulness of dhammas in the training context of the hindrances and skandhas**

The general emphasis in these two weeks is on insightful reflection within experience. The study is on sections 12 and 13 of the sutta, and *Living with Awareness* Chapters 10, 11 and 12; especially the emphasis on transformation through awareness of thinking.

#### **Preparation before the group**

1. Read and apply in your daily practice *Living with Awareness* Chapters 10: 'Reflecting,' 11: 'Analysing' and 12: 'Interlude: on Further Reflection.'
2. Do daily *cankamana* (walking meditation and reflection) practice at a regular time (see p.114) and consider some of the issues mentioned in the discussion section below.
3. Notice which of the five hindrances appear outside meditation as well as while sitting.

#### **At the meeting**

1. **Read together** sections 12 and 13 of the sutta on the Hindrances and Skandhas.
2. **Study** selections from the three Sangharakshita chapters.
3. **Discussion** – suggested topics:
  - I. Report in about personal practice.
  - II. The Five Hindrances:
    - i. Discuss Sangharakshita's overall statement about the practice of mindfulness of dhammas on p.93: '*Only with a clear way of understanding what a given state of consciousness really is can we interpret what the mind is dwelling on at any given moment and thus transform our state.*' Is he right?
    - ii. Consider Sangharakshita's statement on p.98: '*We tend to shrug off responsibility by disguising as a practical necessity what is really our personal choice.*' Is that you?
    - iii. How do you respond to Sangharakshita's somewhat military-sounding approach to the 'battle with the hindrances' (p.101): '*The best method of defence is attack: why not use the challenge and stimulation of ordinary life to cultivate even more positive states of mind than those you enjoyed on retreat?*' Could we rise to the challenge?
    - iv. What is your own experience of the whole process of reflection? Do you feel that when you wander off from some Dharma topic you are holding in your mind, that sometimes the wanderings are part of the process of deepening understanding?

- v. Do you find that observation alone is enough to transform your mental states and tendencies? Can you say what actually happens when you become aware of something?

### III. The Five Skandhas:

- i. Study *Living with Awareness* definitions pp. 105-106. Do you agree it is a challenge to be mindful of your own consciousness?
- ii. Discuss your current understanding of *śūnyatā* (p.110 ff.). Do you agree with Sangharakshita (p.111) that '*All (śūnyatā) is meant to do is remind us that the ultimate point of our practice is not to be found in the means we employ to realize it.*'?

### IV. 'On Further Reflection'

- i. In this chapter you get a sense of what Sangharakshita means by practising mindfulness full time. What would it mean to you?
- ii. '*Thinking should be under one's control, and when it isn't objectively necessary one just shouldn't engage in it.*' Is that an impossible ideal? Could you plan in your thinking on a particular topic (e.g. p.115)?
- iii. Discuss – '*All your thinking should have an aim, even if that aim is sometimes best served by thinking associatively.*' (p.119).
- iv. Assess Sangharakshita's advice (rest of the chapter) on developing one's thinking and ability to reflect – the points on 'originality', place of associative thinking, the place of logic, the need to infuse thinking with positive emotion (p.122). What do you think of argument as a means of clarifying thinking (p.117)? Do you really believe this is relevant to Buddhist practice?

4. **Meditation** – walking meditation (*cankamana*); reflection on emptiness; meditation on conditions.

5. **Ritual** – with a suggested focus on Amoghasiddhi who is associated with the skandha of volition.

## Week 6: Insight

### Transformation through awareness of dhammas: the Sense Spheres, Factors of Awakening and Noble Truths

The study is on the final sections of the sutta (14, 15, 16, 17 and 18) and on the concluding chapters of *Living with Awareness* i.e. 13, 14, 15 and 16; looking at Sangharakshita's idea of a spiral path towards a purified awareness.

#### Preparation before the group

1. Continue the regular walking reflection practice, along with any other meditation you have been doing.
2. Read and absorb what Sangharakshita has to say in *Living with Awareness* Chapters 13: 'Sensing', 14: 'Enlightening,' 15: 'Suffering, and ceasing to suffer' and 16: 'Concluding.'

#### At the meeting

1. **Read together** the final part of the sutta: sections 14, 15, 16, 17 and 18.
2. **Study** selections from Sangharakshita's final chapters:
  - I. Final check-in on practice.
  - II. On the **fetters and sense spheres**:
    - i. Discuss, in terms of your own experience, Sangharakshita's statement p.124: '*(the eighteen dhātus) give us a closer analysis of experience than the hindrances or even the khandhas, and through them we can become aware of how mental states emerge into consciousness time and time again.*'
    - ii. Discuss any inklings of Sangharakshita's notion of 'pure awareness,' the state the fetters hold us back from: 'a pristine, non-deluded consciousness of reality' (p.125)... '*Give up the mental commentary, the ego-based, interpreting 'thereby'. Just see. Just think. It sounds simple enough. But if you have ever tried to achieve such mental clarity, you will know exactly how difficult it is. Once it is accomplished, the awareness created is like a mirror, reflecting everything without distortion.*' (p.126).  
Also, see Sangharakshita p.129, after quoting William Blake on the doors of perception: '*When in the seen there is only the seen, consciousness ultimately opens out into a non-dual awareness.*'
    - iii. How are your own efforts progressing, in noticing the 'gap' arising in which particular fetters fasten themselves, 'whenever an external sense base impinges upon one or more of the corresponding internal bases.' (p.127)?
    - iv. Do you understand Sangharakshita's point (p.130 ff) about the first three fetters being one and the same mental attitude, seen from different angles, and, being more or less conscious (in contrast to the other seven fetters) best seen through using conceptual means?

Discuss this part of chapter 13 especially in relation to the fetter of restlessness (p.132-3).

### III. On the **enlightenment factors**:

Discuss your experience of the way the path unfolds from establishing a practice of mindfulness: *‘(the bodhyaṅgas)... are simply the states that arise from establishing mindfulness more and more firmly.’* (p.148); and also with reference to Sangharakshita’s idea of ‘progressive Enlightenment’ re-reading Buddhaghosa on ‘the liberated state’ (p.149).

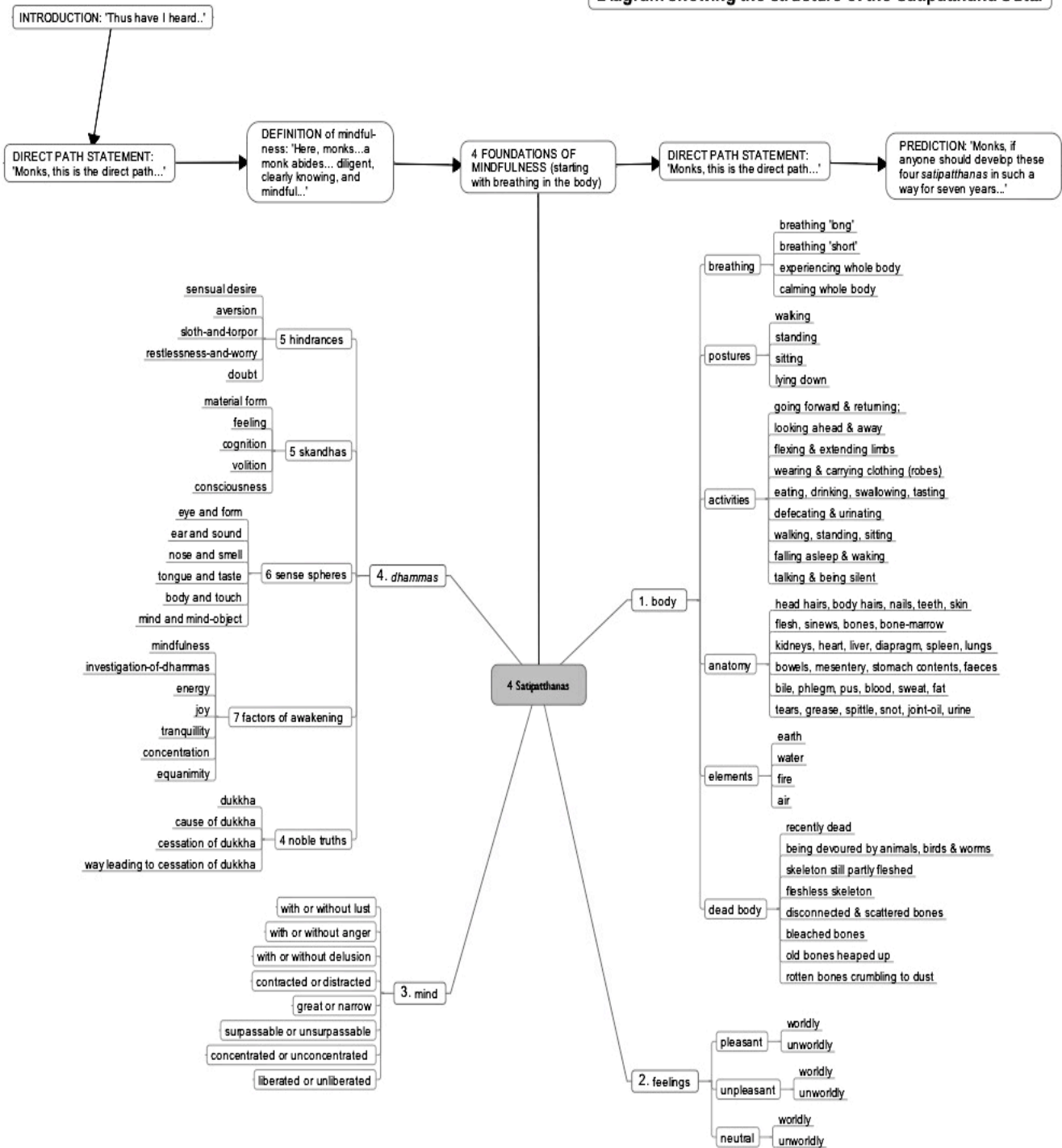
### IV. On the **noble truths**:

- i. Consider the experience of craving, i.e. the origin of suffering, in the light of Sangharakshita’s recommendation that we, *‘Experience that craving, or stifled energy, or inner void, and not try to satisfy it or release it or fill it. This sense of insufficiency of inadequacy goes very deep and it will take us a lot deeper into our experience if we can resist the lure of superficial pleasure.’* (p.154).  
*Also ‘(The idea that dukkha dissolves when craving ceases) ... runs counter to our instinctive response to dukkha. We tend to think of craving not as the root of the problem but as the pointer to its solution.’* (p.154).
- ii. Sangharakshita gives (p.155) a valuable sense of what can be learned from noticing, during more precise observation of one’s mental life, the great diversity of forms and aspects of dukkha. How do we think we can best approach this?

### V. On the **prediction and conclusion**:

- i. Reflect on Sangharakshita p.164: *‘The reiteration of the point that “the way of mindfulness is the direct way” takes on a new significance... mindfulness ensures a gradual acceleration of the whole spiritual process, if you put enough effort into it.’*
  - ii. Consider the concluding paragraphs pp.165-6: *‘Work on the mind really is work, and full-time work too, both in meditation and outside it.’ and that: ‘once you are on your way mindfulness becomes steadily easier to sustain, especially if you have the moral support of your spiritual friends and indeed the whole spiritual community.’*
3. **Meditation**—depending on the extra time available for more exploratory meditation, some practice could be done on the six sense bases. Karuṇābhāvanā would also be appropriate in relation to the Noble Truths. Another appropriate reflection could be the meditation on conditionality, i.e. the Twelve Links. However if time is limited, it might be best to continue with mindfulness of breathing and walking reflection/meditation.
4. **Final Ritual** dedication of merits and aspiration to continue the practice until full awakening. The ritual could centre around Vairocana, with perhaps Vajrasattva or Śākyamuni.

Diagram showing the structure of the Satipatthana Sutta



## *Appendix*

### **The *Satipaṭṭhāna Sutta* for Recitation**

The following is taken from Bhikkhu Anālayo's translation (with modified headings).

#### **1. Preface to the *Satipaṭṭhāna Sutta***

Thus have I heard. On one occasion the Blessed One was living in the Kuru country at a town of the Kurus named Kammāsadhamma. There he addressed the monks thus: "Monks." "Venerable Sir," they replied. The Blessed One said this:

#### **2. Statement that the path is direct**

"Monks, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of *dukkha* and discontent, for acquiring the true method, for the realization of *Nibbāna*, namely, the four *Satipaṭṭhānas*.

#### **3. Defining the practice of the four *Satipaṭṭhānas***

"What are the four? Here, monks, in regard to the body a monk abides contemplating the body, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to feelings he abides contemplating feelings, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to the mind he abides contemplating the mind, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world. In regard to *dharmas* he abides contemplating *dharmas*, diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world.

#### **4. The breathing of the body**

"And how, monks, does he in regard to the body abide contemplating the body? Here, gone to the forest, or to the root of a tree, or to an empty hut, he sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, mindful he breathes in, mindful he breathes out.

"Breathing in long, he knows 'I breathe in long,' breathing out long, he knows 'I breathe out long.' Breathing in short, he knows 'I breathe in short,' breathing out short, he knows 'I breathe out short.' He trains thus: 'I shall breathe in experiencing the whole body.' He trains thus: 'I shall breathe out experiencing the whole body.' He trains thus: 'I shall breathe in calming the bodily formation,' he trains thus: 'I shall breathe out calming the bodily formation.'

"Just as a skilled turner or his apprentice, when making a long turn, knows, 'I make a long turn,' or when making a short turn knows, 'I make a short turn' so too, breathing out long, he knows 'I breathe in long,' ... (continue as above).

#### *Refrain*

"In this way, in regard to the body he abides contemplating the body internally, or he abides contemplating the body externally, or he abides contemplating the body both internally and externally. He abides contemplating the nature of arising in the body, or he abides contemplating the nature of passing away in the

body, or he abides contemplating the nature of both arising and passing away in the body. Mindfulness that ‘there is a body’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That is how in regard to the body he abides contemplating the body.

## **5. The postures of the body**

“Again, monks, when walking, he knows, ‘I am walking’; when standing, he knows, ‘I am standing’; when sitting, he knows, ‘I am sitting’; when lying down, he knows, ‘I am lying down’; or he knows accordingly however his body is disposed.

### *Refrain*

“In this way, in regard to the body he abides contemplating the body internally, or he abides contemplating the body externally, or he abides contemplating the body both internally and externally. He abides contemplating the nature of arising in the body, or he abides contemplating the nature of passing away in the body, or he abides contemplating the nature of both arising and passing away in the body. Mindfulness that ‘there is a body’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That too is how in regard to the body he abides contemplating the body.

## **6. The activities of the body**

“Again, monks, when going forward and returning he acts clearly knowing; when looking ahead and looking away he acts clearly knowing; when flexing and extending his limbs he acts clearly knowing; when wearing his robes and carrying his outer robe he acts clearly knowing; when eating, drinking, consuming food, and tasting he acts clearly knowing; when defecating and urinating he acts clearly knowing; when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent he acts clearly knowing.

### *Refrain*

“In this way, in regard to the body he abides contemplating the body internally ... externally ... both internally and externally. He abides contemplating the nature of arising ... of passing away ... of both arising and passing away in the body. Mindfulness that ‘there is a body’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world. That too is how in regard to the body he abides contemplating the body.

## **7. The anatomy of the body**

“Again, monks, he reviews this same body up from the soles of the feet and down from the top of the head, enclosed by skin, as full of many kinds of impurity thus: ‘in this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, bowels, mesentery, contents of the stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.’

“Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus:

‘this is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice’; so too he reviews this same body... (up from the soles of the feet... oil of the joints, and urine)’.

### *Refrain*

“In this way, in regard to the body he abides contemplating the body internally, or he abides contemplating the body externally, or he abides contemplating the body both internally and externally. He abides contemplating the nature of arising in the body, or he abides contemplating the nature of passing away in the body, or he abides contemplating the nature of both arising and passing away in the body. Mindfulness that ‘there is a body’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That too is how in regard to the body he abides contemplating the body.

## **8. The body as the four elements**

“Again, monks, he reviews this same body, however it is placed, however disposed, as consisting of elements thus: ‘in this body there are the earth element, the water element, the fire element, and the air element’.

“Just as though a skilled butcher or his apprentice had killed a cow and was seated at the crossroads with it cut up into pieces; so too he reviews this same body... (up from the soles of the feet... oil of the joints, and urine)’.

### *Refrain*

“In this way, in regard to the body he abides contemplating the body internally, or he abides contemplating the body externally, or he abides contemplating the body both internally and externally. He abides contemplating the nature of arising in the body, or he abides contemplating the nature of passing away in the body, or he abides contemplating the nature of both arising and passing away in the body. Mindfulness that ‘there is a body’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That too is how in regard to the body he abides contemplating the body.

## **9. Appearance of the body when dead**

“Again, monks, as though he were to see a corpse thrown aside in a charnel ground – one, two, or three days dead, bloated, livid, and oozing matter... being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms... a skeleton with flesh and blood, held together with sinews... a fleshless skeleton smeared with blood, held together with sinews... a skeleton without flesh and blood, held together with sinews... disconnected bones scattered in all directions... bones bleached white, the colour of shells... bones heaped up, more than a year old... bones rotten and crumbling to dust... he compares this same body with it thus: ‘this body too is of the same nature, it will be like that, it is not exempt from that fate.’

### *Refrain*

“In this way, in regard to the body he abides contemplating the body internally, or he abides contemplating the body externally, or he abides contemplating the body both internally and externally. He abides contemplating the nature of arising in the body, or he abides contemplating the nature of passing away in the body, or he abides contemplating the nature of both arising and passing away in the body. Mindfulness that ‘there is a body’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That too is how in regard to the body he abides contemplating the body.

## 10. Feeling

“And how, monks, does he in regard to feelings abide contemplating feelings?

“Here, when feeling a pleasant feeling, he knows, ‘I feel a pleasant feeling’; when feeling an unpleasant feeling he knows, ‘I feel an unpleasant feeling’; when feeling a neutral feeling, he knows, ‘I feel a neutral feeling.’

“When feeling a worldly pleasant feeling he knows, ‘I feel a worldly pleasant feeling’; when feeling an unworldly pleasant feeling, he knows, ‘I feel an unworldly pleasant feeling’; when feeling a worldly unpleasant feeling he knows, ‘I feel a worldly unpleasant feeling’; when feeling an unworldly unpleasant feeling, he knows, ‘I feel an unworldly unpleasant feeling’; when feeling a worldly neutral feeling he knows, ‘I feel a worldly neutral feeling’; when feeling an unworldly neutral feeling, he knows, ‘I feel an unworldly neutral feeling.’

### *Refrain*

“In this way, in regard to feelings he abides contemplating feelings internally...externally... internally and externally. He abides contemplating the nature of arising... of passing away... of both arising and passing away in feelings. Mindfulness that ‘there is feeling’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That too is how in regard to feelings he abides contemplating feelings.

## 11. Mind

“And how, monks, does he in regard to the mind abide contemplating the mind?

“Here he knows a lustful mind to be ‘lustful’, and a mind without lust to be ‘without lust’; he knows an angry mind to be ‘angry’, and a mind without anger to be ‘without anger’; he knows a deluded mind to be ‘deluded’, and a mind without delusion to be ‘without delusion’; he knows a contracted mind to be ‘contracted’, and a distracted mind to be ‘distracted’; he knows a great mind to be ‘great’, and a narrow mind to be ‘narrow’; he knows a surpassable mind to be ‘surpassable’ and unsurpassable mind to be ‘unsurpassable’; he knows a concentrated mind to be ‘concentrated’, and an unconcentrated mind to be ‘unconcentrated’; he knows a liberated mind to be ‘liberated’, and an unliberated mind to be ‘unliberated.’

### *Refrain*

“In this way, in regard to the mind he abides contemplating the mind internally...externally... internally and externally. He abides contemplating the nature of arising... of passing away... of both arising and passing away in regard to the mind. Mindfulness that ‘there is a mind’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That too is how in regard to the mind he abides contemplating the mind.

## 12. Mind: the Five Hindrances

“And how, monks, does he in regard to *dhammas* abide contemplating *dhammas*? Here in regard to *dhammas* he abides contemplating *dhammas* in terms of the five hindrances. And how does he in regard to *dhammas* abide contemplating *dhammas* in terms of the five hindrances?

“If sensual desire is present in him, he knows, ‘there is sensual desire in me’; if sensual desire is not present in him, he knows, ‘there is no sensual desire in me’; and he knows how unarisen sensual desire can arise, how arisen sensual desire can be removed, and how a future arising of the removed sensual desire can be prevented.

“If aversion is present in him, he knows, ‘there is aversion in me’; if aversion is not present in him, he knows, ‘there is no aversion in me’; and he knows how unarisen aversion can arise, how arisen aversion can be removed, and how a future arising of the removed aversion can be prevented.

“If sloth-and-torpor is present in him, he knows, ‘there is sloth-and-torpor in me’; if sloth-and-torpor is not present in him, he knows, ‘there is no sloth-and-torpor in me’; and he knows how unarisen sloth-and-torpor can arise, how arisen sloth-and-torpor can be removed, and how a future arising of the removed sloth-and-torpor can be prevented.

“If restlessness-and-worry is present in him, he knows, ‘there is restlessness-and-worry in me’; if restlessness-and-worry is not present in him, he knows, ‘there is no restlessness-and-worry in me’; and he knows how unarisen restlessness-and-worry can arise, how arisen restlessness-and-worry can be removed, and how a future arising of the removed restlessness-and-worry can be prevented.

“If doubt is present in him, he knows, ‘there is doubt in me’; if doubt is not present in him, he knows, ‘there is no doubt in me’; and he knows how unarisen doubt can arise, how arisen doubt can be removed, and how a future arising of the removed doubt can be prevented.

### *Refrain*

“In this way, in regard to *dhammas* he abides contemplating *dhammas* internally...externally... both internally and externally. He abides contemplating the nature of arising... of passing away... of both arising and passing away in *dhammas*. Mindfulness that ‘there are *dhammas*’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That too is how in regard to *dhammas* he abides contemplating *dhammas* in terms of the five hindrances.

## 13. Mind: the Five Skandhas

“Again, monks, in regard to *dhammas* he abides contemplating *dhammas* in terms of the five aggregates of clinging. And how does he in regard to *dhammas* abide contemplating *dhammas* in terms of the five

aggregates of clinging?

Here he knows, ‘such is material form, such its arising, such its passing away; such is feeling, such its arising, such its passing away; such is cognition, such its arising, such its passing away; such are volitions, such their arising, such their passing away; such is consciousness, such its arising, such its passing away.’

*Refrain*

“In this way, in regard to *dhammas* he abides contemplating *dhammas* internally...externally... both internally and externally. He abides contemplating the nature of arising ... of passing away... of both arising and passing away in *dhammas*. Mindfulness that ‘there are *dhammas*’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That too is how in regard to *dhammas* he abides contemplating *dhammas* in terms of the five aggregates of clinging.

#### **14. Mind: the Six Internal and External Sense-spheres**

“Again, monks, in regard to *dhammas* he abides contemplating *dhammas* in terms of the six internal and external sense-spheres. And how does he in regard to *dhammas* abide contemplating *dhammas* in terms of the six internal and external sense-spheres?

“Here he knows the eye, he knows forms, and he knows the fetter that arises dependent on them both, and he also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can be prevented.

“He knows the ear, he knows sounds, and he knows the fetter that arises dependent on them both, and he also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can be prevented.

“He knows the nose, he knows odours, and he knows the fetter that arises dependent on them both, and he also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can be prevented.

“He knows the tongue, he knows flavours, and he knows the fetter that arises dependent on them both, and he also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can be prevented.

“He knows the body, he knows tangibles, and he knows the fetter that arises dependent on them both, and he also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can be prevented.

“He knows the mind, he knows mind-objects, and he knows the fetter that arises dependent on them both, and he also knows how an unarisen fetter can arise, how an arisen fetter can be removed, and how a future arising of the removed fetter can be prevented.

*Refrain*

“In this way, in regard to *dhammas* he abides contemplating *dhammas* internally ...externally ... both internally and externally. He abides contemplating the nature of arising ... of passing away ... of both

arising and passing away in *dhammas*.

Mindfulness that ‘there are *dhammas*’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That too is how in regard to *dhammas* he abides contemplating *dhammas* in terms of the six internal and external sense-spheres.

### **15: *Dhammas*: the Seven Factors of Awakening**

“Again, monks, in regard to *dhammas* he abides contemplating *dhammas* in terms of the seven awakening factors. And how does he in regard to *dhammas* abide contemplating *dhammas* in terms of the seven awakening factors?

“Here, if the mindfulness awakening factor is present in him, he knows, ‘there is the mindfulness awakening factor in me’; if the mindfulness awakening factor is not present in him, he knows, ‘there is no mindfulness awakening factor in me’; he knows how the unarisen mindfulness factor of awakening can arise, and how the arisen mindfulness factor can be perfected by development.

“If the investigation-of-*dhammas* awakening factor is present in him, he knows, ‘there is the investigation-of-*dhammas* awakening factor in me’; if the investigation-of-*dhammas* awakening factor is not present in him, he knows, ‘there is no investigation-of-*dhammas* awakening factor in me’; he knows how the unarisen investigation-of-*dhammas* factor of awakening can arise, and how the arisen investigation-of-*dhammas* factor can be perfected by development.

“If the energy awakening factor is present in him, he knows, ‘there is the energy awakening factor in me’; if the energy awakening factor is not present in him, he knows, ‘there is no energy awakening factor in me’; he knows how the unarisen energy factor of awakening can arise, and how the arisen energy factor can be perfected by development.

“If the joy awakening factor is present in him, he knows, ‘there is the joy awakening factor in me’; if the joy awakening factor is not present in him, he knows, ‘there is no joy awakening factor in me’; he knows how the unarisen joy factor of awakening can arise, and how the arisen joy factor can be perfected by development.

“If the tranquillity awakening factor is present in him, he knows, ‘there is the tranquillity awakening factor in me’; if the tranquillity awakening factor is not present in him, he knows, ‘there is no tranquillity awakening factor in me’; he knows how the unarisen tranquillity factor of awakening can arise, and how the arisen tranquillity factor can be perfected by development.

“If the concentration awakening factor is present in him, he knows, ‘there is the concentration awakening factor in me’; if the concentration awakening factor is not present in him, he knows, ‘there is no concentration awakening factor in me’; he knows how the unarisen concentration factor of awakening can arise, and how the arisen concentration factor can be perfected by development.

“If the equanimity awakening factor is present in him, he knows, ‘there is the equanimity awakening factor in me’; if the equanimity awakening factor is not present in him, he knows, ‘there is no equanimity awakening factor in me’; he knows how the unarisen equanimity factor of awakening can arise, and how the arisen equanimity factor can be perfected by development.

*Refrain*

“In this way, in regard to *dhammas* he abides contemplating *dhammas* internally...externally... both internally and externally. He abides contemplating the nature of arising... of passing away... of both arising and passing away in *dhammas*.

Mindfulness that ‘there are *dhammas*’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That too is how in regard to *dhammas* he abides contemplating *dhammas* in terms of the seven awakening factors.

## **16: *Dhammas*: the Four Noble Truths**

“Again, monks, in regard to *dhammas* he abides contemplating *dhammas* in terms of the four noble truths. And how does he in regard to *dhammas* abide contemplating *dhammas* in terms of the four noble truths?

“Here he knows as it really is, ‘this is *dukkha*’; he knows as it really is, ‘this is the arising of *dukkha*’; he knows as it really is, ‘this is the cessation of *dukkha*’; he knows as it really is, ‘this is the way leading to the cessation of *dukkha*.’

### *Refrain*

“In this way, in regard to *dhammas* he abides contemplating *dhammas* internally...externally... both internally and externally. He abides contemplating the nature of arising... of passing away... of both arising and passing away in *dhammas*.

Mindfulness that ‘there are *dhammas*’ is established in him to the extent necessary for bare knowledge and continuous mindfulness. And he abides independent, not clinging to anything in the world.

“That too is how in regard to *dhammas* he abides contemplating *dhammas* in terms of the four noble truths.

## **17: The Prediction to Awakening**

“Monks, if anyone should develop these four *Satipaṭṭhānas* in such a way for seven years, one of two fruits could be expected for him: either final knowledge here and now, or, if there is a trace of clinging left, non-returning. Let alone seven years... six years... five years... four years... three years... two years... one year... seven months... six months... five months... four months... three months... two months... one month... half a month... if anyone should develop these four *Satipaṭṭhānas* in such a way for seven days, one of two fruits could be expected for him: either final knowledge here and now, or, if there is a trace of clinging left, non-returning. So it was with reference to this that it was said:

## **18: Reaffirmation that the path is direct**

“Monks, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of *dukkha* and discontent, for acquiring the true method, for the realization of *Nibbāna*, namely, the four *Satipaṭṭhānas*.”

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One’s words.

## The Four Tetrads of Anapanasati (Mindfulness of Breathing) from the Anapanasati Sutta

*Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit'...And how? ... here, a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out'.*

	heart / mind	
feeling	buddha mind	go letting
	body	

*Though the stages are generally sequential, they may also act in seed form at any point*

Body(kaya)			
1. Breathing in long, s/he understands, 'I breathe in long'; or breathing out long, s/he understands, 'I breathe out long.'	This can refer, literally, to the length of the breath. Ask: Was that long or short?  Or you can ask: is this a relaxed, aware (therefore a long, more detailed) breath? Or is it an insensitive, unnoticed, in-out-in-out breath?  Make sure it is actually the breathing that you are experiencing, as distinct from a thought, or the sensation of the rest of the body.  Allow the touch of the breath to relax the body. Then allow the relaxing body to relax the breathing even more.	Start by getting familiar with the breath as object of the practice.  Then clearly distinguish the breath from body sensation.	The body is the basis for awareness.
2. Breathing in (or breathing out) short, s/he understands, 'I breathe in (or out) short'			
3. S/he trains thus: 'I shall breathe in (and breathe out) <u>experiencing</u> the whole body [of the breath].'			
4. S/he trains thus: 'I shall breathe in (and breathe out) <u>tranquillising</u> the bodily formation ( <i>kayasankhara</i> ).'			
Feeling(vedana)			
5. S/he trains thus: 'I shall breathe in (and out) experiencing <u>rapture</u> ' ( <i>priti</i> ).'	Contacting feeling allows us to enjoy (be inspired by, feel creative in) the meditation.  These stages also show the early awakenings of <i>dhyana</i> as we move beyond the five hindrances into deeper integration  Concentration becomes more peaceful as we let go attachment to the excitement of <i>priti</i> and appreciate deeper happiness.  Deeper feeling brings us more in contact with the mind as a whole.  Closer intimacy with the heart / mind enables us to relax it	Connect with the seeds of rapture and bliss.  Then deeply know and quieten the mind.	Feeling is the key to knowing and directing the heart / mind.
6. S/he trains thus: 'I shall breathe in (and out) experiencing <u>bliss</u> ' ( <i>sukha</i> ).'			
7. S/he trains thus: 'I shall breathe in (and out) <u>experiencing</u> the mental formation.'			
8. S/he trains thus: 'I shall breathe in (and out) <u>tranquillising</u> the mental formation.'			
Heart / Mind( <i>citta</i> )			
9. S/he trains thus: 'I shall breathe in (and out) <u>experiencing</u> the heart /mind.'	Acknowledging the truth of our overall mental state or mood also connects us to our heart.  Heart connected, we can discover <i>pramodya</i> . We rejoice in our amazing potential, and present good qualities.  Feeling good about what is true enables more wholehearted involvement and thus concentrates the whole being  Acknowledging the truth, we begin letting go identification with moods and mental states as 'mine', as somehow belonging to us.	Knowing the mind, gladden it.  Bringing the mind together, begin to free it.	Truth is the key to integration and liberation.
10. S/he trains thus: 'I shall breathe in (and out) <u>gladdening</u> the heart /mind.'			
11. S/he trains thus: 'I shall breathe in (and out) <u>concentrating</u> the heart /mind.'			
12. S/he trains thus: 'I shall breathe in (and out) <u>liberating</u> the heart /mind.'			
Insight / Objects of mind( <i>dhamma</i> )			
13. S/he trains thus: 'I shall breathe in (and out) contemplating <u>impermanence</u> .'	We can see the phenomena of our experience as impermanent and empty of any durable substance.  We are able to stand back from perpetuating samsara in our relations with the world.  We bring to a complete standstill our involvement in samsara.  We completely let go all identification with samsara.	Increasingly align with the true nature of experience	Liberation comes from letting go clinging to fixed notions of self and world.
14. S/he trains thus: 'I shall breathe in (and out) contemplating <u>fading away</u> .'			
15. S/he trains thus: 'I shall breathe in (and out) contemplating <u>cessation</u> .'			
16. he trains thus: 'I shall breathe in (and out) contemplating <u>relinquishment</u> .'			