

Majjhima Nikāya 118: Ānāpānasati Sutta

Sutta on Introspective Breathing

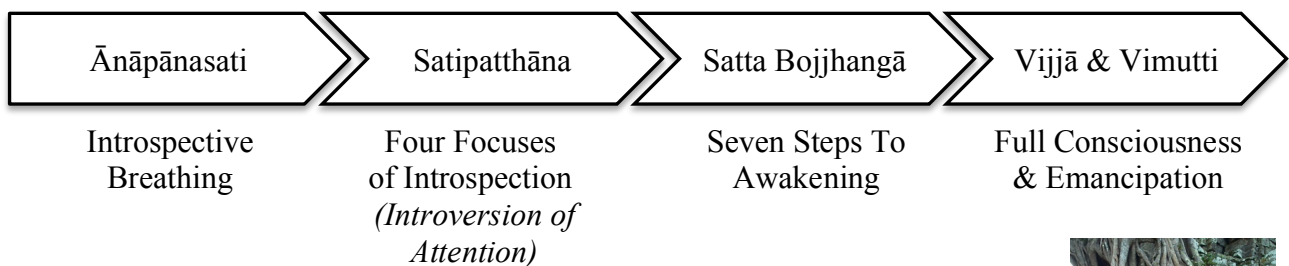
Sutta Study with Ven. Dr. M. Punnañi Maha Thera

Buddhist Maha Vihara

20th May 2013

STAGES TO AWAKENING [15]

- I. **Introspective Breathing** (*Ānāpānasati*) when developed and cultivated bears great fruit and brings great benefits;
- II. **Ānāpānasati** when developed and cultivated leads to the fulfillment of the **Four Focuses of Introspection** or *Satipatthāna* (*Introversion of Attention*);
- III. **Satipatthāna** when developed and cultivated leads to the fulfillment of the **Seven Steps To Awakening** (*Satta Bojjhangā*);
- IV. **Satta Bojjhangā** when developed and cultivated leads to the fulfillment of **Full Consciousness** (*Vijjā*) and **Emancipation** (*Vimutti*).



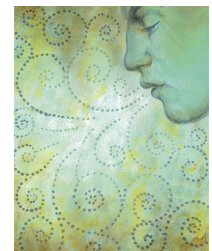
Introversion of Attention [17]

- One retires to the forest, or root of a tree, or an empty hut, one sits down, folding legs crosswise, setting body upright...
- Turning attention inwards – introversion of attention
- **“Parimukhaṃ satim upatthapetvā”**
- **Being thus introspective, one breathes in...**
- **Being thus introspective, one breathes out...**



Relaxing The Bodily Activity (Kāya-sankhāram) [18]

- When breathing in long, one notes “I am breathing in long”
- When breathing out long, one notes “I am breathing out long”
- When breathing in short, one notes “I am breathing in short”
- When breathing out short, one notes “I am breathing out short”
- “Feeling the entire body (*sabba-kāya-paṭisaṃvedī*), I will breathe in...”
- “Feeling the entire body, I will breathe out...”
- “Relaxing the bodily activity of breathing (*passambhayaṃ kāya-sankhāram*), I will breathe in”
- “Relaxing the bodily activity of breathing, I will breathe out”



Calming Emotional Activity (Passambhayaṃ citta-saṅkhāram) [19]

- “Experiencing serenity (*pīti-paṭisaṃvedī*), I will breathe in...”
- “Experiencing serenity, I will breathe out...”
- “Experiencing comfort (*sukha-paṭisaṃvedī*), I will breathe in...”
- “Experiencing comfort, I will breathe out...”
- “Experiencing emotional activity (*citta-saṅkhāra-paṭisaṃvedī*), I will breathe in...”
- “Experiencing emotional activity, I will breathe out...”
- “Calming down emotional activity (*passambhayaṃ citta-saṅkhāram*), I will breathe in...”
- “Calming down emotional activity, I will breathe out...”



Freeing The Mood (*Vimocayaṃ cittaṃ*) [20]

- “Experiencing the mood (*citta-paṭisaṃvedī*), I will breathe in...”
- “Experiencing the mood, I will breathe out...”
- “Pacifying the mood (*abhippamodayaṃ cittaṃ*), I will breathe in...”
- “Pacifying the mood, I will breathe out...”
- “Stilling the mood (*samādahaṃ cittaṃ*), I will breathe in...”
- “Stilling the mood, I will breathe out...”
- “Freeing the mood (*vimocayaṃ cittaṃ*), I will breathe in...”
- “Freeing the mood, I will breathe out...”



Relinquishment (*Patinisagga*) [21]

- “Contemplating instability(*aniccā*), I will breathe in...”
- “Contemplating instability, I will breathe out...”
- “Contemplating dispassion (*virāga*), I will breathe in...”
- “Contemplating dispassion, I will breathe out...”
- “Contemplating discontinuity (*nirodha*), I will breathe in...”
- “Contemplating discontinuity, I will breathe out...”
- “Contemplating relinquishment (*patinisagga*), I will breathe in...”
- “Contemplating relinquishment, I will breathe out...”



FOUR FOCUSES OF INTROSPECTION – *Satipatthāna* (Introversion of Attention) [24~27]

Sati = “attention”, *Upa* = “within”, *Thana* = “to place”:

Satipatthāna (*Sati+upa+thana*) means “to place attention within”

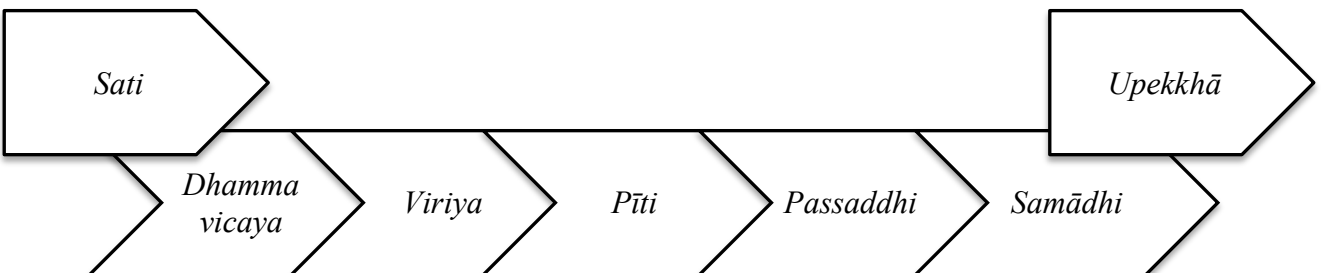
“*Parimukhaṃ satiṃ upaṭṭhapetvā*”

- I. ***Kayānupassanā***: Noticing the activity of the body in terms of facial reaction, muscle tension, voice, heart-rate, blood pressure, body temperature, trembling, breathing, and other activities in the body, etc;
- II. ***Vedanānupassana***: Noticing how the body feels during the bodily reaction that occurred in terms of feeling of comfort, discomfort, pain, pleasure, tension, irritation, weakness, etc;
- III. ***Cittānupassanā***: Noticing what emotion is aroused in terms of anxiety, anger, insecurity, fear, frustration, misery, passion, lust, desires, hatred, ill-will, disgust, etc;
- IV. ***Dhammānupassanā***: Noticing the thoughts that are going on in the mind that started the emotional arousal – how one interprets what was being perceived through the senses;

THE SEVEN STEPS TO AWAKENING (*Satta Bojjhaṅgā*) [30~36]

➤ Introversion of attention

➤ Introspection
(*Fourth Jhāna*)



- Analyzing thoughts that started the emotional arousal
- Willpower
- Serenity
- Relaxation
- Stillness of Mind (*First Jhāna*)

The Seven Steps To Awakening (*Satta Bojjhaṅgā*) [30~36] [37~39]

1. The purpose of introversion of attention (*Sati*) is to consciously observe the unconscious reaction to the object perceived, by doing so one stops the unconscious reaction because the unconscious reaction cannot continue when it has become conscious;
2. **Dhamma vicaya** is analyzing the thoughts that started the emotional arousal arise, and examining one's interpretation of perceived objects which leads to emotional arousal;
3. **Vīrya** is the boundless energy (will-power) of the cognitive process to stop the affective process by becoming conscious of the unconscious reaction;
4. This results in purity of mind that leads to serenity (*Pīti*);
5. When the mind is serene, the body relaxes completely (*Passadhi*);
6. This leads to perfect stillness of mind (*Samādhi*);
7. When the mind is perfectly still, there is Introspection (*Upekkhā*) which is seeing what is within;

FULL CONSCIOUSNESS (*Vijjā*) & EMANCIPATION (*Vimutti*) [42]

- One develops the **Introversion of Attention** (*sati*) step to awakening accompanied by **disengagement** (*viveka*), accompanied by **dispassion** (*virāga*), accompanied by **discontinuity** (*nirodha*), leading to **relinquishment** (*vossaga*);
- One develops the **Thought Analysis** (*dhamma vicaya*) step to awakening accompanied by **disengagement** (*viveka*), accompanied by **dispassion** (*virāga*), accompanied by **discontinuity** (*nirodha*), leading to **relinquishment** (*vossaga*);
- One develops the **Boundless energy/Will-power** (*virya*) step to awakening accompanied by **disengagement** (*viveka*), accompanied by **dispassion** (*virāga*), accompanied by **discontinuity** (*nirodha*), leading to **relinquishment** (*vossaga*);
- One develops the **Serenity** (*pīti*) step to awakening accompanied by **disengagement** (*viveka*), accompanied by **dispassion** (*virāga*), accompanied by **discontinuity** (*nirodha*), leading to **relinquishment** (*vossaga*);
- One develops the **Relaxation** (*passadhi*) step to awakening accompanied by **disengagement** (*viveka*), accompanied by **dispassion** (*virāga*), accompanied by **discontinuity** (*nirodha*), leading to **relinquishment** (*vossaga*);
- One develops the **Stillness of Mind** (*samādhi*) step to awakening accompanied by **disengagement** (*viveka*), accompanied by **dispassion** (*virāga*), accompanied by **discontinuity** (*nirodha*), leading to **relinquishment** (*vossaga*);
- One develops the **Introspection** (*upekkhā*) step to awakening accompanied by **disengagement** (*viveka*), accompanied by **dispassion** (*virāga*), accompanied by **discontinuity** (*nirodha*), leading to **relinquishment** (*vossaga*);
- That is how **The Seven Steps To Awakening** (*Satta Bojjhaṅgā*) when developed and cultivated fulfills **Full Consciousness** (*Vijjā*) and **Emancipation** (*Vimutti*).

IMPETURBABLE SERENITY OF MIND (NIBBĀNA)

- I. **Introspection** (*upekkhā*) results in **insight** (*paññā*) which comes from **apperception** (*abhiññā*) and **full comprehension** (*pariññā*) that lead to awakening from the dream of existence (*sammā-sambodhi*);
- II. One has made the paradigm shift to seeing **how we experience** (“*experiential thinking*”), instead of just seeing **what we experience** (“*existential thinking*”), and this helps one to attain **Full Consciousness** (*Vijjā*) of the Cognitive Process;
- III. This is how one awakens from the **Dream of Existence** to the Experience of Experience resulting in **Liberation from Existence and Suffering** (*Vimutti*) and returning to the **Serenity Of Mind** (*akuppā-ceto-vimutti*) that is **Imperturbable**, which is **NIBBĀNA**.

One who has completed cultivation (*bhāvanā*) of the **Seven Steps to Awakening** (*Satta Bojjhaṅgā*) is a **Breaker of Bonds** (*Arahant*).