

THE
DIRECT
PATH

SATIPATTHANA SUTTA
ADHISTHANA

JULY/AUGUST 21

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satipatthana sutta

Adhisthana

July / August 2021

THE SATIPATTHĀNA SUTTA

Translation, Analayo

Thus have I heard.

On one occasion the Blessed One was living in the Kuru country at a town of the Kurus named Kammasadhamma. There he addressed the monks thus:

'Monks.' 'Venerable sir,' they replied. The Blessed One said this:

DEFINITION

'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 Nibbana,
namely, the four satipatthanas.

'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 one abides contemplating feelings,
diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world.
In regard to the mind one abides contemplating the mind,
diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world.
In regard to dhammas one abides contemplating dhammas,
diligent, clearly knowing, and mindful, free from desires and discontent in regard to the world.

I / THE BODY

BREATHING

'And how, monks, does one 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, one sits down; having folded one's legs crosswise, set one's body erect, and established mindfulness in front of him, mindful one breathes in, mindful one breathes out.

'Breathing in long, one knows 'I breathe in long,'

breathing out long, one knows 'I breathe out long.'

Breathing in short, one knows 'I breathe in short,'

breathing out short, one knows 'I breathe out short.'

One trains thus: 'I shall breathe in experiencing the whole body,'

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

One trains thus: 'I shall breathe in calming the bodily formation,'

one 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 in long, one knows 'I breathe in long,'... (continue as above).

REFRAIN

'In this way, in regard to the body one abides contemplating the body internally,

or one abides contemplating the body externally,

or one abides contemplating the body both internally and externally.

Or, one abides contemplating the nature of arising in the body,

or one abides contemplating the nature of passing away in the body,

or one abides contemplating the nature of both arising and passing away in the body.

Or, mindfulness that 'there is a body' is established in him

to the extent necessary for bare knowledge and continuous mindfulness.

And one abides independent, not clinging to anything in the world.

'That is how in regard to the body one abides contemplating the body.

POSTURES

'Again, monks, when walking, one knows 'I am walking'; when standing, one knows 'I am standing'; when sitting, one knows 'I am sitting'; when lying down, one knows 'I am lying down'; or one knows accordingly however one's body is disposed.

REFRAIN

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

ACTIVITIES

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

REFRAIN

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

ANATOMICAL PARTS

'Again, monks, one reviews this same body up from the soles of the feet and down from the top of the hair, 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 one reviews this same body.... (continue as above).

REFRAIN

'In this way, in regard to the body one abides contemplating the body internally ... externally ... both internally and externally.

One 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 one abides independent, not clinging to anything in the world.

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

ELEMENTS

'Again, monks, one 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 a crossroads with it cut up into pieces; so too one reviews this same body.... (continue as above).

REFRAIN

'In this way, in regard to the body one abides contemplating the body internally ... externally ... both internally and externally.

One 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 one abides independent, not clinging to anything in the world.

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

CORPSE IN DECAY

'Again, monks, as though one 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 – one 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 one abides contemplating the body internally ... externally ... both internally and externally.

One 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 one abides independent, not clinging to anything in the world.

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

II / FEELINGS

'And how, monks, does one in regard to feelings abide contemplating feelings?

'Here, when feeling a pleasant feeling, one knows 'I feel a pleasant feeling';
when feeling an unpleasant feeling, one knows 'I feel an unpleasant feeling';
when feeling a neutral feeling, one knows 'I feel a neutral feeling.'

'When feeling a worldly pleasant feeling, one knows 'I feel a worldly pleasant feeling';
when feeling an unworldly pleasant feeling, one knows 'I feel an unworldly pleasant feeling'; when
feeling a worldly unpleasant feeling, one knows 'I feel a worldly unpleasant feeling';
when feeling an unworldly unpleasant feeling, one knows 'I feel an unworldly unpleasant feeling';
when feeling a worldly neutral feeling, one knows 'I feel a worldly neutral feeling';
when feeling an unworldly neutral feeling, one knows 'I feel an unworldly neutral feeling.'

REFRAIN

'In this way, in regard to feelings one abides contemplating feelings internally ...
externally ... internally and externally.

One 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 one abides independent, not clinging to anything in the world.

'That is how in regard to feelings one abides contemplating feelings.

III / MIND

'And how, monks, does one in regard to the mind abide contemplating the mind?

'Here one knows a lustful mind to be 'lustful',
and a mind without lust to be 'without lust';
one knows an angry mind to be 'angry',
and a mind without anger to be 'without anger';
one knows a deluded mind to be 'deluded',
and a mind without delusion to be 'without delusion';

one knows a contracted mind to be 'contracted',
and a distracted mind to be 'distracted';
one knows a great mind to be 'great',
and a narrow mind to be 'narrow';
one knows a surpassable mind to be 'surpassable',
and an unsurpassable mind to be 'unsurpassable';
one knows a concentrated mind to be 'concentrated',
and an unconcentrated mind to be 'unconcentrated';
one knows a liberated mind to be 'liberated',
and an unliberated mind to be 'unliberated.'

REFRAIN

'In this way, in regard to the mind one abides contemplating the mind internally ... externally ... internally and externally.

One 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 one abides independent, not clinging to anything in the world. 'That is how in regard to the mind one abides contemplating the mind.

IV / DHAMMAS

HINDRANCES

'And how, monks, does one in regard to dhammas abide contemplating dhammas?

Here in regard to dhammas one abides contemplating dhammas in terms of the five hindrances. And how does one in regard to dhammas abide contemplating dhammas in terms of the five hindrances?

'If sensual desire is present in him, one knows 'there is sensual desire in me';
if sensual desire is not present in him, one knows 'there is no sensual desire in me';
and one 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, one knows 'there is aversion in me';
if aversion is not present in him, one knows 'there is no aversion in me';
and one 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, one knows 'there is sloth-and-torpor in me';
if sloth-and-torpor is not present in him, one knows 'there is no sloth-and-torpor in me';
and one 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, one knows 'there is restlessness-and-worry in me'; if
restlessness-and-worry is not present in him, one knows 'there is no restlessness-and-worry in me';
and one 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, one knows 'there is doubt in me'; if doubt is not present in him, one
knows 'there is no doubt in me'; and one 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 one abides contemplating dhammas internally ... externally ...
internally and externally. One 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 one abides
independent, not clinging to anything in the world.

'That is how in regard to dhammas one abides contemplating dhammas in terms of the five
hindrances.

AGGREGATES

'Again, monks, in regard to dhammas one abides contemplating dhammas in terms of the five
aggregates of clinging. And how does one in regard to dhammas abide contemplating dhammas in
terms of the five aggregates of clinging?

Here one 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 one abides contemplating dhammas internally ... externally ... internally and externally. One 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 one abides independent, not clinging to anything in the world.

'That is how in regard to dhammas one abides contemplating dhammas in terms of the five aggregates of clinging.

SENSE-SPHERES

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

'Here one knows the eye, one knows forms, and one knows the fetter that arises dependent on both, and one 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.

'One knows the ear, one knows sounds, and one knows the fetter that arises dependent on both, and one 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.

'One knows the nose, one knows odours, and one knows the fetter that arises dependent on both, and one 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.

'One knows the tongue, one knows flavours, and one knows the fetter that arises dependent on both, and one 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.

'One knows the body, one knows tangibles, and one knows the fetter that arises dependent on both, and one 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.

'One knows the mind, one knows mind-objects, and one knows the fetter that arises dependent on both, and one 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 one abides contemplating dhammas internally ... externally ... internally and externally. One 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 one abides independent, not clinging to anything in the world.

'That is how in regard to dhammas one abides contemplating dhammas in terms of the six internal and external sense-spheres.

AWAKENING FACTORS

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

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

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

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

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

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

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

'If the equanimity awakening factor is present in him, one knows 'there is the equanimity awakening factor in me'; if the equanimity awakening factor is not present in him, one knows

‘there is no equanimity awakening factor in me’; one knows how the unarisen equanimity awakening factor can arise, and how the arisen equanimity awakening factor can be perfected by development.

REFRAIN

‘In this way, in regard to dhammas one abides contemplating dhammas internally ... externally ... internally and externally. One 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 one abides independent, not clinging to anything in the world.

‘That is how in regard to dhammas one abides contemplating dhammas in terms of the seven awakening factors.

NOBLE TRUTHS

‘Again, monks, in regard to dhammas one abides contemplating dhammas in terms of the four noble truths. And how does one in regard to dhammas abide contemplating dhammas in terms of the four noble truths?’

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

REFRAIN

‘In this way, in regard to dhammas one abides contemplating dhammas internally ... externally ... internally and externally. One 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 one abides independent, not clinging to anything in the world.

‘That is how in regard to dhammas one abides contemplating dhammas in terms of the four noble truths.

PREDICTION

‘Monks, if anyone should develop these four satipatthanas 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 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:

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

THE ANAPANASATI SUTTA: MINDFULNESS OF IN + OUT BREATHING

Translation, Bhikkhu Bodhi

1. Thus have I heard.

On one occasion the Blessed One was living at Sāvathī in the Eastern Park, in the Palace of Migāra's Mother, together with many very well known elder disciples – the venerable Sāriputta, the venerable Mahā Moggallāna, the venerable Mahā Kassapa, the venerable Mahā Kaccāna, the venerable Mahā Kotthita, the venerable Mahā Kappina, the venerable Mahā Cunda, [79] the venerable Anuruddha, the venerable Revata, the venerable Ānanda, and other very well known elder disciples.

2. Now on that occasion elder bhikkhus had been teaching and instructing new bhikkhus; some elder bhikkhus had been teaching and instructing ten bhikkhus, some elder bhikkhus had been teaching and instructing twenty ... thirty ... forty bhikkhus. And the new bhikkhus, taught and instructed by the elder bhikkhus, had achieved successive stages of high distinction.

3. On that occasion – the Uposatha day of the fifteenth, on the full-moon night of the Pavāraṇā ceremony – the Blessed One was seated in the open surrounded by the Sangha of bhikkhus. Then, surveying the silent Sangha of bhikkhus, he addressed them thus:

4. “Bhikkhus, I am content with this progress. My mind is content with this progress. So arouse still more energy to attain the unattained, to achieve the unachieved, to realise the unrealised. I shall wait here at Sāvathī for the Komudī full moon of the fourth month.”

5. The bhikkhus of the countryside heard: “The Blessed One will wait there at Sāvathī for the Komudī full moon of the fourth month.” And the bhikkhus of the countryside left in due course for Sāvathī to see the Blessed One.

6. And elder bhikkhus still more intensively taught and instructed new bhikkhus; some elder bhikkhus taught and instructed ten bhikkhus, some elder bhikkhus taught and instructed twenty ... thirty ... forty bhikkhus. And the new bhikkhus, taught and instructed by the elder bhikkhus, achieved successive stages of high distinction.

7. On that occasion – the Uposatha day of the fifteenth, the full-moon night of the Komudī full moon of the fourth month – the Blessed One was seated in the open surrounded by the Sangha of bhikkhus. Then, surveying the silent Sangha of bhikkhus, one addressed them thus...

13. “In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of the four foundations of mindfulness – such bhikkhus are there in this Sangha of bhikkhus. In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of the four right kinds of striving ... of the four bases for spiritual power ... of the five faculties ... of the five powers ... of the seven enlightenment factors ... of the Noble Eightfold Path – such bhikkhus are there in this Sangha of bhikkhus.

14. “In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of loving-kindness ... of compassion ... of altruistic joy ... of equanimity ... of the meditation on foulness ... of the perception of impermanence – such bhikkhus are there in this Sangha of bhikkhus. In this Sangha of bhikkhus there are bhikkhus who abide devoted to the development of mindfulness of breathing.

MINDFULNESS OF BREATHING

15. “Bhikkhus, when mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit. When mindfulness of breathing is developed and cultivated, it fulfils the four foundations of mindfulness. When the four foundations of mindfulness are developed and cultivated, they fulfil the seven enlightenment factors. When the seven enlightenment factors are developed and cultivated, they fulfil true knowledge and deliverance.

16. “And how, bhikkhus, is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

17. “Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded one's legs crosswise, set one's body erect, and established mindfulness in front of him, ever mindful one breathes in, mindful one breathes out.

1 / THE BODY GROUP

1.1

While breathing in long, one knows: ‘I am breathing in long’;
while breathing out long, one knows: ‘I am breathing out long’.

1.2

While breathing in short, one knows: ‘I am breathing in short’;
while breathing out short, one knows: ‘I am breathing out short.’

1.3

One trains oneself:
Sensitive to the whole body, I breathe in.
Sensitive to the whole body, I breathe out.

1.4

Calming the whole body, I breathe in.
Calming the whole body, I breathe out.

/ THE FEELING GROUP

2.

One trains oneself:

‘Sensitive to *piti*, I breathe in’;

‘Sensitive to *piti*, I breathe out’.

2.2

‘Sensitive to *sukha*, I breathe in’;

‘Sensitive to *sukha*, I breathe out’.

2.3

‘Sensitive to mental processes, I breathe in’;

‘Sensitive to mental processes, I breathe out’.

2.4

‘Calming mental processes, I breathe in’;

‘Calming mental processes, I breathe out’.

3 / THE MIND GROUP

3.1

One trains oneself:

‘Sensitive to the mind, I breathe in’;

‘Sensitive to the mind, I breathe out’.

3.2

‘Gladdening the mind, I breathe in’;

‘Gladdening the mind, I breathe out’.

3.3

‘Steadying the mind, I breathe in’;

‘Steadying the mind, I breathe out’.

3.4

‘Liberating the mind, I breathe in’;

‘Liberating the mind, I breathe out’.

4 / THE WISDOM GROUP

4.1

One trains oneself:

‘Focusing on impermanence (*aniccanupassi*), I breathe in’;

‘Focusing on impermanence, I breathe out’.

4.2

‘Focusing on fading away (*viraganupassi*), I breathe in’;

‘Focusing on fading away, I breathe out’.

4.3

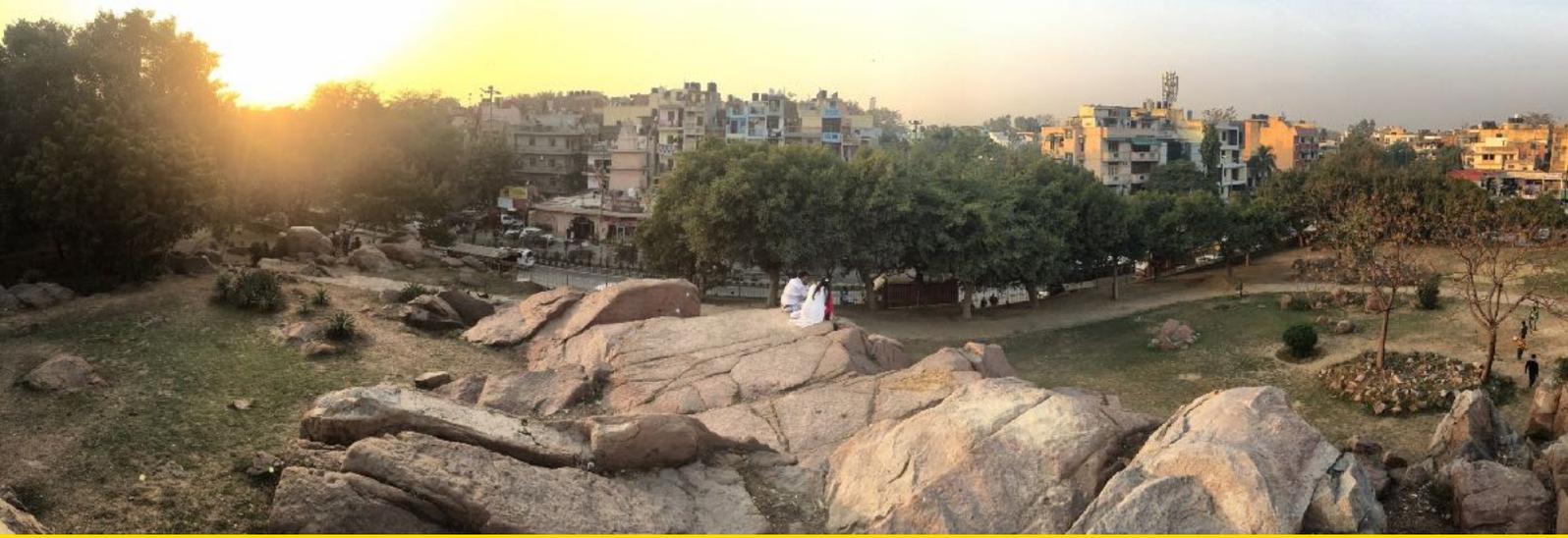
‘Focusing on cessation (*nirodhanupassi*), I breathe in’;

‘Focusing on cessation, I breathe out’.

4.4

‘Focusing on relinquishment (*patinissagganupassi*), I breathe in’;

‘Focusing on relinquishment, I breathe out’.



*On one occasion
the Blessed One was living
in the Kuru country
at a town of the Kurus
named Kammasadhamma ...*

Above, possible site of the
Satipatthana Sutta in
South Delhi, marked by an
Ashokan inscription