

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.8.3

Ekadhammasuttaṃ

The Value of Ānāpānassati and the Fruits gained thereof



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| Ekadhammasuttaṃ | The Value of Ānāpānassati and the Fruits gained thereof |
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| <p>Sāvatthinidānaṃ. Tatra kho bhagavā bhikkhū āmantesi– “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca– “ekadhammo, bhikkhave, bhāvito bahulīkato mahapphalo hoti mahānisaṃso. Katamo ekadhammo?</p> | <p>This was laid down in Sāvatthi. There the Bhagavā addressed the Bhikkhus: “Bhikkus!” And the Bhikkhus replied: “Yes, Bhadante”. Then the Bhagavā spoke thus: “There is one thing, Bhikkhus, if that gets developed and increased, it bears great fruit and results in great benefit. What is this one thing?</p> |
| <p>Ānāpānassati. Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā?</p> | <p>This is Ānāpānassati. And how, Bhikkhus, does Ānāpānassati get developed and increased, how does it bear great fruit and result in great benefit?</p> |
| <p>Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So satova assasati, satova passasati.</p> | <p>Here Bhikkhus, a Bhikkhu, having gone into the forest, or to the foot of a tree, or to an empty space, sits down cross-legged, keeps his body upright and fixes his awareness on the area around the mouth. With this awareness, he breathes in, with this awareness, he breathes out.</p> |
| <p>Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti; rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti; ‘sabbakāyappaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyappaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati,</p> | <p>Breathing in a deep breath, he understands properly: “I am breathing in a deep breath.” Breathing out a deep breath, he understands properly: “I am breathing out a deep breath.” Breathing in a shallow breath, he understands properly: “I am breathing in a shallow breath.” Breathing out a shallow breath, he understands properly: “I am breathing out a shallow breath.” In this way he trains himself: “Feeling the whole body, I shall breathe in.” “Feeling the whole body, I shall breathe out,” thus he trains himself. “With the bodily activities calmed, I shall breathe in,” thus he trains himself.</p> |

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| ‘passambhayaṃ kāyasāṅkhāraṃ passasissāmī’ti sikkhati; | “With the bodily activities calmed, I shall breathe out,” thus he trains himself. |
| ‘pītippaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītippaṭisaṃvedī passasissāmī’ti sikkhati; ‘sukhappaṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhappaṭisaṃvedī passasissāmī’ti sikkhati; | “Experiencing bliss, I shall breathe in,” thus he trains himself. “Experiencing bliss, I shall breathe out,” thus he trains himself. “Experiencing happiness I shall breathe in,” thus he trains himself. Experiencing happiness, I shall breathe out,” thus he trains himself. |
| ‘cittasāṅkhārappaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasāṅkhārappaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ cittasāṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasāṅkhāraṃ passasissāmī’ti sikkhati; | “Experiencing conditioned reaction on the mental level, I shall breathe in,” thus he trains himself. “Experiencing conditioned reaction on the mental level, I shall breathe out,” thus he trains himself. “Calming conditioned reaction on the mental level, I shall breathe in,” thus he trains himself. “Calming conditioned reaction on the mental level, I shall breathe out,” thus he trains himself. |
| ‘cittappaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittappaṭisaṃvedī passasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati; | “Experiencing the mind, I shall breathe in,” thus he trains himself. “Experiencing the mind, I shall breathe out,” thus he trains himself. “Experiencing delight in the mind, I shall breathe in,” thus he trains himself. “Experiencing delight in the mind, I shall breathe out,” thus he trains himself. |
| ‘samādahaṃ cittaṃ assasissāmī’ti sikkhati ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati; ‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati; | “Concentrating the mind, I shall breathe in,” thus he trains himself. “Concentrating the mind, I shall breathe out,” thus he trains himself. Liberating the mind, I shall breathe in,” thus he trains himself. “Liberating the mind, I shall breathe out,” thus he |

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| | trains himself. |
| <p>‘aniccānupassī assasissāmī’ti sikkhati,</p> <p>‘aniccānupassī passasissāmī’ti sikkhati;</p> <p>‘virāgānupassī assasissāmī’ti sikkhati,</p> <p>‘virāgānupassī passasissāmī’ti sikkhati;</p> | <p>He trains himself: “Witnessing impermanence, I shall breathe in,”</p> <p>and he trains himself: “Witnessing impermanence, I shall breathe out.”</p> <p>He trains himself: “Witnessing dispassion, I shall breathe in,”</p> <p>and he trains himself: “Witnessing dispassion, I shall breathe out.”</p> |
| <p>‘nirodhānupassī assasissāmī’ti sikkhati,</p> <p>‘nirodhānupassī passasissāmī’ti sikkhati;</p> <p>‘paṭinissaggānupassī assasissāmī’ti sikkhati,</p> <p>‘paṭinissaggānupassī passasissāmī’ti sikkhati.</p> | <p>He trains himself: “Witnessing cessation, I shall breathe in,”</p> <p>and he trains himself: “Witnessing cessation, I shall breathe out.”</p> <p>He trains himself: “Witnessing relinquishment, I shall breathe out,”</p> <p>and he trains himself: “Witnessing relinquishment, I shall breathe out.”</p> |
| <p>Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā”ti.</p> | <p>This is the way, Bhikkhus, how Ānāpānassati gets developed and increased, bears great fruit and results in great benefit.”</p> |