



From Mindfulness to Enlightenment

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Mindfulness Defined

- Mindfulness is the **purposeful** act of **paying attention** to an object in the **present** moment, in a **non-judgmental** way
- **Outward** versus **Inward** focused
- 4 main objects:
 1. Body
 2. Feelings
 3. Mind (Thoughts and Mental States)
 4. Dhamma (Reality)

Importance of Mindfulness in Spiritual Practice

REQUISITES	37 BODHIPAKKIYADHAMMA	
4	1. Four Right Efforts	
4	2. Four Foundations of Mindfulness	Mindfulness
4	3. Four Bases of <i>Psychic</i> Power	
5	4. Five Spiritual Faculties	Mindfulness
5	5. Five Spiritual Powers	Mindfulness
7	6. Seven Factors of Enlightenment	Mindfulness
8	7. Noble Eightfold Path	Mindfulness
37	7 Groups	

Anapanasati Sutta (MN 118)

Mindfulness of In and Out Breathing

- **Mindfulness of in-&-out breathing**, when developed & pursued, is of great fruit, of great benefit.
- Mindfulness of in-&-out breathing, when developed & pursued, brings the **four frames of reference (four foundations of mindfulness)** to their culmination.
- The four frames of reference, when developed & pursued, bring the **seven factors for awakening** to their culmination.
- The seven factors for awakening, when developed & pursued, bring **clear knowing & release** to their culmination.

MINDFULNESS OF IN AND OUT BREATHING (Object of Meditation)

**Mindful he breaths in, Mindful he breaths out
Breathing in long... Breathing in short...
Breathe in sensitive to entire body...
Breathe in calming bodily fabrications...**

Breathe in sensitive to rapture...
Breathe in sensitive to pleasure...
Breathe in sensitive to mental fabrications...
Breathe in calming mental fabrications...

Breathe in sensitive to the mind...
Breathe in satisfying the mind...
Breathe in steadying the mind...
Breathe in releasing the mind...

Breathe in focusing on impermanence...
Breathe in focusing on dispassion...
Breathe in focusing on cessation...
Breathe in focusing on relinquishment...

Mindfulness of In & Out Breathing

- Object of meditation begins with breath but does not end there
- The focus on **body** ends with calming the body
- The focus on **feelings** ends with calming the thoughts
- The focus on **mind** ends with releasing the mind
- The focus on **dhamma** ends with relinquishment

MINDFULNESS OF IN AND OUT BREATHING (Object of Meditation)

And how, bhikkhus, does mindfulness of breathing, developed and cultivated, fulfill the four foundations of mindfulness?

**Mindful he breaths in, Mindful he breaths out
Breathing in long... Breathing in short...
Breathe in sensitive to entire body...
Breathe in calming bodily fabrications...**

—on that occasion a bhikkhu abides contemplating the **body as a body**, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I say that this is a certain body among the bodies, namely, in-breathing and out-breathing. That is why on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

Breathe in sensitive to rapture...
Breathe in sensitive to pleasure...
Breathe in sensitive to mental fabrications...
Breathe in calming mental fabrications...

—on that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I say that this is a certain feeling among the feelings, namely, giving close attention to in-breathing and out-breathing. That is why on that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

Breathe in sensitive to the mind...
Breathe in satisfying the mind...
Breathe in steadying the mind...
Breathe in releasing the mind...

—on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. I do not say that there is the development of mindfulness of breathing for one who is forgetful, who is not fully aware. That is why on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world.





Breathe in focusing on impermanence...
Breathe in focusing on dispassion...
Breathe in focusing on cessation...
Breathe in focusing on relinquishment...

—on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world. Having seen with wisdom the abandoning of covetousness and grief, he closely looks on with equanimity. That is why on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

MINDFULNESS OF IN AND OUT BREATHING (Object of Meditation)	4 FRAMES OF REFERENCE
Mindful he breaths in, Mindful he breaths out Breathing in long... Breathing in short... Breathe in sensitive to entire body... Breathe in calming bodily fabrications...	BODY
Breathe in sensitive to rapture... Breathe in sensitive to pleasure... Breathe in sensitive to mental fabrications... Breathe in calming mental fabrications...	FEELINGS
Breathe in sensitive to the mind... Breathe in satisfying the mind... Breathe in steadying the mind... Breathe in releasing the mind...	MIND
Breathe in focusing on impermanence... Breathe in focusing on dispassion... Breathe in focusing on cessation... Breathe in focusing on relinquishment...	DHAMMA

1. MINDFULNESS	Bhikkhus, on whatever occasion a bhikkhu abides contemplating the body as a body , ardent, fully aware, and mindful, having put away covetousness and grief for the world—on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu—on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him.
2. INVESTIGATION	Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it—on that occasion the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him.
3. ENERGY	In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it—on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him.

4. RAPTURE	In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy— on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him.
5. TRANQUILITY	In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous—on that occasion the tranquillity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him.
6. CONCENTRATION	In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure—on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him.
7. EQUANIMITY	He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated—on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him.

MINDFULNESS OF IN AND OUT BREATHING (Object of Meditation)	4 FRAMES OF REFERENCE	7 FACTORS OF ENLIGHTENMENT
Mindful he breaths in, Mindful he breaths out Breathing in long... Breathing in short... Breathe in sensitive to entire body... Breathe in calming bodily fabrications...	BODY 	
Breathe in sensitive to rapture... Breathe in sensitive to pleasure... Breathe in sensitive to mental fabrications... Breathe in calming mental fabrications...	FEELINGS 	<ol style="list-style-type: none"> 1. Sati 2. Dhamma Vicaya 3. Viriya 4. Piti 5. Passaddhi 6. Samadhi 7. Upekkha
Breathe in sensitive to the mind... Breathe in satisfying the mind... Breathe in steadying the mind... Breathe in releasing the mind...	MIND 	
Breathe in focusing on impermanence... Breathe in focusing on dispassion... Breathe in focusing on cessation... Breathe in focusing on relinquishment...	DHAMMA 	

True Knowledge & Deliverance

And how, bhikkhus, do the seven enlightenment factors, developed and cultivated, fulfill true knowledge and deliverance?





Here, bhikkhus, a bhikkhu develops...

the **mindfulness** enlightenment factor...
the **investigation-of-states** enlightenment factor...
the **energy** enlightenment factor...
the **rapture** enlightenment factor...
the **tranquility** enlightenment factor...
the **concentration** enlightenment factor...
the **equanimity** enlightenment factor...

...which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

Bhikkhus, that is how the seven enlightenment factors, developed and cultivated, fulfill true knowledge and deliverance.

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

MINDFULNESS OF IN AND OUT BREATHING (Object of Meditation)	4 FRAMES OF REFERENCE	7 FACTORS OF ENLIGHTENMENT
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Breathe in sensitive to the mind... Breathe in satisfying the mind... Breathe in steadying the mind... Breathe in releasing the mind...	MIND 	
Breathe in focusing on impermanence... Breathe in focusing on dispassion... Breathe in focusing on cessation... Breathe in focusing on relinquishment...	DHAMMA 	

CLEAR KNOWING & RELEASE
- LIBERATION -

Q & A



Maha Satipatthana Sutta (DN 22)

FRAME OF REFERENCE	OBJECT OF MINDFULNESS
Body	Breath / Postures / Daily Activities 32 Parts of the Body 4 Elements of the Body Decomposition of the Body
Feelings	Pain / Pleasant Neither Pain nor Pleasant
Mind	Passion / Aversion / Delusion Restricted / Scattered / Enlarged Surpassed / Concentrated / Released
Dhamma	5 Hindrances / 5 Aggregates / 6 Sense Bases 7 Factors of Enlightenment 4 Noble Truths Noble Eightfold Path