

Mindfulness of Breathing (Anapanasati)

Buddhist texts from the Pali Canon and
Commentaries

Translated by

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This text contains an expansive and detailed description, in translation, of what the Buddha said about Breathing Meditation, excerpted from a wide variety of sources and texts which may be found in diverse suttas throughout the Pali Canon. Seldom will one find a comprehensive translation and explication on *Anapanasati*, written with such scholarly dedication and attention to subtleties of wording and interpretation. Here we find Bhikkhu Nanamoli working at his best.

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Namo tassa Bhagavato Arahato Sammaa Sambuddhassa

Part I

The Discourse on Respiration-Mindfulness

(Aanaapaanasati Sutta—MN 118)

Introduction

Thus have I heard. At one time the Blessed One was living at Saavatthii, in the palace of Migaara's mother, in the Eastern Park, together with many very well-known elder disciples-the Venerable Saariputta, the Venerable Mahaa-Moggallaana, the Venerable Mahaa-Kassapa, the Venerable Mahaa-Kaccaayana, the Venerable Mahaa-Ko.t.thita, the Venerable Mahaa-Kappina, the Venerable Mahaa-Cunda, the Venerable Anuruddha, the Venerable Revata, the Venerable Aananda, and other very well-known elder disciples. Now at that time the elder bhikkhus were teaching and instructing the new bhikkhus: some elder bhikkhus were teaching and instructing ten new bhikkhus; some elder bhikkhus were teaching and instructing twenty new bhikkhus; some elder bhikkhus were teaching and instructing thirty new bhikkhus; some elder bhikkhus were teaching and instructing forty new bhikkhus. And these new bhikkhus, taught and instructed

by the elder bhikkhus, successively achieved high distinction.

And at that time, on the Assembly Day (*uposatha*) of the fifteenth, on the night of the Pavaara.naa ceremony, when the moon was full, the Blessed One was seated in the open surrounded by the Order of bhikkhus. Then, surveying the silent Order of bhikkhus, he addressed the bhikkhus thus:

“I am content, bhikkhus, with this progress; I am content at heart, bhikkhus, with this progress. Therefore, strive still more strenuously to attain the unattained, to achieve the unachieved, to realize the unrealized. I shall wait here at Saavatthii for the Komudii moon of the fourth month.”

The bhikkhus of the countryside heard: “The Blessed One, it seems, will wait there at Saavatthii for the Komudii moon of the fourth month.” And those bhikkhus of the countryside left for Saavatthii to see the Blessed One. And

the elder bhikkhus were still more strenuously teaching and instructing the new bhikkhus: some elder bhikkhus were teaching and instructing ten new bhikkhus: some elder bhikkhus were teaching and instructing twenty new bhikkhus; some elder bhikkhus were teaching and instructing thirty new bhikkhus; some elder bhikkhus were teaching and instructing forty new bhikkhus. And those new bhikkhus, taught and instructed by the elder bhikkhus, successively achieved high distinction.

Now, at that time, on the Assembly Day of the fifteenth, on the night of the Komudii moon of the fourth month when the moon was full, the Blessed One was seated in the open surrounded by the Order of bhikkhus. Then, surveying the silent Order of bhikkhus, he addressed the bhikkhus thus:

“Free from chatter bhikkhus is this community, free from idle talk, bhikkhus, is this community; it is purified and consists purely of heartwood.

Such, bhikkhus, is this Order of bhikkhus; such, bhikkhus, is this community.

“Such a community, bhikkhus, as is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of homage, as is an incomparable field of merit for the world—such, bhikkhus, is this Order of bhikkhus; such, bhikkhus, is this community.

“Such a community, bhikkhus, that a small gift given to it becomes great, and a great gift greater—such, bhikkhus, is this Order of bhikkhus; such, bhikkhus, is this community.

“Such a community, bhikkhus, as it would be hard for the world to see its like—such, bhikkhus, is this Order of bhikkhus; such, bhikkhus, is this community.

“Such a community, bhikkhus, as would be worth travelling many leagues with a knapsack to see—such, bhikkhus, is this Order of bhikkhus; such, bhikkhus, is this community.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who are arahats, in whom the cankers are destroyed, who have lived the life, done what is to be done, laid down the burden, reached the highest good, destroyed the fetters of being, and, through knowing rightly, are liberated—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who, with the destruction of five lower fetters, will reappear spontaneously (in the Pure Abodes) and there attain complete extinction without ever returning here from that world—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who, with the destruction of three fetters, and the attenuation of greed, hate, and delusion, are once-returners; returning once to this world, they will make an end of suffering—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who, with the destruction of three fetters, are stream-enterers, and being no more subject to states of woe (and) assured (of their future), are headed for full enlightenment—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of the four foundations of mindfulness—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of the four right efforts—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of the four roads to power—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of the five faculties—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of the five powers—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of the seven factors of enlightenment—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of the noble eightfold path—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of

amity—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of compassion—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of altruistic joy—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of equanimity—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of meditation on the foul—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of

perception of impermanence—such bhikkhus, indeed, are there, bhikkhus, in this Order of bhikkhus.

“There are, bhikkhus, in this Order of bhikkhus, bhikkhus who dwell devoted to the practice of respiration-mindfulness.

Respiration-mindfulness

“Respiration-mindfulness, bhikkhus, developed and repeatedly practised, is of great fruit, of great benefit; respiration-mindfulness, bhikkhus, developed and repeatedly practised, perfects the four foundations of mindfulness; the four foundations of mindfulness, developed and repeatedly practised, perfect the seven enlightenment factors; the seven enlightenment factors, developed and repeatedly practised, perfect clear vision and deliverance.

“And how developed, bhikkhus, how repeatedly practised, is respiration-mindfulness of great fruit, of great benefit?

The Method: The Four Tetrads

“Here, bhikkhus, a bhikkhu, gone to the forest, or to the root of a tree, or to an empty place, sits down; having folded his legs crosswise, set his body erect, established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

First Tetrad (Contemplation of the body)

(i) “Breathing in long, he knows, ‘I breathe in long’; or breathing out long, he knows, ‘I breathe out long.’

(ii) “Breathing in short, he knows, ‘I breathe in short’; or breathing out short, he knows, ‘I breathe out short.’

(iii) “‘Experiencing the whole body (of breath), I shall breathe in,’ thus he trains himself; ‘experiencing the whole body, I shall breathe out,’ thus he trains himself.

(iv) “‘Calming the bodily formation, I shall breathe in,’ thus he trains himself; ‘calming the bodily formation,’ I shall breathe out, thus he trains himself.

Second Tetrad (Contemplation of feeling)

(v) “‘Experiencing rapture, I shall breathe in,’ thus he trains himself; ‘experiencing rapture, I shall breathe out,’ thus he trains himself.

(vi) “‘Experiencing bliss, I shall breathe in,’ thus he trains himself; ‘experiencing bliss, I shall breathe out,’ thus he trains himself.

(vii) “‘Experiencing the mental formation, I shall breathe in,’ thus he trains himself; ‘experiencing the mental formation, I shall breathe out,’ thus he trains himself.

(viii) “‘Calming the mental formation, I shall breathe in,’ thus he trains himself;

‘calming the mental formation, I shall breathe out,’ thus he trains himself.

Third Tetrad (Contemplation of mind)

(ix) “‘Experiencing the mind, I shall breathe in,’ thus he trains himself; ‘experiencing the mind, I shall breathe out,’ thus he trains himself.

(x) “‘Gladdening the mind, I shall breathe in,’ thus he trains himself; ‘gladdening the mind, I shall breathe out,’ thus he trains himself.

(xi) “‘Concentrating the mind, I shall breathe in,’ thus he trains himself; ‘concentrating the mind, I shall breathe out,’ thus he trains himself.

(xii) “‘Liberating the mind, I shall breathe in,’ thus he trains himself; ‘liberating the mind, I shall breathe out,’ thus he trains himself.

Fourth Tetrad (Contemplation of mental objects)

(xiii) “‘Contemplating impermanence, I shall breathe in,’ thus he trains himself;

‘contemplating impermanence, I shall breathe out,’ thus he trains himself.

(xiv) “‘Contemplating fading away, I shall breathe in,’ thus he trains himself;

‘contemplating fading away, I shall breathe out,’ thus he trains himself.

(xv) “‘Contemplating cessation, I shall breathe in,’ thus he trains himself; ‘contemplating cessation, I shall breathe out,’ thus he trains himself.

(xvi) “‘Contemplating relinquishment, I shall breathe in,’ thus he trains himself;

‘contemplating relinquishment, I shall breathe out,’ thus he trains himself.

“That is how respiration-mindfulness, developed and repeatedly practised, is of great fruit, of great benefit.

Perfection of the Four Foundations of Mindfulness

“And how developed, bhikkhus, how repeatedly practised, does respiration-mindfulness perfect the four foundations of mindfulness?”

A. (i-iv) “On whatever occasion, bhikkhus, a bhikkhu, breathing in long, knows, ‘I breathe in long’; or breathing out long, knows, ‘I breathe out long’; breathing in short, knows, ‘I breathe in short’; or breathing out short, knows, ‘I breathe out short’; trains thus: ‘I shall breathe in experiencing the whole (breath) body’; trains thus, ‘I shall breathe out experiencing the whole (breath) body’; trains thus, ‘I shall breathe in calming the bodily-formation;’ trains thus, ‘I shall breathe out calming the bodily formations’—on that occasion, bhikkhus, a bhikkhu abides contemplating the body in the body, ardent, clearly comprehending, mindful, having put away covetousness and grief regarding the world.

“I say that this, bhikkhus, is a certain body among the bodies, namely, respiration. That is why on that occasion, bhikkhus, a bhikkhu abides contemplating the body in the body, clearly comprehending, mindful, having put

away covetousness and grief regarding the world.

B. (v-viii) “On whatever occasion, bhikkhus, a bhikkhu trains thus, ‘I shall breathe in experiencing rapture’; trains thus, ‘I shall breathe out experiencing rapture’; trains thus, ‘I shall breathe in experiencing bliss’; trains thus, ‘I shall breathe out experiencing bliss’; trains thus, ‘I shall breathe in experiencing the mental formation’; trains thus, ‘I shall breathe out experiencing the mental formation’; trains thus, ‘I shall breathe in calming the mental formation’; trains thus, ‘I shall breathe out calming the mental formation’—on that occasion, bhikkhus, a bhikkhu abides contemplating the feelings in the feelings, ardent, clearly comprehending, mindful, having put away covetousness and grief regarding the world.

“I say that this, bhikkhus, is a certain feeling (experience) among feelings (experiencings), namely, the giving attention completely to in-

breathing and out-breathing. That is why on that occasion, bhikkhus, a bhikkhu abides contemplating the feelings in the feelings, ardent, clearly comprehending, mindful, having put away covetousness and grief regarding the world.

C. (ix-xii) “On whatever occasion, bhikkhus, a bhikkhu trains thus, ‘I shall breathe in experiencing the mind’; trains thus, ‘I shall breathe out experiencing the mind’; trains thus, ‘I shall breathe in gladdening the mind’; trains thus, ‘I shall breathe out gladdening the mind’; trains thus, ‘I shall breathe in concentrating the mind’; trains thus, ‘I shall breathe out concentrating the mind’; trains thus, ‘I shall breathe in liberating the mind’; trains thus, ‘I shall breathe out liberating the mind’—on that occasion, bhikkhus, a bhikkhu abides contemplating the mind in the mind, ardent, clearly comprehending, mindful, having put away covetousness and grief regarding the world.

“I do not say, bhikkhus, that there is development of respiration-mindfulness in one who is forgetful and does not clearly comprehend. That is why on that occasion, bhikkhus, a bhikkhu abides contemplating the mind in the mind, ardent, clearly comprehending, mindful, having put away covetousness and grief regarding the world.

D. (xiii-xvi) “On whatever occasion, bhikkhus, a bhikkhu trains thus, ‘I shall breathe in contemplating impermanence’; trains thus, ‘I shall breathe out contemplating impermanence’; trains thus, ‘I shall breathe in contemplating fading away’; trains thus, ‘I shall breathe out contemplating fading away’; trains thus, ‘I shall breathe in contemplating cessation’; trains thus, ‘I shall breathe out contemplating cessation’; trains thus, ‘I shall breathe in contemplating relinquishment’; trains thus, ‘I shall breathe out contemplating relinquishment’—on that occasion, bhikkhus, a bhikkhu abides contemplating mental objects in mental objects, ardent, clearly comprehending, mindful, having

put away covetousness and grief regarding the world.

“Having seen with understanding what is the abandoning of covetousness and grief, he becomes one who looks on with complete equanimity. That is why on that occasion, bhikkhus, a bhikkhu abides contemplating mental objects in mental objects, ardent, clearly comprehending, mindful, having put away covetousness and grief regarding the world.

“That is how respiration-mindfulness, developed and repeatedly practised, perfects the four foundations of mindfulness.

Perfection of the Seven Enlightenment Factors

“And how developed, bhikkhus, how repeatedly practised, do the four foundations of mindfulness perfect the seven enlightenment factors?

A. (1) “On whatever occasion, bhikkhus, a bhikkhu abides contemplating the body in the body, ardent, clearly comprehending, mindful, having put away covetousness and grief

regarding the world—on that occasion, unremitting mindfulness is established in him.

“On whatever occasion, bhikkhus, 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 perfection in him.

“Abiding thus mindful, he investigates, examines that state with understanding, and embarks upon a scrutiny (of it).

(2) “On whatever occasion, bhikkhus, abiding thus mindful, a bhikkhu investigates, examines that state with understanding, and embarks upon a scrutiny (of it) —on that occasion, the investigation-of-states enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him.

“In him who investigates, examines that state with understanding, and embarks upon a scrutiny (of it), tireless energy is aroused.

(3) “On whatever occasion, bhikkhus, in a bhikkhu who investigates, examines that state

with understanding, and embarks upon a scrutiny (of it), tireless energy is aroused—on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him.

“In him who has aroused energy, unworldly rapture arises.

(4) “On whatever occasion, bhikkhus, in a bhikkhu who has aroused energy, unworldly rapture arises—on that occasion the rapture enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him.

“The body and mind of one whose mind is held in rapture, become tranquillized.

(5) “On whatever occasion, bhikkhus, the body and the mind of a bhikkhu whose mind is held in rapture become tranquillized—on that occasion the tranquillity enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him.

“The mind of one who is tranquillized in body and blissful becomes concentrated.

(6) “On whatever occasion, bhikkhus, the mind of a bhikkhu who is tranquillized in body and blissful becomes concentrated—on that occasion the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him.

“He becomes one who looks with complete equanimity on the mind thus concentrated.

(7) “On whatever occasion, bhikkhus, a bhikkhu becomes one who looks with complete equanimity on 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 perfection in him.

B. (1)-(7) “On whatever occasion, bhikkhus, a bhikkhu abides contemplating the feelings in the feelings ...—on that occasion the equanimity enlightenment factor ... comes to perfection in him.

C. (1)-(7) “On whatever occasion, bhikkhus, a bhikkhu abides contemplating the mind in the mind ...—on that occasion the equanimity

enlightenment factor ... comes to perfection in him.

D. (1)-(7) “On whatever occasion, bhikkhus, a bhikkhu abides contemplating mental-objects in mental-objects ...—on that occasion the equanimity enlightenment factor ... comes to perfection in him.

“Thus developed, bhikkhus, thus repeatedly practised, the four foundations of mindfulness fulfil the seven enlightenment factors.

Perfection of Clear Vision and Deliverance

“And how developed, bhikkhus, how repeatedly practised, do the seven enlightenment factors perfect clear vision and deliverance?

(1) “Here, bhikkhus, a bhikkhu develops the mindfulness enlightenment factor dependent on seclusion, on fading away, on cessation, resulting in relinquishment.

(2) “He develops the investigation-of-states enlightenment factor dependent on seclusion, on fading away, on cessation, resulting in relinquishment.

(3) “He develops the energy enlightenment factor dependent on seclusion, on fading away, on cessation, resulting in relinquishment.

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Part II

The Commentary on the Sutta

(From the *Visuddhimagga* and the *Papa.tcasuudanii*)

Foreword

The commentary that follows is taken from the *Visuddhimagga* and the *Papa.tcasuudanii*. The only alterations made in the *Visuddhimagga*, section on respiration-mindfulness, are as follows: firstly, the *Visuddhimagga* employs as its text a parallel sutta from the Sa.myutta with a slightly different introduction, and this required the substitution, on p.21, of material drawn from elsewhere in the *Papa.tcasuudanii* (see n.1 of

this section). Secondly, certain long quotations from the *Pa.tisambhidaamagga* have been replaced by references, since the material quoted is given later, in the rendering of the *Pa.tisambhidaamagga* itself in Part III. Such abbreviations are indicated in the notes.

The commentary on the sutta in the *Papa.tcasuudanii* deals only with the introduction and that part of the sutta which follows the “four tetrads”; it refers the reader to the *Visuddhimagga* for the commentary on the four tetrads. Of this, the commentary to the introduction has been omitted.

The Commentary

Introductory

1. Now the Blessed One has extolled respiration-mindfulness as a meditation subject thus: —
“This respiration-mindfulness concentration, bhikkhus, developed and repeatedly practised, is

both peaceful and sublime, unadulterated and of happy life; it causes to vanish at once and suppresses evil, unprofitable thoughts as soon as they arise” (S V 321). And it has been set forth as having sixteen bases in the passage beginning: **“And how developed, bhikkhus, how repeatedly practised.”**

We now come to the method of its development. But since that method is only complete in all its aspects when stated in accordance with the commentary on the text, the description of its development is here preceded by the word commentary on the text.

“And how developed, bhikkhus, how repeatedly practised, is respiration-mindfulness,” etc.: Here, firstly, **“How?”** is a question showing desire to expound in detail the development of respiration-mindfulness in its various aspects; **“developed, bhikkhu ... is respiration-mindfulness”** is the description of the thing asked about by the question, showing desire to expound in detail as to the various aspects. **“How repeatedly practised”**: here also

the method of construing is the same. Herein, **“developed”** means aroused, or increased; **“respiration-mindfulness”** means mindfulness which lays hold of respiration; or mindfulness of respiration is respiration-mindfulness; **“repeatedly practised”** means done again and again; **“is of great fruit, of great benefit”**: both these expressions are the same as to meaning, and only different in the letter; or “the fruit thereof is much mundane bliss” is “of great fruit”; and “it is the condition for great supramundane bliss” is “of great benefit.” And this is the meaning in brief: “Bhikkhus, in what manner, in what way, in what sense is respiration-mindfulness developed? In what manner, being repeatedly practised, is it of great fruit, of great benefit?”

Now, expounding that meaning in detail, he said, **“Here bhikkhus”** and so on. Herein, **“Here, bhikkhus, a bhikkhu”** means a bhikkhu in this dispensation. For this word “here” is the indication of the dispensation which is the prerequisite for the person who produces

respiration-mindfulness concentration in all its aspects, and the denial of such a state in any other dispensation; for this is said, “Bhikkhus, only here is there a recluse, a second recluse, a third recluse, a fourth recluse; devoid of recluses are the teachings of other sectarians” (M I 63–64). Hence it was said “a bhikkhu in this dispensation.”

“Gone to the forest ... or to an empty place”: this indicates the acquisition of an abode favourable to the development of respiration-mindfulness concentration. For the mind of this bhikkhu, which has long been pursuing sense objects such as visible forms and so on, has no wish — to mount respiration-mindfulness concentration as its object; but it runs off the track like a vehicle yoked to a vicious ox. Therefore, just as a cowherd, wishing to tame a vicious calf that has been nourished by drinking the milk of a vicious cow, might take it away from the cow and tie it up alone by a rope to a strong post driven into the ground, then that calf of his, dashing to and fro, unable to run away,

sits down or lies down by that post; so indeed, the bhikkhu, wishing to tame his corrupted mind, which has for long been nourished on the essence arising out of sense objects such as visible forms and so on, and taking it to the forest, or to the root of a tree, or to an empty place, should tie it there by the rope of mindfulness to the post of in-and-out breathing. And so that mind of his, though it may dash to and fro, since it no longer obtains the object it was formerly accustomed to, being unable to break the rope of mindfulness and run away, it sits down, lies down, beside that object, by virtue of access and full absorption. Hence, the Ancients said:

Just as the man who tames a calf
Would tie it to a post, so here
Should one's own mind by mindfulness
Be firmly fastened to the object.

Thus is such a dwelling, favourable to his development. Hence, it was said above: "this indicates the acquisition of an abode favourable

to the development of respiration-mindfulness concentration.”

Or alternatively, because this respiration-mindfulness as a meditation subject—which is foremost among the various meditation subjects for all Buddhas, (some) Paccekabuddhas, and (some) Buddhas’ disciples, as the basis for the attainment of distinction and a happy life here and now—is not easy to develop without avoiding the neighbourhood of a village, which is full of the noise of women, men, elephants, horses, etc., noise being a thorn to jhaana, whereas in the forest away from a village this meditation subject is easily laid hold-of by the yogin, who can, thence, produce the fourfold jhaana in respiration-mindfulness and, making that jhaana the basis for comprehending the formations (with insight), reach the highest fruit, arahatship—that is why, in pointing out an abode favourable to this, the Blessed One said “gone to the forest,” and so on.

For the Blessed One is like a master of the science of building sites. As the master of the

science of building sites looks over the site for a town, examines it well, and directs, “Build the town here,” and, when the town is safely finished, receives great honour from the royal family; so he examines an abode as to its suitability for the yogin and directs, “Here you should devote yourself to the subject of meditation,” and later on, when the yogin, by devoting himself to the subject of meditation, reaches arahatship and says, “The Blessed One is, indeed, fully enlightened,” the Blessed One receives great honour.

And this bhikkhu is said to be like a leopard. For as the leopard king lurks in the forest in a grass thicket, or a woodland thicket, or a mountain thicket, and seizes wild beasts—the wild buffalo, wild ox, boar, etc.—so, too, the bhikkhu who devotes himself to the subject of meditation in the forest, etc., in due course seizes the paths of stream-entry, once-return, non-return, or arahatship, and the noble fruitions as well. Thus should it be understood. Hence the Ancients said:

For as the leopard, by his lurking
In the forest seizes wild beasts,
So also will this Buddha's son
Strenuous, with insight gifted,
By retreating to the forest
Seize the highest fruit of all.

Therefore, in pointing out for him the forest abode as a fitting place for advancement and rapid endeavour, the Blessed One said “gone to the forest,” and so on.

Herein, “**gone to the forest**” means any kind of forest possessed of the bliss of seclusion among the kinds of forests characterized thus: “Having gone out beyond the boundary post — all that is forest” (Pa.tis I 176; Vibha.nga, 251) and “a forest abode is five hundred bow-lengths distant” (Vin IV 183).

“**To the root of a tree**” (means) gone to the vicinity of a tree.

“**To an empty place**”: to what is an empty, secluded space. And here it is right to say that he has gone to an empty place if, besides the forest and the root of a tree (already mentioned),

he goes to (one of) the remaining seven (of the nine kinds of abode).

Thus having indicated an abode suitable to the three seasons, suitable to humour and to temperament, and favourable to the development of respiration-mindfulness, he said, “sits down,” and so on, indicating a posture which is peaceful and partakes neither of idleness nor agitation. Then, showing the firmness of the sitting posture, which has the bliss that proceeds from in-and-out breathing, and is the means for laying hold of the object, he said, “having folded his legs crosswise,” and so on.

Herein “**crosswise**” means sitting with the thighs fully locked. “**Folded**” means fixed. “**Set his body erect,**” placing the upper part of the body erect, the eighteen back-bones each resting end to end. For the skin, flesh, and sinews of one thus seated are not bent (by inclining forward). Then those feelings which would arise in him every moment, from their being bent, do not arise, the mind becomes one-pointed, the

meditation subject does not collapse, but attains to growth and increase.

“Established mindfulness in front of him” (*parimukha.m sati.m upa.t.thapetvaa*): having placed (*.thapayitvaa*) mindfulness (*sati.m*) facing the meditation subject (*kamma.t.thaan-abhimukha.m*). Or alternatively, *pari* has the sense of control (*pariggahattho*), *mukha.m* has the sense of outlet from obstruction (*niyyaanattho*), and *sati* has the sense of establishing (*upa.t.thaanattho*).

“Hence *parimukha.m sati.m* is said (Pa.tis I 176), which is the meaning according to the Pa.tisambhidaa to be understood here, too. Herein, the meaning in brief is “having made mindfulness the outlet (from opposition, forgetfulness being thereby) controlled.”

“Ever mindful he breathes in, mindful he breathes out”: the bhikkhu having seated himself thus and having established mindfulness thus, not abandoning it, just mindful he breathes in, mindful he breathes out; he is one who practises mindfulness, is what is said.

First Tetrad-First Base

2. Now in order to show the different ways in which he is one who practises mindfulness, he said, “Breathing in long,” and so on. For in the *Pa.tisambhidaa*, in the analysis of the passage “mindful he breathes in, mindful he breathes out,” it is said: “He is one who practises mindfulness in thirty-two ways. (1) For one who knows one-pointedness and non-distraction of mind by means of long breathing-in, mindfulness is established; by means of that mindfulness, by means of that knowledge, he is one who practises mindfulness ... (up to: 32) ... For one who knows one-pointedness and non-distraction of mind by means of breathing out contemplating relinquishment, mindfulness is established; by means of that mindfulness, by means of that knowledge, he is one who practises mindfulness.” (Pa.tis I 176)

Herein, “**Breathing in long**” means producing a long in-breath. “*Assaasa*” is the breath issuing out; “*passaasa*” is the breath entering in; thus it is stated in the Vinaya commentary. But in the

sutta commentaries it is the opposite way round. Herein, at the time when an infant comes forth from the mother's womb, first the wind from within goes out, and subsequently the wind from without enters in with fine dust, strikes the palate, and is extinguished (with the infant's sneezing). Thus, in the first place, should *assaasa* and *passaasa* be understood.

But their length and shortness should be understood by way of extent. For, just as water or sand spread over an extent of space is called a long water, a long sand, a short water, a short sand; so in-breaths and out-breaths, taken in minute quantities (i.e. by way of a state of innumerable groups) in the body of an elephant and in the body of a snake, slowly fill the long extent (of space) called their physical structures and slowly go out. Therefore they are called long. They quickly fill the short extent (of space), called the physical structure of a dog, of a hare, and such creatures, and quickly go out. Therefore they are called short. And among mankind, some, like elephant and snakes, etc.,

breathe in and breathe out long by way of a long extent; others breathe in and out short like dogs and hares, etc. Therefore (the breaths) which travel over a long extent in entering in and going out are to be understood as long in time; and the breaths which travel over a short extent in entering in and going out, as short in time. Here, this bhikkhu breathing in and breathing out long in nine ways knows, “I breathe in, I breathe out, long.” And for him who knows thus, the development of the foundation of mindfulness consisting of the contemplation of the body should be understood to succeed in one aspect, according as it is said in the *Pa.tisambhidaa* in the passage beginning, “He breathes in a long in-breath reckoned as a long extent,” and ending, “Hence it is called, ‘The development of the foundation of mindfulness consisting of contemplation of the body in the body.’”

Second Base

3. So, also, in the case of the **short** breaths. But there is this difference: while in the former case

“a long in-breath reckoned as a long extent” is said, here in the same context “a short in-breath reckoned as a short extent” has been handed down. Therefore it should be construed with the word “short” as far as the phrase “Hence it is called, ‘The development of the foundation of mindfulness consisting of contemplation of the body in the body.’” Thus this yogin, when understanding in-breaths and out-breaths in these ways by way of what is reckoned as a long extent and what is reckoned as a short extent, should be understood as **“Breathing in long, he knows, I breathe in long; ... breathing out short, he knows, I breathe out short.”**

The long kind and the short as well,
The in-breath and the out-breath, too—
Such are the four kinds that happen
At the nose-tip of the bhikkhu who knows thus.

Third Base

4. **“Experiencing the whole body I shall breathe in ... shall breathe out, thus he trains himself”** means, “Making known, making plain, the beginning, middle, and end of the entire in-

breath body, I shall breathe in,” he trains himself; “making known, making plain, the beginning, middle, and end of the entire out-breath body, I shall breathe out,” he trains himself. Thus making them known, making them plain, he both breathes in and breathes out with consciousness associated with knowledge, therefore, “I shall breathe in, I shall breathe out, thus he trains himself,” is said. For to one bhikkhu, the beginning of the in-breath body or the out-breath body, diffused in minute particles, is plain, but not the middle nor the end; he is able only to lay hold of the beginning and is troubled by the middle and the end. To another the middle is plain, not the beginning nor the end; he is able only to lay hold of the middle and is troubled by the beginning and the end. To another the end is plain, not the beginning nor the middle; he is able only to lay hold of the end and is troubled by the beginning and the middle. To another all stages are plain; he is able to lay hold of them all and is nowhere troubled. Pointing out that one should be like

the last (mentioned), (the Blessed One) said, “Experiencing the whole body, I shall breathe in ... shall breathe out, thus he trains himself.”

Herein, “**he trains himself**” (means) he strives, endeavours thus. The restraint of one so become is here the training of higher virtuous conduct; the concentration of one so become is the training of higher consciousness; the understanding of one so become is the training of higher understanding. So he trains in, cultivates, develops, repeatedly practises these three courses of training in that object, by means of that mindfulness, by means of that bringing to mind. Thus should the meaning be understood here. Herein, because in the early (stage of the) method, he should only breathe in and breathe out and should not do anything else at all, and afterwards effort is to be made for the arousing of understanding, etc., consequently the present tense is used in the passage, “He knows, ‘I breathe in’; he knows, ‘I breathe out.’” But the future tense is used in the passages that follow, beginning with

“Experiencing the whole body, I *shall* breathe in,” in order to show how, thereafter, to bring about the arising of knowledge, etc. Thus it should be understood.

Fourth Base

5. **“Calming the bodily formation I shall breathe in ... shall breathe out, thus he trains himself.”** — **“Calming,** tranquillizing, suppressing, allaying, the gross **bodily formation,** I shall breathe in, shall breathe out,” he trains himself. And here, the grossness and subtlety, and the calming are to be understood thus. For previously, at the time when he has still not discerned (the meditation subject), the body and the mind of the bhikkhu are disturbed and gross. And when the grossness of the body and mind does not subside, the in-and-out breaths, too, are gross, becoming very strong (so that) the nostrils cannot contain them and he takes to breathing through the mouth, but when his body and mind have been discerned, then they become peaceful and at rest. When they are

at rest, the in-breaths and out-breaths become (so) subtle that, having reached a state of doubt (as to their existence, he asks), “Do they exist, or do they not?”

Just as the breaths of a man standing (still) after running or descending from a hill, or after putting down a heavy load from his head, are gross, and the nostrils cannot contain them and he stands breathing in and breathing out through the mouth; but when, having got rid of his fatigue and bathed and drunk and put a piece of wet-cloth on his heart, he lies in the cool shade, then his in-and-out breaths become (so) subtle that, having reached a state of doubt (as to their existence, he might ask), “Do they exist, or do they not?”—so, indeed, previously, at the time when he has still not discerned ... (and so on as above) ... having reached a state of doubt (as to their existence, he asks), “Do they exist, or do they not?” Why is this so? Because, previously, at the time when he has not discerned them, he does not think, nor lay it to heart, nor reflect,

nor consider: “I am calming the grosser bodily formation,” which, however, he does at the time when he has discerned them. Hence, his bodily formation is subtler at the time when he has discerned them than at the time when he has not. Hence the Ancients said:

When mind and body are disturbed,
Then in excess it occurs;
When the body is undisturbed,
Then with subtlety it occurs.

In discerning the formation is gross, and it is subtle in the first jhaana access; also it is gross in that (and) subtle in the first jhaana; in the first jhaana and second jhaana access it is gross, (and) in the second jhaana subtle; in the second jhaana and third jhaana access it is gross, (and) in the third jhaana subtle; in the third jhaana and fourth jhaana access it is gross, and in the fourth jhaana it is exceedingly subtle and even reaches suspension.

This is the opinion of the Diigha and Sa.myutta Reciters. But the Majjhima Reciters would have it that it is more subtle in the access than in the jhaana immediately below, (saying) “in the first jhaana it is gross, in the second jhaana access it is subtle” (and so on). It is however, the opinion of all that the occurrence of the bodily formation at the time of not discerning is tranquillized at the time of discerning; the bodily formation that arose at the time of discerning is tranquillized in the first jhaana access ... the bodily formation that arose in the fourth jhaana access is tranquillized in the fourth jhaana. This is the method in so far as concerns tranquillity.

But in so far as concerns insight, the bodily formation occurring at the time of not discerning is gross, and in discerning the great primaries it is subtle; that also is gross and in discerning derived materiality it is subtle; that also is gross and in discerning all materiality it is subtle; that also is gross and in discerning the immaterial it is subtle; that also is gross and in

discerning the material and the immaterial it is subtle; that also is gross and in discerning conditions it is subtle; that also is gross and in seeing mentality-materiality with its conditions it is subtle; that also is gross and in insight which has the (three) characteristics as object it is subtle; that also is gross in weak insight, and in strong insight it is subtle.

Here, the tranquillizing of the preceding by way of (i.e., as compared with) the subsequent is to be understood according to the method stated above. Thus should grossness and subtlety, as well as calming, be understood here. But the meaning is stated in the *Pa.tisambhidaa* together with objection and reply (and the simile of the gong). This in the first place is the consecutive commentary on the first tetrad which is stated by way of contemplation of the body.

Method of Practice

Learning

6. The first tetrad is stated as a meditation subject for a beginner; but the other three tetrads are (respectively) stated by way of contemplation of the feelings, the mind, and mental objects for one who has attained the first jhaana. So if a clansman who is a beginner desires, by developing the meditation subject, to reach arahatship together with analysis by means of insight which has as its basis fourfold jhaana due to respiration-mindfulness, he should first perform all the functions of purifying virtue, etc., in the way described in the *Visuddhimagga*, and he should then set about learning the meditation subject in five stages from a teacher of the kind described in the *Visuddhimagga* (III 61–65).

These are the five stages herein: learning, questioning, establishing, absorption, and characteristic. Herein, “learning” is the learning of the meditation subject; “questioning” is the questioning about the meditation subject; “establishing” is the establishing of the

meditation subject; “absorption” is the absorption in the meditation subject; “characteristic” is the characteristic of the meditation subject—“the recognition of the nature of the meditation subject (by knowing) ‘this meditation subject has such a characteristic,’” is what is meant. Learning in this way in five stages he does not tire himself or worry the teacher. Therefore, he should learn a little at a time and take a long time reciting it. While learning the meditation subject in the five stages thus, he may live either with the teacher or in an abode of the sort already described in the *Visuddhimagga* (IV 19).

The Start of Practice

So, after he has got rid of the minor impediments, done all his duties, and dispelled drowsiness due to eating, he should seat himself comfortably. He should then gladden the mind by reflecting on the qualities of the Three Jewels, and then set himself to bring to his mind this respiration-mindfulness as his meditation

subject, after he has assured himself that he is not in doubt about any part of the lesson learnt from the teacher.

The Stages of Practice

Herein, these are the stages in giving attention to it: (1) counting, (2) connection, (3) contact, (4) fixing, (5) observing, (6) turning away, (7) purification, and (8) the looking back on these. Herein, “counting” is just counting; “connection” is carrying on; “contact” is the place touched (by the breaths); “fixing” is absorption; “observing” is insight; “turning away” is the path; “purification” is fruition; “the looking back on these” is reviewing.

Counting

Herein, the clansman who is a beginner should first give attention to this meditation subject by counting. And, when counting, he should not stop short of five nor go beyond ten, neither should he make any break in the series (such as counting “one, three, five”). In one who stops

short of five, consciousness, being arisen in a confined space, is restless like a herd of cattle shut in a pen. In one who goes beyond ten, consciousness comes to depend on the number (instead of the breath). The mind of one who breaks the series vacillates, and he wonders, "Has the subject of meditation reached completion or not?" Therefore, he should count, avoiding these faults. At first he should count slowly (that is, late) after the manner of a grain-measurer. For a grain-measurer, having filled his basket and said "one," empties it. And, refilling it, he says, "One, one," while removing any rubbish he may have noticed: And the same with "Two, two," and so forth. So, seizing that breath which becomes manifest thus from among the in-breaths and out-breaths, he should begin counting, "One, one," and go on till he has counted "Ten, ten," noting the occurrence all the time (of the uninterrupted in-and-out breathing). By thus counting, his in-and-out breaths entering in and issuing out become

evident (to him, because of the absence of external distraction).

Then, when he has finished counting slowly (late) like a grain-measurer, he should count quickly (that is, early) like a cowherd. For a skilled cowherd takes pebbles, etc., in his pocket and goes early to the cowpen, whip in hand, where he sits on the crossbar (of the gate); he taps the cows on the back and counts them as they reach the gate, dropping a stone for each one saying, “one, two.” And the cows of the herd, which have been spending the three watches of the night uncomfortably in the cramped space, come out quickly in groups, jostling each other in going out. So he counts quickly (early), “three, four, five ... ten.” Thus the in-breaths and out-breaths, which have become evident to him by counting in the former (slow) way, now come and go quickly and continuously. Then, knowing that they come and go continuously, not seizing them either inside or outside (the body) but seizing

them just as they reach the (nostril) door, he can do his counting quickly (early): one, two, three, four, five; one, two, three, four, five, six; one, two, three, four, five, six, seven; ... eight; ... nine; ... ten. For when the meditation subject is connected with counting, it is with the help of that very counting that the mind becomes one-pointed, just as a boat in a swift current is steadied with the help of a rudder. When he counts quickly (early), the meditation subject becomes apparent to him as an uninterrupted process. Then, knowing that it proceeds without interruption, without discerning the breath either inside or outside (the body), he can count quickly in the way already described. For, by bringing his consciousness inside along with the incoming breath, it seems as if it were buffeted by the wind inside or filled with fat. By taking his consciousness outside together with the outgoing breath it gets distracted among the many objects outside. However, his development is successful when he fixes his mindfulness on the place of contact.

But how long is he to go on counting? Until, without counting, mindfulness is thoroughly established in the in-breaths and out-breaths as objects. For counting, by cutting off thoughts which cling to external things, serves the purpose of establishing mindfulness in the in-breaths and out-breaths as object. Having given attention to it by counting, he should now do so by means of connection.

Connection

Connection is the uninterrupted following of the in-breaths and out-breaths with mindfulness, after giving up counting. And that is not by following the beginning, middle, and end. Of the breath issuing out, the navel is the beginning, the heart the middle, the nose-tip the end. Of the breath entering in, the nose-tip is the beginning, the heart the middle, and the navel the end. And the mind of one who follows the breathing (through the three places) is confused by agitation and vacillation, according as is said in the *Pa.tisambhidaa*: “In one whose

consciousness is distracted internally by following with mindfulness the beginning, middle, and end of the in-breath, both body and mind are disturbed, unsettled, and unsteady. In one whose consciousness is distracted externally by following with mindfulness the beginning, middle, and end of the out-breath, both body and mind are disturbed, unsettled, and unsteady.” So when he gives his attention to it by connection, he should do so not by the beginning, middle, and end, but rather by contact and by fixing.

Contact and Fixing

There is, in fact, no attention to be given to it by contact separate from fixing, as there is by counting separate from connection. In counting the breath at the point of contact, however, he brings them to mind by way of counting and contact; after giving up counting them just there at the point of contact, when connecting them by means of mindfulness, and fixing consciousness by means of absorption, he is said

to be giving his attention to them by connection, contact, and fixing. And the meaning of this is to be understood after the similes of the lame man and the gate-keeper, as stated in the commentaries, and by the simile of the saw in the *Pa.tisambhidaa*.

The Similes

Of these, this is the simile of the lame man: Just as a lame man, in rocking a swing for the amusement of his family, sits at the foot of the swing post and sees both ends and the middle of the swing plank coming and going, yet does not move from his place to see the two ends and the middle; so, indeed, the bhikkhu, having placed himself by means of mindfulness at the foot of the post of connection, and rocking the swing of the in-breaths and out-breaths; and sitting just there at the sign of mindfulness (i.e. the nose-tip), following with mindfulness the beginning, middle, and end of the in-breaths and out-breaths coming and going successively at the point of contact, fixing his mind there, he then

sees them, without moving from his place in order to see them. This is the simile of the lame man.

And this is the simile of the gate-keeper: Just as a gate-keeper does not examine people inside and outside the town, (asking) “Who are you? Where have you come from? Where are you going? What have you got in your hand?”—for these people are not his concern—but he examines each man as he arrives at the gate; so, indeed, the incoming breaths inside and the outgoing breaths outside are not the concern of this bhikkhu but, as they arrive just at the gate (of the nostril), they are his concern.

But the simile of the saw should here be understood from the beginning thus. For this is said:

Sign, in-breath, out-breath, are not object
Of a single consciousness;
By one who knows not these three things,
Development is not obtained.

Sign, in-breath, out-breath, are not object
Of a single consciousness;
By one who does know these three things,
Development will be obtained.

“How is it that these things are not the object of a single consciousness, that they are nevertheless not unknown, that the mind does not become distracted, that he manifests effort, carries out a task, and achieves an effect?

“It is as though a man were to cut with a saw a tree trunk placed on level ground. His mindfulness is established by the teeth of the saw at the point where they come into contact with the tree trunk, without his giving attention to the teeth of the saw as they approach and recede, although he is not unaware of these; and he manifests endeavour, accomplishes the task, and achieves distinction.

“As the tree trunk on the level ground, so the sign for the binding (of mindfulness): As the teeth of the saw, so the in-breaths and out-

breaths. As the man's mindfulness is established by the teeth of the saw, at the point where they come into contact with the tree trunk, without his giving attention to the teeth of the saw as they approach and recede, although he is not unaware of these, so he manifests endeavour, accomplishes the task, and achieves distinction—so, indeed, the bhikkhu sits, having established his mindfulness at the nose-tip or on the upper lip, without giving attention to the in-breaths and out-breaths as they approach and recede, although he is not unaware of these, and he manifests endeavour, accomplishes the task, and achieves distinction.

“The body and the mind of one who is energetic become pliable—this is the endeavour. The imperfections of one who is energetic are abandoned and his applied thinking is pacified—this is the task. The fetters of one who is energetic are abandoned and his inherent tendencies are brought to an end—this is the distinction. Thus these three things are not the

object of a single consciousness, nor are these three things unknown, nor does consciousness become distracted; he manifests endeavour, accomplishes the task, and achieves distinction.

Whose mindfulness of breathing in
And out is perfect, well developed,
Gradually brought to growth
According as the Buddha taught,
'Tis he illuminates the world,
Like the full moon freed from cloud.

This is the simile of the saw (Pa.tis I 170). But here its purpose should be understood as the mere non-attending to the coming and going (of breaths).

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Part III

The *Pa.tisambhidaamagga*

(Path of Analysis)

Section on Respiration-Mindfulness

(Aanaapaanakathaa)

Foreword

The first three sections, I to III, are more or less self-evident.

Section I is concerned with describing those general states of the mind which hinder and those which help concentration and their various aspects.

Section II deals with particular faulty ways of behaviour of consciousness which may hinder progress while one is practising respiration-mindfulness.

Section III describes how these faults are to be avoided and analyses the process of attaining full concentration, which is treated at some

length. It is rounded-off with a stanza describing one who has reached arahatship through this practice. The stanza is followed by a commentary which is made the occasion for allusion to Nibbaana—the object of the whole practice—and for a description of the qualities of the Buddha—confidence in whose omniscience provides the impulse to progress until realization by personal experience is attained.

These three sections constitute a kind of general analytical survey and introduction before embarking on the detailed analysis of the actual practice as set forth in the suttas.

Section IV—the main body of the work—at first appears a labyrinth, though examination reveals a systematic and coherent construction throughout all its length and repetitions. In order to appreciate this better, one should first of all remember that respiration-mindfulness is one out of the many methods of developing the four foundations of mindfulness (*cattaaro sati-*

pa.t.thaanaa)—“the only way” to attain Nibbaana—and that this development consists of the constant practice of properly directed mindfulness and clear comprehension (*sati-sampaja.t.ta*). Also, in particular, the “four tetrads,” as they are set out, describe one who is practising mindfulness *now* (“he knows, ‘I breathe in long,’” etc.), and who is training for *future* attainment as yet unachieved (“‘Experiencing the whole body, I *shall* breathe in,’ thus he trains himself,” etc.). Lastly, the order “concentration, insight, path attainment” is consistently followed and lends architectural unity to the whole.

Bearing these general points in mind, the following construction becomes apparent:

In the first two bases dealing with present knowledge, we have:

(a) analysis of the way the object of contemplation (“Breathing in long,” etc.) is known (section 12, pp.64-65);

(b) sections demonstrating how this contemplation is at the same time the practice of the first foundation of mindfulness (sections 13–14, pp.65);

(c) section showing how mindfulness and clear comprehension are simultaneously exercised when concentration has been obtained and insight applied (section 15, pp.66-67):

(d) concluding sections listing the states that are present during such concentration, at the successive levels of attainment (sections 16–26, pp.67-69).

In the remaining fourteen bases dealing with training for the future, the following scheme of construction is adhered to throughout:

(i) sections analysing the object of contemplation and its treatment (“‘Experiencing the whole body, I shall breathe in,’ thus he trains himself,” etc.). This parallels (a) above but varies greatly in length and content;

(ii) sections showing which foundation of mindfulness is being practised. This is equal to (b) above;

(iii) sections dealing with the analysis and description of training;

(iv) sections on mindfulness and clear comprehension (= (c) above);

(v) concluding sections as in (d) above.

These last four groups are repeated verbatim throughout in each case, except for the substitution of certain key words where necessary.

In this way each of the sixteen bases is independently brought up to the point of path attainment.

The last six sections, V to X, merely give a brief classification of the stages of knowledge, of attainment, of concentration (V), and insight (VI), and the kinds of knowledge leading-up to the path (VII to IX) and fruition (X). These are

dealt with in detail in the *Visuddhimagga*, Chap. XXI, and in the *Pa.tisambhidaa Ñaa.nakathaa* Sections 5f.; a brief summary is given in Note 95.

The paragraph numbers of the PTS edition are given in brackets for reference to the text. They are, however, inconsistent in the later sections and apt to be confusing.

What follows is an attempt to present the contents of the *Aanaapaanakathaa* in a form which, while much compressed for the purpose of wieldiness, still preserves intact the development, arrangement, and proportions of the original.

The Analysis

Synopsis

1. (.m1) For one who develops the sixteen-based respiration-mindfulness concentration,

more than two hundred kinds of knowledge arise, namely:

- I. 8 kinds of knowledge of obstacles and 8 kinds of knowledge of aids,
- II. 18 kinds of knowledge of imperfections,
- III. 13 kinds of knowledge of purification,
- IV. 32 kinds of knowledge of exercise of mindfulness,
- V. 24 kinds of knowledge through concentration,
- VI. 72 kinds of knowledge through insight,
- VII. 8 kinds of knowledge of revulsion,
- VIII. 8 kinds of knowledge in conformity with revulsion,
- IX. 8 kinds of knowledge of tranquillization of revulsion,
- X. 21 kinds of knowledge of the bliss of deliverance.

I. Eight Kinds of Knowledge of Obstacles and Eight Kinds of Knowledge of Aids

2. (.m2).

8 Obstacles to Concentration Aids to Concentration

8

- | | |
|-----------------------------|----------------------------|
| (i) lust, | (i) renunciation, |
| (ii) ill will, | (ii) non-ill will, |
| (iii) stiffness-and-torpor, | (iii) perception of light, |
| (iv) agitation, | (iv) non-distraction, |
| (v) uncertainty, | (v) defining of states, |
| (vi) ignorance, | (vi) knowledge, |

(vii) aversion,
(viii) all unprofitable states.

(vii) joy,
(viii) all profitable states.

In these sixteen ways, the well-composed mind establishes the unities and is purified of the hindrances.

3. (.m3). The unities are the above eight aids. The hindrances are the above eight obstacles.

(.m4). (i) Renunciation is among the noble ones' outlets (from the defilements), and by that renunciation the noble ones are let out. Lust is an obstruction to the outlet, and, through being shut-in by that lust, one does not understand renunciation as the noble one's outlet.

(ii) to (viii) Same as above for each pair.

But for one whose mind is purified of these hindrances and who develops the sixteen-based respiration-mindfulness concentration, the following eighteen imperfections arise in momentary succession.

II. The Eighteen Kinds of Knowledge of Imperfections

4. (.m5). The following are obstacles to concentration:

- (i) The internally distracted consciousness of one who follows with mindfulness the beginning, middle, and end of the in-breath
- (ii) The externally distracted consciousness of one who follows with mindfulness the beginning, middle, and end of the out-breath.
- (iii) A state of craving consisting of desire for, and expectation of, in-breath.
- (iv) A state of craving consisting of desire for, and expectation of, out-breath.
- (v) Longing for the obtaining of the out-breath by one wearied by the in-breath.
- (vi) Longing for the obtaining of the in-breath by one wearied by the out-breath.

The mindfulness that follows out-breath,
And which follows in-breath, too;
Expecting distraction inwardly,
Loving distraction outwardly;
The longing for out-breath in one
Who is by in-breath much oppressed;

The longing for in-breath in one
Who is by out-breath much oppressed:
These six defects of concentration
On respiration-mindfulness
Are those whereby the mind of one
Who is distracted is not freed;
And they who know not liberation
Perforce must trust in others' words.

(.m6).

(vii) Consciousness which wavers in regard to the in-breath when one adverts to the sign.

(viii) Consciousness which wavers in regard to the sign when one adverts to the in-breath.

(ix) Consciousness which wavers in regard to the out-breath when one adverts to the sign.

(x) Consciousness which wavers in regard to the sign when one adverts to the out-breath.

(xi) Consciousness which wavers in regard to the out-breath when one adverts to the in-breath.

(xii) Consciousness which wavers in regard to the in-breath when one adverts to the out-breath.

Adverting to the sign, his mind
Distracted is about in-breath;
Adverting to in-breath, his mind,
Distracted is about the sign;

Adverting to the sign, his mind
Distracted is about out-breath;
Adverting to out-breath, his mind
Distracted is about the sign;
Adverting to in-breath, his mind
Distracted is about out-breath;
Adverting to out-breath, his mind
Distracted is about in-breath.
These six defects of concentration
On respiration-mindfulness
Are those whereby the mind of one
Who is distracted is not freed;
And they who know not liberation
Perforce must trust in others' words.

(.m7).

- (xiii) Consciousness which runs after the past (breaths) and is attacked by distraction.
- (xiv) Consciousness which looks forward to the future (breaths) and is attacked by wavering.
- (xv) Slack consciousness attacked by indolence.
- (xvi) Over-exerted consciousness attacked by agitation.
- (xvii) Consciousness which is attracted and attacked by greed.
- (xviii) Consciousness which is discontented and attacked by ill will.

The consciousness that hunts the past,
That loves the future, that is slack,
Or over-exerted, or attracted,
Or repelled, is not one-pointed.
These six defects of concentration
On respiration-mindfulness

Are those whereby one stained in thought
Knows not the higher consciousness.

(.m8). By reason of each of these eighteen imperfections both
body and mind are disturbed, unsettled, and unsteady.

One whose mindfulness of breathing

Is undeveloped and imperfect,

Remains unsettled in his body,

Remains unsettled in his mind,

Remains unsteady in his body,

Remains unsteady in his mind.

One whose mindfulness of breathing

Is both developed and perfected,

Remains quite settled in his body,

Remains quite settled in his mind,

Remains quite steady in his body,

Remains quite steady in his mind.

III. The Thirteen Kinds of Knowledge of Purification

5. (.m9). Consciousness becoming distracted is avoided for the
following six reasons:

(i) By avoiding consciousness which runs after the past
(breaths) and is attacked by distraction, (consciousness) is
concentrated in one place.

(ii) By avoiding consciousness which looks forward to the
future (breaths) and is attacked by wavering, (consciousness) is
fixed (there).

(iii) By exerting slack consciousness attacked by indolence,
one abandons indolence.

(iv) By restraining over-exerted consciousness attacked by
agitation, one abandons agitation.

(v) By being clearly comprehending about consciousness which is attracted and attacked by greed, one abandons greed.

(vi) By being clearly comprehending about consciousness which is discontented and attacked by ill will, one abandons ill will.

For these six reasons consciousness becomes purified, cleansed, and arrives at the unities. These are:

(.m10).

(vii) The unity which is the establishing of relinquishment in giving which is (peculiar) to those resolved on generosity.

(viii) The unity which is the establishment of the sign of tranquillity which is (peculiar) to those who practise the higher consciousness.

(ix) The unity which is the establishment of the characteristic of decay which is (peculiar) to those who have insight.

(x) The unity which is the establishment of cessation which is (peculiar) to the noble persons.

Consciousness having become one-pointed for these four reasons is then:

(xi) entered into purity of practice,

(xii) grown strong in equanimity,

(xiii) gladdened by knowledge.

The Beginning Middle and End of Contemplation

6. (.m11). Purity of practice is the beginning, strengthening in equanimity is the middle, and gladdening the end, of the following:

the four fine-material jhaanas,
the four immaterial jhaanas,
the eighteen principal insights,
the four paths.

(.m12). There are three characteristics of purity of practice as the beginning:

- (a) The mind is purified of its obstructions.
- (b) Through purification the mind arrives at the central (state of equipoise which is the) sign of tranquillity.
- (c) Because of having arrived at that, consciousness enters into (that state).

Hence, these states are called good in the beginning and endowed with characteristics.

(.m13). There are three characteristics of strengthening in equanimity as the middle:

- (d) The purified mind looks on with equanimity.
- (e) Being arrived at tranquillity, it looks on with equanimity.
- (f) Having established the unities, it looks on with equanimity.

Hence, these states are called good in the middle and endowed with characteristics.

(.m14). There are four characteristics of gladdening as the end:

- (g) Gladdening on account of the non-excess of any of the mental states arisen therein.
- (h) Gladdening on account of the single nature of the faculties.

(i) Gladdening on account of the sustaining power of the energy which is in conformity therewith.

(j) Gladdening through cultivation.

Hence, these states are called good in the end and endowed with characteristics.

7. (.m.m11–20). The consciousness which has thus attained the threefold course (xi, xii, and xiii above), and is good in the three ways, and is possessed of the characteristics (a-j), is possessed of mental resolution and of the five faculties.

In addition, in the first fine-material jhaana, it is possessed of (the jhaana factors of) applied thought, sustained thought, rapture, and bliss; and likewise, in the eighteen principal insights and the four paths. In the second fine-material jhaana, it is possessed of rapture and bliss. In the third fine-material jhaana, it is possessed of bliss. In the fourth fine-material jhaana, and in the four immaterial jhaanas, it is possessed of equanimity.

The Simile of the Saw

8. (.m21).

Sign, in-breath, out-breath, are not object
Of a single consciousness;
By one who knows not these three things,
Development is not obtained.

Sign, in-breath, out-breath, are not object
Of a single consciousness;
By one who does know these three things,
Development will be obtained.

(.m22). It is as though a man were to cut with a saw a tree trunk placed on level ground. His mindfulness is established by the teeth of the saw at the point where they come into contact with the tree trunk, without his giving attention to the teeth of the saw as they approach and recede, although he is not unaware of these; and he manifests endeavour, accomplishes the task, and achieves distinction.

As the tree trunk on the level ground, so the sign for the binding (of mindfulness): As the teeth of the saw, so the in-and out-breaths. As the man's mindfulness is established by the teeth of the saw at the point where they come into contact with the tree trunk, without his giving attention to the teeth of the saw as they approach and recede, although he is not unaware of these, so he manifests endeavour, accomplishes the task, and achieves distinction—so; indeed, the bhikkhu sits, having established his mindfulness at the nose-tip or on the upper lip, without giving attention to the in- and out-breaths as they approach and recede, although he is not unaware of these, and he manifests endeavour, accomplishes the task, and achieves distinction.

(.m23). The body and the mind of one who is energetic become pliable—this is the endeavour. The imperfections of one who is energetic are abandoned and his applied thinking is pacified—this is the task. The fetters of one who is energetic are abandoned and his inherent

tendencies are brought to an end—this is the distinction.

The Perfecting of Respiration-mindfulness

9. (.m24).

Whose mindfulness of breathing in
And out is perfect, well developed,
Gradually brought to growth
According as the Buddha taught,
'Tis he who illuminates the world
Like the full moon freed from cloud.

Commentary on the Foregoing Stanza

10. “Breathing in” is the in-breath, not the out-breath; “out” is the out-breath, not the in-breath. The establishment (foundation) by way of the in-breath is mindfulness; the establishment (foundation) by way of the out-breath is mindfulness. It is established (founded) for him who breathes in; it is established (founded) for him who breathes out.

“Perfect”: it is made perfect in the sense of laying hold (with mindfulness), in the sense of converging (of the mental faculties), in the sense of perfecting.

“Well-developed”: there are four kinds of development, namely:

- (i) on account of the non-excess of any of the mental states arisen therein;
- (ii) on account of the single nature of the faculties;
- (iii) on account of the sustaining power of the energy which is in conformity therewith;
- (iv) on account of cultivation.

For him these four kinds of development are:

- (a) made the vehicle,
- (b) made the basis,
- (c) practised,
- (d) increased,
- (e) well undertaken.

(.m25).

(a) “Made the vehicle”: whenever he wishes, therein he has mastery, has power, has perfect confidence; these states are bound up with his adverting, wishing, paying attention, mind, thinking.

(b) “Made the basis”: on whatever basis the mind is fixed, on that mindfulness is well established (founded); on whatever basis mindfulness is well-established (founded), on that the mind is fixed.

(c) “Practised”: wherever the mind is directed, there mindfulness is diverted to; wherever mindfulness is diverted to, there the mind is directed.

(d) “Increased”: increased through laying hold, through converging, through perfecting. One who lays hold with mindfulness conquers evil, unprofitable states.

(e) “Well undertaken”: there are four ways of being well undertaken:

(i) on account of the non-excess of any of the mental states arisen therein;

(ii) on account of the single nature of the faculties;

(iii) on account of the sustaining power of the energy which is in conformity therewith;

(iv) because of the complete abolition of the defilements opposed thereto.

[Note: What follows is a play on the word *susamaaradha.m* “well undertaken,” which is here analysed as *sama.m* “calm,” and *susama.m* “absolute calm,” and *aaraddha.m* “undertaken.”]

“Calm” [means] those states that are blameless, profitable, and partake of enlightenment—these are “calm.” “Absolute calm” is the object of any such states, which is cessation, Nibbaana—this is “absolute calm.” So this “calm” and this “absolute calm” are known, seen, experienced,

realized, attained, through understanding; tireless energy is “undertaken,” unremitting mindfulness is established (founded), the untroubled body is tranquillized, the concentrated mind is one-pointed.

(.m26). “Gradually brought to growth”: by means of all the sixteen bases of respiration-mindfulness, there is successive previous growth and successive subsequent further growth. And all the sixteen-based kinds of respiration-mindfulness are interdependently brought to growth and further growth.

(.m27). “According as”: there are ten meanings of “according as,” namely, those of: —

self-taming,
self-tranquillizing
self-extinction,
direct-knowledge,
full-understanding,
abandoning,
development,

realization,
complete comprehension of the truths,
establishment of cessation.

(.m28). “The Buddha”: He who is the Blessed One, self-become, having no teacher in things formerly unknown, who himself discovered the Truths, attained to omniscience therein and to mastery of the powers.

“The Buddha”: in what sense “the Buddha” (the Enlightened One)? Enlightened because he is the discoverer of the truths, the enlightener of the generation; because of omniscience, of seeing all, of not being enlightened by another, of majesty; through being called one whose cankers are destroyed, through being called freed from the substrata of existence; because he is quite without greed, quite without hate, quite without delusion, quite without defilement, gone by the one path, the only discoverer of the peerless full enlightenment, the destroyer of non-enlightenment, the receiver of enlightenment.

“The Buddha”: This is not a name given by a mother nor a father, nor a brother, nor a sister, nor by friends and companions, nor by kindred and relatives, nor by recluses and brahmans, nor by deities. It is the name for the ultimate liberation of enlightenment of the Blessed One, together with the omniscient knowledge received at the root of the Tree of Wisdom; it is a designation based on realization, that is to say, this name “the Buddha.”

(.m29). “Taught”: [indicates] taught by the Buddha, in the ten meanings of “according as” (see above).

“He” is a layman or one gone forth.

“World”: the world of the aggregates, of the elements, of the sense bases, the world of misfortune, the world of the origin of misfortune, the world of good fortune, the world of the origin of good fortune.

One world:	all beings are maintained by nutriment.
Two worlds:	mentality and materiality.
Three worlds:	three feelings.
Four worlds:	four nutriments.
Five worlds:	five aggregates (as objects) of clinging.
Six worlds:	six internal sense bases.
Seven worlds:	seven stations of consciousness.

Eight worlds:	eight worldly conditions.
Nine worlds:	nine abodes of beings.
Ten worlds:	ten sense bases.
Twelve worlds:	twelve sense bases.
Eighteen worlds:	eighteen elements.

(.m30). “Illuminates”: because of being enlightened in the ten meanings of “according as,” he lights up, illumines, illuminates this world.

(.m31). “Like the full moon freed from cloud”: as the clouds, so are the defilements; like the moon so is the noble ones’ knowledge; like the full moon, the deity, so is the bhikkhu; as the moon freed from cloud, freed from mist, freed from smoke and dust, freed from the clutches of Raahu, shines and glows and radiates, so, indeed, the bhikkhu freed from all defilements, shines and glows and radiates.

IV. The Thirty-two kinds of Knowledge of Exercise of Mindfulness

Statement of the Method

11. (.m32). (This consists of a repetition of the four tetrads as set forth in the sutta beginning

with “Here, ... a bhikkhu, gone to the forest ...” and ending with “... contemplating relinquishment, I shall breathe out,’ thus he trains himself”—see pp.9-10).

Analysis of the Method

(.m33). “**Here**”: in this view, in this experience, in this choice, in this belief, in this norm, in this discipline, in this norm and discipline, in this word, in this life of purity, in this Master’s Dispensation.

“**A bhikkhu**”: a noble commoner, or a trainer, or an unshakable arahat.

“**Forest**”: having gone out beyond the boundary post, all that is forest.

“**Root of a tree**”: where the bhikkhu’s seat, or stool, or cushion, or mat, or piece of hide, or spread of grass, or leaves, or pile of straw, is prepared—there he walks, stands, sits, or lies down.

“**Empty**”: unfrequented by laymen or by those gone forth.

“Place”: dwelling, half-gabled building, palace, mansion, cave.

“Sits down; having folded his legs crosswise”: is seated, having folded his legs crosswise.

“Set his body erect”: the body is placed well set, erect.

“Established mindfulness in front of him”: [lit.: “having established (*upa.t.thapetvaa*) mindfulness (*sati*) around (*pari*) the face (*mukha.m*)”] “in (*pari*)” in the sense of laying hold (*pariggaha*); “front (*mukha.m*)” in the sense of outlet (or leading forth, *niyyaana*); “mindfulness (*sati*)” in the sense of establishing (foundation, *upa.t.thaana*).

(.m34). “Ever mindful he breathes in, mindful he breathes out”: he is one who practises mindfulness in the thirty-two ways stated above (i.e. the four tetrads, times the two breaths in each case.) For one who knows one-pointedness and non-distraction of mind by means of each of these thirty-two ways, mindfulness is established (founded); by means

of that mindfulness and that knowledge, he is one who practises mindfulness.

First Tetrad

12. (.m35). “Breathing in long, he knows, ‘I breathe in long’; breathing out long, he knows, ‘I breathe out long.’”

The Nine Ways of Knowing

(a) He breathes in a long in-breath reckoned as a long extent.

(b) He breathes out a long out-breath reckoned as a long extent.

(c) He breathes in and breathes out long in-breaths and out-breaths reckoned as a long extent. As he breathes in and breathes out long in-breaths and out-breaths reckoned as a long extent, zeal arises.

(d) Through zeal he breathes in a long in-breath more subtle than before, reckoned as a long extent.

(e) Through zeal, he breathes out a long out-breath more subtle than before, reckoned as a long extent.

(f) Through zeal he breathes in and breathes out long in-breaths and out-breaths more subtle than before, reckoned as a long extent. As, through zeal, he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned as a long extent, joy arises.

(g) Through joy he breathes in a long in-breath more subtle than before, reckoned as a long extent.

(h) Through joy he breathes out a long out-breath more subtle than before, reckoned as a long extent.

(i) Through joy he breathes in and breathes out long in-breaths and out-breaths more subtle than before, reckoned as a long extent. As, through joy, he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned as a long extent, the mind turns away from the long in-breaths and out-breaths, and equanimity is established.

The Foundation of Mindfulness

13. In these nine ways *long in-breaths and out-breaths* are the body. The establishment

(foundation) is mindfulness. Contemplation is knowledge.

The body is the establishment (foundation), but it is not mindfulness.

Mindfulness is both the establishment (foundation) and mindfulness.

By means of that mindfulness and that knowledge he contemplates that *body*.

Hence it is called, “The development of the establishment (foundation) of mindfulness consisting of contemplation of the *body in the body*.”

14. (.m36). “He contemplates that *body*,”

means:

He contemplates as impermanent, not as permanent; and in doing so, he abandons the perception of permanence.

He contemplates as suffering, not as pleasure; and, in doing so, he abandons the perception of pleasure.

He contemplates as non-self, not as self; and, in doing so, he abandons the perception of self.

He feels revulsion, does not enjoy; and in doing so, he abandons enjoying.

He becomes dispassionate, without greed; and in doing so, he abandons greed.

He causes cessation, not arising; and in doing so, he abandons arising.

He renounces, does not cling; and in doing so, he abandons clinging.

“Development”: there are four kinds of development:

(i) on account of non-excess of any of the mental states arisen therein;

(ii) on account of the single nature of the faculties;

(iii) on account of the sustaining power of the energy which is in conformity therewith;

(iv) on account of cultivation.

Mindfulness and Clear Comprehension

15. (.m37). For one who knows one-pointedness and non-distraction of mind by means of *long in-breaths and out-breaths*, feelings are known as they arise, known as they appear, known as they subside. Perceptions are known as they

arise, known as they appear, known as they subside. Applied thoughts are known as they arise, known as they appear, known as they subside.

(.m38). With the arising of ignorance there is the arising of feeling; with the arising of craving there is the arising of feeling; with the arising of kamma there is the arising of feeling; with the arising of sense-impression there is the arising of feeling. Thus the arising of feeling is known in the sense of arising through the arising of conditions. For one who sees the characteristics of being produced, the arising of feeling is known.

To one who brings them to mind as impermanent, the appearance of dissolution is known. To one who brings them to mind as suffering, the appearance of fear is known. To one who brings them to mind as non-self, the appearance of voidness is known.

With the cessation of ignorance there is the cessation of feeling; with the cessation of craving there is the cessation of feeling; with the

cessation of kamma there is the cessation of feeling; with the cessation of sense-impression there is the cessation of feeling. Thus the cessation of feeling is known in the sense of ceasing through the ceasing of conditions. For one who sees the characteristic of change, the cessation of feeling is known.

(.m39). With the arising of ignorance there is the arising of perception ...

To one who brings them to mind as impermanent, the appearance of dissolution is known ...

With the cessation of ignorance there is the cessation of perception ...

(.m40). With the arising of ignorance there is the arising of applied thoughts; with the arising of craving there is the arising of applied thoughts; with the arising of kamma there is the arising of applied thoughts; with the arising of perception there is the arising of applied thoughts. Thus the arising of applied thoughts is

known in the sense of arising through the arising of conditions. For one who sees the characteristics of being produced, the arising of applied thoughts is known.

To one who brings them to mind as impermanent, the appearance of dissolution is known ...

With the cessation of ignorance there is the cessation of applied thoughts ...

The Bringing to Bear of the Faculties, etc.

16. (.m41). One who knows one-pointedness and non-distraction of mind by means of *long in-breaths and out-breaths*, brings to bear the faculties, the powers, the enlightenment factors, the path, mental objects, knows the domain, penetrates the meaning of calm.

17. “Brings to bear the faculties”: he brings to bear—the faith faculty in the sense of resolve; the energy faculty in the sense of exertion; the mindfulness faculty in the sense of establishment (foundation);

the concentration faculty in the sense of non-distractedness;

the understanding faculty in the sense of seeing.

This person brings to bear these faculties on this object.

18. “Knows the domain”: that which is his object is his domain; that which is his domain is his object; the person understands through understanding.

“Calm”: the establishment of the object is calm; non-distractedness of mind is calm; resolution of mind is calm; purification of mind is calm.

“Meaning” is the blameless meaning, undefiled meaning, purified meaning, highest meaning.

“Penetrates”: he penetrates the establishment (foundation) of the object, the sense of non-distractedness of mind, the sense of resolution of mind, the sense of purification of mind.

19. (.m42). “Brings to bear the powers”: he brings to bear—

the faith power in the sense of non-wavering in (the face of) faithlessness:

the energy power “ indolence;

the mindfulness power “ negligence;
the concentration power “ agitation;
the understanding power “ ignorance.

This person brings to bear these powers on this object.

20. “Knows the domain,” etc. (as in 18 above).

21. (.m43). “Brings to bear the enlightenment factors”: he brings to bear— the mindfulness enlightenment factor in the sense of establishing (foundation);

the investigation-of-states e.f. enquiry;

the energy e.f. “ “ exertion;

the rapture

e.f. “ “ pervasion;

the tranquillity

e.f. “ “ calmness;

the concentration e.f. “ “ non-distraction;

the equanimity

e.f. “ “ reflection.

This person brings to bear these enlightenment factors on this object.

22. “Knows the domain,” etc. (as in 18 above).

23. (.m 44). “Brings to bear the path”: he brings to bear—

right understanding in the sense of seeing;

right thinking in the sense of focusing;

right speech in the sense of laying hold;

right action in the sense of
originating;

right livelihood in the sense of
purifying;

right effort in the sense of
exertion;

right mindfulness in the sense of
establishment (foundation);

right concentration in the sense of non-
distraction.

This person brings to bear this path on this object.

24. “Knows the domain,” etc. (as in 18 above).

25. (.m45). “Brings to bear mental objects”: he brings to bear—

the faculties in the sense of predominance;

the powers in the sense of non-wavering;

the enlightenment factors in the sense of outlet;

the path in the sense of cause;
the foundation of mindfulness in the sense of
establishment (foundation)
right effort in the sense of striving;
the road to power in the sense of success;
truth in the sense of reality;
tranquillity in the sense of non-distraction;
insight in the sense of contemplation;
tranquillity and insight in the sense of single
nature,
yoking (of the above two) in the sense of non-
excess (of either);
purity of conduct in the sense of restraint;
purity of mind in the sense of non-distraction;
purity of view in the sense of seeing;
liberation in the sense of deliverance;
clear vision in the sense of penetration;
deliverance in the sense of giving up;
knowledge of destruction in the sense of cutting
off;
knowledge of non-arising in the sense of
tranquillization;
zeal in the sense of root cause;

bringing-to-mind in the sense of arousing;
impression in the sense of bringing to bear;
feeling in the sense of meeting together;
concentration in the sense of being foremost;
mindfulness in the sense of predominance;
understanding in the sense of surpassing;
deliverance in the sense of essence;
deathless Nibbaana in the sense of end.

This person brings to bear these mental objects on this object.

26. “Knows the domain,” etc. (as in 18 above).

27. (.m46) “Breathing in short, he knows, ‘I breathe in short’; breathing out short, he knows, ‘I breathe out short.’”

The Nine Ways of Knowing

(a) He breathes in a short in-breath which takes a brief time (and so on as in 12 (b) to (i) substituting “short” for “long”).

The Foundation of Mindfulness

28. In these nine ways *short in-breaths and out-breaths* are the body.

The establishment (foundation) is mindfulness.

Contemplation is knowledge.

The body is the establishment (foundation) but it is not mindfulness.

Mindfulness is both the establishment (foundation) and mindfulness.

By means of that mindfulness and that knowledge he contemplates that *body*.

Hence it is called, “The development of the establishment (foundation) of mindfulness consisting of contemplation of the body in the body.”

29. (.m47). “He contemplates that body,” etc. (as in 14 above).

Mindfulness and Clear Comprehension

30. For one who knows one-pointedness and non-distraction of mind by means of *short in-breaths and out-breaths*, feelings are known as they arise, etc. (as in 15 above).

The Bringing to Bear of the Faculties, etc.

31–41. One who knows one-pointedness and non-distraction of mind by means of *short in-breaths and out-breaths*, brings to bear the faculties ..., etc. (as in 16–26 above).

42. (.m48). “‘Experiencing the whole body,’ I shall breathe in, thus he trains himself; ‘experiencing the whole body,’ I shall breathe out, thus he trains himself.”

“Body”: There are two bodies—the mentality-body and the materiality-body.

Feeling, perception, volition, sense-impression, attention-mentality and the mentality-body—and those (things) which are called the mental formations—this is the mentality-body.

The four great primaries and the materiality derived from the four great primaries—in-breath and out-breath and the sign for the binding (of mindfulness)—and those (things) which are called the bodily formations—this is the materiality-body.

43. (.m49). “Experiencing”: for one who knows one-pointedness and non-distraction of mind through *breathing in long, breathing out long, breathing in short, breathing out short*, mindfulness is established. By means of that mindfulness and that knowledge those bodies are experienced. They are experienced by one—

who adverts,
who knows,
who sees,
who reflects,
who mentally decides,
who resolves with faith,
who exerts energy,
who establishes mindfulness,
who concentrates the mind,
who understands through understanding,
who directly knows what should be directly
known,
who fully understands what should be fully
understood,
who abandons what should be abandoned,
who develops what should be developed,
who realizes what should be realized.

The Foundation of Mindfulness

44. *Breathing in and out experiencing the whole
body are the body.*

The establishment (foundation) is mindfulness.
Contemplation is knowledge.

The *body* is the establishment (foundation), but it is not mindfulness.

Mindfulness is both the establishment (foundation) and mindfulness.

By means of that mindfulness and that knowledge he contemplates that *body*.

Hence it is called “The development of the establishment (foundation) of mindfulness consisting of contemplation of the *body in the body*.”

45. (.m50). “He contemplates that *body*,” etc. (as in 14 above).

The Three Higher Trainings

46. *Breathing in and out experiencing the whole body* is purity of conduct in the sense of restraint, purity of consciousness in the sense of non-distraction, and purity of view in the sense of seeing.

What is restraint therein is the training in the higher virtuous conduct; what is non-distraction therein is the training in the higher consciousness; what is seeing therein is the

training in the higher understanding. He trains himself in these three trainings:

by adverting,

by knowing,

... (and so on as in 43 above) ...

by realizing what should be realized.

Mindfulness and Clear Comprehension

47. For one who knows one-pointedness and non-distraction of mind by means of *breathing in and out experiencing the whole body*, feelings are known as they arise, etc. (as in 15 above).

The Bringing to Bear of the Faculties, etc.

48–58. One who knows one-pointedness and non-distraction of mind by means of *breathing in and out experiencing the whole body*, brings to bear the faculties, etc. (as in 16–26 above).

59. (.m51). “**Calming the bodily formation, I shall breathe in,’ thus he trains himself; `calming the bodily formation, I shall breathe out,’ thus he trains himself.**”

“**Bodily-formation**”: *long in-breaths, long out-breaths, short in-breaths, short out-breaths, breathing in experiencing the whole body,*

breathing out experiencing the whole body—these things are bodily properties; being bound up with the body they are bodily formations. He trains himself by **calming**, causing to cease [and] pacifying, those bodily formations.

Such bodily formations whereby there is bending backward, sideways, all ways, forward, shaking, trembling, moving of the body—“calming the bodily formation, I shall breathe in,’ thus he trains himself; ‘calming the bodily formation, I shall breathe out,’ thus he trains himself.”

Such bodily formations whereby there is no bending backward, sideways, all ways, forward, shaking, trembling, moving of the body—”Calming the quiet and subtle bodily formation, I shall breathe in,’ thus he trains himself; ‘calming the quiet and subtle bodily formation, I shall breathe out,’ thus he trains himself.”

The Simile of the Gong

60. (If) it is thus, (it is objected): “Calming the bodily formation, I shall breathe in,’ thus he

trains himself; ‘calming the bodily formation, I shall breathe out,’ thus he trains himself”—this being so, there is no production of awareness of wind, and there is no production of the in-and-out breathing, and there is no production of respiration-mindfulness, and there is no production of respiration mindfulness concentration, and accordingly the wise neither enter into, nor emerge from, that attainment.”

(Yet since) it is thus, (it is replied): “‘Calming the bodily formation, I shall breathe in,’ thus he trains himself; ‘calming the bodily formation, I shall breathe out,’ thus he trains himself”—this being so, *there is* production of awareness of wind, and *there is* production of the in-and-out breathing, and *there is* production of respiration-mindfulness, and *there is* production of respiration mindfulness concentration, and accordingly the wise do enter into, and emerge from, that attainment.”

Like what? Just as when a metal gong is struck; at first gross sounds occur, and (consciousness proceeds) because the sign of the gross sounds

is well grasped, well brought to mind, well considered; and when the gross sounds have ceased, then afterwards faint sounds occur, and (consciousness proceeds) because the sign of the faint sounds is well grasped, well brought to mind, well considered; and when the faint sounds have ceased, — then afterwards consciousness proceeds because of having the sign of the faint sounds as object: so indeed, at first gross in-breaths and out-breaths occur and (consciousness does not become distracted) because the sign of the gross in-breaths and out-breaths is well grasped, well brought to mind, well considered; and when the gross in-breaths and out-breaths have ceased, then afterwards faint in-breaths and out-breaths occur, and (consciousness does not become distracted) because the sign of the faint in-breaths and out-breaths is well grasped, well brought to mind, well considered; and when the faint in- and out-breaths have ceased, then, afterwards consciousness does not become distracted

because of having the sign of the faint in- and out-breaths as object.

This being so, *there is* production of awareness of wind, and *there is* production of the in-and out breathing, and *there is* production of respiration-mindfulness, and *there is* production of respiration-mindfulness concentration, and accordingly the wise do enter into, and emerge from, that attainment.

The Foundation of Mindfulness

61. *Breathing in and out calming the bodily formation is the body. The establishment (foundation) is mindfulness.*

Contemplation is knowledge.

The *body* is the establishment (foundation), but it is not mindfulness.

Mindfulness is both the establishment (foundation) and mindfulness.

By means of that mindfulness and that knowledge he contemplates that *body*.

Hence, it is called, “The development of the establishment (foundation) of mindfulness

consisting of contemplation of the *body in the body.*”

62. (.m52). “He contemplates that *body,*” etc. (as in 14 above).

The Three Higher Trainings

63. *Breathing in and out calming the bodily formation* is purity of conduct in the sense of restraint, etc. (as in 46 above).

Mindfulness and Clear Comprehension

64. For one who knows one-pointedness and non-distraction of mind by means of *breathing in and out calming the bodily formation,* feelings are known as they arise, etc. (as in 15 above).

The Bringing to Bear of the Faculties

65–75. One who knows one-pointedness and non-distraction of mind by means of *breathing in and out calming the bodily formation,* brings to bear the faculties, etc. (as in 16–26 above).

Conclusion of the First Tetrad

There are eight kinds of knowledge of contemplation, eight kinds of establishment (foundation) of mindfulness, four bases from the

sutta, concerning contemplation of the *body in the body*.

Second Tetrad

76. (.m53). “**Experiencing rapture, I shall breathe in,’ thus he trains himself; `experiencing rapture, I shall breathe out,’ thus he trains himself.**”

“Rapture”: for one who knows one-pointedness and non-distraction of mind through *breathing in and out in each of the eight modes of the first tetrad* the joy of *rapture* arises.

That rapture, which is enjoyment, rejoicing, joyousness, gaiety, happiness, felicity, elation, satisfaction of mind—that is rapture.

77. (.m54) “**Experiencing**”: for one who knows one-pointedness and non-distraction of mind through *breathing in and out in each of the eight modes of the first tetrad*, mindfulness is established. By means of that mindfulness and that knowledge that rapture is experienced. It is experienced by one—who adverts, who knows, ... (and so on, as in 43 above) ... who realizes what should be realized.

The Foundation of Mindfulness

78. By means of *breathing in and out experiencing rapture* there is *feeling*.

The establishment (foundation) is mindfulness.

Contemplation is knowledge.

Feeling is the establishment (foundation), but it is not mindfulness.

Mindfulness is both, the establishment (foundation) and mindfulness.

By means of that mindfulness and that knowledge he contemplates that *feeling*.

Hence, it is called, “The development of the establishment (foundation) of mindfulness consisting of contemplation of the *feelings in the feelings*.”

79. “He contemplates” that *feeling*,” etc. (as in 14 above).

The Three Higher Trainings

80. *Breathing in and out experiencing rapture* is purity of conduct in the sense of restraint, etc. (as in 46 above).

Mindfulness and Clear Comprehension

81. For one who knows one-pointedness and non-distraction of mind by means of *breathing in and out experiencing rapture*, feelings are known as they arise, etc. (as in 15 above).

The Bringing to Bear of the Faculties, etc.

82–92. One who knows one-pointedness and non-distraction of mind by means of *breathing in and out experiencing rapture*, brings to bear the faculties, etc. (as in 16–26 above).

93. (.m55). **“Experiencing bliss, I shall breathe in,’ thus he trains himself; `experiencing bliss, I shall breathe out,’ thus he trains himself.”**

“Bliss”: there are two kinds of bliss, bodily bliss and mental bliss.

That bodily agreeableness and bodily bliss, which is agreeable and blissful experience, born of bodily impression, agreeable and blissful feeling born of bodily impression—that is bodily bliss.

That mental agreeableness and mental bliss which is agreeable and blissful experience born of mental impression, agreeable and blissful

feeling born of mental impression, that is mental bliss.

94. “Experiencing”: For one who knows one-pointedness and non-distraction of mind through breathing in and out in each of the eight modes of the first tetrad and the first two modes of the second tetrad, mindfulness is established. By means of that mindfulness and that knowledge that bliss is experienced. It is experienced by one—

who adverts,

who knows,

... (and so on, as in 43 above) ...

who realizes what should be realized.

The Foundation of Mindfulness

95. By means of breathing in and out experiencing bliss there is feeling etc. (as in 78 above).

96–109. (As in 79–92 above, substituting “bliss” for “rapture”.)

110. (.m56). “Experiencing the mental formation, I shall breathe in,’ thus he trains

himself; `experiencing the mental formation, I shall breathe out,' thus he trains himself.”

“Mental formation”: perception and feeling through breathing in and out in each of the eight modes of the first tetrad and the first four modes of the second tetrad—these things are mental properties, being bound up with the mind, they are mental formations—this is the mental formation.

111. “Experiencing”: For one who knows one-pointedness and non-distraction of mind through breathing in and out in each of the eight modes of the first tetrad and the first four modes of the second tetrad, mindfulness is established. By means of that mindfulness and that knowledge, that mental formation is experienced. It is experienced by one—

who adverts,

who knows,

... (and so on, as in 43 above) ...

who realizes what should be realized.

The Foundation of Mindfulness

112. By means of breathing in and out experiencing the mental formation there is feeling, etc. (as in 78 above).

113–126. (As in 79–92 above, substituting “the mental formation” for “rapture.”)

127. (.m57). “**Calming the mental formation, I shall breathe in, thus he trains himself; calming the mental formation, I shall breathe out, thus he trains himself.**”

“**Mental formation**”: perception and feeling through *breathing in and out in each of the eight modes of the first tetrad and the first six modes of the second tetrad*—these things are mental properties, being bound up with the mind they are mental formations—he trains himself by **calming**, causing to cease, pacifying those mental formations.

The Foundation of Mindfulness

128. By means of breathing in and out calming the mental formation there is feeling, etc. (as in 78 above).

129–142. (As in 79–92 above, substituting “*calming the mental formation*” for “*experiencing rapture.*”)

Conclusion of the Second Tetrad

There are eight kinds of knowledge of contemplation, eight kinds of establishment (foundation) of mindfulness, four bases from the sutta, concerning contemplation of the *feelings in the feelings*.

Third Tetrad

143. (.m58). “**Experiencing the mind, I shall breathe in,’ thus he trains himself;`experiencing the mind, I shall breathe out,’ thus he trains himself.**”

“**Mind**”: Through *breathing in and out in each of the eight modes of each of the first two tetrads there is mind which is consciousness*; that mind which is intellect, intellection, heart, lucidity, mind, mind-base, mind-faculty, consciousness, consciousness aggregate, appropriate mind-consciousness element—that is mind.

144. “Experiencing”: for one who knows one-pointedness and non-distraction of mind through *breathing in and out in each of the eight modes of each of the first two tetrads*, mindfulness is established. By means of that mindfulness and that knowledge that mind is experienced. It is experienced by one—
who adverts,
who knows,
... (and so on, as in 43 above) ...
who realizes what should be realized.

The Foundation of Mindfulness

145. By means of *breathing in and out experiencing the mind* there is *mind which is consciousness*.

The establishment (foundation) is mindfulness.

Contemplation is knowledge.

Mind which is consciousness is the establishment (foundation), but it is not mindfulness.

Mindfulness is both the establishment (foundation) and mindfulness.

By means of that mindfulness and that knowledge he contemplates that *mind which is consciousness*.

Hence it is called, “The development of the establishment (foundation) of mindfulness consisting of contemplation of the *mind in the mind*.”

146. “He contemplates that mind,” etc. (as in 14 above).

The Three Higher Trainings

147. *Breathing in and out* experiencing the mind is purity of conduct in the sense of restraint, etc. (as in 46 above).

Mindfulness and Clear Comprehension

148. For one who knows one-pointedness and non-distraction of mind by means of *breathing in and out experiencing the mind*, feelings are known as they arise, etc. (as in 15 above).

The Bringing to Bear of the Faculties, etc.

149–159. One who knows one-pointedness and non-distraction of mind by means of *breathing in and out experiencing the mind*, brings to bear the faculties, etc. (as in 16–26 above).

160. (.m59). “`Gladdening the mind, I shall breathe in,’ thus he trains himself;`gladdening the mind, I shall breathe out,’ thus he trains himself.”

“Gladdening”: For one who knows one-pointedness and non-distraction of mind.

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Part IV

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Part IV

Passages From Other Suttas

From Vinaya Suttavibha.nga, Paaraajika III

At one time, the Enlightened One, the Blessed One, was living at Vesaalii in the Hall of the Gabled House in the Great Wood. At that time the Blessed One talked to the bhikkhus in many discourses on the foul. He spoke in praise of the foul; he spoke variously in praise of attainment through the foul. Then the Blessed One addressed the bhikkhus thus, “I wish, bhikkhus, to go into retreat for a half-month. Let no one approach me except whoever brings almsfood.” “Even so, venerable sir,” the bhikkhus replied to the Blessed One, and accordingly no one approached the Blessed One except whoever brought almsfood. Then, (thinking on what the Blessed One had said regarding the foul), those bhikkhus dwelt devoted to the practice of meditation on the foul in its many different aspects.

They became horrified by their own bodies, humiliated and revolted by them. Just as a woman or man—young, youthful, fond of ornaments, with head washed—would be horrified, humiliated, and revolted at having

hung round her neck the carcass of a snake or a dog or a human being, so were those bhikkhus horrified, humiliated, and revolted by their own bodies. And they both took their own lives and took each other's lives.

Approaching Migala.n.dika the sham recluse, they said, "It would be good, friend, if you would take our lives; then this bowl and robe would become yours." Then Migala.n.dika the sham recluse, when he had taken the lives of many bhikkhus for the payment of a bowl and robe, came to the banks of the River Vaggumudaa, carrying a blood-stained knife. Then, while Migala.n.dika the sham recluse was washing the blood-stained knife, he became sorry and repentant, "Alas, for me that was loss and no gain; alas, for me that was wrongly and not rightly come by; indeed, much demerit attaches to me because I took the lives of bhikkhus who were virtuous and well-conducted."

Then a certain deity of Maara's retinue came without cleaving the water, and said to

Migala.n.dika the sham recluse, “Well done, well done, good man; for you, that was gain; for you that was rightly come by; much merit attaches to you because you brought across those who had not crossed.”

The Migala.n.dika the sham recluse (thought), “It is said that it is gain for me; that it is rightly come by for me; that much merit attaches to me because I brought across those who had not crossed”; and taking a sharp knife and going from monastery to monastery and from cell to cell, he said, “Who has not crossed? Whom do I bring across?” Thereupon those bhikkhus who were not rid of passion were paralysed with fear at that time, and their hair stood on end. But those bhikkhus who were rid of passion were not paralysed by fear at that time, nor did their hair stand on end. Then Migala.n.dika the sham recluse, on a single day, took the life of one bhikkhu, on a single day took the lives of two ... three ... four ... five ... ten ... twenty ... thirty ... forty ... fifty ... sixty bhikkhus.

Now, the Blessed One, on rising from his retreat at the end of the half-month, addressed the Venerable Aananda thus, “Why, Aananda, has the Order of bhikkhus become so reduced in number?”

“It is, venerable sir, because the Blessed One talked to the bhikkhus in many discourses on the foul, spoke in praise of the foul, spoke in praise of meditation on the foul, spoke variously in praise of attainment through the foul. Then, venerable sir, (thinking on what the Blessed One had said regarding the foul), those bhikkhus dwelt devoted to the practice of meditation on the foul in its many different aspects. They became horrified by their own bodies, humiliated and revolted by them (and he related all that had taken place).

“It would be good, venerable sir, for the Blessed One to expound another discourse such that the Order of bhikkhus, knowing it, may become settled.”

“Then, Aananda, call together in the assembly hall as many bhikkhus as dwell near Vesaalii.”

“Even so, venerable sir,” replied the Venerable Aananda to the Blessed One. And then, when he had called together in the assembly hall as many bhikkhus as dwelt near Vesaalii, he approached the Blessed One and said, “Venerable sir, the Order of bhikkhus is assembled; now is the time, venerable one, for the Blessed One to do as he thinks fit.”

Then the Blessed One came to the assembly hall and sat down on the appointed seat. Having done so, the Blessed One addressed the bhikkhus:

“This respiration-mindfulness concentration, bhikkhus, developed and repeatedly practised, is both peaceful and sublime, unadulterated and of happy life; it causes to vanish at once and suppresses evil and unprofitable thoughts as soon as they arise.

“Just as, bhikkhus, in the last month of the hot season, the dirt and dust blow about, and then, out of season, a great rain cloud causes them to vanish at once and suppresses them;

so, indeed, bhikkhus, respiration-mindfulness concentration, developed and repeatedly practised, is both peaceful and sublime, unadulterated and of happy life; it causes to vanish at once and suppresses evil and unprofitable thoughts as soon as they arise.”

(Here follow the four tetrads as in MN 118, in Part I of this book.)

From Majjhima Nikaaya, Sutta 62

“When, Raahula, respiration-mindfulness is thus developed, thus repeatedly practised, the final in-breaths and out-breaths, too, (are) known (when) they cease, not unknown.”

From Sa.myutta Nikaaya 54 No. 4 Fruits I

“From respiration-mindfulness, bhikkhus, thus developed, thus repeatedly practised, one of two fruits is to be expected: final knowledge here and now, or, if there is some remainder of clinging, the state of non-return.”

No. 5 Fruits II

“From respiration-mindfulness, bhikkhus, thus developed, thus repeatedly practised, seven fruits, seven benefits, are to be expected. What seven fruits, seven benefits?

(i) One attains to final knowledge here and now, in the course of life.

(ii) If one does not attain to final knowledge here and now, in the course of life, then one attains to final knowledge at the time of death.

(iii) If one does not attain to final knowledge at the time of death, then, having destroyed the five lower fetters, (as a non-returner) one attains Nibbaana during (one’s term of life in some particular heaven).

(iv) If one does not ... one attains Nibbaana after reducing (the number of rebirths).

(v) ... one attains Nibbaana without exertion.

(vi) ... one attains Nibbaana by exertion.

(vii) ... one goes upstream, destined for the highest gods.”

No. 6 Ari.t.tha

Thus have I heard. At one time the Blessed One was living at Saavatthii, in Jeta’s Grove, Anaathapi.n.dika’s Park. There the Blessed One addressed the bhikkhus thus: “Bhikkhus.”

“Venerable sir,” the bhikkhus replied to the Blessed One. The Blessed One said this: “Do you, bhikkhus, practise respiration-mindfulness?”

When he had spoken thus, the Venerable Ari.t.tha said to the Blessed One: “I, venerable sir, practise respiration-mindfulness?”

“And how, Ari.t.tha, do you practise respiration-mindfulness?”

“In me, venerable sir, greed for past sense pleasures is abandoned; in me, greed for future sense pleasures is departed; in me, perception of aversion concerning things internal and external is entirely put away. Mindful I shall breathe in,

mindful I shall breathe out. Thus, venerable one, do I practise respiration-mindfulness.”

“This respiration-mindfulness, Ari.t.tha, exists; it is not non-existent, I say. Moreover, Ari.t.tha, hear how this respiration-mindfulness is fulfilled in detail, and attend carefully to what I shall say.” (Here follow the four tetrads.)

No. 7 Kappina

Thus have I heard. At one time the Blessed One was living at Saavatthii, in Jeta’s Grove, Anaathapi.n.dika’s Park.

At that time the Venerable Mahaa-Kappina was seated not far off, having folded his legs crosswise, set his body erect, and established mindfulness in front of him.

Then the Blessed One, seeing the Venerable Mahaa-Kappina, thus seated, addressed the bhikkhus thus: “Have you, bhikkhus, observed any wavering or trembling of body in this bhikkhu?”

“Whenever we have seen him, venerable sir, whether seated amid the Order, or seated alone

and secluded, we have never observed any wavering or trembling of body in that venerable one.”

“That concentration, bhikkhus, from the development and the repeated practice of which there comes to be neither wavering nor trembling of body, nor wavering nor trembling of mind—that bhikkhu is one who obtains such concentration at will, without difficulty, and in full.

“And from the development, bhikkhus, from the repeated practice, of what concentration does there come to be neither wavering nor trembling of body, nor wavering nor trembling of mind? From the development, from the constantly repeated practice, of respiration-mindfulness concentration, there comes to be neither wavering nor trembling of body, nor wavering nor trembling of mind.”

No. 8 The Lamp

Thus have I heard. At one time the Blessed One was living at Saavatthii, in Jeta’s Grove,

Anaathapi.n.dika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus."

"Venerable sir," the bhikkhus replied to the Blessed One. The Blessed One said this: "Respiration-mindfulness concentration, bhikkhus, developed and repeatedly practised, is of great fruit, of great benefit. And how developed, bhikkhus, how repeatedly practised, is respiration-mindfulness concentration of great fruit, of great benefit?"

(Repeat the four tetrads.)

"Thus developed, bhikkhus, thus repeatedly practised, respiration-mindfulness concentration is of great fruit, of great benefit.

"Before my enlightenment, bhikkhus, while I was still only an unenlightened Bodhisatta, I too dwelt much in this way of life. Dwelling much in this way of life, neither my body nor my eyes became fatigued and through not clinging, my mind was freed from the cankers.

"Therefore, bhikkhus, if a bhikkhu should desire, 'May neither my body nor my eyes become fatigued and through not clinging may

my mind be freed from the cankers,’ let him reflect well upon this respiration-mindfulness concentration.

“Therefore, bhikkhus, if a bhikkhu should desire, ‘Whatever my memories and thoughts based on the household life, may they be abandoned,’ let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘May I dwell perceiving the repugnant in the unrepugnant,’ let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘May I dwell perceiving the unrepugnant in the repugnant,’ let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘May I dwell perceiving the repugnant in the unrepugnant and the repugnant,’ let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘May I dwell perceiving the unrepugnant in the repugnant and the unrepugnant,’ let him

...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘Avoiding both the unrepugnant and the

repugnant, may I dwell indifferent, mindful, clearly comprehending,' let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘Aloof from sense-desires, aloof from unprofitable thoughts, having entered upon the first jhaana, which is accompanied by applied and sustained thought and is filled with rapture and bliss born of seclusion, may I dwell therein,’ let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘Through the subsiding of applied and sustained thought, having entered upon the second jhaana, which is possessed of internal calm and singleness of mind, and is without applied thought and without sustained thought, and is filled with rapture and bliss born of concentration, may I dwell therein,’ let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘Through the fading away of rapture may I dwell indifferent, mindful and clearly comprehending, and experience through the mental faculties that bliss of which the noble ones say, “He who is indifferent and mindful

dwells happily,” having entered upon the third jhaana, may I dwell therein,’ let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘Through the abandoning of bodily bliss and the abandoning of bodily pain, and through the disappearance of previous joy and grief, having entered upon the fourth jhaana which is neither painful nor pleasant and is possessed of mindfulness purified by indifference, may I abide therein,’ let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘From the complete surmounting of perceptions of materiality, from the disappearance of perceptions of resistance, from non-attention to perceptions of variety, (aware that) “boundless is space,” having entered upon the sphere of boundless space, may I dwell therein,’ let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘From the complete surmounting of the sphere of boundless space, (aware that) “boundless is consciousness,” having entered

upon the sphere of boundless consciousness, may I dwell therein,' let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘From the complete surmounting of the sphere of boundless consciousness, (aware that) “there is nothing,” having entered upon the sphere of nothingness, may I dwell therein,’ let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘From the complete surmounting of the sphere of nothingness, having entered upon the sphere of neither-perception nor-non-perception, may I dwell therein,’ let him ...

“Therefore, bhikkhus, if a bhikkhu should desire, ‘From the entire overcoming of the sphere of neither-perception nor-non-perception, having entered upon the cessation of perception and feeling, may I dwell therein,’ let him reflect well upon this respiration mindfulness concentration.

“When respiration-mindfulness concentration is thus developed, thus repeatedly practised, if he experiences a pleasant feeling, he understands,

‘That is impermanent’; he understands ‘That is not seized upon’; he understands, ‘That is not assimilated.’ If he experiences a painful feeling, he understands, ‘That is impermanent’; he understands, ‘That is not seized upon’; he understands, ‘That is not assimilated.’ If he experiences a neither-pleasant nor-painful feeling, he understands, ‘That is impermanent’; he understands, ‘That is not seized upon’; he understands, ‘That is not assimilated.’

“If he experiences a pleasant feeling, he experiences it as one dissociated from it. If he experiences a painful feeling, he experiences it as one dissociated from it. If he experiences a neither-pleasant nor-painful feeling, he experiences it as one dissociated from it.

“Experiencing a feeling of the body coming to its end, he understands, ‘I experience a feeling of the body coming to its end.’ Experiencing a feeling of life coming to its end, he understands, ‘I experience a feeling of life coming to its end.’ He understands, ‘On the breakup of the body,

after the end of life, all experiences, from being not assimilated, will grow cold.’

“Suppose, bhikkhus, a lamp were burning because of oil and a wick, but if the oil and the wick came to an end, the lamp would go out through lack of nutriment, so, indeed, bhikkhus, (when) a bhikkhu experiences a feeling of the body coming to its end, he understands, ‘I experience a feeling of the body coming to its end.’ Experiencing a feeling of life coming to its end, he understands, ‘I experience a feeling of life coming to its end.’ He understands, ‘On the breakup of the body, after the end of life, all experiences, from being not assimilated, will grow cold.’ “

No. 10 Kimbila

“Suppose, Aananda, there were a large heap of rubbish at the four crossroads, and a cart or carriage came from an easterly ... or a westerly ... or a northerly ... or a southerly direction, it would demolish that heap of rubbish. So, indeed, Aananda, a bhikkhu who dwells contemplating the body in the body ... the

feelings in the feelings ... the mind in the mind ... mental objects in mental objects, demolishes evil, unprofitable thoughts.”

No. 11 At Icchaanangala

Thus have I heard. At one time the Blessed One was living at Icchaanangala in the Forest Grove of Icchaanangala.

Then the Blessed One addressed the bhikkhus thus, “I wish, bhikkhus, to go into retreat for three months. Let no one approach me except whoever brings almsfood.”

“Even so, venerable sir,” the bhikkhus replied to the Blessed One. And accordingly no one approached the Blessed One except whoever brought almsfood.

Then the Blessed One, on rising from his retreat at the end of the three months, addressed the bhikkhus:

“If, bhikkhus, the wandering ascetics of other sects ask you thus: ‘In what way of life, friend, does the recluse Gotama mainly dwell during the residence of the rains?’ you, bhikkhus, being questioned thus, should reply to those

wandering ascetics of other sects thus: ‘In respiration-mindfulness concentration, friends, does the recluse Gotama mainly dwell during the residence of the rains.’

(Here follow the four tetrads, but in the first person.)

“Were it, bhikkhus, rightly speaking to be said of anything, ‘This is the life of the noble ones, this is the life of purity, this is the life of the Tathaagata,’ it is of respiration-mindfulness concentration, indeed, that rightly speaking it should be said, ‘This is that (kind of) life.’

“Those bhikkhus who as trainees dwell with their ideal as yet unattained, aspiring to the supreme surcease of bondage, for them respiration-mindfulness concentration, developed and repeatedly practised, leads to the destruction of the cankers. And those bhikkhus who are arahats, in whom the cankers are destroyed, who have lived the life, done what is to be done, laid down the burden, reached the highest good, destroyed the fetters of becoming, who knowing rightly are delivered, for them

respiration-mindfulness concentration,
developed and repeatedly practised, leads to a
happy life here and now and to mindfulness and
clear comprehension.

“Were it, bhikkhus, rightly speaking to be said
of anything, ‘This is the life of the noble ones,
this is the life of purity, this is the life of the
Tathaagata’; it is of respiration-mindfulness
concentration, indeed, that rightly speaking it
should be said, ‘This is that (kind of) life.’”

No. 17

“Respiration-mindfulness concentration,
bhikkhus, developed and repeatedly practised,
leads to the abandoning of the fetters.”

No. 18

“... leads to the abolishing of the inherent
tendencies.

No. 19

“ ... leads to knowledge of the life-term.”

No. 20

“ ... leads to the destruction of the cankers.”

From A.nguttara Nikaaya

Ekaka Nipaata, 16

“One thing, bhikkhus, developed and repeatedly practised, leads to complete revulsion, to fading away, to cessation, to pacification, to direct knowledge, to enlightenment, to Nibbaana. What is this one thing? [It is] respiration-mindfulness.”

Pa.tcaka Nipaata, 96

“Possessed, bhikkhus, of five things, a bhikkhu practising respiration-mindfulness penetrates the immovable after no long time. Which five?

“Here, bhikkhus, a bhikkhu: (i) undertakes little, has few duties, is easily supported, well contented with the necessities of life; (ii) he takes little food, is not addicted to filling his stomach; (iii) he is not torpid, and is devoted to wakefulness; (iv) he is well-versed and remembers what he has learned and as to those things that are good in the beginning, good in the middle, good in the end, and that with the meaning and the letter set forth the life of purity which is quite perfected and purified—those

things he learns well, bears in mind, recites verbally, considers with his mind, and thoroughly penetrates with vision; (v) he reviews his mind as to how far it is liberated.

“Possessed, bhikkhus, of these five things, a bhikkhu practising respiration-mindfulness penetrates the immovable in no long time.”

No. 97

(Repeat the foregoing, substituting for (iv) the ten kinds of talk in A.nguttara, Navaka Nipaata 1, second paragraph—see p.105).

No. 98

(Repeat the foregoing, substituting for (iv): “he is one who lives in the forest and maintains a secluded abode.”)

From Chakka Nipaata, 115

“There are, bhikkhus, these three things. Which three? [They are] unruly speech, bad friendship, distraction of the mind. These, bhikkhus, are the three things.

“For the abandoning, bhikkhus, of those three things, three things are to be developed. Which three?

“For the abandoning of unruly speech, gentle speech is to be developed. For the abandoning of bad friendship, good friendship is to be developed. For the abandoning of distraction of the mind, respiration-mindfulness is to be developed. For the abandoning, bhikkhus, of those three things, these three things are to be developed.”

From Navaka Nipaata, 1 (= Udaana, IV, 1)

“Of a bhikkhu, bhikkhus, who has a good friend, a good companion, a good intimate, this is to be expected: he will dwell possessed of virtue, possessed of the Paa.timokkha restraint, with good conduct as his domain; and seeing fear in the smallest fault, he will train himself by undertaking the precepts of training.

“Of a bhikkhu, bhikkhus, who has a good friend, a good companion, a good intimate, this is to be expected: such talk as is concerned with effacement, as favours the mind’s liberation—that is to say, talk on wanting little, on contentment, seclusion, aloofness from contact, strenuousness, virtuous conduct, concentration,

understanding, deliverance, knowledge and vision concerning deliverance—he will be one who gains such talk at will, without difficulty and in full.

“Of a bhikkhu, bhikkhus, who has a good friend, a good companion, a good intimate, this is to be expected: he will live applying himself energetically to the giving up of whatever is bad, and to the taking hold of whatever is good; he will be firm and unwavering in his efforts, never laying aside the pursuit of the good.

“Of a bhikkhu, bhikkhus, who has a good friend, a good companion, a good intimate, this is to be expected: he will dwell possessed of understanding, endowed with the understanding that sees rise and fall, that is noble, penetrative, and leads to the entire destruction of suffering.

“But, bhikkhus, four things should be developed as well by the bhikkhu who has become established in these five things. The foul is to be developed for the abandoning of lust; amity is to be developed for the abandoning of ill will;

respiration-mindfulness is to be developed for the cutting-off of thoughts; perception of impermanence is to be developed for the destruction of the pride that says ‘I am.’ For a bhikkhu who perceives impermanence, bhikkhus, perception of non-self is established; one who perceives non-self reaches the destruction of the pride that says ‘I am,’ that is, Nibbaana here and now.”

Itivuttaka 85

“Dwell, bhikkhus, contemplating the foul in the body, and let mindfulness of your own respiration be well established before you. Dwell contemplating impermanence in all formations. For those who dwell contemplating the foul in the body, the inherent tendency to lust regarding the element of beauty is abandoned. When mindfulness of one’s own respiration is well established before one, the habits of thought which tend to produce irritation are no more. For those who dwell

contemplating impermanence in all formations,
ignorance is abandoned and clear vision arises.

“In the body the foul discerning,
Mindful of breathing in and out,
Ever ardent, comprehending
Pacification of all formations.
Indeed, this bhikkhu rightly seeing
Is henceforth liberated here;
Armed with full knowledge and at peace
This sage has severed all bonds.”

Notes

Part IV: Passages from Other Suttas

SN 54:9 gives a shorter version.

Asubha: sometimes rendered as “the impure,” or the “unlovely.” There is no satisfactory English equivalent for this term which is used to refer to the contemplation of the 31 parts of the body or the 9 charnel ground contemplations as given in

Majjhima Sutta 10. Contemplation of “the foul” has the elimination of lust as its principal aim.

“Aversion ... is entirely put away’ means that perception associated with aversion is entirely put-away, quite cut-off. Thereby, he declares his attainment of the path of non-return. Then, indicating insight for the purpose of attaining Arahant Path, he said, ‘Mindful I shall breathe in,’ and so on.” (*Saarathhappakaasinii*)

“One who works on the elements as his meditation subject finds his body becomes racked like the distress felt on having been thrown into a machine. One who works on the *kasi.nas* (contemplation devices—see Vism Ch. IV) finds his eyes quiver and become tired as though they would drop-out. But when one works on this meditation subject, neither does the body become tired nor do the eyes hurt. That is why the Blessed One spoke thus.” (*Saarathhappakaasinii*) i.e., good friendship and the four things to be expected of it.

Thus ends thus text.

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