

Living Word of the Buddha

Ānāpānasati Sutta

THE DISCOURSE
ON THE MINDFULNESS OF
THE IN-AND-OUT-BREATH
Majjhima Nikāya 118

Pali text
&
English paraphrase
with notes
ed. Piya Tan

Pali Without Grammar
Module 4

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Anapanasati Sutta tltr v15 wex

Ānāpānasati Sutta

The Discourse on the Mindfulness of the In-and-out-breath (Majjhima Nikāya 118)

Introduction

The Ānāpāna,sati Sutta (the discourse on the mindfulness of the in-and-out-breath) is an exposition of the sixteen steps of breath meditation in four tetrads (§§15-22) and the relationship of tetrads to the four stations of mindfulness (§§23-28), the seven enlightenment-factors (§§29-40) and liberation (§§41-43).

The inspiring sutta prologue takes up nearly half the sutta. The Buddha has just completed a three-month rains retreat with various prominent elder monks who have been exhorting and instructing new monks (§§1-4). He then announces that he is staying on for another month, encouraging the monks to put all the more effort in their training.

On hearing of the Buddha's presence, the monks from the surrounding countryside flock to meet him (§§5-7). The Buddha declares that the community is filled with accomplished disciples (§§ 8-12). Even those who are not yet enlightened are engaged in various spiritual exercises beginning with the stations of mindfulness (§§13-14). This sutta is the teaching given on the final night of the four-month retreat.

The main theme of this sutta is the attainment of “successive stages of high distinction” (*uḷāraṃ pubbenāparaṃ viśesaṃ*), that is, the four stages of Sainthood. The Buddha begins by declaring that breath meditation brings to perfection the four stations of mindfulness, and finally singling it out for special mention.

Unlike in Hatha Yoga, in breath meditation the breath is not deliberately regulated, but a sustained effort is made to fix one's awareness on the breath as it moves in and out in its natural rhythm. Traditionally, mindfulness is focussed at the nostril or the upper lip, wherever the contact of the breath is felt most distinctly.

The best known text on the traditional practice of breath meditation is given in the Visuddhi-magga (Vism 8.145-244). A good reference is Ñāṇamoli's *Mindfulness of Breathing* (3rd ed 1973). A contemporary popular free interpretation is given by Thich Nhat Hanh in *Breathe! You Are Alive* (1988, 1990, 1996).

My joyful thanks to friends of the Pali Yahoo Group, especially John Kelly for his invaluable help in proof-reading the text and suggestions, and to Ong Yong Peng for his contagious enthusiasm and energy. Although the trilinear method used here (and introduced to the Group) has been well received, I hope we can improve on it for the benefit of the non-expert readers who are also keen on personal development through the Buddha Word.

— — —

Majjhima Nikāyo
Middle / group
The Middle Length Sayings 3

3 Upari,paṇṇāsa Pāḷi
Later fifty / texts
3 The Final Fifty Texts

2 Anupada Vaggo
Step by step / chapter
2 The Step by Step Chapter

8 Ānāpāna,sati Suttaṃ [118]

In-and-out-breath mindfulness / discourse
8 The Discourse on the Mindfulness of the In-and-out-breath [118]

<144> [78] 1 Evaṃ me sutam.

Thus / by me/ was heard

1 Thus have I heard.

Ekam samayaṃ bhagavā Sāvatthiyaṃ viharati Pubb'ārāme Migāra,mātu,pāsāde

At one / time / the Blessed One / at Śrāvastī / stays / in the Eastern Park / in Migāra's Mother's palace

On one occasion, the Blessed One was staying in the Palace of Migāra's Mother in the Eastern Park near Śrāvastī,

sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhim

with many / well-known well known / elder / disciples / with

together with many very well known elder disciples:

āyasmatā ca Sāriputtena

the venerable / and / Sāriputta

the venerable Sāriputta,

āyasmatā ca Mahā,moggallānena¹

the venerable / and / Mahā Maudgalyāyana

the venerable Mahā Moggallāna,

āyasmatā ca Mahā,kassapena

the venerable / and / Mahā Kaśyapa

the venerable Mahā Kassapa,

āyasmatā ca Mahā,kaccāyanena

the venerable / and / Mahā Katyāyana

the venerable Mahā Kaccāna,

āyasmatā ca Mahā,kotṭhikena

the venerable / and / Mahā Kauṣṭhila

the venerable Mahā Koṭṭhita,

¹ Mahāmoggallānena (Ka)

āyasmatā ca Mahā,kappinena
 the venerable / and / Mahā Kappiṇa
 the venerable Mahā Kappina,

āyasmatā ca Mahā,cundena
 the venerable / and / Mahā Cunda
 the venerable Mahā Cunda,

āyasmatā ca [79] Anuruddhena
 the venerable / and / Anuruddha
 the venerable Anuruddha,

āyasmatā ca Revatena
 the venerable / and / Revata
 the venerable Revata,

āyasmatā ca Ānandena,
 the venerable / and / Ānanda
 the venerable Ānanda,

aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.
 other / and / well known well-known / elder / disciples / with
 and other very well known elder disciples.

2 Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti:
 At that / indeed / then / time / elder / monks / new / monks / they exhort / they instruct:
 Now at that time, elder monks were exhorting and instructing new monks:

appekacce therā bhikkhū dasa pi bhikkhū ovadanti anusāsanti,
 some / elder / monks / ten / and / monks / they exhort / they instruct:
 some elder monks were exhorting and instructing ten monks;

appekacce therā bhikkhū vīsam pi bhikkhū ovadanti anusāsanti,
 some / elder / monks / twenty / and / monks / they exhort / they instruct:
 some elder monks were exhorting and instructing twenty monks;

appekacce therā bhikkhū timsam pi bhikkhū ovadanti anusāsanti,
 some / elder / monks / thirty / and / monks / they exhort / they instruct:
 some elder monks were exhorting and instructing thirty monks;

appekacce therā bhikkhū cattārīsam pi bhikkhū ovadanti anusāsanti.
 some / elder / monks / forty / and / monks / they exhort / they instruct:
 some elder monks were exhorting and instructing forty monks.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ
 The / and / new / monks / by the elder / monks / having been exhorted / having been instructed / high (excellent)
 And the new monks, having been exhorted and instructed by the elder monks,

pubbenâparam visesaṃ jānanti².

successive stages / distinction / they attain (know).

had attained successive stages of high distinction.

<145> 3 Tena kho pana samayena bhagavā tad-ahu’posathe pannarase pavāraṇāya

At that / indeed / then / time / the Blessed One/ that – very Sabbath / the fifteenth / for the Invitation

3 At that time—it was³ the Uposatha day⁴ of the fifteenth, on the full-moon night of the Invitation

puṇṇāya puṇṇamāya rattiya bhikkhu, saṅgha, parivuto abbhokāse nisinno hoti.

full / full moon / night / Monk Order surrounded / in the open / seated / he is

ceremony⁵—the Blessed One was seated in the open surrounded by the community of monks.

Atha kho bhagavā tuṇhī, bhūtaṃ tuṇhī, bhūtaṃ bhikkhu, saṅghaṃ anuviloketvā bhikkhū

And then / indeed/ the Blessed One / being-silent being-silent / the Order of Monks / having looked around / at the monks

Then surveying the silent community of monks, the Blessed One

āmantesi:

he addressed:

addressed them thus:

4 “Āraddho ’smi, bhikkhave, imāya paṭipadāya; āraddha, citto’ smi, bhikkhave,

Satisfied I-am / O monks / with this / practice (path) / satisfied-mind I am / O monks

4 “Monks, I am content⁶ with this progress. My mind is content, monks,

imāya paṭipadāya. Tasmā-t-īha, bhikkhave, bhiyyoso, mattāya vīriyaṃ ārabhatha

With this / practice (path) / Therefore here / O monks / still more measure / effort / you exert (initiate)

with this progress. So, monks, assert all the more effort

appattassa pattiyā, anadhigatassa adhigamāya, (Be 3.0123) asacchikatassa sacchikiriya.

of the unattained / for attaining / of the unachieved / for achieving / of the unrealized / for realizing /

to attain the unattained, to achieve the unachieved, to realize the unrealized.

Idh’ evāhaṃ Sāvatthiyaṃ Komudīṃ cātu, māsiṇiṃ āgamissāmi” ti .

Here just I / at Śrāvastī / for the water-lily / the fourth moon / will remain (end-quote)

I will wait right here at Śrāvastī for the Komudī full moon of the fourth month.”⁷

² *paṇānati* (Syā Kam Pī Ka)

³ *ahu* has 2 meanings: (1) aor 3 sg, 2 sg of *bhavati*; (2) loc of *aha*, “a day” = “on that (very) day”.

⁴ Uposatha. The Indian year, according to the ancient Indian system, is divided into three seasons (*utu*)—the hot season (*gimha*), the cold season (*hemanta*), and the rains (*vassa*) (A 4:138, SnA 317)—each lasting for four lunar months or “moons” (*cātu, māsa*). Each of these seasons are subdivided into eight fortnights (*pakkha*), the 3rd and the 7th containing 14 days and the others 15. Each month has two fortnights. Within each fortnight, the nights of the full moon (of the “bright half” or waxing moon, *sukka, pakkha*) and the new moon (either the 14th or the 15th) (of the “dark half” or waning moon”, *kaṇha, pakkha*) and night of the half-moon (the 8th) are regarded as especially auspicious, called *uposatha*, Sabbath or observance day. On king Bimbisāra’s proposal, the Buddha adopted these observance days (V: 101 f), on which occasion the monks would assemble to recite the Monastic Code (*pāṭimokkha*) (V 1:101-104) and the laity would visit the monasteries to observe the Uposatha precepts (the 8 Precepts).

⁵ *Pāvāraṇā*. This ceremony concludes the annual three-month monastic rains retreat, during which monks invite one another to be admonished regarding any misconduct that had been “seen, heard or suspected” of them.

⁶ *Āraddha*, “accomplished, achieved; pleased, satisfied” (CPD, DP), pp of *ārajjhati*; not pp of *ārabhati*, “undertakes, initiates”.

⁷ *Komudī* is the full-moon day of the month of Kattikā, the fourth month of the rainy season. It is so called because the white water-lily (*kumuda*) bloomed at that time.

5 Assosum kho jānapadā bhikkhū:

They heard / indeed / from the country / the monks

The monks of the country-side heard:

“Bhagavā kira tatth’eva Sāvattthiyam Komudim cātu,māsinim āgamissatī” ti .

The Blessed One / it is said / there / just / at Śrāvastī / for the water-lily / fourth moon / he will stay (end-quote)

“It is said that the Blessed One will remain at Śrāvastī for the Komudī full moon of the fourth month.”

Te jānapadā bhikkhū Sāvattthim⁸ osaranti bhagavantam dāsanāya.

The / country / monks / for Śrāvastī / they leave / of the Blessed One / for seeing

The monks of the countryside then left for Śrāvastī to see the Blessed One.

6 Te ca kho therā bhikkhū bhiyyoso,mattāya nave bhikkhū ovaḍanti anusāsanti:

The / and / indeed / elder / monks / still more / measure / new / monks / they exhort / they instruct:

6 And the elder monks exhorted and instructed the new monks all the more intensively:

appekacce therā bhikkhū dasa pi bhikkhū ovaḍanti anusāsanti,

some / elder / monks / ten / and / monks / they exhort / they instruct

some elder monks were exhorting and instructing ten monks;

appekacce therā bhikkhū vīsam pi bhikkhū ovaḍanti anusāsanti,

some / elder / monks / twenty / and / monks / they exhort / they instruct

some elder monks were exhorting and instructing twenty monks;

appekacce therā bhikkhū timsam pi bhikkhū ovaḍanti anusāsanti,

some / elder / monks / thirty / and / monks / they exhort / they instruct

some elder monks were exhorting and instructing thirty monks;

appekacce therā bhikkhū cattārīsam pi bhikkhū ovaḍanti anusāsanti.

some / elder / monks / forty / and / monks / they exhort / they instruct

some elder monks were exhorting and instructing forty monks.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāram

The / and / new / monks / by the elder / monks / being exhorted / being instructed / high (excellent)

And the new monks, having been exhorted and instructed by the elder monks,

pubbenāparam visesaṃ jānanti.

successive stages / distinction / they attain (know)

attained successive stages of high distinction.

46> 7 Tena kho pana samayena bhagavā tad-ahu’posathe pannarase Komudiyā

At that / indeed / then / time / the Blessed One / that – very / Sabbath / the fifteenth / of the water-lily /

7 At that time—it was the Uposatha day of the fifteenth, the full-moon night of the Komudī full

cātu,māsiniyā punṇāya punṇamāya rattiya bhikkhu,saṅgha,parivuto abbhokāse nisinno hoti.

In the fourth moon / full / full moon / night / Monk Order surrounded / in the open / seated / he is.

moon of the fourth month—the Blessed One was seated in the open surrounded by the community of monks.

⁸ Sāvattthiyam (Syā Kam Pi Ka)

[80] Atha kho bhagavā tuṇhī,bhūtaṃ tuṇhī,bhūtaṃ bhikkhu,saṅghaṃ anuviloketvā
 And then / indeed/ the Blessed One / being-silent being-silent / Monk Order / having looked around /
 Then surveying the silent community of monks, the Blessed One

bhikkhū āmantesi:

the monks / he addressed:
 addressed them:

8 “Apalāpā’yam, bhikkhave, parisā; nippalāpā’yam, bhikkhave, parisā;
 Without-idle-talk this / O monks / company / free-from-idle-talk this / O monks / company
 8 “Monks, this assembly is without idle talk, free from idle talk.

suddhā sāre⁹ patiṭṭhitā.
 on a pure / essence / is established
 It comprises of pure heartwood.¹⁰

Tathā,rūpo ayam, bhikkhave, bhikkhu,saṅgho; tathā,rūpā ayam, bhikkhave, parisā
 Such form / this / O monks / the Order of Monks / that form / this / O monks / the company /
 Monks, such is this community of monks, such is this assembly,

yathā,rūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjali,karaṇīyā
 which form / the company/ worthy of offerings/ worthy of hospitality/ worthy of gifts / worthy of lotus-palm making
 which is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of salutation with the lotus-
 gesture,¹¹

anuttaraṃ puñña-k,khettaṃ lokassā ti .
 incomparable merit field / of the world / (end-quote)
 an incomparable field of merit for the world.

Tathā,rūpo ayam, bhikkhave, bhikkhu,saṅgho; tathā,rūpā ayam, bhikkhave, parisā
 That form / this / O monks / the Order of Monks / that form / this / O monks / the company
 Monks, such is this community of monks, such is this assembly,

yathā,rūpāya parisāya appaṃ dinnam bahu hoti, bahu dinnam bahutaram.
 which form / to such a company / small/ what is given/ big / becomes / big / what is given/ bigger.
 that a small gift given to it becomes great and a great gift greater.¹²

Tathā,rūpo ayam, bhikkhave, bhikkhu,saṅgho; tathā,rūpā ayam, bhikkhave, parisā
 That form / this / O monks / the Order of Monks / that form / this / O monks / the company
 Monks, such is this community of monks, such is this assembly,

⁹ *suddhasāre* (Syā Kam Pī)

¹⁰ *Suddhā sāre*, alt tr “of the pure essence”: *sāra*, “heartwood”, that is, the core or essence of anything; the pith or the best of wood—a simile for spiritual strength and attainment. See, for example, Madhu,piṇḍika S (1:111 = M 18.12). The Buddha’s humour is evident in such a simile given in Udumbarika Sīhanāda S (D3:47-53 = 25.15-19).

¹¹ *Añjalī*, or more fully, *kamal’añjalī*, “lotus gesture”, that is, with cupped hands held between the chest level and the crown depending on one’s devotion. In the Thai tradition, however, the palms are pressed close together.

¹² For a discussion on the giving of gifts, see for example, the Dakkhiṇā,vibhaṅga S (M 142) and Dakkhiṇā S (A 4.78=2:80 f.).

yathā,rūpā parisā dullabhā dassanāya lokassa.
 which form/ such a company/ hard to find/ to look at / in the world.
 that it is rare for the world to see such a company.

Tathā,rūpo ayaṃ, bhikkhave, bhikkhu,saṅgho; tathā,rūpā ayaṃ, bhikkhave, parisā
 That form / this / O monks / the Order of Monks / that form / this / O monks / company
 Monks, such is this community of monks, such is this assembly,

yathā,rūpaṃ parisāṃ alaṃ yojana,gaṇanāni dassanāya gantum puṭosenāpi.
 which form / company / enough / leagues counting / to see / to go / with-a-travel-bag just.
 that it is worth going many leagues with only a travelling bag¹³ just to see such a company.¹⁴

<147> 9 Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe arahanto
 There are / O monks / monks / in this / Monk Order / who are worthy ones
 9 Monks, there are in this community of monks those who are Arhants

khīn'āsavā vusitavanto kata,karaṇīyā ohita,bhārā anuppatta,sa-d-atthā¹⁵
 taint-destroyed / lived the (holy) life / done what should be done / burden laid-down / reached their-own goal
 with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden,
 reached their own goal,

parikkhīṇa,bhava,samyojanā samma-d-aññā,vimuttā.
 totally-destroyed being fetters / through-right final-knowledge liberated.]
 destroyed the fetters of being, completely liberated through final knowledge

—eva,rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu,saṅghe (Be 3.0124)
 Such form moreover/ O monks / there are/ monks / in this / Monk Order
 —such is the nature of the monks in this community of monks.

10 Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe pañcannaṃ orambhāgiyānaṃ
 There are / O monks / monks / in this / Order of Monks / of the five / connected with this side (of existence)

10 Monks, there are in this community of monks those who, with the destruction of the five lower fetters [connected with the lower realms of existence],

samyojanānaṃ¹⁶ parikkhayā opapātikā tattha parinibbāyino anāvatti,dhammā tasmā lokā.
 fetters / having fully destroyed / the spontaneously-born / there / final nirvana / without returning by-nature / from that / world.
 are **spontaneously reborn** [in the Pure Abodes]¹⁷ and there attain final Nirvana, without ever returning

¹³ *Putosena*, a bag for carrying food when travelling, a knapsack.

¹⁴ *puṭosenāpi tathā,rūpo ayaṃ bhikkhave bhikkhu,saṅgho, tathā,rūpā ayaṃ parisā* (Sī Pi Ka)

¹⁵ *sadatthā*, may be resolved two ways: (1) *sa-d-atthā*, “one own goal”, (2) *sant + atthā*, “the sublime goal”, “the ideal”.

¹⁶ The 10 Fetters are: Personality view (*sakkāya,dīṭṭhi*), persistent doubt (*vicikicchā*), attachment to rules and rites (*sīla-b,bata,parāmāsa*), sensual lust (*kāma,rāga*), repulsion (*paṭigha*), greed for form existence (*rūpa,rāga*), greed for formless existence (*arūpa,rāga*), conceit (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*) (S 5:61, A 5:13, Vbh 377). In some places, no. 5 (*kāma,rāga*) is replaced by illwill (*vyāpāda*). The first 5 are the lower fetters (*orambhāgiya*), and the rest, the higher fetters (*uddhambhāgiya*).

¹⁷ That is, reborn in the Pure Abodes (*suddh'āvāsa*), the five highest heavens of the Form World (*rūpa,loka*) where only Non-returners assume their last birth to become Arhants and Nirvana. These worlds are Āviha (“Non-declining”), Ātappa (“Unworried”), Sudassā (“Clearly Visible”), Sudassī (“Clear-visioned”) and Akaṇitṭhā (“Highest”) (D 3:237, M 3:103, Vbh 425, Pug 42-46).

from that world.

—eva,rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu,saṅghe.

Such form moreover / O monks / there are / monks / in this / Monk Order

—Such is the nature of the monks in this community of monks.

11 Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / Monk Order /

11 Monks, there are in this community of monks those who,

tinnaṃ samyojanānaṃ parikkhayā rāga,dosa,mohānaṃ tanuttā

of the three / fetters / having totally destroyed / of lust, hate, delusion / diminished /

with the destruction of the three fetters¹⁸ and with the diminishing of lust, hate and delusion,

sakadāgāmīno sakid-eva¹⁹ imaṃ lokaṃ āgantvā [81] dukkhass’antaṃ karissanti.

Once Returner / once only / this / world / having returned / of suffering’s end / they will make.

are **Once-returns**, returning only once to this world to make an end of suffering

—eva,rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu,saṅghe.

Such form moreover / O monks / there are / monks / in this / Monk Order

—such is the nature of the monks in this community of monks.

12 Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe tinnaṃ samyojanānaṃ

There are / O monks / monks / in this / Monk Order / of three / fetters

12 Monks, there are in this community of monks those who, with the total destruction of the three

parikkhayā sotāpannā avinipāta,dhammā niyatā sambodhi,parāyaṇā.

totally destroyed / Stream-winners / not-bound-for-a-suffering-world by-nature / sure of liberation / self-enlightenment bound-for.

fetters, are **Stream-winners**, not fated for a suffering world,²⁰ sure of liberation, bound for enlightenment

—eva,rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu,saṅghe.

Such form moreover / O monks / there are / monks / in this / Monk Order

—such is the nature of the monks in this community of monks.

13 Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / Monk Order /

Monks, there are in this community of monks those

catunnaṃ sati’paṭṭhānānaṃ²¹ bhāvanā’nuyogam anuyuttā viharanti.

of the four / mindfulness establishment / cultivation devotion / devoted to / they dwell.

who dwell devoted to the cultivation of the four stations of mindfulness

¹⁸ The (first) three fetters: see §10n.

¹⁹ *sakim deva* (Ka)

²⁰ *Avinipāta*, alt tr “not fated for birth in a suffering state”; opp of *vinipāta*, “the world of suffering”, another name for the 4 woeful courses (*duggatī*) or the 4 lower worlds (*apāya*) (Vism 13.92 f). Sometimes 5 woeful courses (*pañca,gatī*) (D 3:234=33.2.1, A 11.68) are mentioned: the hells (*niraya*), the animal kingdom (*tirachāna,yoni*), the ghost realm (*pitti,visaya*), the human world (*manussa*) and the heavenly world (*deva*). Of these, the first three are woeful, with the asura-demons (*asura,kāya*) as the fourth woeful course. The remaining two are “happy courses” (*sugati*).

²¹ *sati’paṭṭhāna*. I have analyzed it as *sati* + *upaṭṭhāna* (setting up) rather than *sati* + *paṭṭhāna* (foundation). Cf Ñāṇamoli & Bodhi 2001 n136).

—eva,rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu,saṅghe.

Such form moreover / O monks / there are / monks / in this / Monk Order

—such is the nature of the monks in this community of monks.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / Monk Order /

Monks, there are in this community of monks

catunnam samma-p, padhānam bhāvanā’ nuyogam anuyuttā viharanti.

of the four / right strivings / cultivation devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the four right exertions.²²

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / Monk Order

Monks, there are in this community of monks

catunnam iddhi, pādānam bhāvanā’ nuyogam anuyuttā viharanti.

of the four / power bases / cultivation devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the four bases for spiritual power.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / Monk Order

Monks, there are in this community of monks

pañcannam indriyānam bhāvanā’ nuyogam anuyuttā viharanti.

of the four / faculties / cultivation devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the five spiritual faculties.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / Monk Order /

Monks, there are in this community of monks

pañcannam balānam bhāvanā’ nuyogam anuyuttā viharanti.

of the five / powers / cultivation devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the five spiritual powers.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / Monk Order /

Monks, there are in this community of monks

sattannam bojjhaṅgānam bhāvanā’ nuyogam anuyuttā viharanti.

of the seven / enlightenment-factors / cultivation devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the seven enlightenment-factors.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe

There are / O monks / monks / in this / Monk Order /

Monks, there are in this community of monks

²² *samma-p, padhāna*, Right Exertion or Striving, same as Right Effort, the 6th limb of the Noble Eightfold Path.

ariyassa atthaṅgikassa maggassa bhāvanā’nuyogam anuyuttā viharanti.
 of the Noble Eightfold Path cultivation / devotion / devoted to / they dwell.
 those who dwell devoted to the cultivation of the Noble Eightfold Path.

—Eva,rūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhu,saṅghe.
 Such form moreover / O monks / there are / monks / in this / Monk Order
 —Such is the nature of the monks in this community of monks.

14 Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe
 There are / O monks / monks / in this / Monk Order

14 Monks, there are in this community of monks

mettā,bhāvanā’nuyogam anuyuttā viharanti
 lovingkindness cultivation devotion / devoted to / they dwell
 those who dwell devoted to the cultivation of lovingkindness.

Santi, bhikkhave, bhikkhū [82] imasmim bhikkhu,saṅghe
 There are / O monks / monks / in this / Monk Order
 Monks, there are in this community of monks

karuṇā,bhāvanā’nuyogam anuyuttā viharanti;
 compassion cultivation devotion / devoted to / they dwell
 those who dwell devoted to the cultivation of compassion.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe
 There are / O monks / monks / in this / Order of Monks
 Monks, there are in this community of monks

muditā,bhāvanā’nuyogam anuyuttā viharanti;
 altruistic joy cultivation devotion / devoted to / they dwell
 those who dwell devoted to the cultivation of altruistic joy.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe
 There are / O monks / monks / in this / Order of Monks
 Monks, there are in this community of monks

upekkhā,bhāvanā’nuyogam anuyuttā viharanti;
 equanimity cultivation devotion / devoted to / they dwell
 those who dwell devoted to the cultivation of equanimity.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe
 There are / O monks / monks / in this / Monk Order
 Monks, there are in this community of monks

asubha,bhāvanā’nuyogam anuyuttā viharanti;
 impurities cultivation devotion / devoted to / they dwell
 those who dwell devoted to the meditation on the impurities.

Santi, bhikkhave, bhikkhū imasmim bhikkhu,saṅghe
 There are / O monks / monks / in this / Monk Order
 Monks, there are in this community of monks

anicca,saññā,bhāvanā'nuyogam anuyuttā viharanti.

impermanence perception cultivation devotion / devoted to / they dwell.

those who dwell devoted to the cultivation of the perception of impermanence.

—Eva,rūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhu,saṅghe.

Such form moreover / O monks / there are / monks / in this / Monk Order

—Such is the nature of the monks in this community of monks.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhu,saṅghe

There are / O monks / monks / in this / Monk Order

Monks, there are in this community of monks

ānāpāna,sati,bhāvanā'nuyogam anuyuttā viharanti.

In-and-out-breath mindfulness cultivation devotion / devoted to / they dwell

those who dwell devoted to **the cultivation of the mindfulness of the in-and-out-breath**.

Ānāpānasati bhāvanā

In-and-out-breath mindfulness / cultivation

Cultivation of the Mindfulness of the In-and-out-breath

15 Ānāpāna,sati, bhikkhave, bhāvitā bahulī,katā maha-p,phalā hoti mahānisamsā.

In-and-out-breath mindfulness/ O monks/ developed / made much / of great fruit/ it is/ of great benefit

15 Monks, when the mindfulness of the In-and-out-breath is developed and often cultivated, it is of great fruit and great benefit.²³

Ānāpāna,sati, bhikkhave, bhāvitā bahulī,katā cattāro sati'paṭṭhāne paripūreti.

In-and-out-breath mindfulness/ O monks/ developed / made much / the four/ stations of mindfulness/ it fulfills.

When the mindfulness of the In-and-out-breath is developed and often cultivated, it brings the four stations of mindfulness to perfection.

Cattāro sati'paṭṭhānā bhāvitā bahulī,katā satta bojjhaṅge paripūrenti.

The four / mindfulness establishment / developed / made much/ the seven / enlightenmen-factors/ they fulfill.

When the four stations of mindfulness are developed and often cultivated, they bring the seven enlightenment-factors to perfection.

Satta bojjhaṅgā bhāvitā bahulīkatā vijjā,vimuttiṃ paripūrenti.

The seven/ enlightenmen-factors/ developed/ made much/ true knowledge & liberation/ they fulfill.

When the seven enlightenment-factors are developed and often cultivated, they bring true knowledge and liberation to perfection.

<148> **16** Kathaṃ bhāvitā ca, bhikkhave, ānāpāna,sati,

How / is developed / and / O monks/ in-and-out-breath mindfulness?

16 And how, monks, is the mindfulness of the in-and-out-breath developed,

kathaṃ bahulī,katā maha-p,phalā hoti mahānisamsā?

How / when made much / of great fruit / it is / of great benefit?

²³ See Mahā Rāhul'ovāda S (M 1:420=62.5).

and how is it often cultivated so that it is of great fruit and great benefit?²⁴

17 Idha, bhikkhave, bhikkhu araṇṇa,gato vā rukkha,mūla,gato vā suñṇ’āgāra,gato vā
Here/ O monks / a monk/ the-forest gone-to / or / to the tree-foot gone-to / or / to an-empty-house gone-to / or

17 Here, monks, a monk²⁵ who has gone to the forest or to the foot of a tree or to an empty house,

nisīdati pallaṅkaṁ ābhujitvā ujum (Be 3.0125) kāyaṁ paṇidhāya.

he sits/ cross-legged / having bent / straightened / the body / applying

sits down, and having crossed his legs and keeping his body upright,

parimukhaṁ²⁶ satim upatthapetvā.

around the mouth / mindfulness / having established.

establishes mindfulness before him.

So sato’va assasati sato’va passasati.

He / mindfully just / he breathes in / mindfully just / he breathes out.

—Mindfully²⁷ he breathes in, mindfully he breathes out.

²⁴ See *The Middle Length Discourses* 2nd ed 2001 nn140-142. This section is identical to that of the Satipaṭṭhāna S (M 10.4) except for the similes in the latter. The whole section on the Mindfulness of the Breath (M 118.16-22) here is identical to that of the Mahā Rāhul’ovāda S (M 1:425-7=62.25-29). The Mahā Rāhul’ovāda S however ends by mentioning that breath meditation benefits one in that “even the final in-breaths and out-breaths are known as they cease, not unknown” (M 62.30), that is, the practitioner dies with a calm and clear mind.

²⁵ DA on the Mahā Satipaṭṭhāna S with the identical context here says that “monk” (*bhikkhu*) indicates “whoever undertakes that practice... is here comprised under the term *bhikkhu*”. See Dh 142; also Dh 362, 260-270. Cf the *Bhikkhu Vagga* (ch 25) and the *Brāhmaṇa Vagga* (ch 26) of Dh.

²⁶ *Parimukhaṁ*, lit “around the mouth”, here always used idiomatically and as an adverb, meaning “in front”: so U Thittila (Vbh:T 319, 328), Walshe (D:W 1995:335), Soma Thera (1998:42 f digital ed), and Ñāṇamoli & Bodhi (M:ÑB 2001:527). The *Vibhaṅga* explains it as “at the tip of the nose or at the centre of the upper lip” (Vbh 252 = §537).

²⁷ *sato* (Sī Syā Kam Pī)

Soḷas’ākāra Uddesa
 sixteen aspects / summary
Synopsis: The Sixteen Aspects

18 (I) Kāyānupassanā

body contemplation

18 (I) The First Tetrad: Contemplation of the Body

- (1) *Dīgham vā assasanto ‘Dīgham assasāmī’ ti pajānāti;*
 Long / or / breathing in / long / I breathe in (end-quote) / he understands.
 (1) Breathing in long,²⁸ he understands: ‘Breathing in long’;²⁹

dīgham vā passasanto ‘Dīgham passasāmī’ ti pajānāti;
 Long / or / breathing out / long / I breathe out (end-quote) / he understands.
 Or, breathing out long, he understands: ‘Breathing out long’;

- (2) *rassam vā assasanto ‘Rassam assasāmī’ ti pajānāti;*
 Short / or / breathing in / short / I breathe in (end-quote) / he understands.
 (2) Or, breathing in short, he understands: ‘Breathing in short’;

rassam vā passasanto ‘Rassam passasāmī’ ti pajānāti;
 Short / or / breathing out / short / I breathe out (end-quote) / he understands.
 Or, breathing out short, he understands: ‘Breathing out short’;³⁰

- (3) *‘Sabba,kāya,paṭisaṃvedī assasissāmī’ ti sikkhati;*
 whole body one-who-experiences / I will breathe in (end-quote) / he trains.
 (3) He trains himself thus: ‘I will breathe in experiencing the whole body.

‘Sabba,kāya,paṭisaṃvedī passasissāmī’ ti sikkhati;
 whole body one-who-experiences / I will breathe out (end-quote) / he trains.
 He trains himself thus: ‘I will breathe out experiencing the whole body’;³¹

²⁸ Ajahn Brahmaniso: “As one relaxes and settles down, the breath becomes short by itself. When the body is relaxing, you don’t need as much oxygen to give the body energy. So it’s quite natural that these two steps usually follow one after the other. The whole point of these two steps [long breaths, short breaths] is just to experience the breath instead of attending to many things. What you’re doing is to focus on one thing.” (“The Beautiful Breath”, 1999).

²⁹ I have rendered these important sentences and those of the first 2 (“noting”) tetrads to reflect a “bare noting” (denoted by *pajānāti*) that should occur in meditation whose purpose is mental focus and not grammatically complete sentences. Only the steps 1-4 are noted by *pajānāti*; the rest (5-16) are *sikkhati*, or “training” aspects (ie one has to put in more regulated effort).

³⁰ In practical terms, focussing on the first 2 factors of this tetrad, that is maintaining one’s undivided focus on the breath or one’s conception of it can lead to *jhāna*. However, in the (Pabbateyyā) Gāvī S, the Buddha warns Moggallāna not to go into the 2nd *jhāna* until he has thoroughly mastered the 1st *jhāna* (A 4:418 f=9.35 quoted at Vism 153 f).

³¹ “the whole body”, so Thich Nhat Hanh (1990:6, 46-49) & esp Bodhi (2001 n141). MA glosses as “the whole body of breath” that is, its three phases of each in-breath and out-breath through its three phases of beginning, middle and end. Ajahn Brahmaniso keeps to this tradition, teaching that “you have just the target in your mind—just the breath and nothing else...the full attention on the breath” (“Beautiful Breath”, 1999). Cf the remark that the in-and-out-breath is “a body among the bodies” (§24). However, according to transpersonal psychology (especially bodywork and breathwork, the whole *body* breathes.

(4) ‘Passambhayaṃ kāya,saṅkhāraṃ assasissāmī’ ti sikkhati;

Calming / bodily function / I will breathe in (end-quote) / he trains.

(4) He trains himself thus: ‘I will breathe in calming the bodily function [of breathing]’;³²

‘Passambhayaṃ kāya,saṅkhāraṃ passasissāmī’ ti sikkhati;

Calming / bodily function / I will breathe in (end-quote) / he trains.

He trains himself thus: ‘I will breathe out calming the bodily function [of breathing]’;³³

19 (II) Vedanā’nupassanā

I feelings contemplation

19 II. The Second Tetrad: Contemplation of Feelings

(5) ‘Pīti,paṭisaṃvedī assasissāmī’ ti sikkhati;

Zest one-who-experiences / I will breathe in (end-quote) / he trains.

(5) He trains himself thus: ‘I will breathe in experiencing zest’;³⁴

‘Pīti,paṭisaṃvedī passasissāmī’ ti sikkhati;

Zest one-who-experiences / I will breathe out (end-quote) / he trains.

He trains himself thus: ‘I will breathe out experiencing zest’;

(6) ‘Sukha,paṭisaṃvedī assasis[83]sāmī’ ti sikkhati;

Joy one-who-experiences / I will breathe in (end-quote) / he trains.

(6) He trains himself thus: ‘I will breathe in experiencing joy’;³⁵ [83]

³² *Saṅkhāra*. The bodily formation is the in-and-out-breath itself (M 44.13). This calming process may lead to the development of *jhāna*, but this is not the primary object here (Walshe 1995 n641). See the Cūḷavedalla S (M 44.14) for explanation of *kāya,saṅkhāra*.

³³ Ajahn Brahmavaṃso: “Once you have full attention on the breath, the next stage is where the beauty and the bliss have a chance to arise... This is where you calm down that object of mind, the breath, by giving the suggestion, ‘calm, calm, calm’. Instead of just an ordinary breath that you’re aware of, you deliberately, by an act of will, calm that breath down...it gets softer and softer...more and more beautiful. But you have to be careful here...If you calm the breath in the fourth stage before you complete the third stage, that’s when you go to sleep... **When the attention is fully there, then calm that object inside your mind.**” (“Beautiful Breath”, 1999)

³⁴ *pīti*. Sometimes translated as “rapture”, but “zest” is closer to evoking the more subtle yet enthusing nature of *pīti*. One experiences zest in two ways: by attaining either the 1st or 2nd *jhāna* in which zest is present, one experiences it in the mode of calm (*samatha*); by emerging from that *jhāna* and reflecting that zest is subject to destruction, one experiences zest in the mode of insight (*vipassanā*). Psychologically, zest is a kind of “joyful interest”, as such may be associated with wholesome, unwholesome or neutral states (BDict: *pīti*). Zest belongs the Formation Group (*saṅkhāra-k,khandha*) while joy (*sukha*) belongs to the Feeling Group (*vedanā-k,khandha*). Zest is compared to when a thirsty man lost in the desert finds water; joy is what he feels when he is drinking the water. See Vism 4.94 ff.

³⁵ Ajahn Brahmavaṃso: “As you calm the breath down, you get to the stage where the breath becomes very, very refined, very peaceful, and very smooth. It is the nature of such a mind state that it should be very happy... This is another type of happiness, and it takes wisdom to be able to recognize it...the Buddha taught the fifth and sixth steps to arouse that [un arisen] beauty.” The 5th step is the deliberate arousal of zest (*pīti*) with the beautiful breath; the 6th step is the deliberate arousal of joy (*sukha*). “This is one important training in meditation, to be able to extract the perceptions of happiness and joy from whatever you’re doing...When the breath is very peaceful, search for that bliss and you will find it.” This is what Brahmavaṃso calls “the beautiful breath”. (“Beautiful Breath”, 1999)

‘Sukha,paṭisaṁvedī passasissāmī’ ti sikkhati;

Joy one-who-experiences / I will breathe out (end-quote) / he trains.

He trains himself thus: ‘I will breathe out experiencing joy’;

(7) ‘Citta,saṅkhāra,paṭisaṁvedī assasissāmī’ ti sikkhati;

Mental functions one-who-experiences / I will breathe in (end-quote) / he trains.

(7) He trains himself thus: ‘I will breathe in understanding the mental functions’;

Citta,saṅkhāra,paṭisaṁvedī passasissāmī’ ti sikkhati;

Mental functions one-who-experiences / I will breathe out (end-quote) / he trains.

He trains himself thus: ‘I will breathe out understanding the mental functions’;

(8) ‘Passambhayaṁ citta,saṅkhāraṁ assasissāmī’ ti sikkhati,

Calming / mental functions / I will breathe in (end-quote) / he trains

(8) He trains himself thus: ‘I will breathe in calming the mental functions’;

‘Passambhayaṁ citta,saṅkhāraṁ passasissāmī’ ti sikkhati;

Calming / mental functions / I will breathe out (end-quote) / he trains

He trains himself thus: ‘I will breathe out calming the mental functions’;³⁶

20 (III) Cittānupassanā

I mind contemplation

20 III. The Third Tetrad: Contemplation of the Mind

(9) ‘Citta,paṭisaṁvedī assasissāmī’ ti sikkhati;

the-mind one-who-experiences / I will breathe in (end-quote) / he trains.

(9) He trains himself thus: ‘I will breathe in experiencing the mind’;

‘Citta,paṭisaṁvedī passasissāmī’ ti sikkhati;

the-mind one-who-experiences / I will breathe out (end-quote) / he trains.

He trains himself thus: ‘I will breathe out experiencing the mind’;³⁷

(10) ‘Abhipamodayaṁ cittaṁ assasissāmī’ ti sikkhati;

gladdening / the mind / I will breathe in (end-quote) / he trains.

(10) He trains himself thus: ‘I will breathe in gladdening the mind’;

³⁶ *citta,saṅkhāra*. The same method given in the previous note applies to the second and third clauses. According to Ajahn Brahmavaṁso, “When the beautiful breath is established, it may appear that your breath has disappeared, that you have this beautiful stable peace but no breath...you are still breathing, but the breath is no longer being experienced as a touch of the body, instead it is experienced as an object of mind. You are switching from feeling to knowing...That is why the Buddha called this seventh stage...‘knowing the breath as a mindobject’.” (“Beautiful Breath” 1999). According to some teachers, in the second, the three lower *jhāna* are present and in the third, all four are present. Mental formations here refer to feelings, perceptions and other mental concomitants, and which are calmed by the development of successively higher levels of calm and insight. See the Cūḷavedalla S (M 44.14) for explanation of *citta,saṅkhāra*.

³⁷ “Experiencing the mind”. According to Ajahn Brahmavaṁso, “It’s only at this stage that you can know the mind...the only place where you can know actually experience the mind...by what we call a *nimitta*, a reflection of the mind. Remember the mind is that which is ‘knowing’.” (“Beautiful Breath”, 1999). According to Bhikkhu Bodhi “experiencing the mind” is to be understood by way of the fourth *jhāna* (2001 n1118). *Citta*, “mind” is synonymous with *mano* and *viññāṇa* (*Yaṁ...idaṁ vuccati cittaṁ ti vā mano ti vā viññāṇaṁ ti vā*, D 1:21; *Yaṁ ca kho etaṁ...vuccati cittaṁ iti pi mano iti pi viññāṇa iti pi*, S 2:94 f), so too in most traditions following the Abhidharma period, but they were clearly differentiated within the Yogācāra. SA says that all the three are names for the mind-base (*man’āyatana*). See Bodhi, *Connected Discourses*, 2000:769 n154.

‘Abhippamodayaṃ cittaṃ passasissāmi’ ti sikkhati;
 gladdening / the mind / I will breathe out (end-quote) / he trains.
 He trains himself thus: ‘I will breathe out gladdening the mind’;³⁸

(11) ‘Samādaham cittaṃ assasissāmi’ ti sikkhati;
 concentrating / the mind / I will breathe in (end-quote) / he trains.

(11) He trains himself thus: ‘I will breathe in concentrating the mind’;

‘Samādaham cittaṃ passasissāmi’ ti sikkhati;
 concentrating / the mind / I will breathe out (end-quote) / he trains.
 He trains himself thus: ‘I will breathe out concentrating the mind’;³⁹

(12) ‘Vimocayaṃ cittaṃ assasissāmi’ ti sikkhati;
 freeing / the mind / I will breathe in (end-quote) / he trains.

(12) He trains himself thus: ‘I will breathe in freeing the mind’;

‘Vimocayaṃ cittaṃ passasissāmi’ ti sikkhati;
 freeing / the mind / I will breathe in/ (end-quote) / he trains.
 He trains himself thus: ‘I will breathe out freeing the mind’;⁴⁰

³⁸ “Gladdening the mind”. According to Ajahn Brahmavaṃso, the mental reflex (*nimitta*) may appear to some as being “too dull” or “unstable”, which are addressed by the 10th and 11th steps, respectively; “shining the *nimitta* and sustaining the *nimitta*”. “The more joy there is in the mind, the more brilliant shines the *nimitta*. To enter *Jhāna*, the *nimitta* has to be the most brilliant thing that you have ever seen, and on unearthly beauty.” (“Beautiful Breath”, 1999). The reflex may be dull also due to poor moral conduct or to low mental effort. In the latter case, one should remedy it by switching to “the inspirational meditations” like a reflection (*anussati*) on any of the Three Jewels, on giving (*cāgānussati*) or *mettā, bhāvanā*. According to Bhikkhu Bodhi, “gladdening the mind” is either the attainment of the first 2 *jhāna* (containing zest) or as the penetration of those *jhāna* by regarding them with insight as subject to destruction. (2001 n1118)

³⁹ “Concentrating the mind”. Sometimes, “even the brilliant *nimitta* can appear unstable... it is just a reflection of the knower... If the knower moved so did [his] reflection, the *nimitta*.” The solution, according to Ajahn Brahmavaṃso, is to “focus on the knower, that which is experiencing this, and calm that into stillness”. (“Beautiful Breath”, 1999). According to Bhikkhu Bodhi, “concentrating the mind” refers either to the concentration pertaining to the *jhāna* or to the momentary concentration that arises along with insight (2001 n1118)

⁴⁰ “Freeing the mind”. Here, according to Ajahn Brahmavaṃso, “the mind usually has two experiences that are exactly the same, but just depending on your perspective. You either find yourself “diving” into the *nimitta*... The attention just sinks in there. Or else that *nimitta*, that ‘beautiful light’ or ‘feeling’, just completely ‘envelops you’. ‘You’ don’t do this... it just happens... You enter the *Jhāna* through freeing the mind. The Buddha called the *Jhānas* stages of freedom (*vimokkha*) [D 16.3.33, A 8.66]” This is probably the most truly powerful experience in one’s life, when one can really call oneself a “mystic”. It is a kind of momentary “joy of enlightenment” (*sambodhi sukha*, M 1:454). (“Beautiful Breath”, 1999).

21 (IV) Dhammānupassanā

mind-object contemplation

21 (IV) The Fourth Tetrad: Contemplation of Mind-objects⁴¹

- (13) ‘Aniccā’ nupassī assasissāmī’ ti sikkhati;

impermanence one-who-experiences / I will breathe in (end-quote)/ he trains.

- (13) He trains himself thus: ‘I will breathe in contemplating impermanence’;

‘Aniccā’ nupassī passasissāmī’ ti sikkhati;

impermanence one-who-contemplates / I will breathe out (end-quote)/ he trains.

He trains himself thus: ‘I will breathe out contemplating impermanence’;⁴²

- (14) ‘Virāgānupassī assasissāmī’ ti sikkhati;

fading-away one-who-contemplates / I will breathe in (end-quote)/ he trains.

- (14) He trains himself thus: ‘I will breathe in contemplating the fading away [of lust]’;

‘Virāgānupassī passasissāmī’ ti sikkhati;

fading-away one-who-contemplates / I will breathe out (end-quote)/ he trains.

He trains himself thus: ‘I will breathe out contemplating the fading away [of lust]’;⁴³

- (15) ‘Nirodhānupassī assasissāmī’ ti sikkhati;

cessation one-who-contemplates / I will breathe in (end-quote)/ he trains.

- (15) He trains himself thus: ‘I will breathe in contemplating the cessation [of suffering]’;

‘Nirodhānupassī passasissāmī’ ti sikkhati;

cessation one-who-contemplates / I will breathe out (end-quote)/ he trains.

He trains himself thus: ‘I will breathe out contemplating the cessation [of suffering]’;⁴⁴

- (16) ‘Paṭinissaggānupassī assasissāmī’ ti sikkhati;

giving-up one-who-contemplates / I will breathe in (end-quote)/ he trains.

- (16) He trains himself thus: ‘I will breathe in contemplating the letting go [of defilements]’;

⁴¹ These last four stages relate to the meditator who has just emerged from the *jhāna*. The first thing one should do then is to review that state: “What was that?” “How did that arise?” “How do I feel?” “Why do I feel that way?” “What have I been doing all this time?” “What worked and what failed?” “What was the result of the meditation?” “Why is it happy?” All such reflections give rise to deep insight. Having reflected thus, “you either take up *Sa-tipaṭṭhāna*...or just go directly to the last four stages of *Ānāpānasati*.” The meditator has any one of these four following things to contemplate on after emerging from the *jhāna*. (Brahmavaṃso, “Beautiful Breath”, 1999)

⁴² *anicca*, “impermanence”. What we call the “self”, something that appears to be so constant that we do not even notice it. In *jhāna*, it disappears. If you experience this deeply as “not-self”, “it’s very likely to give rise to the experience of Stream Winning.” (Brahmavaṃso, “Beautiful Breath”, 1999).

⁴³ *virāga*, also translated as “dispassion” (see §42). If reflections on impermanence does not work, then one should go on to reflect on the “fading away” (*virāga*). “This is when things just disappear...things which were so close to you, that you thought were an essential part of you...” (Brahmavaṃso, “Beautiful Breath”, 1999).

⁴⁴ *Nirodha*. Something that was once there had now disappeared. “So much of the universe that you knew has ceased, and you’re in a completely different space...what you thought was important has gone... Cessation is also the Third Noble Truth [the cessation of suffering]. The cause of that cessation is letting go...And what’s left?...the opposite of *dukkha*...it is *sukha* (happiness). The ending of suffering is happiness.” (Brahmavaṃso, “Beautiful Breath”, 1999).

‘Paṭinissaggānupassī passasissāmī’ ti sikkhati;⁴⁵

giving-up one-who-contemplates / I will breathe in (end-quote)/ he trains.

He trains himself thus: ‘I will breathe out contemplating the letting go [of defilements]’;⁴⁶

22 Evaṃ bhāvitā kho, bhikkhave, ān’āpāna,sati, evaṃ bahulī,katā

Thus / developed / indeed / O monks / in-and-out-breath mindfulness / thus / made much /

22 Monks, this is how the mindfulness of the in-and-out-breath, when developed, often cultivated,

maha-p,phalā hoti mahānisamsā.

of great fruit / becomes / of great benefit

is of great fruit and great benefit.

Cattāro satipaṭṭhānā

The four / mindfulness establishment

The Perfection of the Four Stations of Mindfulness

<149> **23** Kathaṃ (Be 3.0126) bhāvitā ca, bhikkhave, ānāpāna,sati,

How / are developed/ and/ O monks/ the in-and-out-breath mindfulness

23 And how, monks, is the mindfulness of the in-and-out-breath developed,

kathaṃ bahulī,katā cattāro sati’paṭṭhāne paripūrenti?⁴⁷

how / when made much / the four/ mindfulness establishment / are fulfilled?

often cultivated to bring the four stations of mindfulness to perfection?

24 (I) Kāyā’nupassanā

(I) Contemplation on the body

24 (I) Contemplation of the body

Yasmiṃ samaye, bhikkhave, bhikkhu

At which / time/ O monks / a monk

Monks, whenever a monk

(1) dīghaṃ vā assasanto ‘Dīghaṃ assasāmī’ ti pajānāti;

Long / or / breathing in / long / I breathe in (end-quote) / he understands.

(1) is breathing in long, he understands: ‘Breathing in long’;⁴⁸

⁴⁵ While the previous three tetrads deal with both calm and insight, this tetrad deals only with insight. “Contemplating the fading away...” and “contemplating the cessation...” can be understood both as insight into the impermanence of formations and as the supramundane path leading to Nirvana, that is, the fading of lust (*virāga*) and the cessation of suffering. “Contemplating the letting go...” is the giving up of defilements through insight and the gaining of Nirvana through the path.

⁴⁶ *Paṭinissagga*, “letting go, abandoning”. “In this context *Paṭinissagga* is not giving away what’s ‘out there’, but giving away what’s ‘in here’...the letting go of the “doer”,...even of the “knower”...especially letting go of...the “will”, the “controller”. This is the path to the end of suffering. (Brahmavamsa, “Beautiful Breath”, 1999)

⁴⁷ PTS *paripūreti*.

⁴⁸ See §18(1-2)n.

dīgham vā passasanto ‘Dīgham passasāmī’ ti pajānāti;
 Long / or / breathing out / long / I breathe out (end-quote) / he understands.
 or, when he is breathing out long, he understands: ‘Breathing out long’;

- (2) rassam vā assasanto ‘Rassam assasāmī’ ti pajānāti;
 Short / or / breathing in / short / I breathe out (end-quote) / he understands.
 (2) or, when he is breathing in short, he understands: ‘Breathing in short’;

rassam vā passasanto ‘Rassam passasāmī’ ti pajānāti;
 Short / or / breathing out / short / I breathe out (end-quote) / he understands.
 or, when he is breathing out short, he understands: ‘Breathing out short’;

- (3) ‘Sabba,kāya,paṭisaṃvedī⁴⁹ assasissāmī’ ti sikkhati;
 the-whole-body one-who-experiences / I breathe in (end-quote) / he trains.
 (3) when he trains himself thus: ‘I will breathe in experiencing the whole body’;

‘Sabba,kāya,paṭisaṃvedī passasissāmī’ ti sikkhati;
 the-whole-body one-who-experiences / I breathe out (end-quote) / he trains.
 when he trains himself thus: ‘I will breathe out experiencing the whole body’;

- (4) ‘Passambhayaṃ kāya,saṅkhāraṃ⁵⁰ assasissāmī’ ti sikkhati;
 calming / the bodily function / I breathe in (end-quote) / he trains.
 (4) when he trains himself thus: ‘I will breathe in calming the bodily function (of breathing)’;

‘Passambhayaṃ kāya,saṅkhāraṃ passasissāmī’ ti sikkhati;
 calming / the bodily function / I breathe in (end-quote) / he trains.
 when he trains himself thus: ‘I will breathe out calming the bodily function (of breathing)’;

—kāye kāyānupassī, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno
 —in the body / the-body one-who-contemplates / O monks / at that / time / a monk / dwells / ardent / fully understanding
 —then, monks, having put away⁵¹ longing and displeasure⁵² for the world,⁵³ the monk dwells **con-**

⁴⁹ “the whole body”, see §18(3)n.

⁵⁰ *kāya,saṅkhāra*, see §18(4)n.

⁵¹ *Vineyya*, this means that the five hindrances have to be abandoned *prior* to practising *satipaṭṭhāna*. This is because the hindrances, in the form of mental impurities (*cetaso upakkilesa*), weaken wisdom (*paññāya dubbalī-karaṇe*) (D 2:83, 3:49, 101, A 2:211, 3:93, 100, 386 f, Vbh 245, 256). In the Naḷakapāna S, the Buddha tells Anuruddha, “While [a clansman] still does not attain to zest and joy that are secluded from sensual pleasures and secluded from unwholesome states, or to something more peaceful than that, longing [and the other four hindrances] will invade his mind and remain...” (M 1:463=68.6). (I think Ajahn Brahmavaṃso for pointing this point out.)

⁵² *Abhijjhā,domanassaṃ*. Walshe (1995:335 & n632) renders *abhijjhā,domanassaṃ* as “hankering and fretting for the world”; alt tr “covetousness and displeasure” or “longing and loathing”. MA says that longing and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the five hindrances. Cf M 1:274/39.13; see also the Mahā Satipaṭṭhāna S (D 22.13) and Satipaṭṭhāna S (M 10.36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity.

⁵³ “World” (*loka*). The Vibhaṅga says: “This very body is the world, and the five aggregates of clinging (i.e. form, feeling, perception, formations and consciousness) are the world—this is called the world.” (Vbh 195). However, in his amplified tr at Vibh 105, U Thittila has “world (i.e., in ideational objects)” (*dhammā*, mental objects) (Vibh:T 139).

templating the body as body,⁵⁴

satimā, vineyya loke abhijjhā,domanassam.⁵⁵

mindful / having put away / in the world / covetousness-displeasure

ardent, fully understanding, mindful.⁵⁶

Kāyesu kāy’aññatarāham, bhikkhave, evam vadāmi yad-idam: assāsa,passāsā.

In the body / the-body all-kinds I / O monks / thus / I say / that is to say: / in-breath out-breath.

Monks, this in-and-out-breath is one of the bodies,⁵⁷ I declare.⁵⁸

Tasmā-t-īha, bhikkhave, kāye kāyānupassī tasmim samaye bhikkhu viharati

Therefore here / O monks / in the body / the body one-who-contemplates / at that / time / a monk / he dwells

Therefore, monks, a monk, having put away longing and displeasure for the world,

ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassam.

ardent / fully understanding / mindful / having put away / in the world / covetousness-displeasure

dwells contemplating the body as body⁵⁹, ardent, fully understanding, mindful.

25 (II) Vedanā’nupassanā

(II) Contemplation of feelings

25 (II) Contemplation of feelings

Yasmim samaye, bhikkhave, [84] bhikkhu

At which / time / O monks / a monk

Monks, whenever a monk

⁵⁴ “contemplating the body as body”, §25 “contemplating feelings as feelings”, §26 “contemplating mind as mind, and §27 “contemplating mind-objects as mind-objects”. In each case, they are not to be seen as “This is mine” (*etam mama*) (which arises through craving, *taṇhā*), or as “This I am” (*eso ’ham asmi*) (due to conceit, *māna*), or as “This is my self” (*eso me attā*) (due to wrong view, *diṭṭhi*) (Anattā, *lakkhaṇa S*, S 3:68). In short, such experiences are not “beliefs” but direct experiences of reality. See Peter Harvey, *The Selfless Mind*, 1995:32 f.

⁵⁵ *ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassam* here is essentially synonymous with *vigatā-bhijjho vigata, vyāpādo asammūlho sampajāno patissato* mentioned in connection with the four Divine Abodes (*brahma, vihāra*) (*Kesaputtīyā S*, A 1:192=3.65.15). Their application, however, differ: the former points to the *result* of meditation, while the latter is a *part* of the meditation process itself. On the dvandva *abhijjhā,domanassa*, there is an interesting related passage from the Pubba or Pubbeva Sambodha S: “Monks, before my enlightenment, when I was still a bodhisattva, this thought occurred to me... ‘Whatever physical and mental joy (*sukha, somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the wretchedness (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world’.” (A 1:258/3.101, pointed out to me by Robert Eddison).

⁵⁶ *sampajāno satimā*. *Vism* 163=4.172 explains full awareness (*sampajañña*) has the characteristic of non-confusion; its function is not to investigate and manifested as scrutiny. Mindfulness (*satī*) has the characteristic of remembering. Its function is not to forget and is manifested as guarding. *Sampajāno* is also translated as “fully understanding”, “clearly comprehending” (see Ñāṇamoli & Bodhi 2001 n147).

⁵⁷ “a body among the bodies”. Nyanaponika: “one of the bodily processes” (1962:167). This sentence is missing in Thich Nhat Hanh 1990.

⁵⁸ The breath is regarded as the air element among the four elements making up the body. It should also be included in the base of tangibles among bodily phenomena (since the object of attention is the touch sensation of the breath entering and exiting the nostrils). (*M:NB* 2002 n1122). See *MA* 4:140. Cf n16.

⁵⁹ *DA* (on the *Mahā Satipaṭṭhāna S*) explains why “body” is used twice here: “For determining the object and isolating it,” which Ñāṇamoli paraphrases as “This means not confusing, during meditation, body with feeling, mind, etc. The body is contemplated just as body, feelings just as feelings, etc.” (2001 n138 on the *Satipaṭṭhāna S*).

(5) ‘Pīti,paṭisaṃvedī⁶⁰ assasissāmī’ ti sikkhati;
Zest one-who-experiences / I will breathe in (end-quote)/ he trains

(5) trains himself thus: ‘I will breathe in experiencing zest’;

‘Pīti,paṭisaṃvedī passasissāmī’ ti sikkhati;

Zest one-who-experiences / I will breathe out (end-quote)/ he trains

when he trains himself thus: ‘I will breathe out experiencing zest’;

(6) ‘Sukha,paṭisaṃvedī assasissāmī’ ti sikkhati;

Joy one-who-experiences / I will breathe in (end-quote)/ he trains

(6) when he trains himself thus: ‘I will breathe in experiencing joy’;

‘Sukha,paṭisaṃvedī passasissāmī’ ti sikkhati;

Joy one-who-experiences / I will breathe out (end-quote)/ he trains

when he trains himself thus: ‘I will breathe out experiencing joy’;

(7) ‘Citta,saṅkhāra,paṭisaṃvedī⁶¹ assasissāmī’ ti sikkhati’;

Mental-functions one-who-experiences / I will breathe in (end-quote)/ he trains

(7) when he trains himself thus: ‘I will breathe in understanding the mental functions’;

Citta,saṅkhāra,paṭisaṃvedī passasissāmī’ ti sikkhati;

Mental-functions experiencing / I will breathe out (end-quote)/ he trains

when he trains himself thus: ‘I will breathe out understanding the mental functions’;

(8) ‘Passambhayaṃ citta,saṅkhāraṃ assasissāmī’ ti sikkhati;

Calming / mental functions / I will breathe in (end-quote)/ he trains

(8) when he trains himself thus: ‘I will breathe in calming the mental functions’;

‘Passambhayaṃ citta,saṅkhāraṃ passasissāmī’ ti sikkhati;

Calming / mental functions / I will breathe out (end-quote)/ he trains

when he trains himself thus: ‘I will breathe out calming the mental functions’;

—vedanāsu vedanā’nupassī, bhikkhave, tasmim samaye bhikkhu viharati

—In feelings / feelings one-who-contemplates / O monks / at that / time / a monk/ he dwells

—then, the monk, having put away longing and displeasure for the world, dwells

ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassam.

ardent / fully understanding/ mindful/ having put away/ in the world/ covetousness-displeasure

contemplating feelings as feelings,⁶² ardent, fully understanding, mindful.

Vedanāsu vedanā’nñatarāham, bhikkhave, evaṃ vadāmi yad-idaṃ assāsa,passāsānam

In feelings / feelings all-kinds I / O monks / thus / I say / that is to say: / in-breath out-breath

Monks, full attention⁶³ to the in-and-out-breath is one of the feelings, I declare.

⁶⁰ *pīti*, see §19(5)n.

⁶¹ *citta,saṅkhāra*, see §19(7)n.

⁶² “contemplating feelings as feelings”. See §24n.

⁶³ MA explains that full (or “bare”) attention (*sādhuka manasikāra*) is not itself actually feeling, but is spoken of as such only figuratively. In the second tetrad, the actual feeling is the joy mentioned in the second clause and also the feeling connoted by the expression “mental formations” in the third and fourth clauses.

sādhukam manasikāram.

thorough / attention

Tasmā-t-īha, bhikkhave, vedanāsu vedanā'nupassī tasmim samaye bhikkhu viharati

Therefore here / O monks/ in feelings/ feelings one-who-contemplates / at that / time / a monk/ he dwells

Therefore, monks, a monk, having put away longing and displeasure for the world,

ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassam.

ardent / fully understanding/ mindful/ having put away/ in the world/ covetousness-displeasure

dwells contemplating feelings as feelings, ardent, fully understanding, mindful.

26 (III) Cittā'nupassanā

(III) Contemplation of the mind

26 (III) Contemplation of mind

Yasmim samaye, bhikkhave, bhikkhu

At which / time/ O monks / a monk

Monks, whenever a monk

(9) 'Citta,paṭisaṃvedī assasissāmī' ti sikkhati;

the-mind one-who-experiences / I will breathe in (end-quote) / he trains.

(9) trains himself thus: 'I will breathe in experiencing the mind';

'Citta,paṭisaṃvedī passasissāmī' ti sikkhati;

the mind one-who-experiences / I will breathe out (end-quote) / he trains.

when he trains himself thus: 'I will breathe out experiencing the mind';

(10) 'Abhippamodayam cittam assasissāmī' ti sikkhati;

Gladdening / the mind / I will breathe in (end-quote) / he trains.

(10) when he trains himself thus: 'I will breathe in gladdening the mind';

'Abhippamodayam cittam passasissāmī' ti sikkhati;

Gladdening / the mind / I will breathe out (end-quote) / he trains.

when he trains himself thus: 'I will breathe out gladdening the mind';

(11) 'Samādaham cittam assasissāmī' ti sikkhati;

Concentrating / the mind / I will breathe in (end-quote) / he trains.

(11) when he trains himself thus: 'I will breathe in concentrating the mind';

'Samādaham cittam passasissāmī' ti sikkhati;

Concentrating / the mind / I will breathe out (end-quote) / he trains.

when he trains himself thus: 'I will breathe out concentrating the mind';

(12) 'Vimocayam cittam assasissāmī' ti sikkhati;

Freeing / the mind / I will breathe in (end-quote) / he trains.

(12) when he trains himself thus: 'I will breathe in freeing the mind';

'Vimocayam cittam passasissāmī' ti sikkhati;

Freeing / the mind / I will breathe in (end-quote) / he trains.

when he trains himself thus: ‘I will breathe out freeing the mind’;

—**citte cittānupassī**, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno
 —in the mind/ the-mind one-who-contemplates / O monks / at that / time / a monk / dwells / ardent / fully understanding /
 —then, the monk, having put away longing and displeasure for the world, dwells

satimā,
 mindful/

vineyya loke abhijjhā,domanassam.

having put away / in the world / covetousness-displeasure.

contemplating the mind as mind,⁶⁴ ardent, fully understanding, mindful.

Nāham, bhikkhave, muṭṭha-s,satissa asampajānassa ānāpāna,satim vadāmi.

Not I / O monks / of confused mindfulness/ not fully understanding / in-and-out-breath mindfulness / I say

I do not say that there is the mindfulness of the in-and-out-breath for one who is confused, who lacks full understanding.

Tasmā-t-īha, bhikkhave, citte cittānupassī tasmim samaye bhikkhu viharati ātāpī
 Therefore here / O monks / in the mind / the-mind one-who-contemplates / at that/ time / a monk/ he dwells / ardent/
 Therefore, monks, a monk, having put away longing and displeasure for the world,

sampajāno satimā, vineyya loke abhijjhā,domanassam.

fully understanding/ mindful/ having put away/ in the world / covetousness-displeasure.

dwells contemplating mind as mind, ardent, fully understanding, mindful.

27 (IV) Dhammā’nupassanā

(IV) Contemplation on mind-objects

27 (IV) Contemplation of mind-objects

Yasmim samaye, bhikkhave, bhikkhu

At which / time/ O monks / a monk

Monks, whenever a monk

(13) ‘Aniccā’nupassī assasissāmī’ ti sikkhati;

Impermanence one-who-contemplates / I will breathe in (end-quote) / he trains.

(13) trains himself thus: ‘I will breathe in contemplating impermanence’;

‘Aniccā’nupassī passasissāmī’ ti sikkhati;

Impermanence one-who-contemplates / I will breathe out (end-quote) / he trains.

when he trains himself thus: ‘I will breathe out contemplating impermanence’;

(14) ‘Virāgānupassī⁶⁵ assasissāmī’ ti sikkhati;

Fading-away one-who-contemplates / I will breathe in (end-quote) / he trains.

(14) when he trains himself thus: ‘I will breathe in contemplating the fading away [of lust]’;

⁶⁴ “contemplating the mind as mind.” See §24n. MA says that although the meditator takes as his object the sign of the in-and-out-breath, he is said to be “contemplating mind as mind” because he maintains his mind on the object by arousing mindfulness and full understanding, two factors of mind.

⁶⁵ *virāga*, also translated as “dispassion” (see §42).

‘Virāgānupassī passasissāmī’ ti sikkhati;

Fading-away one-who-contemplates / I will breathe out (end-quote) / he trains.

when he trains himself thus: ‘I will breathe out contemplating the fading away [of lust]’;

(15) ‘Nirodhānupassī assasissāmī’ ti sikkhati;

Cessation one-who-contemplates / I will breathe in (end-quote) / he trains.

(15) when he trains himself thus: ‘I will breathe in contemplating the cessation [of suffering]’;

‘Nirodhānupassī passasissāmī’ ti sikkhati;

Cessation / one-who-contemplates / I will breathe out (end-quote) / he trains.

when he trains himself thus: ‘I will breathe out contemplating the cessation [of suffering]’;

(16) ‘Paṭinissaggānupassī⁶⁶ assasissāmī’ ti sikkhati;

Giving-up one-who-contemplates / I will breathe in (end-quote) / he trains.

(16) when he trains himself thus: ‘I will breathe in contemplating the letting go [of defilements]’;

‘Paṭinissaggānupassī passasissāmī’ ti sikkhati;

Giving-up one-who-contemplates / I will breathe in (end-quote) / he trains.

when he trains himself thus: ‘I will breathe out contemplating the letting go [of defilements]’;

—**dhammesu dhammānupassī**, bhikkhave, tasmim samaye bhikkhu viharati ātāpī

—in the mind-objects/ mind-objects one-who-contemplates / O monks / at that / time / a monk / he dwells / ardent /

—then, monks, the monk, having put away longing and displeasure for the world, dwells

sampajāno satimā, vineyya loke abhijjhā,domanassam.

fully understanding / mindful / having put away/ in the world/ covetousness-displeasure.

contemplating mind-objects as mind-objects, ardent, fully understanding, mindful.

So yaṃ taṃ abhijjhā,domanas[85]sānaṃ pahānaṃ taṃ paññāya disvā sādhuṃ

He / which / that / of covetousness-displeasure / the abandoning / that / with wisdom / having seen / well /

Having seen with wisdom the abandonment of longing and displeasure, he closely

ajjupekkhitā hoti.

who looks on with equanimity / he is

looks on with equanimity.

Tasmā-t-īha, bhikkhave, dhammesu dhammānupassī tasmim samaye bhikkhu viharati

Therefore here / O monks / in mind-objects / the-mind-objects one-who-contemplates / at that/ time/ a monk/ he dwells

Therefore, monks, having put away longing and displeasure for the world, a monk dwells

ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassam.

ardent / fully understanding / mindful/ having put away/ in the world/ covetousness-displeasure.

contemplating mind-objects as mind-objects, ardent, fully understanding, mindful.

28 Evaṃ bhāvitā kho, bhikkhave, ānāpāna,sati evaṃ bahulī,katā

Thus / are developed / and / O monks / in-and-out-breath mindfulness/ thus / made much

28 Monks, this is how the mindfulness of the in-and-out-breath, when developed and often cultivated,

⁶⁶ see §21(16)n.

cattāro sati'paṭṭhāne paripūrenti.

the four / mindfulness establishment / are fulfilled.

brings the four stations of mindfulness to perfection.

Satta bojjhaṅga paripūrana

The seven/ enlightenment-factors/ Perfection

Perfection of the Seven Enlightenment-factors

<150> 29 Kathaṃ bhāvitā ca, bhikkhave, cattāro sati'paṭṭhānā,

how / are cultivated/ and/ O monks / the four / mindfulness establishment

29 And how, monks, are the four stations of mindfulness developed and often cultivated

kathaṃ bahulī,katā satta bojjhaṅge paripūrenti?

how / made much / the seven/ enlightenment-factors / are fulfilled?

to bring the seven enlightenment-factors to perfection?

30 (I) Kāyānupassanā

(I) Contemplation of the body

30 (1) Contemplation of the body.

Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno

At which / time/ O monks / a monk / in the body / in-the-body one-who-contemplates / he dwells / ardent/ fully understanding /

Monks, whenever a monk, having put away longing and displeasure for the world, dwells

satimā, vineyya⁶⁷ loke abhiññhā,domanassaṃ,

mindful/ having put away/ in the world/ covetousness-displeasure,

contemplating the body as body,⁶⁸ ardent, fully understanding, mindful,

upatthitā 'ssa tasmim samaye sati hoti asammuttā.

established would-be/ at that/ time / mindful/ is/ unconfused.

then unconfused⁶⁹ mindfulness is established in him.

(i) Yasmiṃ samaye, bhikkhave, bhikkhuno upatthitā sati hoti asammuttā,

At which / time / O monks / in a monk / established / mindful / he is/ unconfused,

(i) Monks, whenever unconfused mindfulness is established in a monk,

sati,sambojjhaṅgo tasmim samaye bhikkhuno āradhho hoti,

mindfulness enlightenment-factor/ at that / time/ in a monk/ aroused/ it is,

then **the enlightenment-factor of mindfulness** is aroused in him.

sati,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,

mindfulness enlightenment-factor/ at that / time / a monk / he cultivates

Then, too, he cultivates that enlightenment-factor of mindfulness,

⁶⁷ vineyya, see §24n.

⁶⁸ "Contemplating the body as body". See §24n.

⁶⁹ appamattā (Syā Kam)

sati,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
 mindfulness enlightenment-factor/ at that/ time/ in a monk / cultivating to fulfillment / it goes (happens).
 and at the same time, by cultivating it, the mindfulness enlightenment-factor is perfected.

31 (ii) So tathā,sato viharanto taṁ dhammaṁ paññāya pavicinati pavicarati⁷⁰

He / thus mindful / dwelling / that / state / with wisdom / he investigates / he examines
 31 (ii) Living thus mindful, he investigates and examines that state with wisdom

parivīmaṁsaṁ āpajjati.
 a thorough inquiry / he conducts.
 and makes a thorough inquiry of it.

Yasmim samaye, bhikkhave, bhikkhu tathā,sato viharanto, (Be 3.0128)
 At which / time / O monks / a monk / thus mindful / dwelling,
 Monks, whenever, a monk, living thus mindful,

taṁ dhammaṁ paññāya pavicinati pavicarati parivīmaṁsaṁ āpajjati,
 that/ state / with wisdom / he investigates / he examines / a thorough inquiry/ he conducts
 investigates and examines that state with wisdom and makes a thorough inquiry of it,

dhamma,vicaya,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 states investigation enlightenment-factor / at that / time / in a monk / aroused / it is
 then **the enlightenment-factor of dharma-investigation**⁷¹ is aroused in him.

dhamma,vicaya,sambojjhaṅgaṁ tasmim samaye bhikkhu bhāveti
 states investigation enlightenment-factor / at that / time / a monk / he cultivates
 Then, too, he cultivates that enlightenment-factor of dharma-investigation,

dhamma,vicaya,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim
 states investigation enlightenment-factor / at that / time / in a monk / cultivating to-fulfillment
 and at the same time, by cultivating it, the dharma-investigation enlightenment-factor

gacchati.
 it goes (happens).
 is perfected in him.

32 (iii) Tassa taṁ dhammaṁ paññāya pavicinato pavicarato

Of whom/ that/ state / with wisdom / he investigates / he examines
 32 (iii) In one who investigates and examines that state with wisdom

parivīmaṁsaṁ āpajjato āraddhaṁ hoti vīriyaṁ asallīnaṁ.
 a thorough inquiry / he conducts / aroused / is / effort / unrelenting
 and makes a thorough inquiry of it, tireless effort is aroused.

Yasmim samaye, bhikkhave, bhikkhuno taṁ dhammaṁ paññāya pavicinato
 at which / time / O monks / in a monk / that / state / with wisdom / investigates
 Monks, whenever tireless effort is aroused in a monk who investigates and examines that state
 with wisdom

⁷⁰ Thus Sī Syā Kam Pī. Be *pavicarati*.

⁷¹ *dhamma,vicaya*. Sometimes this is taken as “investigation of the Doctrine”, but the meaning here is rather “investigation of bodily and mental phenomena” (Walshe 1995n690).

pavicarato parivīmaṃsaṃ āpajjato āradḍhaṃ hoti vīriyaṃ asallīnaṃ,
 examines / a thorough inquiry / conducts / aroused / is / effort / unrelenting
 and makes a thorough inquiry of it, tireless effort is aroused,

vīriya,sambojjhaṅgo tasmim samaye bhikkhuno āradḍho hoti,
 effort enlightenment-factor / at that / time / the monk / aroused / it is,
 then **the enlightenment-factor of effort**⁷² is aroused in him,

vīriya,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
 effort enlightenment-factor / at that / time / a monk / he cultivates,
 Then, too, the monk cultivates that enlightenment-factor of effort,

vīriya,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūriṃ gacchati.
 effort enlightenment-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens).
 and at the same time, by cultivating it, the effort enlightenment-factor is perfected in him.

33 (iv) Āradḍha,vīriyassa uppajjati pīti nirāmisā.

To-one-with-aroused effort / it arises / zest / not of the flesh.

33 (iv) In one who has aroused effort, spiritual⁷³ zest arises.

Yasmim samaye, bhikkhave, bhikkhuno āradḍha,vīriyassa uppajjati **[86]** pīti nirāmisā,
 At which / time / O monks / in a monk / aroused effort / it arises / zest / not of the flesh
 Monks, whenever spiritual zest arises in a monk who has aroused effort,

pīti,sambojjhaṅgo tasmim samaye bhikkhuno āradḍho hoti,
 zest enlightenment-factor / at that / time / in a monk / is aroused / it is.
 then **the enlightenment-factor of zest** is aroused in him.

pīti,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
 zest enlightenment-factor / at that / time / a monk / he cultivates,
 Then, too, he cultivates that enlightenment-factor of zest,

pīti,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūriṃ gacchati.
 zest enlightenment-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens).
 and at the same time, by cultivating it, the zest enlightenment-factor is perfected in him.

34 (v) Pīti,manassa kāyo’pi passambhati, cittaṃ pi passambhati.

zestful whose-mind-is / body too / it becomes calm / mind / too / it becomes calm.

34 (v) In one whose mind is zestful, the body and the mind become calm.

Yasmim samaye, bhikkhave, bhikkhuno pīti,manassa kāyo’pi passambhati, cittaṃ pi
 at which / time / O monks / in a monk / zestful whose-mind / body too / it becomes calm / mind / too
 Monks, whenever the body and the mind become calm in a monk who is mentally zestful,

passambhati,
 it becomes calm,

⁷² *Vīriya sambojjhaṅga*. This is identical to the 4 right efforts of the Noble Eightfold Path.

⁷³ *nirāmisā*, “not of the flesh”. On *āmisā* and *nirāmisā*, see Satipaṭṭhāna S (M 10.32) and Dhamma,dāyāda S (M 3). See also MA 1:89, 279.

passaddhi,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 tranquillity enlightenment-factor / at that / time / in a monk / aroused / it is.
 then **the enlightenment-factor of tranquillity** is aroused in him.

passaddhi,sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
 tranquillity enlightenment-factor / at that / time / a monk / cultivates,
 Then, too, he cultivates that enlightenment-factor of tranquillity

passaddhi,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
 tranquillity enlightenment-factor / at that / time / in a monk / cultivating to fulfillment/ it goes (happens).
 and at the same time, by cultivating it, the tranquillity enlightenment-factor is perfected in him.

35 (vi) Passaddha,kāyassa sukhino cittaṁ samādhīyati.

Tranquil whose-body is / is happy / the mind / becomes concentrated.

35 (vi) In one whose body is tranquil and who is joyful, the mind becomes concentrated.

Yasmim samaye, bhikkhave, bhikkhuno passaddha.kāyassa sukhino cittaṁ
 At which / time / O monks / in a monk / tranquil whose-body is / is happy / the mind
 Monks, whenever the mind becomes concentrated in a monk whose body is tranquil and

samādhīyati,
 becomes concentrated,
 who is joyful,

samādhi,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 concentration enlightenment-factor / at that / time / in a monk / is aroused/ it is,
 then **the enlightenment-factor of concentration** is aroused in him.

samādhi,sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
 concentration enlightenment-factor / at that / time / a monk / he cultivates,
 Then, too, he cultivates that enlightenment-factor of concentration, and

samādhi,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
 concentration enlightenment-factor / at that / time / in a monk / cultivated to fulfillment/ it goes (happens).
 at the same time, by cultivating it, the concentration enlightenment-factor is perfected in him.

36 (vii) So tathā,samāhitam cittaṁ sādhuḥkam ajjupekkhitā hoti.

He / thus concentrated / the mind / closely / who looks on with equanimity/ he is.

36 (vii) He closely looks on with equanimity at the mind thus concentrated.

Yasmim samaye, bhikkhave, bhikkhu tathā,samāhitam cittaṁ sādhuḥkam ajjupekkhitā
 At which / time / O monks / a monk / thus concentrated / the mind / closely / who looks on with equanimity
 Monks, whenever the monk closely looks on with equanimity at the mind thus concentrated

hoti,
 / he is

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 equanimity enlightenment-factor / at that / time / in a monk / aroused / it is,
 then **the enlightenment-factor of equanimity** is aroused in him.

upekkhā,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
 equanimity enlightenment-factor / at that / time / a monk / it cultivates,
 Then, too, he cultivates that enlightenment-factor of equanimity, and

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
 equanimity-enlightenment-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens).
 at the same time, by cultivating it, the equanimity enlightenment-factor is perfected in him.

37 (II) Vedanā'nupassanā <151>

II. Contemplation on Feelings

37 (II) Contemplation of feelings

Yasmim (Be 3.0129) samaye, bhikkhave, bhikkhu vedanāsu vedanā'nupassī viharati ātāpī
 At which / time / O monks / a monk / in-feelings one-who-contemplates / he dwells / ardent /
 Monks, whenever a monk, having put away longing and displeasure for the world, dwells

sampajāno satimā, vineyya loke abhijjhā,domanassaṃ,
 fully understanding / mindful / having put away/ in the world/ covetousness-displeasure/
contemplating feelings as feelings,⁷⁴ ardent, fully understanding, mindful,

upatthitā'ssa tasmim samaye sati hoti asammutthā.
 established would-be / at that / time / mindfulness/ it is / unconfused.
 then unconfused mindfulness is established in him.

- (i) Yasmim samaye, bhikkhave, bhikkhuno upatthitā sati hoti asammutthā,
 at which / time / O monks / in a monk / is established / mindfulness/ it is / unconfused,
 (i) Monks, whenever unconfused mindfulness is established in a monk,

sati,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 mindfulness enlightenment-factor/ at that / time / in a monk / is aroused/ it is.
 then **the enlightenment-factor of mindfulness** is aroused in him.

sati,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
 mindfulness enlightenment-factor/ at that / time / a monk / cultivates,
 Then, too, he cultivates that enlightenment-factor of mindfulness,

sati,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
 mindfulness enlightenment-factor/ at that / time / in a monk / cultivating to fulfillment / it goes (happens).
 and at the same time, by cultivating it, the mindfulness enlightenment-factor is perfected in him.

- (ii) ...**dhamma,vicaya,sambojjhaṅgo**...pe...
 ...states-investigation enlightenment-factor...etc...
 (ii) ...**the enlightenment-factor of dharma-investigation**...
 (iii) ...**vīriya,sambojjhaṅgo**...pe...
 ...effort enlightenment-factor...etc...
 (iii) ...**the enlightenment-factor of effort**...

⁷⁴ “contemplating feelings as feelings”. See §24n.

(iv) ...**pīti,sambojjhaṅgo**...pe...
...zest enlightenment-factor...etc...

(iv) ...**the enlightenment-factor of zest**...

(v) ...**passaddhi,sambojjhaṅgo**...pe...
...tranquillity enlightenment-factor...etc...

(v) ...**the enlightenment-factor of tranquillity**...

(vi) ...**samādhī,sambojjhaṅgo**...pe...
...concentration enlightenment-factor...etc...

(vi) ...**the enlightenment-factor of concentration**...

(vii) So tathā,samāhitaṃ cittaṃ sādhuṃ aṇṇhupekkhitā hoti.

He / thus concentrated / mind / closely / who looks on with equanimity/ he is.

(vii) He closely looks on with equanimity at the mind thus concentrated.

Yasmim samaye, bhikkhave, bhikkhu tathā,samāhitaṃ cittaṃ sādhuṃ aṇṇhupekkhitā

At which / time / O monks / a monk / thus concentrated / the mind / closely / who looks on with equanimity

Monks, whenever the monk closely looks on with equanimity at the mind thus concentrated,

hoti,

/ he is,

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,

equanimity enlightenment-factor / at that / time / in a monk / aroused / it is,

then **the enlightenment-factor of equanimity** is aroused in him.

upekkhā,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,

equanimity enlightenment-factor / at that/ time/ a monk / he cultivates,

Then, too, he cultivates that enlightenment-factor of equanimity, and

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.

equanimity enlightenment-factor / at that / time / in a monk / cultivating to fulfillment / it happens (goes).

at the same time, by cultivating it, the equanimity enlightenment-factor is perfected in him.

38 (III) Cittānupassanā

I mind contemplation

38 (III) Contemplation of mind

...pe...**citte cittānupassī**...pe...(repeat mutatis mutandis as at §§30-36)

...etc...in mind / the-mind one-who-contemplate ...etc...

Monks, whenever a monk, having put away longing and displeasure for the world, dwells **contemplating the mind as mind**,⁷⁵ ardent, fully understanding, mindful,...(repeat as at §§30-36)

...the enlightenment-factor of equanimity is aroused in him.

Then, too, he cultivates that enlightenment-factor of equanimity, and at the same time, by cultivating it, the equanimity enlightenment-factor is perfected in him.

⁷⁵ “contemplating the mind as mind”. See §24n & §25n.

39 (IV) Dhammānupassanā

mind-object contemplation

39 (IV) Contemplation of mind-objects

Yasmiṃ samaye, bhikkhave, bhikkhu **dhammesu dhammānupassī** viharati ātāpī
 At which / time / O monks / a monk / in mind-objects / mind-objects one-who-contemplates / he dwells / ardent
 Monks, whenever a monk, having put away longing and displeasure for the world, dwells,

sampajāno satimā, vineyya loke abhijjhā,domanassam,
 fully understanding/ mindful / he would put away/ in the world/ covetousness-displeasure,
contemplating a mind-object as mind-object,⁷⁶ ardent, fully understanding, mindful

upaṭṭhit’assa tasmim samaye sati hoti asammuttā.
 established would-be/ at that / time / mindfulness/ it is/ unconfused.
 then unconfused mindfulness would established in him.

- (i) Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuttā,
 At which / time / O monks / in a monk / is established / mindfulness/ it is / unconfused,
 (i) Monks, whenever unconfused mindfulness is established in a monk,

sati,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 mindfulness enlightenment-factor/ at that / time / in a monk / is aroused/ it is,
 then **the enlightenment- factor of mindfulness** is aroused in him.

sati,sambojjhaṅgam tasmim samaye bhikkhu bhāveti, sati,sambojjhaṅgo,
 mindfulness enlightenment-factor/ at that / time / a monk / he cultivates / mindfulness enlightenment-factor
 Then, too, he cultivates that enlightenment-factor of mindfulness,

tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
 at that / time / in a monk / cultivating to fulfillment / it goes (happens).
 and at the same time, by cultivating it, the mindfulness enlightenment-factor is perfected in him.

- (ii) So tathā,sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati
 He / thus mindful / dwelling / that / state / with wisdom / he investigates / he examines
 (ii) Living thus mindful, he investigates and examines that state with wisdom

parivīmaṃsaṃ āpajjati.
 a thorough inquiry / he conducts.
 and makes a thorough inquiry of it.

Yasmiṃ samaye, bhikkhave, bhikkhu tathā,sato viharanto taṃ dhammaṃ paññāya
 at which / time / O monks / a monk / thus mindful / dwelling / that / state / with wisdom
 Monks, whenever a monk, living thus mindful, investigates and examines that state with wisdom

pavicinati pavicarati parivīmaṃsaṃ āpajjati,
 he investigates/ he examines / a thorough inquiry / he conducts,
 and makes a thorough inquiry of it,

dhamma,vicaya,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 states investigation enlightenment-factor / at that / time / in a monk / is aroused / it is,
 then **the enlightenment-factor of dharma-investigation**⁷⁷ is aroused in him.

⁷⁶ “contemplating a mind-object as mind-object”. See §24n.

dhamma,vicaya,[87]sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
 states investigation enlightenment-factor / at that / time / a monk / he cultivates,
 Then, too, he cultivates that enlightenment-factor of dharma-investigation,

dhamma,vicaya,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim
 states investigation enlightenment-factor / at that / time / in a monk / cultivating to fulfillment
 and at the same time, by cultivating it, the dharma-investigation enlightenment-factor

gacchati.
 it goes (happens).
 is perfected in him.

- (iii) Tassa taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsaṃ āpajjato
 to him / that / state / with wisdom / he investigates / he examines / a thorough inquiry / he conducts
 (iii) In one who investigates and examines that state with wisdom and makes a thorough inquiry

āraddhaṃhoti vīriyaṃ asallīnaṃ.
 arousing / it is / effort / unrelenting.
 of it, tireless effort is aroused.

Yasmim samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato
 at which / time / O monks / in a monk / that / state / with wisdom / he examines
 Monks, whenever tireless effort is aroused in a monk who investigates and examines

pavicarato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ,
 he investigates / a thorough inquiry / he conducts / is aroused / it is / effort / unrelenting.
 that state with wisdom and makes a thorough inquiry of it,

vīriya,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 effort enlightenment-factor / at that / time / in a monk / is aroused / it is,
 then **the enlightenment-factor of effort**⁷⁸ is aroused in him.

vīriya,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
 effort enlightenment-factor / at that / time / a monk / he cultivates,
 Then, too, he cultivates that enlightenment-factor of effort,

vīriya,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
 effort enlightenment-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens).
 and at the same time, by cultivating it, the effort enlightenment-factor is perfected in him.

- (iv) Āraddha,vīriyassa uppajjati pīti nirāmisā.
 aroused whose effort / it arises / zest / not of the flesh.
 (iv) In one who has aroused effort, spiritual⁷⁹ zest arises.

⁷⁷ *dhamma,vicaya*. Sometimes this is taken as “investigation of the Doctrine”, but the meaning here is rather “investigation of bodily and mental phenomena” (Walshe 1995n690).

⁷⁸ *Vīriya sambojjhaṅga*. See §32n.

⁷⁹ *nirāmisā*. See §33n.

Yasmim samaye, bhikkhave, bhikkhuno āradaddha, vīriyassa uppajjati pīti nirāmisā,
 at which / time / O monks / in a monk / is-aroused whose-effort / it arises / zest / not of the flesh,
 Monks, whenever spiritual zest arises in a monk who has aroused

pīti, sambojjhaṅgo tasmim samaye bhikkhuno āradaddho hoti,
 zest enlightenment-factor / at that / time / in a monk / is aroused / it is,
 then **the enlightenment-factor of zest** is aroused in him.

pīti, sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
 zest enlightenment-factor / at that / time / a monk / he cultivates,
 Then, too, he cultivates that enlightenment-factor of zest,

pīti, sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā, pāripūrim gacchati.
 zest enlightenment-factor / at that / time / in a monk / cultivating to-fulfillment / it goes (happens).
 and at the same time, by cultivating it, the zest enlightenment-factor is perfected in him.

- (v) Pīti, manassa kāyo’pi passambhati, cittaṃ pi passambhati.
 zest whose- mind / body too / becomes calm / mind / too / it becomes calm,
 (v) In one whose mind is zestful, the body and the mind become calm.

Yasmim samaye, bhikkhave, bhikkhuno pīti, manassa kāyo’pi passambhati, cittaṃ pi
 at which / time / O monks / in a monk / zest whose-mind / body too / it becomes calm / mind / too /
 Monks, whenever the body and the mind become calm in a monk who is mentally zestful,

passambhati
 it becomes calm

passaddhi, sambojjhaṅgo tasmim samaye bhikkhuno āradaddho hoti,
 tranquillity enlightenment-factor / at that / time / in a monk / aroused / it is,
 then **the enlightenment-factor of tranquillity** is aroused in him.

passaddhi, sambojjhaṅgam tasmim samaye bhikkhu bhāveti,
 tranquillity enlightenment-factor / at that / time / a monk / he cultivates,
 Then, too, he cultivates that enlightenment-factor of tranquillity, and

passaddhi, sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā, pāripūrim gacchati.
 tranquillity enlightenment-factor / at that / time / in a monk / cultivating to-fulfillment / it goes (happens).
 at the same time, by cultivating it, the tranquillity enlightenment-factor is perfected in him.

- (vi) Passaddha, kāyassa (Be 3.0130) sukhino cittaṃ samādhīyati.
 tranquil whose-body-is / is happy / the mind / is concentrated.
 (vi) In one whose body is tranquil and who is joyful, the mind becomes concentrated.

Yasmim samaye, bhikkhave, bhikkhuno passaddha, kāyassa sukhino cittaṃ
 at which / time / O monks / in a monk / tranquil whose-body / is happy / mind
 Monks, whenever the mind becomes concentrated in a monk whose body is tranquil and who is joyful,

samādhīyati, **samādhī, sambojjhaṅgo** tasmim samaye bhikkhuno āradaddho hoti,
 he makes it concentrate / concentration enlightenment-factor / at that / time / in a monk / is aroused / it is,
 then **the enlightenment-factor of concentration** is aroused in him.

samādhī,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
 concentration enlightenment-factor / at that/ time / a monk / he cultivates,
 Then, too, he cultivates that enlightenment-factor of concentration,

samādhī,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
 concentration enlightenment-factor / at that / time / in a monk / cultivating to-fulfillment / it goes (happens).
 and at the same time, by cultivating it, the concentration enlightenment-factor is perfected in him.

(vii) So tathā,samāhitaṃ cittaṃ sādhuṃ ajjhupekkhitā hoti.

he / thus concentrated / mind / well / who looks on with equanimity / he is.

(vii) He closely looks on with equanimity at the mind thus concentrated.

Yasmim samaye, bhikkhave, bhikkhu tathā,samāhitaṃ cittaṃ sādhuṃ ajjhupekkhitā
 at which / time / O monks / a monk / thus / concentrated / mind / well / who looks on with equanimity
 Monks, whenever the monk closely looks on with equanimity at the mind thus concentrated,

hoti,
 he is.

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
 equanimity enlightenment-factor / at that / time / in a monk / is aroused / it is,
 then **the enlightenment-factor of equanimity** is aroused in him.

upekkhā,sambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,
 equanimity enlightenment-factor / at that / time / a monk / he cultivates,
 Then, too, he cultivates that enlightenment-factor of equanimity, and

upekkhā,sambojjhaṅgo tasmim samaye bhikkhuno bhāvanā,pāripūrim gacchati.
 equanimity enlightenment-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens).
 at the same time, by cultivating it, the equanimity enlightenment-factor is perfected in him.

40 Evaṃ bhāvitā kho, bhikkhave, cattāro sati'paṭṭhānā,
 thus / are cultivated / indeed / O monks / the four / mindfulness establishment,

40 Monks, this is how the four stations of mindfulness are developed

evaṃ bahulī,katā satta sambojjhaṅge paripūrenti.

thus / made much / the seven / enlightenment-factors / are fulfilled.

and often cultivated to bring the seven enlightenment-factors to perfection.⁸⁰

Vijjā,vimutti paripūrana

Perfection of true knowledge and liberation

Perfection of True Knowledge and Liberation

<152> [88] 41 Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā,

How / are cultivated / and / O monks / the seven / enlightenment-factors

41 And how, monks, are the seven enlightenment-factors developed

⁸⁰ MA says that this passage shows that the enlightenment-factors exist together in each mind-moment in the practice of insight-meditation.

katham bahulī, katā vijjā, vimuttiṃ paripūrenti.

How / made much / true-knowledge liberation / are fulfilled.

and often cultivated to bring true knowledge and liberation to perfection?

42 Idha, bhikkhave, bhikkhu

Here / O monks / a monk

42 Here, monks, a monk

(i) sati, sambojjhaṅgaṃ bhāveti viveka, nissitaṃ virāga, nissitaṃ

mindfulness enlightenment-factor / he cultivates / supported by solitude / supported by-fading-away

(i) cultivates the enlightenment-factor of mindfulness that is supported by seclusion, by the fading away [of lust],⁸¹

nirodha, nissitaṃ vossagga, pariṇāmiṃ.

supported by-cessation / letting-go resulting-in.

by the cessation [of suffering],⁸² and ripens in the letting go [of defilements].⁸³

(ii) dhmma, vicaya, sambojjhaṅgaṃ bhāveti ...pe...

states-investigation enlightenment-factor / he cultivates...etc...

(ii) He cultivates the enlightenment-factor of dharma-investigation...

(iii) vīriya, sambojjhaṅgaṃ bhāveti ...pe...

effort enlightenment-factor / he cultivates...etc...

(iii) He cultivates the enlightenment-factor of effort...

(iv) pīti, sambojjhaṅgaṃ bhāveti ...pe...

zest enlightenment-factor / he cultivates...etc...

(iv) He cultivates the enlightenment-factor of zest...

(v) passaddhi, sambojjhaṅgaṃ bhāveti ...pe...

tranquillity enlightenment-factor / he cultivates...etc...

(v) cultivates the enlightenment-factor of tranquillity...

(vi) samādhi, sambojjhaṅgaṃ bhāveti ...pe...

concentration enlightenment-factor / he cultivates...etc...

(vi) cultivates the enlightenment-factor of concentration...

(vii) upekkhā, sambojjhaṅgaṃ bhāveti viveka, nissitaṃ virāga, nissitaṃ nirodha, nissitaṃ

equanimity enlightenment-factor / he cultivates / supported by-solitude / supported by-fading-away / supported by-cessation

(vii) He cultivates the enlightenment-factor of equanimity that is supported by seclusion, by the fading

vossagga, pariṇāmiṃ.

letting-go resulting-in.

away [of lust], by the cessation [of suffering], and ripens in the letting go [of defilements].

⁸¹ *virāga* also “fading away [of lust]” or “dispassion” (see §21).

⁸² That is, “cessation of suffering” (*nirodha*) (see §21).

⁸³ MA says that there are 2 kinds of letting go or relinquishment (of suffering) (*vossagga*): “giving up” (*pariccāga*), i.e. the abandonment of defilements, and “entering into” (*pakkhandana*), i.e. culminating in Nirvana.

43 Evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā,

Thus / are cultivated / indeed / O monks / the seven / enlightenment-factors,

43 Monks, this is how the seven enlightenment-factors are developed

evaṃ bahulī, katā vijjā, vimuttiṃ paripūrentī” ti.

thus / made much / true-knowledge liberation / are fulfilled (end-quote)

and often cultivated to bring true knowledge and liberation to perfection.”⁸⁴

44 Idam avoca bhagavā. Atta, manā te bhikkhū bhagavato bhāsitaṃ abhinandun ti.

this said / the Blessed One/ being full minded / the / monks / in the Blessed One's / word / they rejoiced (approved of).

44 This is what the Blessed One said. The monks rejoiced and approved of the Blessed One's word.

Ānāpānasati Suttaṃ niṭṭhitaṃ aṭṭhamam.

In-and-out-breath mindfulness / discourse / concluded / the eighth

The Discourse on the Mindfulness of the In-and-out-breath

The Eighth (Discourse of the Third Chapter)

is concluded.

⁸⁴ MA says that the mindfulness that comprehends breathing is mundane. The mundane mindfulness of the breath perfects or fulfils the mundane stations of mindfulness. The mundane stations of mindfulness perfect the supramundane enlightenment-factors, and the supramundane enlightenment-factors perfect true knowledge and liberation, i.e. the fruit and Nirvana.

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- ☐ Sāmaññaphala Sutta (D 2)
- ☐ Tevijja Sutta (D 13)**
- ☐ Mahāsatipaṭṭhāna Sutta (D 22) [Pali Without Grammar 4]*
- ☐ Vitakkasaṇṭhāna Sutta (M 20)**
- ☐ Appaṇṇaka Sutta (M 60)
- ☐ Cūḷamāluṅkyāputta Sutta (M 63)
- ☐ Ānāpānasati Sutta (M 118) [Pali Without Grammar 3]*
- ☐ Araṇavibhaṅga Sutta (M 139)
- ☐ Anattalakkhaṇa Sutta (S 22.59)
- ☐ Ādittapariyāya Sutta (S 35.28)**
- ☐ Māluṅkyaputtā Sutta (S 35.95)
- ☐ Veludvāreyya Sutta (S 55.7)
- ☐ Dhammacakkappavattana Sutta (S 56.11, V 1:10-12) [PWG 1]**
- ☐ Kesaputtiyā (Kālāma) Sutta (A 1:188-193=3.65) [PWG 2]**

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Module 3. *Ānāpāna,sati Sutta*

Friday 14, 21, 28 Feb, 14, 21 Mar 2003 @ 7.30-9.30 p.m.

[Please note: no class on 7 Mar]

Introductory Module (recommended): Thursday 13, 20 Feb 2003 @ 7.30 p.m.

Venue: The Pali Centre

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The Ānāpāna,sati Sutta (M 118) is one of the most important suttas on meditation: it teaches the method used by “all the Buddhas”. Although shorter, it is more systematic than the Satipaṭṭhāna Suttas (the topic of which is also covered by the Ānāpāna,sati Sutta). Its relevance today is attested by the fact that many modern psychotherapists base their systems on this Sutta.

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- The Pali dictionary alphabetical order
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- Pali dictionaries and tools
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Other modules

1. Dhammacakkappavattana Sutta (S 56.11)
2. Kesaputtiya (Kālāma) Sutta (A 3.65)
4. Mahāsatipaṭṭhāna Sutta (D 22)

Any previous module can be specially taught if requested by a minimum class of 5 students.