Ānāpānasati Sutta

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

Trilinear edition
Pali text, literal translation
&
Contemporary English
with notes
ed Piya Tan

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Ānāpāna,sati Sutta
The Discourse on the Mindfulness of the In-and-out-breathing
M 118/3:77-88
Translated and annotated by Piya Tan ©2003

1 The sutta

1.1 BACKGROUND. In the Icchā,naṅgala Sutta (S 54.11), breath meditation is declared to be “a noble dwelling, a divine dwelling, the Tathagata’s dwelling,”1 because during the rains retreat, the Buddha “generally dwell in the concentration by mindfulness of breathing.”2 The chief text of “the mindfulness of in-and-out breathing” (ānāpāna,sati) is of course the Ānāpāna,sati Sutta (the discourse on the mindfulness of the in-and-out-breathing) found in the Majjhima Nikāya (M 118/3:77-88). There are also four brief versions of the breath meditation (S 54.13-16) [1.2]. The Madhyama Āgama of the Sarvāstivāda does not have any such sutta, but there is an isolated text in the Chinese Madhyama Āgama.3

The Pāli Ānāpāna,sati Sutta is an exposition of the sixteen steps of breath meditation in four tetrads [§§15-22] and the relationship of tetrads to the four focusses of mindfulness [§§23-28], the seven awakening-factors [§§29-40] and spiritual liberation [§§41-43]. The sixteen steps are found as a separate set in the Sarvāstivāda Madhyama and Saṅyukta.4

The inspiring sutta prologue takes up about a quarter of the unabridged sutta. The Buddha has just completed the 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. [§1-4]

On hearing of the Buddha’s presence, the monks from the surrounding countryside flock to meet him [§§5-7]. The Buddha declares that the spiritual community is filled with accomplished disciples [§§8-12]. Even those who are not yet awakened are engaged in various spiritual exercises beginning with the focusses of mindfulness [§§13-14]. This bulk of the sutta records 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 excellence” (udāraṃ pubbenā-pariṇām visesam), that is, the four stages of Sainthood. The Buddha begins by declaring that breath meditation brings to perfection the four focusses of mindfulness, and finally singling it out for special mention. [§15]

1.2 RELATED SUTTAS. The Ānāpāna,sati Sutta (M 118) should be studied with the Ānāpāna Saññīyutta (S 54),5 the most important of which (the Ānāpāna,sati) Ānanda Sutta 1 (S 54.13), the substance of which is repeated in S 54.14-16, that is, four other versions of the mindfulness of breathing (ānāpāna,sati), differing only in their respective settings:

(Ānāpāna,sati) Ānanda Sutta 1 (S 54.13/5:328-333) Ānanda asks a question (at Sāvatthī)
(Ānāpāna,sati) Ānanda Sutta 2 (S 54.14/5:333-335) Unprompted, to Ānanda (at Sāvatthī?)
(Ānāpāna,sati) Bhikkhu Sutta 1 (S 54.15/5:335 f) Monks ask a question (at Sāvatthī?)

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1 Ariya,vihāra, brahma,vihāra, Tathāgata,vihāra.
2 S 54.11/5:325 f.
3 Thich Minh Chau says that this is the “Chih-ching” (1991:347). “These miscellaneous discourses, found addended to the major collections, consist of alternative translations and sometimes texts not found in the major Āgamas. Their doctrinal affiliations are usually unknown and they have been even less studied than the major collections.” (Sujato 2004:237 n359). See also Sujato 2004:145-147.
5 See Bodhi’s intro: S:B 1516 f.

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(Ānāpāna,sati) Bhikkhu Sutta 2 (S 54.16/5:336-340) Unprompted, to the monks (at Sāvatthi?) The two Ānanda Suttas differ only in Ānanda requesting the Buddha to teach him, “Bhante, our teachings are rooted in the Blessed One, guided by the Blessed One, has the Blessed One as refuge. It would be good indeed if the Blessed One were to explain its meaning. Having heard the Blessed One, the monks would remember it.” These suttas also share a pericope on the seven awakening-factors (satta bojjhaṅga). The two Bhikkhu Suttas, too, share a similar pattern, mutatis mutandis.

The Mahā Rāhulovāda Sutta (M 62) closes with the section on ānāpāna,sati, and ends with the remark that “when mindfulness of in-and-out-breathing is cultivated and often developed in this manner, even the last breath leaves with your knowledge, not without it.” (M 62.30/1:426). That is to say, when a dying person is mindful of his breath, he dies calmly with mindfulness and clear awareness. The Visuddhi-magga says: “Herein there are three kinds of final breaths on account of cessation, that is to say, final in becoming, final in absorption, final in death. For, among the various kinds of existence, in-breaths and out-breaths occur only in the sense-sphere existence, not in the form-existence nor the formless existence.” (Vism 8.241/291 f)


1.3 THE SEVEN SETS. The Ānāpāna,sati Sutta opens with an extended list based on the seven sets [§13], and culminates in the breath meditation [§14]. The seven sets are elaborated in the Mahā Sakulūdāyi Sutta. In the Pāsādika Sutta (D 29), the Buddha exhorts,

Cunda, all of you to whom I have taught these truths that I have directly known should gather together and recite them, comparing meaning with meaning, comparing text with text [comparing spirit with spirit, letter with letter], without dissension [without quarrelling], so that this holy life might endure and stand for a long time for the profit of the many, the happiness of the many, out of compassion for the world, and for the benefit, profit and happiness of devas and humans.

(D 29.16-18/3:127 f)

In the Mahā Parinibbāna Sutta (D 16), the Buddha exhorts of these seven sets: “You are to learn them well, associate with them, cultivate them, develop them” (D 16.3.50/ 2:120).

Various methods of meditation are then listed [§14], but only the breath meditation is explained in full. The Commentary explains the reason for this is that a large number of the monks take it as their meditation practice (MA 4:139). It should also be added that the breath meditation is the key meditation in the Buddha’s own spiritual life. The first record we have of his meditation experience is breath meditation when he is a child of 7, and on the night of his awakening, too, he uses the breath meditation (MA 2:291).11

2 The breath

2.1 Ānāpāna.

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8 See Mahā Rāhulovāda S (M 62.30/1:426) = SD 3.11 n.

9 The 7 sets are: the 4 satipatthanas (satipatthāna) (SD 13), the 4 right efforts (padhāna) (SD 10.2), the 4 bases of power (idhī, pāda) (SD 10.3), the 5 faculties (indriya) (SD 10.4), the 5 spiritual powers (bala) (SD 10.5), the 7 awakening-factors (bojjhaṅga) (SD 10.1), and the noble eightfold path (atthanīka ariya, magga) (SD 6.10). These 7 together form the 37 limbs of awakening (bodhi, pakkhiya,dhamma).

10 M 77.15-21/11 f = SD 6.18.

11 See eg Mahā Sacca S (M 36.17.31-44/1:242-249) = SD 1.12.
2.1.1 Vedic antecedents. The key word ancient Indian word for breath is prāṇa, which means both breath and life (that is, to live is to breathe). The word prāṇa is a derivative noun, originally meaning “the breath in front,” that is, the inhaled air, and is combined with its opposite, apāṇa, “the breath down or away,” that is, the exhaled air, to refer to respiration. Zysk gives this helpful point regarding the ancient Indian conception of the breath:

Observation of the vital function of these complementary aspects of respiration, combined with intuitions about the function of wind after it entered the body, eventually led Indians to conceptualize and codify the bodily winds and their operations in the human organism. Prāṇa assumed the character of vital breath, inhaled air in the process of respiration, and was the principal wind in the upper part of the body, on which all other breaths depended. Apāṇa was the exhaled air, and the essential wind in the lower part of the body.

Ancient Indians identified organs resembling lungs (pupphusa, kloman) as part of human and animal anatomy, but they never understood their function in respiration. They conceived the lungs to be the locus of phlegm, and usually the heart to be the seat of vital breath. Respiration was simply the intake and expulsion of vital air from the body. Once in the body, it was carried throughout the organism by a series of vessels and stimulated the vital functions of the various bodily organs and parts. Each bodily function or locus of bodily functions had a wind or breath that acted as its motivator, giving rise to innumerable vital breaths, which eventually became codified into five basic bodily winds: prāṇa, apāṇa, vyāṇa, udāna and samāṇa.

(Zysk 1993:198)

While these terms began as metaphysical speculation in the early Upaniṣads, they have always been a clear, integral and effective methodology of early Buddhist meditation practice. The terms as such are not found in Buddhism, but what the Upaniṣads speculated on, the early Buddhist experienced directly and, more importantly, make it available, not just to the select few, but to all who would learn.

The first term, prāṇa (P pāna), is the most common of the “five winds,” and is a general term for the breath and for life (that which breathes) itself.12 Although the Vedic system generally defines prāṇa as the in-breath, the Pali term here is usually āna (with the verb assasati, “he breathes in”).13 The term apāṇa came to mean “down-going winds” (adho, gamā vātā), the breath that moves down from the navel, controlling evacuation and flatus (the breaking of wind). Vyāṇa refers to the interval between inhalation and exhalation, that is, when we are very relaxed, or on a deeper meditation level.14 The Upanishadic tradition generally defines samāṇa as the breath in the abdomen (abdominal breathing) and associates it with the digestion of food and nourishment of the body.15 However, as we shall see from the Mahā Rāhul’ovāda Sutta (M 62) below, the early Buddhists are aware of both abdominal breathing (kucchisayā vātā) and

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12 The Rg.veda and Sāma.veda define prāṇa as being threefold: (1) it indicates and motivates life (RV 1.48.10, 66.1, 101.5, 3.53.21, 10.121.3); (2) it represents the atmospheric air (vāta) or wind (vāya) inside man; and (3) it is connected with respiration (RV 10.189.1 f; SV 2.726 f). The Buddha however defines pāṇa as (1) the breath; (2) life; and (3) a living being. As evident from Mahā Rāhul’ovāda S (M 62) below, atmospheric wind or air is simply called vāta, whether internal or external. Cf connection of human breath and atmospheric wind in the Puruṣa hymn (RV 10.90.13). See also Zysk 1993:199-201.

13 Although this distinction is not prominent in the Suttas, their Commentaries and the Upaniṣads foll the same def: see 2.1.2.

14 Cf Chāṇḍogya Upaniṣad: yad vai prāṇītī sa prānak | yad apāṇiti so ‘pānak | atha yah prāṇāpānayaḥ sanādhīḥ sa vyānāḥ | yo vyānāḥ sā vāk | tasmād aprāṇanm anapānan vacam abhvīyāharati || “the prāṇa is the out-breath the apāṇa is the in-breath. The vyāna is where the prāṇa and the apāṇa meet. This vyāna is speech. Therefore, when one speaks, one stops the prāṇa and the apāṇa” (CHU 1.3.3). In ancient Indian medicine, vyāna is said to be responsible for blood circulation.

15 See eg Maitri Upaniṣad 2.6 & Zysk 1993:205 f. This aspect of the five winds is close to angam-angānusārino vātā (M 62.11 below). Its prominence in our times is found as the “Vipassana” meditation method of watching the rise and fall of the belly (two-fingers’ breath above the navel), as taught by Mahasi Sayadaw.
thoracic breathing (koṭṭhasayā vātā).  
Now let us look at the early Buddhist definition of the wind element and the purpose of reflecting on it, as given in the Mahā Rāhul’ovāda Sutta (M 62):

Rāhula, what is the wind element [motion]?

The wind element may be either internal or external. And what, Rāhula, is the internal wind element?

Rāhula, whatever that is wind [airy], wind-like and clung to internally and individually [belonging to oneself], namely,  

<table>
<thead>
<tr>
<th>Element</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>uddhaṅgamā vātā</td>
<td>up-going winds,</td>
</tr>
<tr>
<td>adho gamā vātā</td>
<td>down-going winds,</td>
</tr>
<tr>
<td>kucchisayā vātā</td>
<td>winds in the belly [abdominal breathing],</td>
</tr>
<tr>
<td>koṭṭhasayā vātā</td>
<td>winds in the chest [thoracic breathing],</td>
</tr>
<tr>
<td>anga-maṅgusūrino vātā</td>
<td>winds that course through the limbs,</td>
</tr>
<tr>
<td>assāso passāso</td>
<td>in-breath and out-breath,</td>
</tr>
</tbody>
</table>

or whatever else that is wind, wind-like and clung to internally and individually [belonging to oneself]—this, Rāhula, is called internal wind element.

Now both the internal wind element and the external wind element are simply wind element. And that should be seen as it really is with right wisdom thus:

‘This is not mine, this I am not, this is not my self.’

When one sees it thus as it really is with right wisdom, one is revulsed by the wind element and the mind becomes dispassionate towards the wind element. (M 62.11/1:422 f) = SD 3.11

2.1.2 Buddhist definitions. The term ānāpāna (with variant readings: ānāpāna, ānāpāna, ānāpāna) means “inhaled and exhaled breath, inhalation and exhalation, inspiration and expiration, respiration, breathing” (CPD). The dvandva is resolved as āna + apāna.21 The verbs are assasati and passasati, respectively, and the Sutta instructs the meditator to first direct himself to assasati (“he breathes in”), and then to passasati (“he breathes out”). However, there are divergent opinions here.

The Visuddhi, magga says that the Vinaya Commentary takes assāsa (ie āna, Skt prāna) as the out-breath, and passāsa (or apāna), the in-breath.23 The Suttanta Commentaries (like the Upaniṣad tradition)

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17 “Wind,” vāyo, or “air” element, ie, motion, in Abhidhamma, said to be “strengthening” or “supporting” (vit-thambhanā, lakkha). On how winds cause pains, see Dhānaṇjāni S (M 97.28-29/2:193) = SD 4.9.
18 According to Visuddhi, magga, “winds” are responsible for the various internal motions of the body, namely, “up-going winds” (uddhan, gamā vātā) for vomiting and belching, “down-going winds” (adho, gamā vātā) for the expelling of faeces and urine (Vism 350). “Wind” here clearly refers to elemental “motion,” not to the object moved.
19 Koṭṭha means “the stomach or abdomen” (PED); and, kucchi is “stomach.” As such, here I take koṭṭhasayā to be cognate with or related to Skt koṭṭhya (mfn), meaning “proceeding from the chest, emitted (as a sound) from the centre of the lungs” (SED), which makes clear sense here.
20 “Winds that course through the limbs,” anga-maṅgusūrino vātā. In ref to this, Peter Harvey says, “Note that the ‘motion/air’ element might be related to the modern concept of electrical discharges of the nerves… In that case, the wind would move the body by effecting the electrical modulation of nerve discharges.” (1993:7 digital ed). In contemporary terms, these “winds” clearly refer to the oxyhaemoglobin, ie, the oxygen in the blood, coursing through the body. Clearly, this is the samāna as def in Maṭrī Upaniṣad, where it is said to be the wind that conducts into apāna (the downward passing wind) the coarse element of food and distributes in each limb the most subtle element of food (MU 2.6).
21 Cf Skt prānapāna, ie prāna + apāna.
22 For a detailed study, see Analayo 2005 at M 1:425n.
[2.1.1], however, take them as the reverse. Buddhaghosa (the Vism author) himself notes that when a baby leaves its mother’s womb, the air is first expelled from within and then air enters with a fine dust, strikes the palate and is extinguished (with the baby’s sneezing) (Vism 7.164/271).

This divergence is also found in the Mahāyāna. The Buddhist Hybrid Sanskrit and Tibetan texts generally seem to take āsvāsa or ucchhvāsa (Tib dbugs brnyu) as “in-breath,” and praśvāsa (Tib dbugs phyun) as “out-breath.”24 The Ekottarāgama, however, refers first to the out-breath (出息) and then the in-breath (入息) (EĀ17.1 = T2.58a15).

TW Rhys Davids (PED: 92 under ā + pa)25 says that “both terms [assasati and passasati] are semantically alike; but in exegesis however they have been differentiated in a way which looks like a distortion of the original meaning. viz assasati is taken as ‘breathing out,’ passasati as ‘breathing in.’” Among the modern dictionaries, Childers (1875, DPL 61), Trenckner et al (1924, CPD 523), and Cone (2001, DP 268) take assasati as “he breathes in.” The Sanskrit dictionaries—Böthlingk (Sanskrit Wörterbuch, 1855-75, 4:173), Mylius (Wörterbuch Sanskrit-Deutsch, 1992:250) and Monier-Williams (1899: 696)26—too, take assasati (Skt āsvasati, āsvasiti) as “he breathes out,” and passasati (Skt praśvasati) as “he breathes in.”

Edgerton, in his entries on āśvāsa-prāśvāsa, remarks that “whatever may have been the meaning of the two terms, it seems clear that the [compound] (like ānāpāna) was commonly used in the sense of breath, collectively and as a whole,”27 which Analyayo notes, is

a reasonable suggestion and certainly sufficient from a practical perspective, since whether the breath goes first in or out, the task of mindfulness remains the same. (2005:3 at M 1:425n)

2.2 BREATH MEDITATION AND SATIPATTHANA. In the Satipaṭṭhāna Sutta,28 breath meditation (ānāpāna,sati) is presented as an aspect of the first satipatthana (kāye käyānupassī). The breath meditation is abruptly broken off, as it were, at the end of the first tetrad. In fact, here, the breath meditation is used as a launching pad in meditation of the body, and for the rest of the satipatthanās. The key practice of satipatthana (as has been discussed elsewhere), is the reflection of impermanence.29

However, in Ānāpāna Satipatthana,30 breath meditation is generally presented as in the Ānāpanasati Sutta, which gives emphasis on all four satipatthanās and the awakening-factors (bojjhanga).31 In fact, the Ānāpāna,sati Sutta begins as a vehicle for the first satipatthana and ends up as a vehicle for all four:

Thus by starting with the watching of the breath as “body” the bhikkhu naturally progresses to the watching of feeling, mind and dhammas through the medium of the breath. Finally this brings to fulfillment not only the four satipatthanās, but also the seven factors of awakening, and knowledge and freedom (vijjā-vimutti). (Gethin 2001:57; cf 58 f)

In other words, and it is most important to note this, like the satipatthana practice, the breath meditation is complete in itself, or in the words of Gethin:

…in the Ānāpānasati-sutta watching the breathing is not a preliminary of the satipaṭṭhāna, it actually is the satipaṭṭhāna. One must ask why ānāpāna-sati is singled out for treatment in this

24 For refs, see Edgerton, BHSD:110 under āśvāsa-praśvāsa.
25 Online ed: http://dsal.uchicago.edu/dictionaries/pali/
27 BHSD 1953:110 under āśvāsa-praśvāsa.
28 Mahā Satipaṭṭhāna S (D 22/2:290-325) = SD 13.2; Satipaṭṭhāna S (M 10/1:55-63) = SD 13.3. See Gethin 2001: 56 f, 282 f.
29 See An Introduction to the Satipaṭṭhāna Suttas = SD 12.1(3.8).
30 S 54/5:311-341.
31 Bojjhanga, see §§30-40.
way. One reason might be because it is taken as the normative (not “original” or “only”) basis on which to abandon the five nīvarṇas [mental hindrances], establish the satipatthānas and develop the bojjhagās. In many ways, then, the Anāpānasati-sutta is simply an expanded and full illustration of just how the Buddhist path consists in the abandoning of the nīvarṇas, establishing the satipatthānas, and developing the bojjhagās [awakening-factors].

(Gethin 2001:59; emphases added)

2.3 WHAT IS THE BREATH IN MEDITATION? Writing from an experiential viewpoint of a practising meditator of the forest tradition, Sujato gives us an instructive explanation of the nature of the breath:

What exactly is the “breath”? There is a certain experience at the beginning of each breath, a different experience in the middle, and yet another at the end. These experiences are simply awareness of the air element; but it is perception that marks them off as the “breath.” Only the physical impact of the air on the nerve endings is registered by body consciousness. That body consciousness “reports” to mind consciousness, which performs the more sophisticated cognitive tasks such as recognition, interpretation, and so on.

The function of vitakka to initiate thoughts and vicāra to sustain chains of thoughts is transformed by applying them not to perceptions of verbal constructs but to perceptions of the breath, actively directing the mind away from the diversity of sense experience onto the breath. Doing so over and over, the common features of the breaths become apparent. By combining the shared features of the breaths recognized by perception and by ignoring irrelevant data, the mind forms a stable and coherent concept or mental image of the breath.

As contemplation deepens, the physical breath becomes very fine, so that its impact, originally overpowering, fades and the settling mind gains more appreciation of the subtle mind consciousness. Here, the meditator is going beyond the first four steps of mindfulness of breathing which fall within body contemplation. A numinous rapture arises; the mind floats up like a balloon relieved of its ballast as the heavy burden of the body is disappearing. The subtle reflection of the mind in the breath is now almost the sole object in awareness.

This refined concept, because of ignoring fluctuations in detail, has an enduring quality which outlives the changing physical phenomena it is derived from, in just the same way than the concept of “self” has an enduring quality which outlives the body. It normally appears to the meditator as a brilliant light of awesome power, yet exquisite refinement. As the fluctuations in consciousness even out, change fades away.

One need no longer rely on memories of past experiences to interpret the present moment. The contrast on which time depends is not evident, and past and future disappear in the seamless flow of the present: one-pointedness in time. The contents of experience become so rarified that signs and summaries are rendered superfluous. A deeper mode of knowing emerges.

(Sujato, A Swift Pair of Messengers, 2001:77)

2.4 PARIMUKHAṀ.

2.4.1 ABHIDHAMMA INTERPRETATION. 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. Those who follow the Abhidhamma and Commentarial traditions, teach that mindfulness should be focussed at the nostril or the upper lip, wherever the contact of the breath is felt most distinctly. This tradition is mainly based on the Paṭisambhidā, magga and Vibhanga interpretation of parimukhaṁ as being “at the tip of the nose or at the centre of the upper lip.” Parimukha literally means “around the entrance,” here always used idiomatically and as an adverb, meaning “in front.”

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32 This does not, however, imply that concepts are not classified as conditioned and impermanent, as some suggest. See S 15.2/2:179.
33 Pm 1:171,19; Vbh 537/252,13. For further discussion, see above Intro (2), & Satipaṭṭhāna Ss (D 22; M 10) = SD 13 Intro (3.9d).
This is the interpretation followed by U Thittila,\textsuperscript{34} Maurice Walshe,\textsuperscript{35} Soma Thera,\textsuperscript{36} and Ńāṇamoli & Bodhi.\textsuperscript{37}

In this connection, the Tiantai\textsuperscript{38} master, Zhiyi 智頴 (538-597), in his Tóngmén zhǐguān 童蒙止觀 (Samatha and Vipaśyanā for Beginners), gives this advice for dealing with two kinds of distractions:

\begin{quote}
What is a sinking mind? If during the meditation the mind is dull, confused or unrecordable, while the head drops, this shows a sinking mind. In such a case, it should be fixed on the tip of the nose to nail it there and to prevent it from wandering elsewhere. This is the way to regulate a sinking mind.

What is a floating mind? If during the meditation, it drifts about and is uneasy, while thoughts follow externals, this shows a floating mind. In such a case, it should be pushed down and fixed on the navel to prevent thoughts from rising; thus the mind will be stabilized and will be easily quieted.

Therefore, the absence of the sinking or floating state shows a regulated mind.
\end{quote}

(Zhiyi, Tóngmén Zhǐguān 童蒙止觀 in Lu K’uan Yü, 1964:126;\textsuperscript{39} emphases added)

2.4.2 MODERN INTERPRETATIONS. The most modern innovation here is that of “watching the rise and fall of the abdomen” introduced by Mingun Jetavana Sayadaw of Myanmar, but made famous by his pupil, Mahasi Sayadaw in the mid-20\textsuperscript{th} century.\textsuperscript{41} To avoid contradicting the Sutta and Commentaries, the Mahasi tradition has always taken care to present their main meditation practice as a contemplation of the wind element (vāyo)—that is, one of four primary elements used in meditation—not as a form of breath meditation.\textsuperscript{42} But as we have already noted [2.4.1], this method, at least its location around the navel, has been taught some 1500 years ago by Zhiyi in China.

Around the same time as Mahasi Sayadaw, too, although less well known, we have Lee Dhammadharo’s method where “the resting spots of the breath” on which one could centre one’s attention are given as “the tip of the nose, the middle of the head, the palate, the base of the throat, the breastbone (the tip of the sternum) and the navel (or a point just above it).”\textsuperscript{43} Mahā Boowa,\textsuperscript{44} too, teaches a very similar method.\textsuperscript{45} However, Nyanadhammo (of the Cittaviveka Forest Order) notes that:

\begin{quote}
Often people are told when meditating to watch the breath at the tip of the nose, but actually
\end{quote}

\textsuperscript{34} Vbh:T 319, 328.
\textsuperscript{35} D:W 1995:335.
\textsuperscript{36} 1998:42 f digital ed.
\textsuperscript{37} M:NB 2001:527.
\textsuperscript{38} Tiāntái 天臺.
\textsuperscript{40} For more details, see Uddhacca,kukkucca = SD 32.7 (2.2.4).
\textsuperscript{41} “[T]he mind should be attentively riveted on the abdomen. It will then be noticed that the abdomen is rising and falling and that these movements take place in continual succession.” Mahāsi Sayādaw, The Purpose of Practising Kammathāna Meditation, Rangoon: Buddha Sasana Nuggaha Organization, 1980:27 f. For criticisms of the Mahasi method, see GD Bond 1988: & LS Cousins 1996:42.
\textsuperscript{42} Despite this, the Mahasi tradition has been severely criticized for observing the movement of the breath at the abdomen (Kassapa, “Meditation—right and wrong,” Mahā Bodhi, Calcutta, 74,11-2 1966:2420245, see p242). However, it is important to distinguish here between academic criticism and practical efficacy since it is well known that meditation masters and methods never rely on merely one practice but are as a rule applied with a host of other helping practices and techniques. The question is not which method is right or wrong, but whether one has tried it or not, that is, whether is promotes mindfulness (“meditates”) or not.
\textsuperscript{43} Ajaan Lee Dhammadharo, Keeping the Breath in Mind & Lessons in Samādhi, tr Thānissaro Bhikkhu, 1983: 26; Frames of Reference, tr Thānissaro Bhikkhu, 1987:16.
\textsuperscript{44} Wat Pah Bahn Taad, Udorn Thani province, Thailand.
\textsuperscript{45} Ajaan Mahā Boowa, Wisdom Develops Samādhi, Bangkok: Pow Bhavana Foundation, 1983:14-16.
many people find this is a distraction. If you look at the suttas, the Buddha never tells us to watch the breath in a physical place. He says to know that you are breathing in and to know that you are breathing our. The important thing is to note it in time. So: “Am I breathing in at this time, or am I breathing out at this time?” (Ajahn Nyanadhammo, “The Spiritual Faculties,” 1999:3)

Ajahn Brahmavamso (a monk of the forest tradition) similarly teaches that one should not locate the breath anywhere on the body, but simply note whether one can notice the breath or not (1999:19). This instruction is also found in the Chinese version of the Mahā Rāhulovāda (M 62) instructs the meditator to be aware if the breath is present or if it is not present:

at the time when there is breath, he is aware it is there; at a time when there is no breath, he is aware it is not there.

有時有息亦復知有, 又時無息亦復知無 (EĀ 17.1 = T2.582a19) 46

2.4.3 THE SATIPATTHĀNA SUTTA. Anālayo,47 in his comprehensive and conciliatory survey of Satipatthāna: The direct path to realization (2003),48 gives insightful comments on the term parimukha, which should be carefully studied.49 A few salient points should be noted here. In breath meditation, parimukha, usually translated as “in front” or “before” (oneself), may be taken literally as “around the mouth,” referring to the nostril or upper area. However, such an interpretation is not applicable when the term is used, for example, in relation to overcoming the mental hindrances (nīvaraṇā) (M 3:49; M 1:274; A 4:437) or in cultivating the divine abodes (brahma, vihāra) (A 1:183).

Other occurrences of the expression “establishing mindfulness in front” [parimukha] occur in the context of forming the determination not to change one’s posture until realization is gained (as at M 1:219), in relation to developing a mind set on the welfare of both oneself and others (at M 2:139), when directing the mind to the reflective understanding that the defilements have been eradicated from one’s mind (at A 1:184), or as a part of the description of a monk well versed in meditation (at A 3:320). It may also be worthwhile to point out that the qualification “in front” appears to be more than simply part of a stereotype formula, since in several passages in the Udāna it is missing from otherwise identical description of meditators sitting down cross-legged. (U 21, 42, 43, 46, 60, 71, 77) (Anālayo 2003:128 n47; references normalized)

As such, only in the context of breath meditation, parimukha may be interpreted literally as in the nostril area or upper lip.50 However, such a literal interpretation would not make sense elsewhere (in overcoming the mental hindrances or cultivation of the divine abodes) where no watching of the breath is involved.

Therefore, although to understand “in front” to indicate the nostril area makes sense in relation to mindfulness of breathing, alternative ways of practice, based on a more figurative understanding of the term, cannot be categorically excluded. In fact, several modern teachers have developed successful approaches to mindfulness of breathing independent of the nostril area. Some, for example, advise their pupils to experience the breath in the chest area, others suggest observing the air element at the abdomen, while still others recommend directing awareness to the act of breathing itself, without focusing on any specific location. (Anālayo 2003:129)

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46 See Mahā Rāhulovāda S (M 26) = SD 3.11 Intro (2).
47 Dharma scholar and German sāmanera ordained in Sri Lanka.
48 Anālayo also quotes sources outside the Pāli tradition in a useful comparative manner, and this probably marks the beginning of an auspicious development within contemporary Buddhist studies by practicing Buddhists. Sujāto of the Santi Forest Monastery at Bundanoon, New South Wales, Australia, is enthusiastic about such an approach, too. As is this author.
50 As at Pm 3.170/2:171; Vimm:ESK 160; Vism 8.161/271.
Ajahn Sujato, in *A History of Mindfulness*, gives a helpful comparative study of the term *parimukha*:

In the gradual training, *sati* and *upaṭṭhāna* occur together in the common idiom *parimukha satim upaṭṭhāpeti*. Here the term *parimukha* is one of those simple words that is so hard to interpret. It literally means “around the mouth.” It is interpreted by the Vibhaṅga as “at the nose tip,” while modern renderings usually use something vague like “in front.” However, the phrase frequently occurs in contexts outside of *ānāpānasati*, making the interpretation “at the nose-tip,” or any literal spatial interpretation, unlikely.

The Sanskrit has a different reading, *pratimukha*. This has many meanings, among which are “reflection” and “presence.” Both of these would be appropriate in meditative context. But the word usually, as here, occurs in close conjunction with *upaṭṭhāna*, which also means “presence.” I think it is likely that here we have another example of that common feature of Pali or Sanskrit, a conjunction of synonyms for emphasis: literally, “one makes present a presence of mind,” or more happily, “one establishes presence of mindfulness.”

(2004:109)

2.5 THE BREATH SIGN. In his instructive article, “The mystery of the breath nimitta” (2000), *Soṇa Bhikkhu* refers to three important texts: the *Paṭisambhidā, magga*, the *Vimutti,magga* and the *Visuddhi,- magga*. The *Paṭisambhidā, magga* is a book in the Khuddaka Nikāya; the *Vimutti,magga* is an ancient treatise by Upatissa (the original Pali is lost; only the Chinese translation is extant); and the *Visuddhi,- magga* is by Buddhaghosa. All three texts, *Soṇa Bhikkhu* points out, agree in regarding the breath in meditation should be watched “either at the nose or lip” (2000:7).

The reason for this interpretation is the fact that *mukha* literally means “entrance, mouth.” As such, if one breathes through the nose, one should watch the breath contact at the nose. If one breathes through the mouth, one should watch it at the lip, which is especially helpful when one has a cold: one could then breathe through the mouth and watch the breath contact at the lip. *Soṇa Bhikkhu* concludes his instructions with this important remark on breath meditation:

> Some modern teachers have suggested that it doesn’t matter where the breath contact is located, probably in response to the phrase which occurs later on in the sutta: “Experiencing the whole body, he breathes in...,” etc. And since the whole body of the breath is not explicitly stated, they feel there is room for interpretation. But the breath as a “whole body” is explicitly mentioned in the *Ānāpānasati Sutta*, though not in the *Satipaṭṭhāna Sutta*[,... but] the phrase means the same: “I say, bhikkhus, that of bodies this is one, that is to say breathing-in and breathing-out” ([M 3:83 = M:H 3:125]; the footnote states that “...breathing is a body because it is included in the field of touch”).

As well there is an explicit location of “the entrance” in the sutta, which the three commentaries agree on, whatever the later confusion may have been. It also overlooks the simile which immediately follows the explicit location, ie, “*As a turner or his apprentice, while making a long turn, knows that he is making a long turn, or in making a short turn, knows that he is making a short turn,* so too a monk, in breathing in a long breath, knows that he breathes in a long breath, in breathing a short breath, knows that he breathes in a short breath...and so trains himself, thinking: ‘I will breathe out, calming the whole body formation.’” [D 22.2d/2:291]

The Buddha includes this apparently redundant simile for one reason. Similes, like pictures,

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51 Eg Skt *Mahā Parinirvāṇa Sūtra* 27.16; Skt *Catuṣpaṇiṣat Sūtra* 6.1; Skt *Śrāmāṇyaphala Sūtra* 63. BHSD, however, has neither *pratimukha* nor *parimukha*.

52 Thai forest monastic tradition: Birkenhead Forest Monastery, British Columbia, Canada.


54 Or, in the “Burmese” method, one could watch the rise and fall of the belly at a point two fingers-breath above the navel. On Zhiyi’s method, see (2a) above.

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are worth a thousand words and usually survive the butcheries of translation. This is the Buddha’s failsafe mechanism to show that as a lathe worker fixes his attention one-pointedly with his chisel on a single spot while the wooden spindle is in ceaseless motion, the meditator does likewise at the “entrance spot” while the breath continuously flows past. Basically all the commentaries have managed to preserve this notion in the “simile of the saw,” but unfortunately the mouth as location is overlooked by the time of the Visuddhimagga.

All of this does not mean that there is only one way to attain serenity using the breath. If someone has developed a technique that issues in jhana and which does not follow the explicit instructions that is fine too. Whatever works. (Soṇa Bhikkhu, 2000:7; slightly edited)

3 “Mental noting”

Of the 16 steps of the breath meditation, only the steps 1-4 are noted by pajānāti (he understands, or knows); the rest (5-16) have the verb sikkhati (he trains), “I will breathe in…out,” (assasissāmi…passa-sissāmi) in the future tense. This clearly shows that steps 1-4 are a passive non-judgemental noting, while the rest are deliberate efforts. However, this interpretation applies only for the beginners or in the incipient stages of one’s practice.

Ajahn Sujato, in his comments on the observing of the mind (cittānupassan), how it deals basically with the abandoning of the mental hindrances, and its significance:

The overall context, the progressive structure of the [Satipaṭṭhāna] discourse, and the inclusion of the mind “compressed” [contracted] (by sloth) and “scattered” [distracted] (by restlessness) all suggest that here we are basically dealing with the abandoning of the hindrances on the plane of samadhi, an interpretation confirmed by the commentary. Here again, as in the contemplation of feelings, a distinctive facet of all the satipatthana material is the direct experience of the “exalted” mind, the “unexcelled” [unsurpassable] mind, the mind “in samadhi,” the “released” [liberated] mind—all synonyms for jhana.

These two sections share a common syntactical structure. For example: “When feeling a pleasant feeling, one understands ‘I feel a pleasant feeling.’” Or in the contemplation of mind: “One understands mind with lust as ‘mind with lust’.”

This reflexive structure is shared also with ānāpānasati: “When breathing in a long breath, one understands ‘I am breathing in a long breath.’” The phrasing in “quotation marks” (representing the Pali particle iti) was perhaps what prompted some schools to equate satipatthana meditation with mental noting. But this would be a naively literal interpretation.

Similar usages are found, for example, in the standard passage on the formless attainments. Due to the idiomaticness of the Pali, this is difficult to translate; literally it would be: “‘Space is infinite’, one enters & abides in the field of infinite space.” Usually translators would say something like: “Aware that ‘Space is infinite,’ one enters & abides in the field of infinite space.” Obviously here the meditator has passed well beyond thinking or noting anything. The use of iti with repetitions in such contexts seems rather to intimate the reflexive, “seeking within” nature of meditative contemplation. One is not merely knowing the feeling, but one is conscious that one is knowing the feeling. (2004:149 f)

4 Stages of practice according to the Ānāpānasati Sutta

4.1 SUMMARY OF PRACTICE STAGES. The teaching section of the Ānāpānasati Sutta is very simply but well structured, beginning with the Preamble [§§15-16], which serves as a syllabus of the whole practice from the very beginning to spiritual liberation itself. The teaching is laid out in four stages:

I. The basic breath meditation §§15-23
II. The breath meditation as satipatthana §§24-28
III. Applying satipatthana to the awakening factors §§29-41
IV. The attainment of true knowledge and liberation §§42-44

Part I opens with the practical instructions for the beginner, where the Buddha mentions the ideal
places for meditation, the best posture and the essence of the breath meditation [§17]. Then follow the
sixteen stages of the breath meditation for the beginner [§§18-22], that is, the mundane practice of the
worldly practitioner. In the footnotes, the various dhyanas mentioned are the mundane dhyanas (lokiya
jhāna), that is, they are not very strong but nevertheless help one with the energy to further fine-tune
one’s keeping of the moral precepts, and in due course lead one to the satipatthana level of practice.

It should be noted here that even if one does not attain dhyana at this point, one’s practice is still
beneficial by way of the perception of impermanence. One who constantly practise in this way is as-
sured on stream-winning in this life itself.

Part II deals with the breath meditation in terms perfecting the four satipatthanas [§23], that is, when
one has some experience of dhyana, one is then truly ready for the working on the focusses of mind-
fulness (sati ‘patthāna) [§§24-27]. At this point, the Anāpāna sati Sutta states that dhyana forms the basis
of the satipatthana (at least here). For at the end of the passage on “observing the body” (kāyānupassanā)
in this section, it is stated that it is done by “removing covetousness and displeasure for the world,” that
is, by overcoming the mental hindrances; hence, attaining dhyana.

At this stage, “the in-and-out-breathing is a certain body amongst the bodies,” meaning that the body
(manifested as the breath) is seen as it really is in terms of the four elements, as “conscious matter”
[§24]. Similarly, the Buddha declares that “full attention to the in-and-out-breathing is a certain feeling
amongst the feelings,” meaning that one’s undivided attention to the true nature of feeling, too, can bring
one to dhyana [§25]. In due course, too, he truly knows the nature of the mind [§26], and then he “close-
ly looks on with equanimity,” alluding to the fourth dhyana [§27]. That is, emerging from the fourth
dhyana, he truly experiences the mind directly as it really is.

Having mastered the dhyanas, the meditator is ready to go on to Part III of the breath meditation, to
perfect the seven awakening-factors [§§29-41]. Each of the four satipatthanas is now applied in terms of
the seven awakening-factors. Then, in Part IV, the awakening-factors, cultivated by way of the vive-
ka,nissita formula, bring about the spiritual liberation [§§41-43].

4.2 BRAHMĀVAMSO’S COMMENTARY. The January 2002 (vol 3 no 1) edition of the Dhamma Jour-
nal of the Buddhist Society of Western Australia has Brahmavamso’s very important, useful and readable
commentary on the Anāpāna sati Sutta from the practitioner’s viewpoint. This Sutta translation should be
studied alongside his commentary, together with the practice of breath meditation. In his article, Brahma-
vamso gives a very helpful table (2002:56) summarizing the 16 steps of breath meditation as presented in
this sutta (to which the paragraph references and headings have been added). Here we see the operation of
Part III, that is, how the breath meditation forms the basis of satipatthana for the perfection of the seven
awakening-factors:

56 See eg Dhātu,vibhaṅga S (M 140.17/3:241) = SD 4.17.
57 See Rūpa = SD 17.2a(9).
58 See eg Duṭṭhāba S (S 36.5/4:207) = SD 17.3(5).

http://dharmafarer.org
5 Piti and sukha

In this sutta translation, for the sake of consistency with Brahmavamso’s commentaries in the footnotes, I have followed his terminology and rendered piti as “joy” (though I prefer “zest” which I use elsewhere) and sukha as “happiness.” One experiences joy (piti) in two ways: by attaining either the 1st or 2nd jhana in which joy is present, one experiences it in the mode of calm (samatha); by emerging from that jhana and reflecting that joy is subject to destruction, one experiences joy in the mode of insight (vipassanā).

Psychologically, piti is a kind of “joyful interest,” as such may be associated with wholesome, unwholesome or neutral states (BDict: piti). Joy belongs the formation group (sahkhā-khanda) while happiness (sukha) belongs to the feeling group (vedanā-khanda). Joy is compared to when a thirsty man lost in the desert finds water; happiness is what he feels when he is drinking the water. (Vism 4.94 ff).

6 Meditation sign (nimitta)

In “The Mystery of the Breath Nimitta” (2000), Bhikkhu Soṇa explains that the simile of a clear full moon to which the dhyanic mind is compared in the Patissambhidā “degenerates to a mistaken literalization as internally produced visual data” in the Visuddhi,magga’s description of the counterpart sign (patisambhāga,nimitta). However, let us get the terms right first. By nimitta is meant “a characteristic mark or phenomenon, which accompanies and helps identify an experience” (2000:1). 59 For example, when one feels weakness, headache and nausea, nausea here is a sign of the ‘flu.

59 On definitions of nimitta, see SD 13.1(3.1d).
According to the *Buddhist Dictionary*, there are three types of *nimitta*. The first type, the “preparatory image or sign” (*parikamma,nimitta*), refers to the perception of the meditation object. When the mind reaches a weak degree of concentration, a still unsteady and unclear image or “acquired sign” (*uggaha,-nimitta*), also called “learning sign,” arises. This percept precedes the arising of an entirely clear and steady image, the “counter-sign” (*patibhāga,nimitta*). The appearance of the third type of *nimitta* signals the arising of the “neighbourhood (or access) concentration” (*upacāra,samādhi*), the state preceding full *dhyāna*. Both these states share the same sign and are different only in the intensity of their component factors. The countersign is more refined and clarified, resulting from greater concentration.

The *Vimutti,magga* (*Vimm:ESK 68*), in referring to the “discerning of qualities” for the diverse meditation subjects, states that “one of the meditation seizes the sign through contact. Namely, the mindfulness of respiration. And again, one subject of meditation seizes the sign through sight or contact. Namely, air *kasina*.” This distinction is critical, notes Sōna. It shows that the breath of breath meditation is different from other meditation objects in that it is exclusively tactile.

Visual objects may be perceived during breath meditation as a side-effect for some meditators. However, the meditator should remain focused only on the tactile sensation (the touch) of the breath. In this connection, *the Paṭisambhidā, magga* says:

> ...as such, the monk sits, having established mindfulness at the nose tip or at the sign of the mouth [lip], without paying attention to the coming and going [rising and falling] of the in-breath and the out-breath as they come and go; as he disregards the coming and going of the in-breath and the out-breath, he put forth effort, and carries out his task. Through his effort he gains excellence.60

(Pm 3.170/2:171)

**The Vimutti, magga** describes what happens next for a meditator who puts forth proper effort:

To the yogin who attends to the incoming breath with mind that is cleansed of the nine lesser defilements the image arises with a pleasant feeling similar to that which is produced in the action of spinning cotton or silk cotton. Also, it is likened to the pleasant feeling produced by a breeze. Thus in breathing in and out, air touches the nose or the lip and causes the setting-up of air perception mindfulness. This does not depend on colour or form. This is called the image.

If the yogin develops the image [sign] and increases it at the nose-tip, between the eyebrows, on the forehead or establishes it in several places, he feels as if his head were filled with air.

Through increasing in this way his whole body is charged with bliss. This is called perfection.

And again, there is a yogin: he sees several images from the beginning. He sees various forms such as smoke, mist, dust, sand of gold, or he experiences something similar to the pricking of a needle or to an ant’s bite.

If his mind does not become clear regarding these different images, he will be confused[!]. Thus he fulfils overturning and does not gain the perception of respiration.

If his mind becomes clear, the yogin does not experience confusion. He attends to respiration and he does not cause the arising of other perceptions [underlining mine]. Meditating thus he is able to end confusion and acquire the subtle image [sign]. And he attends to respiration with mind that is free. That image [sign] is free. Because that image [sign] is free, desire arises. Desire being free, that yogin attends respiration with equipoise. Equipoise, desire and joy being free, he attends to respiration, and his mind is not disturbed.

If his mind is not disturbed, he will destroy the hindrances, and arouse the meditation (*jhāna*) factors. Thus this yogin will reach the calm and sublime fourth meditation, *jhāna*. This is as was fully taught above.

(Vimm:ESK 158 f; amplified by Bhikkhu Sōna)

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60 *Evam evam bhikkhu nāsik’agge vā mukha,nimitte vā satiṁ upaṭṭhapetvā nisinno hoti, na āgata vā gate vā assāsa,passāse manasi karoti, na āgata vā gatā vā assāsa,passāsa āvīditā honti, padhānaṁ ca paññāyati, payogaḥ ca sādheti. Visesam adhigacchati padhānaṁ ca.* (Pm 3.170/2:171)
Bhikkhu Soṇa reminds us: these warnings not to be distracted may be directly derived from the Ānāpānasati Sutta (M 118), where the Buddha declares: “I do not say there is development of breathing for one who is forgetful, who is not fully aware” (M 118.26(12)/3:84).

However, in the Visuddhimagga, we find a literalization of a simile that needs to be corrected so as not to confuse meditators. Let us first look at the problem passages:

...So too, the bhikkhu should not look for the in-breaths and out-breaths anywhere else than the place normally touched by them. And he should take the rope of mindfulness and the goad understanding, and fixing his mind on the place normally touched by them, he should go on giving his attention to that. For as he gives his attention in this way they reappear after no long time, as the oxen did at the drinking place where they met. So he can secure them with the rope of mindfulness, and yoking them in that same place and prodding them with the goad of understanding, he can keep on applying himself to the meditation subject.

214. When he does so in this way, the sign [see corresponding note, next paragraph] soon appears to him. But it is not the same for all; on the contrary, some say that when it appears it does so to certain people producing a light touch like cotton or silk cotton or a draught.

215. But this is the exposition given in the commentaries: It appears to some like a star or a cluster of gems or a cluster of pearls, to others with a rough touch like that of silk-cotton seeds or a peg made of heartwood, to others like a long braid string or a wreath of flowers or a puff of smoke, to others like a stretched-out cobweb or a film of cloud or a lotus flower or a chariot wheel or the moon’s disk or the sun’s disk. (Vism 8.213-215/284 f; Soṇa’s emphases)

A note from the Paramattha,mañjūsā, the commentary to the Visuddhimagga, reads:

“The sign” is the learning sign and the counterpart sign, for both are stated here together. Herein, the three similes beginning with cotton are properly the learning sign, the rest are both. “Some” are certain teachers. The similes beginning with the “cluster of gems” are properly the counterpart sign. (VismA 786, n.58)

The similes mentioned in Vism 8.214-215 above represent both tactile and visual sense perceptions. It clearly reflects that a mix-up came about as a result of an error in the transmission (perhaps an error in written transcription) based on data obtained from earlier commentarial material such as the Vimuttimagga and the canonical Paṭisambhidāmagga, or of having taken literally what originally was meant as a simile. (Bhikkhu Soṇa 2000:3)

The Vimuttiimagga, in referring to the “discerning of qualities” for the diverse meditation subjects, states that...one subject of meditation seizes the sign through contact, Namely, the mindfulness of respiration. And again, one subject of meditation seizes the sign through sight or contact. Namely, āir kasiṇa.

(Vimm:ESK 68)

This distinction is critical. It shows that breath meditation is different from other concentration objects in that it is exclusively tactile.

For a better understanding, please read fully Bhikkhu Soṇa’s “The Mystery of the Breath Nimitta” (2000), freely available from Birken Forest Monastery website: http://www.birken.ca/library or its mirrors. His email is meditate@birken.ca.

A more detailed study on nimitta has been done elsewhere.61

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61 See Nimitta = SD 19.7.
7 Practice of breath meditation

7.1 Practical Summary. The following is a summary of instructions for meditators practicing breath meditation as given by Sona Bhikkhu:

1. Attend to the sensation of breath/air wherever it enters and exits the body.
2. If visual perceptions arise, ignore them.
3. If the mind wanders, do not allow it. Return to only the point of contact of breath.
4. Hold attention on the breathing process throughout the entire duration of in-breaths and out-breaths.
5. The sensation or perception of sensation of moving air will change to a static feeling—this is the sign of the mind stilling.
6. Dwell on this airy, buoyant quality, which should pervade the head. One should experience a cool and airy emptiness of the head. This may extend throughout the body. This is a further “sign” of increasing stillness.
7. Keep focusing on this experience of airy lightness.
8. All mental hindrances will in due course fall away and the five dhyana factors62 will be present to a weak, medium or strong degree.
9. Refer to the Anapana, Sati Sutta for further instructions.

7.2 Sequence of Practice. The first exercise of the 16-steps of the Anapana, Sati Sutta closely corresponds to that the Madhyama Agama, which speaks at first of simply knowing in-breath and out-breath, and then noting them to be long or short. This is followed by training in experiencing the “whole body” and in calming the “bodily activities.” Analayo remarks on his footnote:

In regard to the last of these steps, MĀ 98 agrees with the Pali versions on instructing to train in calming the bodily activities when breathing in, but when breathing out it speaks of training in calming the verbal activities (T1.582c17: 學止口行息出). This appears to be a textual corruption, since the pattern of the instructions in all other cases simply applies what had been done during the in-breath to the out-breath.

Another exposition of these four steps of mindfulness of breathing, found in SĀ 810 at T2.208a27, does have calming the bodily formations on both occasions, when breathing in and when breathing out.

In the observing of the body of the Satippattinna Sutta,63 the Pali sequence is “the breath meditation,” “the four postures,” and “clear awareness.” The sequence in the Madhyama Agama versions, however, is just the reverse: clear awareness, the four postures, and breath meditation.64 On this issue of practice sequence of the breath meditation, Analayo notes:

A point in favour of the Madhyama Agama presentation is that mindfulness of the four postures and clear comprehension [full awareness] of the activities of the body are relatively rudimentary forms of contemplation. Due to their more elementary character, it seems reasonable to place them at the beginning of an exposition of satippatthana practice. From a practical perspective, these two types of mindfulness practices would constitute convenient ways for building up a foundation in mindfulness, thereby enabling the meditator to better undertake the more sophisticated exercises listed later on.

62 “Dhyana factors,” jhāna-āṅga: The Vibhaṅga gives a list of five dhyana-factors as follows: initial application (vitakka), sustained application (vicāra), zest [joyful interest, or simply “joy”] (pīti), happiness (sukha) and one-pointedness of mind (cittassa ek’aggatā) (Vbh 257). See Dhyana = SD 8.4(5-6).
63 D 22; M 10.
64 MĀ 98 = T1.582b21.
Another point in favour of the Madhyāma Āgama sequence is that mindfulness of postures and activities is **predominantly concerned with the body in action**. In contrast, the Pāli instructions for mindfulness of breathing describe the practitioner sitting down cross-legged in order to carry out this exercise.

The same requirement may well apply to the **remaining exercises for mindfulness of breathing to the third position**. After mindfulness of postures and activities, the description of the sitting postures would also move to the most convenient position within the Pāli list of exercises for mindfulness of the body. Such a shift of position can moreover claim for support the Pañca,-vinīśati, sāhasrikā Prajñā, pāramitā and the Sāriputrābhidharma, both of which similarly have mindfulness of postures and activities precede mindfulness of breathing.65

(2005:6 f)

### 8 Living transmissions

The Ānāpānasati Sutta describes the method used by the Buddha himself to win awakening. The best way of understanding the Ānāpānasati Sutta is cultivate the mindfulness of the in-and-out-breath from a living master or an experienced teacher. The purpose of this sutta is practical: the experience of calm and insight through mindfulness of the breath. It is like a driving manual, but one has to learn to drive under the guidance of an experienced instructor before one can learn to drive correctly and safely.

Many good teachings and commentaries have been given on this sutta. The most comprehensive and authoritative theoretical study of the breath meditation is perhaps:

**Anālayo Bhikkhu**'s well-written *Satipaṭṭhāna: The direct way to realization* (2003:125-136) and fully annotated, is actually an exposition on the *Satipaṭṭhāna Sutta* (M 10/1:55-63), but the common passages are valuable for a good understanding of the Ānāpānasati Sutta.

**Nyanaponika Thera**'s *The Heart of Buddhist Meditation* (1962) is still a classic, containing an anthology of relevant texts translated from the Pali and Sanskrit. Chapter 6 deals with the mindfulness of breathing (pp 108-113). Part 2 contains the basic text of Mahā Satipaṭṭhāna Sutta (translated with notes) (pp 115-135); Part 3.39 is the Discourse on Mindfulness of Breathing (excerpts: M 118.15-43) (pp 165-169).

**Ñāgamoṭi Mahāthera**’s translation, *Mindfulness of Breathing (Ānāpānasati): Buddhist texts from the Pali Canon and Extracts from the Pali Commentaries*66 is invaluable for the serious student and teacher for a more extensive study.

**Buddhadāsa Bhikkhu**’s well-known *Ānāpānasati: Mindfulness with Breathing: unveiling the secrets of life; a manual for beginners* (1989)67 is written from a spiritual reformer’s viewpoint and is especially readable for those who wish to make a contemporary application of the meditation.

**Ajahn Brahmanavisc**’s article “The beautiful breath: The Ānāpānasati Sutta,” found in the *Dhamma Journal*, is written in clear simple language from a practitioner’s point of view. This is helpful reading for the practitioner.

**Thich Nhat Hanh**’s *Breathe! You Are Alive: Sutra on the Full Awareness of Breathing* was first published as *Sutra on the Full Awareness of Breathing* (1988), with commentary (1996).69 This book is popular for the western and westernized mind for its contemporary style. It is a good introductory reading to breath meditation.

**Bhikkhu Sona**, has written an important article, “The mystery of the breath nimitta, or the case of the missing simile: an essay on aspects of the practice of breath meditation” (2000). This must-read article is found at [http://www.birken.ca/library](http://www.birken.ca/library) or its mirrors.

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70 Birken Forest Monastery, British Columbia, Canada, belonging Ajahn Chah’s lineage.
For a comparative study of the breath meditation as taught in the Pali Canon and the method as taught in the Chinese Ekottara Agama, see Mahā Rāhul'ovāda Sutta = SD 3.11 Intro (2).

NOTE OF APPRECIATION

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. My maiden attempt at translating this sutta was done using the trilinear method (Pali/verbatim English/idiomatic English) used during the “Pali Without Grammar” course (Pali Centre, Singapore, Feb-Mar 2003). The trilinear method was then introduced to the Pali Yahoo Group where it is well received. The trilinear editions is being used by such centres as the Bhavana Society, Washington, and the Insight Meditation Society, Barre, Massachusetts, USA. Beginning March 2005, I am deeply grateful to Ven Anālayo for sharing the drafts of his forthcoming Comparative Study of the Majjhima in the light of Sanskrit, Chinese and Tibetan texts which also provide very insightful commentaries into the Suttas and early Buddhist practice. I have also been deeply moved by Ajahn Sujato’s A History of Mindfulness (2004), which uncannily speaks almost every word in my mind on the issues of “vipassana,” Sutta study, worldly monks and other issues. Above all, I admire Ajahn Sujato’s compassionate courage that “silence is no option” when the truth can help us grow on the spiritual path.

Piya Tan

Update Note
For the most up-to-date Ānāpāna, sati Sutta notes and translation, please refer to SD 7.13, or download from http://dharmafarer.org
Thus have I heard.

Ekaṃ samayaṃ bhagavā Sāvatthiyam viharati Pubb’arāme Migāra, mātu, pāsāde
At one / time / the Blessed One / near Śrāvasti / stays / in the Eastern Park / in Migāra’s Mother’s palace
On one occasion, the Blessed One stayed in the Palace of Migāra’s Mother in the Eastern Park near Śrāvasti,

sambahulehi abhiññatehi abhiññatehi therehi sāvakehi saddhīn
with many / well-known well known / elder / disciples / with
together with many very well known elder disciples:

āyasmatā ca Sāriputtena
the venerable / and / Sāriputra
the venerable Sāriputta,

āyasmatā ca Mahā, moggallānena 71
the venerable / and / Mahā Moggallāna,

āyasmatā ca Mahā, kassapena
the venerable / and / Mahā Kassapa,

āyasmatā ca Mahā, kaccāyanena
the venerable / and / Mahā Kaccāna,

āyasmatā ca Mahā, koṭṭhikena
the venerable / and / Mahā Koṭṭhita,

71 Mahāmoggalānena (Ka)
äyasmatā ca Mahā, kappinena
the venerable / and / Mahā Kappīra,

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

äyasmatā ca [79] Anuruddhena
the venerable / and / Anuruddha

äyasmatā ca Revatena
the venerable / and / Revata,

äyasmatā ca Ānandena,
the venerable / and / Ānanda,
the venerable / 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:

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

appekacce therā bhikkhū visam 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 / too / monks / they exhort / they instruct:
some elder monks were exhorting and instructing thirty monks;

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

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṁ
And the new monks, having been exhorted and instructed by the elder monks,

pubbenāparāṁ viśeṣaṁ jānanti73.
successive stages / distinction / they attain (know).
had attained successive stages of high distinction.

72 Appekacce (m. pl), “come, several” < api + ekacca.
73 pajānati (Śyā Kam Pi Ka)

http://dharmafarer.org
At that time—it was the Uposatha day of the fifteenth, on the full-moon night of the Invitation ceremony—the Blessed One was seated in the open surrounded by the community of monks.

Then surveying the very silent community of monks, the Blessed One addressed them (thus):

4 “Monks, I am content with this progress. My mind is content, monks,
imāya patipadāya. Tasmā-t-iha, bhikkhave, bhiyyoso,mattāya vīriyaṁ ārabhatha
With this practice (path) / Therefor here / O monks / still more measure / effort / you exert (initiate)
with this progress. So, monks, assert all the more effort
appattassa pattiya, anadhigatassa adhigamaya, (Be 3.0123) asacchikatassa sacchikiriyāya.
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'evhaṁ Sāvatthiyaṁ Komudiṁ cātu,ṁsinim āgamissāmi' ti .
Here just 1 / at Śrāvasti / for the water-lily / the fourth moon / will remain (end-quote).
I will wait right here at Śrāvasti for the Komudi full moon of the fourth month.”

5 Assosunī kho jānapadā bhikkhū:
They heard / indeed / from the country / the monks
5 The monks of the country-side heard:

74 ahu has 2 meanings: (1) aor 3 sg, 2 sg of bhavati; (2) loc of aha, “a day” = “on that (very) day”.
75 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 (pakka,ha), 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,pakka) and the new moon (either the 14th or the 15th) (of the “dark half” or waning moon”, kanha,pakka) 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 (pātimokkha) (V 1:101-104) and the laity would visit the monasteries to observe the Uposatha precepts (the 8 Precepts).
76 Pāvaṁnā. 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.
77 Āraddha, “accomplished, achieved; pleased, satisfied” (CPD, DP), pp of ārajjhati; not pp of ārabhati, “undertakes, initiates”.
78 Komudi 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.
"Bhagavā kira tatth'eva Sāvatthiyan Komudiṁ cātu, māsinīṁ āgamiṣati" ti.  
The Blessed One / it is said / there / or / at Śrāvasti / for the water-lily / fourth / he will stay (end-quote)
"It is said that the Blessed One will remain at Śrāvasti for the Komūdi full moon of the fourth month."

Te jānapadā bhikkhū Sāvatthiṁ 79 osaranti bhagavantāṁ dassanāya.  
The country / monks / for Śrāvasti / they leave / of the Blessed One / for seeing
The monks of the countryside then left for Śrāvasti to see the Blessed One.

6 Te ca kho therā bhikkhū bhīyoso, mattāya nave bhikkhū ovadanti anusāsanti:  
The / and / indeed / elder / monks / still more / measure / new / monks / they exhort / they instruct.
And the elder monks exhorted and instructed the new monks all the more intensively:
appekačce therā bhikkhū dasa pi bhikkhū ovadanti anusāsanti,  
some / elder / monks / ten / too / monks / they exhort / they instruct
some elder monks were exhorting and instructing ten monks;
appekačce therā bhikkhū visam pi bhikkhū ovadanti anusāsanti,  
some / elder / monks / twenty / too / monks / they exhort / they instruct
some elder monks were exhorting and instructing twenty monks;
appekačce therā bhikkhū tinsam pi bhikkhū ovadanti anusāsanti,  
some / elder / monks / thirty / too / monks / they exhort / they instruct
some elder monks were exhorting and instructing thirty monks;
appekačce therā bhikkhū cattārisam pi bhikkhū ovadanti anusāsanti,  
some / elder / monks / forty / too / monks / they exhort / they instruct
some elder monks were exhorting and instructing forty monks.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamāṇā anusāsiyamāṇā uḷārāṁ  
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 vīsesañ ājananti.  
successive stages / distinction / they attain (know)
attained successive stages of high distinction.

<146> 7 Tena kho panā samayena bhagavā tad-ahu’posathe pannarase Komudiyā  
At that / indeed / then / time / the Blessed One / that – very / Uposatha / the fifteenth / of the water-lily /
7 At that time—it was the Upasatha day of the fifteenth, the full-moon night of the Komūdi full

cātu, māsinīyā punnāya punnamāya rattiya bhikkhu, saṅgha, parivuto abbhakāse 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.

[80] Atha kho bhagavā tuṇhī, bhūtaṁ tuṇhī, bhūtaṁ bhikkhuv, saṅghaṁ anuviloketvā  
Then / indeed / the Blessed One / being-silent / being-silent / monk order / having looked around
Then surveying the silent community of monks, the Blessed One

79 Sāvatthiyan (Syā Kam Pi Ka)
bhikkhu āmantesi:
the monks / he addressed:
addressed them:

8 “Apalāpī’yaṁ, bhikkhaves, parisā; nippalāpī’yaṁ, bhikkhaves, 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 sāre, patīṭhitā.
on a pure / essence / is established
It comprises of pure heartwood.

Tathā, rūpo ayaṁ, bhikkhave, bhikkhu, saṅgho; tathā, rūpā ayaṁ, 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 dakkhineyyā añjali, karanīyā
which is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of salutation with the lotus-gesture,

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

Tathā, rūpo ayaṁ, bhikkhave, bhikkhu, saṅgho; tathā, rūpā ayaṁ, 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, rūpā parisāya appaṁ dinnāṁ bahu hoti, bahu dinnāṁ bahutaraṁ
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.

Tathā, rūpo ayaṁ, bhikkhave, bhikkhu, saṅgho; tathā, rūpā ayaṁ, bhikkhave, parisā
That form / this / O monks / monk order / that form / this / O monks / the company
Monks, such is this community of monks, such is this assembly,
yathā, rūpā parisā dullabhā dassanāya lokassa.
which form / such a company / hard to find / to look at / of the world.
that it is rare for the world to see such a company.

Tathā, rūpo ayaṁ, bhikkhave, bhikkhu, saṅgho; tathā, rūpā ayaṁ, 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,

80 suddhasāre (Syā Kam Pr)
81 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, pniḍika S (1:111 = M 18.12) and Udumbarikā Sihanāda S (D 25.15-19). The Buddha’s humour is evident in such a simile given in Udumbarikā Sihanāda S (D 3: 47-53 = 25.15-19).
82 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.
83 For a discussion on the giving of gifts, see for example, the Dakkhinā, vibhaṅga S (M 142) and Dakkhinā S (A 4.78 = 2:80 f.).
yathā, rūpāni pariṣāmin āraṁ yojana, gaṇanāṇi dasanāyā gaṇantum putosenaṁ.

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 bag⁸⁴ just to see such a company.⁸⁵

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<147> 9 Santi, bhikkhave, bhikkhū imasmin bhikkhu, saṅhe arahanto

There are / O monks / in this / monk order / who are worthy ones

9 Monks, there are in this community of monks those who are \textbf{Arhants}

khīṁ āsava vusitavanto kata, karanjyā ohita, bhārā anuppatta, sa-d-attha.⁸⁶

canker-destroyed / lived the (holy) life / done what should be done / burden laid-down / reached their own goal

with mental cankers⁸⁷ destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal,

parikkhāna bhava, saṅyojanānā samma-d-aññā, vimutti.

totally-destroyed being fetters/ nightly through direct knowledge liberated.

destroyed the fetters of being, completely liberated through direct knowledge

—eva, rūpā, bhikkhave, santi bhikkhū imasmin bhikkhu, saṅhe (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 imasmin bhikkhu, saṅhe pañcannanā orambhāgiyānāṁ

There are / O 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],

saṅyojanānāṁ parikkhāya opapātikā tatha parinnibbāyaśino anāvatti, dhammā tasmā lokā.

fetters / having fully destroyed / spontaneously-born / there / final nirvana / not returning by nature / from that / world, are \textbf{spontaneously reborn} [in the Pure Abodes]⁸⁹ and there attain final Nirvana, without ever returning from that world.

—eva, rūpā, bhikkhave, santi bhikkhū imasmin bhikkhu, saṅhe.\footnote{Putosa, a bag for carrying food when travelling, a knapsack.}

Such form moreover / O monks / there are / monks / in this / monk order

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⁸⁴ \textit{Putosena}, a bag for carrying food when travelling, a knapsack.

⁸⁵ \textit{putosanā ṭathā, rūpo ayam bhikkhave bhikkhu, saṅghe, tathā, rūpā ayam parisā (Si Pi Ka)}

⁸⁶ \textit{sadaṭṭhā}, may be resolved two ways: (1) sa-d-ṛṭṭhā, “one own goal”, (2) sa+t+ṛṭṭhā, “the sublime goal”, “the ideal”.

⁸⁷ “Mental cankers,” āsava. The term āsava (lit “cankers”) comes from ā-savatī “flows towards” (i.e either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints”, RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists four āsavas: the canker of (1) sense-desire (kāmāsava), (2) desire for eternal existence (bhava āsava), (3) wrong views (diṭṭhāsava), (4) ignorance (avijjāsava) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These four are also known as “floods” (oghā) and “yokes” (yoga). The list of three cankers (omitting the canker of views) [43] is probably older and is found more frequently in the Suttas (D 3.216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 67.63). The destruction of these āsavas is equivalent to Arhantship. See BDict under āsava.

⁸⁸ The 10 Fetters (saṅyojana) are: Personality view (sakkāya, diṭṭhā), persistent doubt (vikicchā), attachment to rules and rites (stīla-hāta, parāmāsa), sensual lust (kamā, rāga), repulsion (patigha), greed for form existence (rūpa, rāga), greed for formlessness existence (ārūpa, rāga), conceit (māna), restlessness (uddhācāra), ignorance (avijjā) (S 5:61, A 5:13, Vbh 377). In some places, no. 5 (patigha) is replaced by illwill (vyāpāda). The first 5 are the lower fetters (orambhāgiya), and the rest, the higher fetters (uddhābhāgiya).

⁸⁹ 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 Nirvāna. These worlds are Āvīha (“Non-declining”), Ātappa (“Unworried”), Sudassā (“Clearly Visible”), Sudassī (“Clear-visioned”) and Akanīṭṭhā (“Highest”) (D 3:237, M 3:103, Vbh 425, Pug 42-46).
—Such is the nature of the monks in this community of monks.

11 Santi, bhikkhave, bhikkhū imasmiṁ bhikkhu, saṅghə
   There are / O monks / in this / Monk Order /

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

†tipiṇāṁ samyojanānāṁ parikkhayā rāga, dosa, mohānaṁ tanuttā
of the three / fetters / having totally destroyed / of lust, hate, delusion / diminished /
with the destruction of the three fetters⁹⁰ and with the diminishing of lust, hate and delusion.

sakadāgāmino sakid-eva⁹¹ imāṁ lokam āgantvā [81] dukkhass’antarāṁ karissanti.
Once Returner / once only / this / world / having returned / of suffering’s end / they will make.
are Once-returners, returning only once to this world to make an end of suffering

—eva, rūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhu, saṅghə.
   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 imasmiṁ bhikkhu, saṅghə †tipiṇāṁ samyojanānāṁ
   There are / O 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 saṭāpāṇaṁ avinīpāta, dhāmaṁ niyātā sambodhi, parāyaṇaṁ.
totally destroyed / stream-winners / not-bound-for-a-suffering-world by-nature / sure of liberation / self-awakening bound-for. / fetters, are Stream-winners, not bound for the lower world,⁹² sure of liberation, destined for awakening

—eva, rūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhu, saṅghə.
   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 imasmiṁ bhikkhu, saṅghə
   There are / O monks / in this / monk order /

Monks, there are in this community of monks those who

catunnaṁ sati’patthānānāṁ⁹³ bhāvaṁ 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

—eva, rūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhu, saṅghə.
   Such form moreover / O monks / there are / monks / in this / monk order /

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

⁹⁰ The (first) three fetters: see §10n.
⁹¹ sakid (Ka)
⁹² Avinīpāta, alt tr “not fated for birth in a suffering state”; opp of vinīpāta, “the world of suffering”, another name for the 4 woeful courses (duggati) or the 4 lower worlds (apāya) (Vism 13.92 f). Sometimes 5 woeful courses (pañca,gati) (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). For a discussion, see Nyanaponika & Bodhi (tr), Numerical Discourses of the Buddha, 1999:14-19.
⁹³ sati’patthāna, I have analyzed it as sati + upatthāna (setting up) rather than sati + patthāna (foundation). Cf Ānāmoli & Bodhi 2001 n136).
Santi, bhikkhave, bhikkhū imasmiṁ bhikkhu, saṅghe
There are / O monks / in this / monk order /
Monks, there are in this community of monks
catunnaṁ samma-p, paddānāṁ bhāvānā'nuvogam anuyuttā viharanti.
those who dwell devoted to the cultivation of the four right exertions. 94

Santi, bhikkhave, bhikkhū imasmiṁ bhikkhu, saṅghe
There are / O monks / in this / monk order /
Monks, there are in this community of monks
catunnaṁ iḍdi,p, paddānāṁ bhāvānā'nuvogam anuyuttā viharanti.
those who dwell devoted to the cultivation of the four bases for spiritual power. 95

Santi, bhikkhave, bhikkhū imasmiṁ bhikkhu, saṅghe
There are / O monks / in this / monk order /
Monks, there are in this community of monks
pañcannaṁ indriyānāṁ bhāvānā'nuvogam anuyuttā viharanti.
those who dwell devoted to the cultivation of the five spiritual faculties. 96

Santi, bhikkhave, bhikkhū imasmiṁ bhikkhu, saṅghe
There are / O monks / in this / monk order /
Monks, there are in this community of monks
pañcannaṁ balānāṁ bhāvānā'nuvogam anuyuttā viharanti.
those who dwell devoted to the cultivation of the five spiritual powers. 97

Santi, bhikkhave, bhikkhū imasmiṁ bhikkhu, saṅghe
There are / O monks / in this / monk order /
Monks, there are in this community of monks
sattannaṁ bōjhaṁp, ahaṁgikāsa maggasa bhāvānā'nuvogam anuyuttā viharanti.
those who dwell devoted to the cultivation of the Noble Eightfold Path.

94 Samma-p, padhāna, Right Exertion or Striving, same as Right Effort, the 6th limb of the Noble Eightfold Path
95 Iddhi,p, the 4 bases for spiritual power: focus of will (chanda), of effort (vīrya), of mind (citta), of investigation (vimaṇīsa) (D 3:213=M 1:103=2:11, D 3:221, Vbh 216).
96 Indriya, the 5 spiritual faculties: faith (saddhā), effort (vīrya), mindfulness (sati), concentration (samādhi), wisdom (paññā) (D 2:239, S 5:193; Tha 352).
97 Bala, the 5 spiritual powers: same as pač'indriya, but are unshakable (untouched by their opposites) in the Stream-winner (A 5.15) (D 3:239, S 48.43, S 50, A 3:10, Vbh 342).

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—Eva, rūpāpi, bhikkhave, santi bhikkhū imasmiṁ 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 imasmiṁ bhikkhu, saṅghe
There are / O monks / monks / in this / monk order
14 Monks, there are in this community of monks

mettābhāvanā’nu yogam anuyuttā viharanti
lovingkindness cultivation devotion / devoted to / they dwell
those who dwell devoted to the cultivation of lovingkindness.

Santi, bhikkhave, bhikkhū [82] imasmiṁ bhikkhu, saṅghe
There are / O monks / monks / in this / monk order
Monks, there are in this community of monks

karunanābhāvanā’nu yogam anuyuttā viharanti;
compassion cultivation devotion / devoted to / they dwell
those who dwell devoted to the cultivation of compassion.

Santi, bhikkhave, bhikkhū imasmiṁ bhikkhu, saṅghe
There are / O monks / monks / in this / monk order
Monks, there are in this community of monks

muditābhāvanā’nu yogam anuyuttā viharanti;
altruistic joy cultivation devotion / devoted to / they dwell
those who dwell devoted to the cultivation of altruistic joy.

Santi, bhikkhave, bhikkhū imasmiṁ bhikkhu, saṅghe
There are / O monks / monks / in this / monk order
Monks, there are in this community of monks

upekkhābhāvanā’nu yogam anuyuttā viharanti;
equanimity cultivation devotion / devoted to / they dwell
those who dwell devoted to the cultivation of equanimity.

Santi, bhikkhave, bhikkhū imasmiṁ bhikkhu, saṅghe
There are / O monks / monks / in this / monk order
Monks, there are in this community of monks

asubhābhāvanā’nu yogam anuyuttā viharanti;
impurities cultivation devotion / devoted to / they dwell
those who dwell devoted to the meditation on the impurities.

Santi, bhikkhave, bhikkhū imasmiṁ bhikkhu, saṅghe
There are / O monks / monks / in this / monk order
Monks, there are in this community of monks

anicca, saṅñābhāvanā’nu yogam anuyuttā viharanti.
impermanence perception cultivation devotion / devoted to / they dwell.
those who dwell devoted to the cultivation of the perception of impermanence.
—Evarūpāpi, bhikkhave, santi bhikkhū imasmin bhikkhu, saṅghë.
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 imasmin bhikkhu, saṅghë
There are, O monks, monks, in this, monk order
Monks, there are in this community of monks

ān’āpāna, sati, bhāvanā’nuṣṭhāyam anuyuttā viharanti.
In-and-out-breathing mindfulness cultivation devotion, devoted to, they dwell
those who dwell devoted to the cultivation of the mindfulness of the in-and-out-breathing.

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

15 Ān’āpāna, sati, bhikkhave, bhāvītā bahulī, katā maha-p, phalā hoti mahānisaṁsā.
In-and-out-breathing mindfulness, O monks, developed, made much, of great fruit, it is, of great benefit.

15 Monks, when the mindfulness of the in-and-out-breathing is developed and often cultivated, it is
of great fruit and great benefit.

ān’āpāna, sati, bhikkhave, bhāvītā bahulī, katā cattāro sati’paṭṭhāne paripūreti.
In-and-out-breathing mindfulness, O monks, developed, made much, the four, mindfulness establishments, it fulfills.

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

Cattāro sati’paṭṭhāna bhāvītā bahulī, katā satta bojjhāṅge paripūreti.
The four, mindfulness establishments, developed, made much, the seven, awakening-factors, they fulfill.

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

Satta bojjhāṅga bhāvītā bahulikatā vijjā, vimuttiṁ paripūreti.
The seven, awakening-factors, developed, made much, true-knowledge liberation, they fulfill.

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

<148> 16 Katham bhāvītā ca, bhikkhave, ān’āpāna, sati,
And how, monks, is the mindfulness of the in-and-out-breathing developed,
katham bahulī, katā maha-p, phalā hoti mahānisaṁsā?
How, when made much, of great fruit, it is, of great benefit?
and how is it often cultivated so that it is of great fruit and great benefit?

98 See Mahā Rāhul’ovāda S (M 1:420=62.5).
99 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.
Here, monks, a monk who has gone to the forest or to the foot of a tree or to an empty house,

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

establishes mindfulness before him.

So sato'va assasati sato'va passasati.

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

—Mindfully, he breathes in, mindfully he breathes out.

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

18 (A) Kāyānupassanā
body contemplation

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

(1) Dīghāṁ vā assasanto ‘Dīghāṁ assasāmī ti pajānāti;
Long / or / breathing in / long / I breathe in (end-quote) / he knows.

Dīghāṁ vā passasanto ‘Dīghāṁ passasāmī ti pajānāti;
Long / or / breathing out / long / I breathe out (end-quote) / he knows.

Or, breathing out long, he knows: ‘I breathe out long [Long out-breath]’;

(2) rassāṁ vā assasanto ‘Rassāṁ assasāmī ti pajānāti;
Short / or / breathing in / short / I breathe in (end-quote) / he knows.

Or, breathing in short, he knows: ‘I breathe in short [Short in-breath]’;

100 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.

101 Parimukhaṁ, lit “around the entrance”, 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 Nāṇamoli & Bodhi (MÑB 2001:527). The Vibhaṅga explains it as “at the tip of the nose or at the centre of the upper lip” (Vbh 252 = §537). See Introd (2) above.

102 Ce Kam PTS Se sato.

103 Ajahn Brahmaviro: “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).

104 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).
3.2.8 Majjhima Nikāya 3, Upari Paṇṇāsa 2, Anupada Vagga 8

rassanā vā passasanto ‘Rassanā passasāmī’ ti pajānāti;
Short / or / breathing out / short / I breathe out (end-quote) / he knows.

Or, breathing out short, he knows: ‘I breathe out short [Short-out-breath]’; 105

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

(3) He trains himself thus: ‘I will breathe in experiencing the whole body.’

‘Sabba,kāya,paṭisārṇvedī passasissāmī ti sikkhati;
whole body one-who-experiences / I will breathe out (end-quote) / he trains (himself).

He trains himself thus: ‘I will breathe out experiencing the whole body’; 106

(4) ‘Passambhaya kāya,sankhāram assasissāmī’ ti sikkhati;
Calming / bodily formation / I will breathe in (end-quote) / he trains (himself).

(4) He trains himself thus: ‘I will breathe in calming the bodily formation [function of breathing]’; 107

‘Passambhaya kāya,sankhāram passasissāmī’ ti sikkhati;
Calming / bodily function / I will breathe out (end-quote) / he trains (himself).

He trains himself thus: ‘I will breathe out calming the bodily formation [function of breathing]’; 108

19 (B) Vedanā’nupassanā
I feelings contemplation

19 (B) The Second Tetrad: Contemplation of Feelings

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

(5) He trains himself thus: ‘I will breathe in experiencing zest’; 109

105 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 (Pabbatayā) 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).

106 “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 Brahmanasīs 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-breathing is “a body among the bodies” (§24). However, according to transpersonal psychology (especially bodywork and breathwork, the whole body breathes.

107 Sankhāra. The bodily formation is the in-and-out-breathing 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,sankhāra.

108 Ajahn Brahmanasīs: “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)

109 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

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‘Pīti, paṭisaṅvedi passasissāmā’ ti sikkhati;
Zest one-who-experiences / I will breathe out (end-quote) / he trains (himself).

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

(6) ‘Sukha, paṭisaṅvedi assasi[83]sāmā’ ti sikkhati;
Joy one-who-experiences / I will breathe in (end-quote) / he trains (himself).

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

(7) ‘Citta, saṅkhāra, paṭisaṅvedi assasi[83]sāmā’ ti sikkhati;
Mental functions one-who-experiences / I will breathe in (end-quote) / he trains (himself).

He trains himself thus: ‘I will breathe in experiencing the mental formations [mental functions]’;

(8) ‘Passambhaya citta, saṅkhāra, paṭisaṅvedi assasi[83]sāmā’ ti sikkhati,
Calming / mental functions / I will breathe in (end-quote) / he trains

He trains himself thus: ‘I will breathe in calming the mental formations [mental functions]’;

(8) He trains himself thus: ‘I will breathe out calming the mental formations [mental functions]’;

20 (C) Cittānupassanā
mind contemplation

20 (C) The Third Tetrad: Contemplation of the Mind

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Group (saṅkhāra-k, khandха) while joy (sukha) belongs to the Feeling Group (vedanā-k, khandха). 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.

Ajahn Brahmava: “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 [unarisen] 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 Brahmavaniso calls “the beautiful breath.” (“Beautiful Breath”, 1999)

The same method given in the previous note applies to the second and third clauses. According to Ajahn Brahmavaniso, “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 mind object’.” (“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.
(9) ‘Citta, patissanvedī assasissāmī ti sikkhati;

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

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

(10) ‘Abhippamodayaṁ cittaṁ assasissāmī ti sikkhati;

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

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

(11) ‘Samādahāṁ cittaṁ assasissāmī ti sikkhati;

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

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

(12) ‘Vimocayaṁ cittaṁ assasissāmī ti sikkhati;

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

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

112 “Experiencing the mind”. According to Ajahn Brahmanasi, “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 viññā (Yamīdhamma vuccati cittan ti vā mano ti vā viññānan ti vā, D 1:21; Yam ca kho etam… vuccati cittam iti pi mano iti pi viññāna 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 (mano). See Bodhi, Connected Discourses, 2000:769 n154.

113 “Gladdening the mind”. According to Ajahn Brahmanasi, 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, or giving (cāgānussati) or mettā, bhāvanā. According to Bhikkhu Bodhi, “gladdening the mind” is either the attainment of the first 2 jhānas (containing zest) or as the penetration of those jhānas by regarding them with insight as subject to destruction. (2001 n1118)

114 “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 Brahmanasi, 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)
21 (D) Dhammānupassanā
mind-object contemplation

21 (D) The Fourth Tetrad: Contemplation of Mind-objects

(13) ‘Anicce’ nupassī passassissāmi’ ti sikkhati;
Impermanence one-who-experiences / I will breathe in (end-quote) he trains (himself).
(13) He trains himself thus: ‘I will breathe in contemplating impermanence’;

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

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

(14) ‘Virāgānupassī passassissāmi’ ti sikkhati;
fading-away contemplator / I will breathe in (end-quote) he trains (himself).
(14) He trains himself thus: ‘I will breathe in contemplating the fading away [of lust]’;

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

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

(15) ‘Nirodha nupassī passassissāmi’ ti sikkhati;
cessation contemplator / I will breathe in (end-quote) he trains (himself).
(15) He trains himself thus: ‘I will breathe in contemplating the cessation [of suffering]’;

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

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115 “Freeing the mind”. Here, according to Ajahn Brahmavaro, “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 awakening” (sambodhi sukha, M 1:454). (“Beautiful Breath”, 1999).

116 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 Sati-paṭṭhāna...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. (Brahmavaro, “Beautiful Breath”, 1999)

117 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.” (Brahmavaro, “Beautiful Breath”, 1999).

118 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...” (Brahmavaro, “Beautiful Breath”, 1999).

119 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.” (Brahmavaro, “Beautiful Breath”, 1999).
(16) ‘Paṭinissaggānupassā assasissām’ ti sikkhati; giving-up contemplator/ I will breathe in (end-quote)/ he trains (himself).
(16) He trains himself thus: ‘I will breathe in contemplating the letting go [of defilements]’;

‘Paṭinissaggānupassā assasissām’ ti sikkhati; giving-up contemplator/ I will breathe out (end-quote)/ he trains (himself).
He trains himself thus: ‘I will breathe out contemplating the letting go [of defilements]’; ¹²¹

22 Evaṁ bhāvītā kho, bhikkhave, ān’āpāna, sati, evaṁ bahulī, katā
Thus / developed / indeed / O monks / in-and-out-breathing mindfulness / thus / made much/
22 Monks, this is how the mindfulness of the in-and-out-breathing, when developed, often cultivated,
maha-p.phalō hoti mahānisānsā.
of great fruit / becomes / of great benefit
is of great fruit and great benefit.

Cattāro satipaṭṭhānaṁ paripūranā
The Perfection of the Four Stations of Mindfulness

<149> 23 Kathaññ (Be 3.0126) bhāvītā ca, bhikkhave, ānāpāna, sati,
How / are developed / indeed / O monks / the in-and-out-breathing mindfulness
23 And how, monks, is the mindfulness of the in-and-out-breathing developed,
kathaññ bahulī, katā cattāro sati’paṭṭhāne paripūrenti?¹²²
how / when made much / the four / mindfulness establishment / are fulfilled?
often cultivated to bring the four stations of mindfulness to perfection?

24 (A) Kāyā’nupassanā
{ body contemplation

24 (A) Contemplation of the body

Yasmiṁ samaye, bhikkhave, bhikkhu
At which / time / O monks / a monk
Monks, whenever a monk

(1) digāhā vā assasanto ‘Dīghānā assasām’ ti pajānāti;
Long / or / breathing in / long / I breathe in (end-quote) / he knows.
(1) is breathing in long, he knows: ‘I breathe in long’; ¹²³

digāhā vā passasanto ‘Dīghānā passasām’ ti pajānāti;
Long / or / breathing out / long / I breathe out (end-quote) / he knows.
or, when he is breathing out long, he knows: ‘I breathe out long’;

¹²⁰ 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.
¹²¹ 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. (Brahmavaniso, “Beautiful Breath”, 1999)
¹²² PTS paripūreti.
¹²³ See §18(1-2)n.

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(2) rassam và assasanto ‘Rassam assasāmī’ ti pajānati;

Short / or / breathing in / short / I breathe in (end-quote) / he knows.

(2) or, when he is breathing in short, he knows: ‘I breathe in short’;

rassam và passasanto ‘Rassam passasāmī’ ti pajānati;

Short / or / breathing out / short / I breathe out (end-quote) / he knows.

or, when he is breathing out short, he knows: ‘I breathe out short’;

(3) ‘Sabba,kāya,paṭisamvedi’124 assasissāmī’ ti sikkhati;

the-whole-body one-who-experiences / I breathe in (end-quote) / he trains (himself).

(3) when he trains himself thus: ‘I will breathe in experiencing the whole body’;

‘Sabba,kāya,paṭisamvedi passasissāmī’ ti sikkhati;

the-whole-body one-who-experiences / I breathe out (end-quote) / he trains (himself).

when he trains himself thus: ‘I will breathe out experiencing the whole body’;

(4) ‘Passambhayān kāya,saṅkhāram’125 assasissāmī’ ti sikkhati;

calming / the bodily function / I breathe in (end-quote) / he trains (himself).

(4) when he trains himself thus: ‘I will breathe in calming the bodily function (of breathing)’;

‘Passambhayān kāya,saṅkhāram passasissāmī’ ti sikkhati;

calming / the bodily function / I breathe out (end-quote) / he trains (himself).

when he trains himself thus: ‘I will breathe out calming the bodily function (of breathing)’;

—kāye kāyānapassā, bhikkhave, tasmin samaye bhikkhu viharati atāpī sampajāno satimā,

—in the body / the-body contemplator / O monks / at that / time / a monk / dwells / ardent / fully aware / mindful

—then, monks,126 exertive, fully aware, mindful,127 the monk dwells contemplating the body in the

body,128 vineyya loke abhījīhā,domanassam.129 having put away / in the world / covetousness-displeasure131 for the world.

putting away130 covetousness and displeasure131 for the world.

124 “the whole body”, see §18(3)n.
125 kāya,saṅkhāra, see §18(4)n.
126 “World” (lōka). 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). How-

ever, in his amplified tr at Vibh 105, U Thittila has “world (i.e., in ideational objects)” (dhammā, mental objects) (Vibh:T 139).

127 sampajāno satimā. Vism 163=4.172 explains full awareness (sampajāñña) has the characteristic of non-

confusion; its function is not to investigate and manifested as scrutiny. Mindfulness (sati) has the characteristic of remembering. Its function is not to forget and is manifested as guarding. Sampajāno is also tr as “fully knowing”, “clearly comprehending” (see Nānamoli & Bodhi 2001 n147).

128 “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, tāpā), 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) (Anātā,lakkhanā 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.

129 atāpī sampajāno satimā, vineyya loke abhījīhā,domanassam here is essentially synonymous with vagata-bhijjho vigata, vyāpādo asammattho sampajāno patissato mentioned in connection with the four Divine Abodes (brahma,vihāra) (Kesaputtiyā S, A 1:192=3.65.15). Their application, however, differ: the former points to the re-

sult of meditation, while the latter is a part of the meditation process itself.

130 Vineyya, this means that the five hindrances have to be abandoned prior to practicing satipatthāna. This is because the hindrances, in the form of mental impurities (cetaso upakkileṣa), weaken wisdom (paññāya dibbalal-karanē) (D 2:83, 3:49, 101, A 2:211, 3:93, 100, 386 f, Vbh 245, 256). In the Nalākapāṇa S, the Buddha tells Anu-

http://dharmafarer.org
Kāyena kāy’ǎ̄nātaraḥāma, bhikkhave, evam vaddāmi yad-idam: assāsa, passāsa.  
In the body/a-certain one/ I say/ that is to say:/ in-breath-out-breath.
Monks, this in-and-out-breathing is one of the bodies, I declare.

Tasmā-ti, bhikkhave, kāy’ānupassā tammin’ 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, exertive, fully aware, mindful, dwells contemplating

ätapi sampaṭṭano satimā, vineyva loke abhiṣjha, domanassam.  
ardent/fully aware/mindful/having put away/in the world/covetousness-displeasure
the body in the body, putting away covetousness and displeasure for the world.

25 (B) Vedanā’nupassanā  
feelings contemplation

25 (B) Contemplation of feelings

Yasmi samaye, bhikkhave, [84] bhikkhu  
At which/time/O monks/a monk
Monks, whenever a monk

(5) ‘Piti, paṭisārṇvedi assasiṃsāmi’ ti sikkhati;  
Zest one-who-experiences/I will breathe in (end-quote)/he trains
(5) trains himself thus: ‘I will breathe in experiencing zest’;

‘Piti, paṭisārṇvedi passasisiṃsāmi’ 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’;

ruddha, “While [a clansman] still does not attain to zest and joy that are secluded from sensual pleasures and seclu-
ded 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 thank Ajahn Brahmavaniso for pointing this out.)

131 Abhiṣjha, domanassam which Walshe (1995:335 & n632) renders 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, fad-
ing away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object
with equanimity. On abhiṣjha, domanassa, there is an interesting related passage from the Pābba or Pābb’eva Sam-
bodha S: “Monks, before my awakening, 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). My knowing here regarding the naming of the furst two mental hindrances as
abhijjhā, domanassam is to show that with their elimination the other hindrances are eliminated, too—a view con-
firmed by Ajahn Brahmavaniso (30 March 2003).

132 “a body among the bodies”. Nyānaponika: “one of the bodily processes” (1962:167). This sentence is miss-
ing in Thich Nhat Hanh 1990.

133 The breath is regarded as the air element among the four elements making up the body. It should also be in-
cluded in the base of tangibles among bodily phenomena (since the object of attention is the touch sensation of the

134 DA (on the Mahā Satipaṭṭhāna S) explains why “body” is used twice here: “For determining the object and
isolating it,” which Nānamoli 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).

135 piti, see §19(5)n.
(6) ‘Sukha, paṭisārṇvedi assasissāmî’ ti sikkhati;
Joy one-who-experiences I will breathe in (end-quote) he trains
when he trains himself thus: ‘I will breathe in experiencing joy’;

‘Sukha, paṭisārṇvedi passasissāmî’ 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, saṅkhārā, paṭisārṇvedi assasissāmî’ ti sikkhati;
Mental-functions one-who-experiences I will breathe in (end-quote) he trains
when he trains himself thus: ‘I will breathe in experiencing the mental functions’;

Citta, saṅkhārā, paṭisārṇvedi passasissāmî’ ti sikkhati;
Mental-functions experiencing I will breathe out (end-quote) he trains
when he trains himself thus: ‘I will breathe out experiencing the mental functions’;

(8) ‘Passambhaya citta, saṅkhārārām assasissāmî’ ti sikkhati;
Calming mental functions I will breathe in (end-quote) he trains
when he trains himself thus: ‘I will breathe in calming the mental functions’;

‘Passambhaya citta, saṅkhārārām passasissāmî’ 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, tasmiṁ samayē bhikkhu viharati
—In feelings feelings contemplator O monks at that time a monk he dwells
—then, the monk, exertive, fully aware, mindful, dwells contemplating feelings in the feelings, 137

āṭāpi sampajāno satimā, vineyya loke abhijjhā, domanassam.
ardent fully aware mindful having put away in the world covetousness-displeasure
putting away covetousness and displeasure for the world.

Vedanāsu vedanā’ñatarāhām, bhikkhave, evaṁ vadāmi yadh-idaṁ assāsa, passasānaṁ
In feelings feelings a certain I O monks thus I say that is to say in-breath out-breath
Monks, full attention 138 to the in-and-out-breathing is one of the feelings I declare.

sādhukaṁ manasikārāṁ.
thorough attention

Tasmā-ṭ-īha, bhikkhave, vedanāsu vedanā’nupassī tasmiṁ samaye bhikkhu viharati
Therefore here O monks in feelings feelings contemplator at that time a monk he dwells
Therefore, monks, a monk, exertive, fully aware, mindful, dwells contemplating feelings in

āṭāpi sampajāno satimā, vineyya loke abhijjhā, domanassam.
ardent fully knowing mindful having put away in the world covetousness-displeasure
the feelings putting away covetousness and displeasure for the world.

136 citta, saṅkhāra, see §19(7)n.
137 “contemplating feelings as feelings”. See §24n.
138 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.
26 (C) Cittā’nupassanā

the mind contemplation

26 (C) Contemplation of mind

Yasmin samaye, bhikkhave, bhikkhu
At which / time/ O monks / a monk
Monks, whenever a monk

(9) ‘Citta,patisanvedi assasissāmi’ ti sikkhati;
the mind one-who-experiences / I will breathe in (end-quote) / he trains (himself).
(9) trains himself thus: ‘I will breathe in experiencing the mind’;

‘Citta,patisanvedi passasissāmi’ ti sikkhati;
the mind one-who-experiences / I will breathe out (end-quote) / he trains (himself).
when he trains himself thus: ‘I will breathe out experiencing the mind’;

(10) ‘Abhippamodayaṁ cittam assasissāmi’ ti sikkhati;
Gladdening / the mind / I will breathe in (end-quote) / he trains (himself).
(10) when he trains himself thus: ‘I will breathe in gladdening the mind’;

‘Abhippamodayaṁ cittam passasissāmi’ ti sikkhati;
Gladdening / the mind / I will breathe out (end-quote) / he trains (himself).
when he trains himself thus: ‘I will breathe out gladdening the mind’;

(11) ‘Samādāhāraṁ cittam assasissāmi’ ti sikkhati;
Concentrating / the mind / I will breathe in (end-quote) / he trains (himself).
(11) when he trains himself thus: ‘I will breathe in concentrating the mind’;

‘Samādāhāraṁ cittam passasissāmi’ ti sikkhati;
Concentrating / the mind / I will breathe out (end-quote) / he trains (himself).
when he trains himself thus: ‘I will breathe out concentrating the mind’;

(12) ‘Vimocayaṁ cittam assasissāmi’ ti sikkhati;
Freeing / the mind / I will breathe in (end-quote) / he trains (himself).
(12) when he trains himself thus: ‘I will breathe in freeing the mind’;

‘Vimocayaṁ cittam passasissāmi’ ti sikkhati;
Freeing / the mind / I will breathe out (end-quote) / he trains (himself).
when he trains himself thus: ‘I will breathe out freeing the mind’;

—citte cittā’nupassā, bhikkhave, tasmiṁ samaye bhikkhu viharati atāpī sampajāno satimā,
in the mind / the-mind contemplator / O monks / at that / time / a monk / dwells / ardent / fully knowing / mindful

—then, the monk dwells exertive, fully aware, mindful, contemplating the mind in the mind, 139

vineyya loke abhijjhā,domanassaṁ.
having put away / in the world / covetousness-displeasure.
putting away covetousness and displeasure for the world.

139 “contemplating the mind as mind.” See §24n. MA says that although the meditator takes as his object the sign of the in-and-out-breathing, he is said to be “contemplating mind as mind” because he maintains his mind on the object by arousing mindfulness and full knowing, two factors of mind.
Nāhanī, bhikkhave, muttha-śatissa asampājānassa ānāpāna satimīn vaddami.
Not I / O monks / of confused mindfulness / not fully knowing / in-and-out-breathing mindfulness / I say
I do not say that there is the mindfulness of the in-and-out-breathing for one who is confused, who lacks full knowing.

Tasmā-t-īha, bhikkhave, citānupassā samaye bhikkhu viharati ātāpi
Therefore here / O monks / in the mind / the-mind contemplator / at that / time / a monk he dwells / ardent/
Therefore, monks, a monk, exertive, fully aware, mindful, dwells contemplating the mind in the mind,
sampājāna satimā, vineyya loke abhijjhā, domanassam.
fully knowing / mindful / having put away / in the world / covetousness-displeasure.
putting away covetousness and displeasure for the world.

27 (D) Dhammā’nupassanā
mind-objects contemplation
27 (D) Contemplation of dharmas [phenomena]

Yasmin samaye, bhikkhave, bhikkhu
At which / time / O monks / a monk
Monks, whenever a monk

(13) ‘Aniccā’nupassā passassāsāmi ti sikkhati;
Impermanence contemplator / I will breathe in (end-quote) / he trains (himself).
(13) trains himself thus: ‘I will breathe in contemplating impermanence’;

‘Aniccā’nupassā passassāsāmi ti sikkhati;
Impermanence contemplator / I will breathe out (end-quote) / he trains (himself).
when he trains himself thus: ‘I will breathe out contemplating impermanence’;

(14) ‘Virāgā’nupassā passassāsāmi ti sikkhati;
Fading-away contemplator / I will breathe in (end-quote) / he trains (himself).
(14) when he trains himself thus: ‘I will breathe in contemplating the fading away [of lust]’;

‘Virāgā’nupassā passassāsāmi ti sikkhati;
Fading-away contemplator / I will breathe out (end-quote) / he trains (himself).
when he trains himself thus: ‘I will breathe out contemplating the fading away [of lust]’;

(15) ‘Nirodhā’nupassā passassāsāmi ti sikkhati;
Cessation contemplator / I will breathe in (end-quote) / he trains (himself).
(15) when he trains himself thus: ‘I will breathe in contemplating the cessation [of suffering]’;

‘Nirodhā’nupassā passassāsāmi ti sikkhati;
Cessation / contemplator / I will breathe out (end-quote) / he trains (himself).
when he trains himself thus: ‘I will breathe out contemplating the cessation [of suffering]’;

(16) ‘Paṭinissaggā’nupassā passassāsāmi ti sikkhati;
Giving-up contemplator / I will breathe in (end-quote) / he trains (himself).
(16) when he trains himself thus: ‘I will breathe in contemplating the letting go [of defilements]’;

140 virāga, also translated as “dispassion” (see §42).
141 see §21(16)n.
`Pa inissaggānupassī passasissāmī` ti sikkhati;
Giving-up contemplator / I will breathe out (end-quote) / he trains (himself).
when he trains himself thus: `I will breathe out contemplating the letting go [of defilements]';

—dhammesu dhammānupassī, bhikkhave, tasmiṁ samaye bhikkhu viharati ātāpī
—in the mind-objects/ mind-objects contemplator/ O monks / at that / time / a monk / he dwells / ardent /
—then, monks, the monk dwells exertive, fully aware, mindful, contemplating dharmas in the

sampajāno satimā, vineyya loke abhijjhā,domanassāṁ.
fully knowing / mindful / having put away / in the world / covetousness-displeasure.

dharmas, putting away covetousness and displeasure for the world.

So yaṁ taṁ abhijjhā,domanassā [85]sānaṁ pahānaṁ taṁ paññāya disvā sādhukaṁ
He / which / that / of covetousness-displeasure / the abandoning / that / with wisdom / having seen / well /
Having seen with wisdom the abandonment of covetousness and displeasure, he closely

aijhupekkhīṭa hoti,
who looks on with equanimity / he is
looks on with equanimity.

Tasmā-t-īha, bhikkhave, dhammesu dhammānupassī tasmiṁ samaye bhikkhu viharati
Therefore here / O monks / in mind-objects / the mind-objects contemplator / at that / time / a monk / he dwells
Therefore, monks, exertive, fully aware, mindful, a monk dwells contemplating dharmas in the

ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassāṁ.
ardent / fully knowing / mindful / having put away / in the world / covetousness-displeasure.
dharmas, putting away covetousness and displeasure for the world.

28 Evaṁ bhāvītā kho, bhikkhave, ānāpāna,sati evaṁ bahuli, katā
Thus / are developed / and / O monks / in and-out-breathing mindfulness / thus / made much
28 Monks, this is how the mindfulness of the in-and-out-breathing, when developed and often cultivated,
cattāro sati`pāṭhāne paripūrenti,
the four / mindfulness establishment / are fulfilled.

brings the four stations of mindfulness to perfection.

Satta bojjhaṁga paripūrana
The seven awakening-factors/ Perfection
Perfection of the Seven Awakening-factors 142

29 Kathāṁ bhāvītā ca, bhikkhave, cattāro sati`pāṭhānā, how / are cultivated / and / O monks / the four / mindfulness establishment
29 And how, monks, are the four stations of mindfulness developed and often cultivated
kathāṁ bahuli,katā satta bojjhaṅge paripūrenti?
how / made much / the seven / awakening-factors / are fulfilled /
to bring the seven awakening-factors to perfection?

142 This section (M 118.29-40/3:85-87) is a pericope = Sila S, S 5:67-70 = Ānanda S 1, S 331-333 = Ānanda S 2, S 334 f. The closing section (M 118.41-44/3:88) is also found in the 2 Ānanda Ss (S 54,13-14/S 333, 335).
30 (A) Kāyānupassanā
body contemplation
30 (A) Contemplation of the body.

Yasmin samaye, bhikkhave, bhikkhu kāye kāyānupassā viharati ātāpī sampajāno
At which / time / O monks / a monk / in the body / in-the-body contemplator / he dwells / ardent / fully knowing /
Monks, whenever a monk, exertive, fully aware, mindful, dwells contemplating the body

satimā, vineyya\textsuperscript{143} loke abhijjhā,domanassaṁ, mindful / having put away / in the world / covetousness-displeasure,

in the body,\textsuperscript{144} putting away covetousness and displeasure for the world,

upāṭhitā ’ssa tasmin samaye sati hoti asammuṭṭhā.
established would-be / at that / time / mindful / it is / unconfused.
then unconfused\textsuperscript{145} mindfulness is established in him.

(i) Yasmin samaye, bhikkhave, bhikkhuno upāṭhitā sati hoti asammuṭṭhā.
At which / time / O monks / a monk / established / mindful / it is / unconfused,

(ii) So tathā, sato viharanto taṁ dhammaṁ paññāya pavicinati pavicarati\textsuperscript{146}
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
parivāmarśanā āpajjati.
a thorough inquiry / he conducts.
and makes a thorough inquiry of it.

Yasmin 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 parivāmarśanā 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,

\textsuperscript{143} vineyya, see §24n.
\textsuperscript{144} “Contemplating the body as body”. See §24n.
\textsuperscript{145} appamattāthā (Syā Kam)
\textsuperscript{146} Thus Si Syā Kam Pt. Be pavicarati.
dhamma,vicaya,sambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
states investigation awakening-factor / at that / time / in a monk / aroused / it is
then the awakening-factor of dharma-investigation\textsuperscript{147} is aroused in him.

Yasmiṁ samaye, bhikkhave, bhikkhuno taṁ dhammaṁ paññāya pavicinato pavicarato
at which / time / O monks / in a monk / that / state / with wisdom / he investigates / he examines

Monks, whenever tireless effort is aroused in a monk who investigates and examines that state
with wisdom

viriya,sambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
effort awakening-factor / at that / time / the monk / aroused / it is,
then the awakening-factor of effort\textsuperscript{148} is aroused in him.

viriya,sambojjhaṅgo tasmiṁ samaye bhikkhuno bhāveti,
effort awakening-factor / at that / time / in a monk / he cultivates
Then, too, the monk cultivates that awakening-factor of effort,

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

\textsuperscript{147} Dhamma,vicaya. Sometimes this is taken as “investigation of the Doctrine”, but the meaning here actually is
“investigation of bodily and mental phenomena” (Walshe 1995n690). This is the key awakening-factor, that is,
“awakening” itself, while the others are the “factors” that help this awakening to be realized (Nm 456). Milinda,-
pañha compares dhamma,vicaya sambojjhaṅga to a sword, which in order to cut needs the use of the hands
(representing the other 5 factors) (Miln 83). See Gethin 2001:185.

\textsuperscript{148} Viriya sambojjhaṅga. This is identical to the 4 right efforts of the Noble Eightfold Path.
33 (iv) Āraddha,viriyaassa uppajjati pīti nirāmisā.
   Aroused-for-one-with-effort/it arises/zest/not of the flesh.
33 (iv) In one who has aroused effort, spiritual zest arises.

Yasmiṁ samaye, bhikkhave, bhikkhuno āraddha,viriyaassa uppajjati [86] pīti nirāmisā,
At which/time/O monks/in a monk/aroused-for-one-with-effort/it arises/zest/not of the flesh
Monks, whenever spiritual zest arises in a monk who has aroused effort,

*pīti,sambojjhaṅgo* tasmiṁ samaye bhikkhuno āraddho hoti,
*zest/awakening-factor/at that/time/in a monk/aroused/it is.*
Then the awakening-factor of zest is aroused in him.

*pīti,sambojhaṅgaṁ* tasmiṁ samaye bhikkhu bhāveti,
*zest/awakening-factor/at that/time/a monk/he cultivates,*
Then, too, he cultivates that awakening-factor of zest,

*pīti,sambojhaṅgo* tasmiṁ samaye bhikkhuno bhāvanā, pāripūriṁ gacchati.
*zest/awakening-factor/at that/time/in a monk/cultivating to fulfillment/it goes(happens).*
and at the same time, by cultivating it, the zest awakening-factor is perfected in him.

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

Yasmiṁ samaye, bhikkhave, bhikkhuno pīti, manassa kāyo’pi passambhati, cittam 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,

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

*passaddhi,sambojhaṅgaṁ* tasmiṁ samaye bhikkhu bhāveti,
*tranquillity/awakening-factor/at that/time/a monk/cultivates,*
Then, too, he cultivates that awakening-factor of tranquillity

passaddhi,sambojhaṅgo tasmiṁ samaye bhikkhuno bhāvanā, pāripūriṁ gacchati.
*tranquillity/awakening-factor/at that/time/in a monk/cultivating to fulfillment/it goes(happens).*
and at the same time, by cultivating it, the tranquillity awakening-factor is perfected in him.

35 (vi) Passaddha, kāyassa sukhiṁ cittaṁ samādhiyati.
   Tranquil/whose-body-is/happy/the mind/becomes/concentrated.
35 (vi) In one whose body is tranquil and who is joyful, the mind becomes concentrated.

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

149 nirāmisā, “not of the flesh”. On āmīsa and nirāmisā, see Satipaṭṭhāna S (M 10.32) and Dhamma,dāyāda S (M 3). See also MA 1:89, 279.
samādhiyati,
becomes concentrated,
who is joyful,

samādhi, sambojjaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
concentration awakening-factor / at that / time / in a monk / is aroused / it is,
then the awakening-factor of concentration is aroused in him.

samādhi, sambojjaṅgarin tasmiṁ samaye bhikkhu bhāveti,
concentration awakening-factor / at that / time / a monk / he cultivates,
Then, too, he cultivates that awakening-factor of concentration, and

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

36 (vii) So tathā, samāhitaṁ cittam sādhukarīn ajjhupekkhitā 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.

Yasmiṁ samaye, bhikkhave, bhikkhu tathā, samāhitaṁ cittam sādhukaṁ ajjhupekkhitā
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, sambojjaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
equanimity awakening-factor / at that / time / in a monk / is aroused / it is,
then the awakening-factor of equanimity is aroused in him.

upekkhā, sambojjaṅgarin tasmiṁ samaye bhikkhu bhāveti,
equanimity awakening-factor / at that / time / a monk / he cultivates,
Then, too, he cultivates that awakening-factor of equanimity, and

upekkhā, sambojjaṅgo tasmiṁ samaye bhikkhuno bhāvanā, pāripūrinn gacchati.
equanimity awakening-factor / at that / time / in a monk / cultivating to fulfillment / it goes (happens),
at the same time, by cultivating it, the equanimity awakening-factor is perfected in him.

37 (B) Vedanā’nupassanā <151>
feeling contemplation

37 (B) Contemplation of feelings

Yasmiṁ (Be 3.0129) samaye, bhikkhave, bhikkhu vedanāsu vedanā’nupassī viharati ātāpī
At which / time / O monks / a monk / in-feelings contemplator / he dwells / ardent
Monks, whenever a monk, dwells exertive, fully aware, mindful, contemplating feelings

sampajānato satimā, vineyya loke abhijjhā, domanassāṁ,
fully knowing / mindful / having put away / in the world / covetousness-displeasure
in the feelings. 150 putting away covetousness and displeasure for the world,

150 “contemplating feelings as feelings”. See §24n.
Monks, whenever unconfused mindfulness is established in a monk,

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

(i) 

Monks, whenever unconfused mindfulness is established in a monk,

sati, sambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,

then the awakening-factor of mindfulness is aroused in him.

sati, sambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti,

mindfulness awakening-factor / at that / in a monk / is aroused / it is.

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

sati, sambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanā, pāripūriṃ gacchati.

and at the same time, by cultivating it, the mindfulness awakening-factor is perfected in him.

(ii) … dhamma, vicaya, sambojjhaṅgo…pe…

(ii) … the awakening-factor of dharma-investigation…

(iii) … vīriya, sambojjhaṅgo…pe…

(iii) … the awakening-factor of effort…

(iv) … pīti, sambojjhaṅgo…pe…

(iv) … the awakening-factor of zest…

(v) … passaddhi, sambojjhaṅgo…pe…

(v) … the awakening-factor of tranquillity…

(vi) … samādhi, sambojjhaṅgo…pe…

(vi) … the awakening-factor of concentration…

(vii) So tathā, samāhitāṁ cittāṁ sādhukaṁ ajjhupekkhitā hoti.

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

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

Yasmiṁ samaye, bhikkhave, bhikkhu tathā, samāhitāṁ cittāṁ sādhukaṁ ajjhupekkhitā

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, sambojjhāngo tasmā samaye bhikkhuno āraddho hoti,
equanimity awakening-factor / at that / time / in a monk / aroused / it is,
then the awakening-factor of equanimity is aroused in him.

upekkhā, sambojjhāngaṁ tasmā samaye bhikkhu bhāveti,
equanimity awakening-factor / at that / time / in a monk / it is,
Then, too, he cultivates that awakening-factor of equanimity, and

upekkhā, sambojjhāngo tasmā samaye bhikkhuno bhāvanā, pāripūrīṁ gacchati.
equanimity awakening-factor / at that / time / in a monk / cultivating to fulfillment / it happens (goes).
at the same time, by cultivating it, the equanimity awakening-factor is perfected in him.

38 (C) Cittānupassanā
38 (C) Contemplation of mind

...pe...citte cittānupassā...pe...(repeat mutatis mutandis as at §§30-36)
...etc...in mind / the mind / one-who-contemplate / etc...
Monks, whenever a monk, exertive, fully aware, mindful, dwells contemplating the mind in the mind. 151 putting away covetousness and displeasure for the world, ...(repeat as at §§30-36) ...the awakening-factor of equanimity is aroused in him.

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

39 (D) Dhammānupassanā
39 (D) Contemplation of mind-objects

Yasmiṁ samaye, bhikkhave, bhikkhu dhammesu dhammānupassā viharati ātāpi
At which / time / O monks / a monk / in mind-objects / mind-objects contemplator / he dwells / ardent
Monks, whenever a monk, exertive, fully aware, mindful, dwells contemplating dharmas in the mind-objects.

sampajjāno satimā, vineyya loke abhijjhā, domanassāṁ,
fully knowing / mindful / he would put away in the world covetousness-displeasure, dharmas, 152 putting away covetousness and displeasure for the world,

upatthāṭha saṁyaj samaye sati hoti asammutṭhā.
established would-be / at that / time / mindfulness / it is / unconfused.
then unconfused mindfulness would be established in him.

(i) Yasmiṁ samaye, bhikkhave, bhikkhuno upatthitā sati hoti asammuṭṭhā,
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, sambojjhāngo tasmā samaye bhikkhuno āraddho hoti,
mindfulness awakening-factor / at that / time / in a monk / it is,
then the awakening-factor of mindfulness is aroused in him.

sati, sambojjhāṅgāṁ tasmā samaye bhikkhu bhāveti, sati, sambojjhāngo,
mindfulness awakening-factor / at that / time / a monk / he cultivates / mindfulness awakening-factor
Then, too, he cultivates that awakening-factor of mindfulness,
(ii) So tathā, sato viharanto taṁ dhammaṁ paññāya pavicinato pavicarati

He, thus mindful, dwelling in that state with wisdom, investigates and examines that state with wisdom.

parivīmaṁsāṁ āpajjati.

a thorough inquiry / he conducts.

and makes a thorough inquiry of it.

Yasmiṁ samaye, bhikkhave, bhikkhu tathā, sato viharanto taṁ dhammaṁ paññāya

Monks, whenever a monk, living thus mindful, investigates and examines that state with wisdom

pavicinato pavicarati parivīmaṁsāṁ āpajjati,

he investigates / he examines / a thorough inquiry / he conducts,

and makes a thorough inquiry of it,

dhamma, vicaya, sambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,

states investigation awakening-factor / at that / time / in a monk / is aroused / it is,

then the awakening-factor of dharma-investigation153 is aroused in him.

dhamma, vicaya, [87]sambojjhaṅgam tasmiṁ samaye bhikkhu bhāveti,

states investigation awakening-factor / at that / time / a monk / it

Then, too, he cultivates that awakening-factor of dharma-investigation,

dhamma, vicaya, sambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanā, pāripūrīṁ

states investigation awakening-factor / at that / time / in a monk / cultivating to fulfillment

and at the same time, by cultivating it, the dharma-investigation awakening-factor

gacchati.

it goes (happens).

is perfected in him.

(iii) Tassa taṁ dhammaṁ paññāya pavicinato pavicarato parivīmaṁsāṁ 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

āraddhāṁ hoti viśīyaṁ asallināṁ.

arousing / it is / effort / unrelenting.

of it, tireless effort is aroused.

Yasmiṁ samaye, bhikkhave, bhikkhuno taṁ dhammaṁ paññāya pavicinato

Monks, whenever tireless effort is aroused in a monk who investigates and examines

pavicinato pavicarato parivīmaṁsāṁ āpajjato āraddhāṁ hoti viśīyaṁ asallināṁ,

he investigates / a thorough inquiry / he conducts / is aroused / it is / effort / unrelenting.

that state with wisdom and makes a thorough inquiry of it.

153 dhamma, vicaya. Sometimes this is taken as “investigation of the Doctrine”, but the meaning here is rather “investigation of bodily and mental phenomena” (Walshe 1995:n690).
vīriya, sambojjhaṅgo tasmāṁ samaye bhikkhuno āraddho hoti,
then the awakening-factor of effort\(^{154}\) is aroused in him.

vīriya, sambojjhaṅgaṁ tasmāṁ samaye bhikkhu bhāveti,
Then, too, he cultivates that awakening-factor of effort,

and at the same time, by cultivating it, the effort awakening-factor is perfected in him.

(iv) Āraddha, vīriyassa uppajjati pīti nirāmīsā.

(iv) In one who has aroused effort, spiritual\(^{155}\) zest arises.

Yasmīṁ samaye, bhikkhave, bhikkhuno āraddha, vīriyassa uppajjati pīti nirāmīsā,
Monks, whenever spiritual zest arises in a monk who has aroused

pīti, sambojjhaṅgo tasmāṁ samaye bhikkhuno āraddho hoti,
then the awakening-factor of zest is aroused in him.

pīti, sambojjhaṅgaṁ tasmāṁ samaye bhikkhu bhāveti,
Then, too, he cultivates that awakening-factor of zest,

and at the same time, by cultivating it, the zest awakening-factor is perfected in him.

(v) Pīti, manassa kāyo'pi passambhāti, cittam pi passambhāti.

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

Yasmīṁ samaye, bhikkhave, bhikkhuno pīti, manassa kāyo'pi passambhāti, cittam pi
Monks, whenever the body and the mind become calm in a monk who is mentally zestful,

passambhāti

passaddhi, sambojjhaṅgo tasmāṁ samaye bhikkhuno āraddho hoti,
then the awakening-factor of tranquillity is aroused in him.

passaddhi, sambojjhaṅgaṁ tasmāṁ samaye bhikkhu bhāveti,
Then, too, he cultivates that awakening-factor of tranquillity, and

\(^{154}\) vīriya sambojjhaṅga. See §32n.

\(^{155}\) nirāmīsa. See §33n.
passaddhi,sambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanā, pāripūriṁ gacchati.
tranquillity awakening-factor / at that / time / in a monk / cultivating to-fulfillment / it goes (happens).
at the same time, by cultivating it, the tranquillity awakening-factor is perfected in him.

(vi) Passaddha,kāyassa (Be 3.0130) sukhino cittaṁ samādhiyati.
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.

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

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

samādhi,sambojjhaṅgarī tasmiṁ samaye bhikkhu bhāveti,
concentration awakening-factor / at that / time / he cultivates,
Then, too, he cultivates that awakening-factor of concentration,

samādhi,sambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanā, pāripūriṁ gacchati.
concentration awakening-factor / at that / time / cultivating to-fulfillment / it goes (happens).
and at the same time, by cultivating it, the concentration awakening-factor is perfected in him.

(vii) So tathā, samāhitāṁ cittaṁ sādhukāṁ ajjhupakkhitā 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.

Yasmiṁ samaye, bhikkhave, bhikkhu tathā, samāhitāṁ cittaṁ sādhukāṁ ajjhupakkhitā
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 tasmiṁ samaye bhikkhuno āraddho hoti,
equanimity awakening-factor / at that / time / in a monk / is aroused / it is,
then the awakening-factor of equanimity is aroused in him.

upekkhā,sambojjhaṅgarī tasmiṁ samaye bhikkhu bhāveti,
equanimity awakening-factor / at that / time / he cultivates,
Then, too, he cultivates that awakening-factor of equanimity, and

upekkhā,sambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanā, pāripūriṁ gacchati.
equanimity awakening-factor / at that / time / cultivating to-fulfillment / it goes (happens).
at the same time, by cultivating it, the equanimity awakening-factor is perfected in him.

40 Evarīṁ bhāvītā kho, bhikkhave, cattāro sati’pāṭhānā, thus / are cultivated / indeed / O monks / the four / mindfulness establishment,
40 Monks, this is how the four stations of mindfulness are developed
evan bahuli, katâ satta sambojjhaṅge pariṇārenti.
thus / much / the seven / awakening-factors / are fulfilled.
and often cultivated to bring the seven awakening-factors to perfection.\textsuperscript{156}

\textbf{Vijjā,vimutti pariṇāraṇa}
true-knowledge liberation / fulfilment

\textit{Perfection of True Knowledge and Liberation}\textsuperscript{157}

<152> \textbf{41} Kathāṁ bhāvitā ca, bhikkhave, satta bojjhāṅgā,

\textit{How / made much / the seven / awakening-factors / are fulfilled.}

\textbf{41} And how, monks, are the seven awakening-factors developed

kathāṁ bahuli, katā vijjā, vimuttini pariṇārenti.
\textit{How / made much / true-knowledge liberation / are fulfilled.}

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

\textbf{42} Idha, bhikkhave, bhikkhu

\textit{Here / O monks / a monk}

\textbf{42} Here, monks, a monk

(i) sati,sambojjhaṅgarī bhāveti viveka,nissitam virāga,nissitam
mindfulness / awakening-factor / he cultivates / supported by solitude / supported by fading-away

(i) he cultivates the \textit{awakening-factor of mindfulness} that is supported by seclusion, by the fading away

\textit{of lust},\textsuperscript{158}
nirodha,nissitam vossagga,parināmiṁ.
supported by cessation / letting-go / resulting-in.

by the cessation \textit{of suffering},\textsuperscript{159} and ripens in the letting go \textit{of defilements}\.\textsuperscript{160}

(ii) dhamma,vicaya,sambojjhaṅgarī bhāveti …pe…
states-investigation / awakening-factor / he cultivates…etc…

(ii) He cultivates the \textit{awakening-factor of dharma-investigation}…

(iii) viṛya,sambojjhaṅgarī bhāveti …pe…
effort / awakening-factor / he cultivates…etc…

(iii) He cultivates the \textit{awakening-factor of effort}…

(iv) pūtta,sambojjhaṅgarī bhāveti …pe…
zest / awakening-factor / he cultivates…etc…

(iv) He cultivates the \textit{awakening-factor of zest}…

(v) passaddhi,sambojjhaṅgarī bhāveti …pe…
tranquillity / awakening-factor / he cultivates…etc…

(v) he cultivates the \textit{awakening-factor of tranquillity}…

\textsuperscript{156} MA says that this passage shows that the awakening-factors exist together in each mind-moment in the practice of insight-meditation.

\textsuperscript{157} This closing section (M 118.41-44/3:88) is a periscope = Ānanda S 1 (S 54.13-14/5:333) = Ānanda S 2 (S 54.14/5:335).

\textsuperscript{158} virāga also “fading away [of lust]” or “dispassion” (see §21).

\textsuperscript{159} That is, “cessation of suffering” (nirodha) (see §21).

\textsuperscript{160} MA says that there are 2 kinds of letting go or relinquishment (of suffering) (vossagga): “giving up” (pariccāgā), i.e. the abandonment of defilements, and “entering into” (pakkhandana), i.e. culminating in Nirvana.
(vi) samādhisambojjaṅgaṁ bhāveti ...pe...
concentration awakening-factor / he cultivates... etc...
(vi) cultivates the awakening-factor of concentration...

(vii) upekkhā,sambojjaṅgaṁ bhāveti viveka,nissitāṁ virāga,nissitāṁ nirodha,nissitāṁ
equanimiti awakening-factor / he cultivates / supported by solitude / supported by fading away / supported by cessation
(vii) He cultivates the awakening-factor of equanimity that is supported by seclusion, by the fading
vessagga,parināmiṁ.
letting go resulting in.
away of lust, by the cessation of suffering, and ripens in the letting go of defilements.

43 Evam bhāvitā kho, bhikkhave, satta bojjhāṁ,
Thus / are cultivated / indeed / O monks / the seven / awakening-factors,
43 Monks, this is how the seven awakening-factors are developed

evaṁ bahuli, katā vijjā, vimuttīṁ paripūrenti” ti.
thus / made much / true knowledge liberation / are fulfilled (end-quote)
and often cultivated to bring true knowledge and liberation to perfection.”

44 Idam avoca bhagavā. Atta,maṇā te bhikkhū bhagavato bhāsitaṁ 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 Suttaṁ niṭṭhitāṁ aṭṭhamāṁ.
The Discourse on the Mindfulness of the In-and-out-breathing
The Eighth (Discourse of the Third Chapter)
is concluded.

050330; 050501; rev 100528; 101203
(reformatted using Times Extended Roman fonts)

161 MA says that the mindfulness that comprehends breathing is mundane. The mundane mindfulness of the breath perfects or fulfills the mundane stations of mindfulness. The mundane stations of mindfulness perfect the supramundane awakening-factors, and the supramundane awakening-factors perfect true knowledge and liberation, i.e. the fruit and Nirvana.
Basic Reading list

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http://dhamfarer.org
### Books & Talks by Piya Tan

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<td>19</td>
<td>(Jan 2008)</td>
<td>The meditation sign</td>
<td></td>
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#### Sutta Discovery CD version
(with Pāli fonts & PDF versions)

<table>
<thead>
<tr>
<th>Description</th>
<th>Price</th>
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<tbody>
<tr>
<td>Sutta Discovery CD (vols 1-34, 40b) 2003-2010</td>
<td>$60.00 (plus Piya’s current works)</td>
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#### Trilinear Translations
(Pāli / Word-for-word translation / Modern English) with notes

<table>
<thead>
<tr>
<th>Title</th>
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<tbody>
<tr>
<td>Mahā Satipaṭṭhāna Sutta (D 22) (around 80 pages)</td>
<td>$10.00</td>
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<td>Ānāpānasati Sutta (M 118) (around 52 pages)</td>
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#### Buddha & Buddhism

<table>
<thead>
<tr>
<th>Title</th>
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<tr>
<td>The Buddha and His Disciples</td>
<td>$20.00</td>
</tr>
<tr>
<td>History of Buddhism</td>
<td>$15.00</td>
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<tr>
<td>Teaching Method of the Buddha</td>
<td>$10.00</td>
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<td>Background to Buddhism (Intro. to Buddha &amp; Teachings)</td>
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<td>Introduction to Pali Chanting</td>
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#### Buddhist psychology notes

<table>
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<tr>
<td>Meditation for Beginners</td>
<td>$10.00</td>
</tr>
<tr>
<td>Buddhist psychology (2-volume set)</td>
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<tr>
<td>(1) Early Buddhist Sutras; (2) Readings (on Buddhism and psychology)</td>
<td>$25.00</td>
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<tr>
<td>Psychology of Meditation</td>
<td>$15.00</td>
</tr>
<tr>
<td>Basic Buddhist counselling</td>
<td>$10.00</td>
</tr>
</tbody>
</table>

#### Audio CDs of Piya’s talks (the monk years) [MP3; $10.00 per CD unless otherwise stated]

- The Diamond Sutra ($30)
- Psychological Types
- The word of the Buddha
- What happens when a person is born
- What happens when a person dies
- Buddhism and the nature of the universe
- Buddhism and the God-idea
- Preaching Techniques of the Buddha ($15)
- Actions of the Buddha & Noble Silence (CDA format) ($15).

#### ORDERS

To order, contact Ratna Lim (themindingcentre@gmail.com; hp +65 8211 0879)  
Sutta website: [http://dharmafarer.org](http://dharmafarer.org)  

Please support PALI HOUSE (where this translation work is done).
The most direct way to learn Buddhism is to read and live the Pali suttas which contains some of the oldest records we have of the Buddha’s teachings. As we search these scriptures, we will discover ourselves amidst their stories, teachings and practices, and even take a first step towards spiritual awakening.

This series will also help you learn how to use the Pali Canon: to locate suttas, teachings and stories, and have an idea of how Suttas are transmitted and translated. Wherever feasible, comparative studies will be made between the Pali, Sanskrit and Chinese (Āgama) versions of the suttas. Although a very basic knowledge of Buddhism (Five Precepts, etc) is helpful, no knowledge of these languages is required for this course. This class is suitable for beginner and mid-range level.

The Sutta Discovery (SD) series started with the NUS Buddhist Society weekly Sutta Study Group (SSG) classes in February 2002, and the Buddhist Fellowship SD series started in February 2003. These classes are still running today. This is a small record for an ongoing activity, especially Sutta study.

Piya Tan, who works on these Suttas and notes, and teaches them, was a former Theravada monk for 20 years. Today he is a full time lay Dharma teacher specializing in early Buddhism. He was consultant and regular lecturer to the Buddhist Studies Team (BUDS) that successfully introduced Buddhist Studies in Singapore Secondary Schools in the 1980s. After that, he was invited as a visiting scholar to the University of California at Berkeley, USA. He has written many ground-breaking and educational books on Buddhism (such as Total Buddhist Work) and social surveys (such as Buddhist Currents and Charisma in Buddhism). As a full-time Dharma teacher, he runs Buddhist, Sutta and Pali classes like the basic Pali course series, the Sutta Study Group (NUSBS), Dharma courses (the Singapore Buddhist Federation), Sutta Discovery classes (Buddhist Fellowship and elsewhere), and Sutta-based (including meditation) courses (Brahm Education Centre), besides his own full-time Pali translation and research project, the Pali House, and doing a comparative study of the Pali Nikāyas and the Chinese Āgamas. As a Theravāda monk, he learned insight meditation from Mahasi Sayadaw himself in the 1980s. As a lay teacher, he learned forest meditation from the Ajahn Brahnavamo. He has run numerous meditation courses and retreats for students and adults (including non-Buddhists) since 1980s. In 1992, he taught meditation at the University of California at Berkeley, USA, and also to BP, JPMorgan, the Defence Science Organization, GMO, HP and SIA. He is doing all this for the love of Dharma and of Ratna and their two children.
KEEPING BUDDHISM CENTRED

Sutta translations: [http://dharmafarer.org](http://dharmafarer.org)

As people today become more aware of Buddhism, many seek the simple original teachings of the Buddha. For over two decades now, Piya Tan has been inspired by this ideal of “mere Buddhism.” In this connection, he has set up the Minding Centre (Bukit Batok) and Pali House (Jurong East).

### The Minding Centre

_A still centre in life’s storms_

Blk 644, Bukit Batok Central, #01-68 (2nd flr), Singapore 650644.

Email: themindingcentre@gmail.com; hp +65 8211 0879.

Courses: [http://themindingcentre.org](http://themindingcentre.org)

**Every Wednesday** (7.20-9.00 pm): Meditation & Sutta Study.

**Courses:** Beginners’ Meditation; Intermediate Meditation; Buddhist Psychology; Psychology of Meditation; Basic Practical Buddhist Counselling; Psychology of Meditation; Psychology of Death and Living, etc.

**Personal sessions:** Meditation coaching; Meditation therapy; Counselling (problems related to work, relationship, sleep, stress, anxiety, etc).

### Pali House

On Vesak Day, 12th May, 2006, Pali House was born, fulfilling Piya’s long-time dream for living space that is spacious, quiet and conducive for his Dharma work.

- Pali House has one of the most complete set of early Buddhist scripture (texts and translations).
- The translating of the early Buddhist scripture in the _Sutta Discovery_ series is done at Pali House.

Pali House is possible through the generosity of the Buddhist community and various individuals like yourself who have generously and regularly contributed to Piya Tan’s work. He is doing full-time lay Dharma work without any salary. As such, your continued support will greatly help our Dharma work.

### How you can help

- Support for Piya Tan’s full time Buddhist work (especially the Sutta Translation & related projects).
- Sponsor the Minding Centre monthly rental ($2700) & maintenance cost, etc.
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- Introduce people to the the Minding Centre and advertise our activities to your friends, etc.
- Donate to cost of computer peripherals and printing, especially laser printer toner and A4 copy paper.
- Sponsor purchases of Buddhist scriptures, books and materials (for the Sutta Translation library).
- Contribute to the _Sutta publication fund_ (for printing costs of study notes and SD books, etc).
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- After making such offerings or acts of merit, make this _Dharmafarer aspiration_:  
  
  *May this merit bring my mind peace and wisdom.  
  May I enter the path of streamwinning in this life itself.*

### To donate

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“Pali House,” Blk 248, Jurong East St 24, #08-50, Singapore 600248.

To join our classes and activities, please email us at dharmafarer@gmail.com.
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- The brain during meditation: how the mind calms and clears itself.
- How the mind works moment to moment; mindfulness in daily life.
- Meditation methods; basic practice sessions; how to gauge your progress.
- What scientists are doing with meditation during the last decades.

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For those interested in true lasting happiness, meaning & purpose of life, rebirth
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- What happens when we die?
- Can we communicate with the dead?
- Dealing with fear and pain.
- How to help the dead? Merit transfer?
- The 12 links of life, death, and rebirth.
- The four tasks of grief.
- Gods, demons and ghosts: do they exist?
- Have we lived before, will we live again?
- Is rebirth immediate or takes 49 days?
- Have we lived before, will we live again?
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- Don’t believe everything you think: Unconscious defence mechanisms & coping skills.
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- Meditation helps increase attention span & productivity
- Meditation keeps the mind healthily active as we age (neuroplasticity)

COURSE INSTRUCTOR: PIYA TAN

- meditation therapist; 62 years old; a monk for 20 years
- has taught meditation for over 30 years
- has taught at the Univ of California @ Berkeley, Defence Science Organization, GMO, SIA, HP, Hitachi, JPMorgan, BP, etc
- mentor and meditation instructor to various executives and individuals
- referrals from doctors, social workers, etc
- now translating and teaching early Indian texts on meditation and psychology.

Wiki Piya: http://en.wikipedia.org/wiki/Piya_Tan

The Minding Centre: Blk 644 #01-68 Bukit Batok Central, Singapore 650644
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