

BUDDHAWAJANA



An Anthology of Dhamma

Revealing the Hidden

Ānāpānasati

"Mindfulness of breathing concentration (ānāpānasati-samāchi), bhikkhus, when developed and frequently practiced, is peaceful, sublime, undisturbed, and pleasant to dwell in (sukho vihāro). It also causes arisen evil, unwholesome states to disappear and subside completely. "Bhikkhus, just as in the last month of the hot season, when dust and dirt are raised into the air, a great untimely raincloud suddenly causes them to vanish and settle; in the same way, bhikkhus, when mindfulness of breathing concentration is developed and frequently practiced, it is peaceful, sublime, undisturbed, and pleasant to dwell in. It also causes arisen evil, unwholesome states to disappear and subside completely "And how, bhikkhus, is mindfulness of breathing concentration developed and frequently practiced so that it is peaceful, sublime, undisturbed, and pleasant to dwell in, and so that arisen evil, unwholesome states disappear and subside completely ? "Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and ...

“Bhikkhus,
even if a bhikkhu frequently practices mindfulness of
breathing for just the duration
of a finger snap , such a bhikkhu is said to be:
‘One who does not lack jhāna;

One who follows the Teacher’s instructions
(satthusāsanakarako);
One who acts in accordance with the exhortation
(ovādapaṭīkarako);
One who does not consume alms food in vain.’
How much more so for one who frequently practices it.”

*Aṅguttara Nikāya, ekakanipātapāḷi, 18. aparāccharāsaṅghātavaggo
Translated under the supervision of Bhikkhu Kukrit Savasdiphol.*

For those bhikkhus who are still in training (sekhā),
who have not yet attained the goal,
but are aspiring to the supreme security from
bondage (anuttaraṃ yogakkhemaṃ patthayamānā),
the development and frequent practice of
mindfulness of breathing concentration leads to
the destruction of the taints (āsavānaṃ khayāya).

And for those bhikkhus who are arahants (arahanto)
whose taints are destroyed (khīṇāsavā),
who have completed their task,
laid down the burden, reached the ultimate goal,
destroyed the fetters of existence,
and are fully liberated through direct knowledge
the development and frequent practice of
mindfulness of breathing concentration leads to
both pleasant abiding here and now and to
mindfulness and clear comprehension.

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Vol.

6

Ānāpānasati



Buddhawajana Institution

Learning, Practicing, Spreading only the Words of the Tathāgata.

BUDDHAWAJANA

Vol.6 Ānāpānasati

**This dhamma publication is for the benefit
of educating the public and dhamma givings.**

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Anumodanā

(Expression of Appreciation and Merit)

The precious jewels that rarely arise in the world and cannot be compared to any other — are these five:

(1) The arising of the Tathāgata, the Arahant, the Perfectly Enlightened Buddha (Sammāsambuddha);

(2) One who teaches the Dhamma-Vinaya proclaimed by the Tathāgata;

(3) One who realizes the Dhamma-Vinaya proclaimed by the Tathāgata and taught by others;

(4) One who realizes the Dhamma-Vinaya proclaimed by the Tathāgata, taught by others, and practices the Dhamma in accordance with the Dhamma;

(5) One who is grateful and appreciative.

All the Dhamma that the Tathāgata has taught and established leads to tranquility, to the complete cessation of birth, aging, and death, so that all beings may reach the secure refuge.

I express my appreciation to the committee that compiled this Buddhist scripture edition, Ānāpānasati, for continuing the noble tradition without letting it fade away — by spreading the teachings directly spoken by the Buddha. This creates the conditions for the growth and establishment of the True Dhamma.

Through this wholesome deed, may all those who participated in the compilation of this book — as well as the readers who earnestly apply these teachings in their practice — be blessed with the opportunity to realize the Dhamma and reach the Deathless (amata) in this very life.

*May you be well established in the Dhamma.
Bhikkhu Kukrit Savasdiphol*

Preface

If the most important books in the world were to be ranked, the Ānāpānasati (Mindfulness of Breathing) taught by the Tathāgata would surely be among the very first. It is one of the most essential texts for humanity.

The Buddha's discourses on Ānāpānasati, when examined together with the principle of dependent origination in the subtle workings of the mind, reveal something remarkable: mindfulness of breathing slows down the arising of thoughts. This creates the most suitable condition for realizing the Dhamma.

The Blessed One declared that Ānāpānasati is the direct method for cultivating the Four Foundations of Mindfulness. From there, it naturally fulfills the Seven Factors of Enlightenment, which lead to true knowledge and final liberation. All of this can be achieved — even within a single breath — when practiced correctly, exactly as the Buddha himself taught.

For anyone who is able to realize the Dhamma, this book is essential. Its contents present the Buddha's words on Ānāpānasati in full detail, preserving both meaning and expression. It is a complete guide to the practice, spoken directly by the Tathāgata, without additions or alterations.

This may be considered the very first manual of liberation through Ānāpānasati in the world, focused solely on the practice itself. It is not mixed with later interpretations, commentaries, or expansions that often shorten the original teachings or add ornate explanations that lead to confusion and distortion.

The appearance of this Buddhavacana edition of Ānāpānasati is rare. Just as the arising of a Tathāgata in saṃsāra is exceedingly rare, so too is the gathering of the very method the Buddha himself used as his abiding meditation (vihāradhamma), preserved in one complete manual for future generations.

It is not easy for this book to spread widely. This is not because the Buddhavacana is difficult to find or understand, nor because of problems with people, printing, or funding. Rather, it is because the Buddha taught Ānāpānasati more than any other method — giving repeated instructions, explanations, and detailed benefits. For this reason, the practice has been widely taught, but also frequently altered. Sayings of disciples were added, texts rearranged, and elaborations introduced — until today, it is rare to find practice centers that preserve Ānāpānasati exactly as it was taught in the Buddha's time.

Therefore, in the stage of learning, it is necessary first to remove misunderstandings and old habits that have taken root. Only then can one begin afresh with the true method.

When the correct path — accurate in both meaning and wording — is faithfully transmitted, the quicker and more widely it spreads, the more direct and fruitful the study and practice will be. Beginners will learn the right teaching from the start, while those who have gone astray will find in it a map to return to the right Path.

**The Buddhawajana Translation Team dedicates
this work with deep respect to the Tathāgata,
the Arahant, the Perfectly Enlightened Buddha,
and to the Saṅgha of disciples
in this Dhamma and Vinaya —
from the time of the Buddha until today —
who have preserved and transmitted
the Buddhavacana, the Dhamma and Vinaya
that the Blessed One proclaimed,
pure and complete.**

The Buddhawajana Translation Team

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Compiler's Note

The content of this book has, in part, been adapted from various editions through comparison with all available sources — including the Siam Rath edition, the Royal edition, the Mahāmakut edition, the Mahācūla edition, the Commemorative edition, and the Pali Text Society edition (U.K.) — in order to correspond as closely as possible with the Pali and to preserve the authenticity of the Buddha's words.

In this translation, AI technology was used solely as a supporting tool to assist in rendering Pāli into English.

Suttas Included and Related

- Suttas included in this book: 26 suttas
- Suttas with identical content (not included): 3 suttas
 - Identical suttas found in different collections (Tipiṭaka divisions): 3 suttas
 - Total number of suttas referenced: 32 suttas
- Related contextual Dhamma passages: 6 suttas



The Two Supreme Benefits of Mindfulness of Breathing (Ānāpānasati)

01

*Samyutta Nikāya, mahāvaggo, 10. ānāpānasamyyuttaṃ, 1. ekadhammavaggo, 1. ekadhammasuttaṃ.
Translated under the supervision of Bhikkhu Kukrit Savasāḍiphol.*

“Bhikkhus, mindfulness of breathing, when developed and frequently practiced, is of great fruit and great benefit. Bhikkhus, how developed and how frequently practiced is mindfulness of breathing so that it is of great fruit and great benefit?

Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

He trains himself: ‘I will breathe in experiencing the whole body (sabbakāyappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the whole body.’

He trains himself: ‘I will breathe in calming the bodily formation (passambhayaṃ kāyasāṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the bodily formation.’

He trains himself: ‘I will breathe in experiencing rapture (pītippaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing rapture.’

He trains himself: ‘I will breathe in experiencing happiness (sukhappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing happiness.’

He trains himself: ‘I will breathe in experiencing the mental formation (cittasāṅkhārappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mental formation.’

He trains himself: ‘I will breathe in calming the mental formation (passambhayaṃ cittasāṅkhāraṃ)’;

he trains himself: ‘I will breathe out calming the mental formation.’

He trains himself: ‘I will breathe in experiencing the mind (cittappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mind.’

He trains himself: ‘I will breathe in gladdening the mind (abhippamodayaṃ cittaṃ)’; he trains himself: ‘I will breathe out gladdening the mind.’

He trains himself: ‘I will breathe in concentrating the mind (samādahaṃ cittaṃ)’; he trains himself: ‘I will breathe out concentrating the mind.’

He trains himself: ‘I will breathe in liberating the mind (vimocayaṃ cittaṃ)’; he trains himself: ‘I will breathe out liberating the mind.’

He trains himself: ‘I will breathe in contemplating impermanence (aniccānupassī)’; he trains himself: ‘I will breathe out contemplating impermanence.’

He trains himself: ‘I will breathe in contemplating dispassion-fading away (virāgānupassī)’; he trains

himself: ‘I will breathe out contemplating dispassion-fading away.’

He trains himself: ‘I will breathe in contemplating cessation (nirodhānupassī)’; he trains himself: ‘I will breathe out contemplating cessation.’

He trains himself: ‘I will breathe in contemplating relinquishment (paṭinissaggānupassī)’; he trains himself: ‘I will breathe out contemplating relinquishment.’

Thus, bhikkhus, when mindfulness of breathing is developed and frequently practiced in this way, it is of great fruit and great benefit.

When mindfulness of breathing is thus developed and frequently practiced in this way,

bhikkhus, one of two fruits is to be expected: final knowledge in this very life (diṭṭheva dhamme), or, if there is a remainder of clinging, non-returning (anāgāmitā).

The Seven Supreme Benefits of Mindfulness of Breathing (Ānāpānasati)

02

*Samyutta Nikāya, mahāvagga, 10. ānāpānasamyuttaṃ, 1. ekadhammavagga, 5. dutiyaphalasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*

“Bhikkhus, mindfulness of breathing, when developed and frequently practiced, is of great fruit and great benefit. Bhikkhus, how developed and how frequently practiced is mindfulness of breathing so that it is of great fruit and great benefit?

Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

He trains himself: ‘I will breathe in experiencing the whole body (sabbakāyappaṭisaṃvedī)’; he trains

himself: ‘I will breathe out experiencing the whole body.’

He trains himself: ‘I will breathe in calming the bodily formation (passambhayaṃ kāyasaṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the bodily formation.’

He trains himself: ‘I will breathe in experiencing rapture (pītippaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing rapture.’

He trains himself: ‘I will breathe in experiencing happiness (sukhappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing happiness.’

He trains himself: ‘I will breathe in experiencing the mental formation (cittasaṅkhārappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mental formation.’

He trains himself: ‘I will breathe in calming the mental formation (passambhayaṃ cittasaṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the mental formation.’

He trains himself: ‘I will breathe in experiencing the mind (cittappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mind.’

He trains himself: ‘I will breathe in gladdening the mind (abhippamodayaṃ cittaṃ)’; he trains himself: ‘I will breathe out gladdening the mind.’

He trains himself: ‘I will breathe in concentrating the mind (samādahaṃ cittaṃ)’; he trains himself: ‘I will breathe out concentrating the mind.’

He trains himself: ‘I will breathe in liberating the mind (vimocayaṃ cittaṃ)’; he trains himself: ‘I will breathe out liberating the mind.’

He trains himself: ‘I will breathe in contemplating impermanence (aniccānupassī)’; he trains himself: ‘I will breathe out contemplating impermanence.’

He trains himself: ‘I will breathe in contemplating dispassion-fading away (virāgānupassī)’; he trains himself: ‘I will breathe out contemplating dispassion-fading away.’

He trains himself: ‘I will breathe in contemplating cessation (nirodhānupassī)’; he trains himself: ‘I will breathe out contemplating cessation.’

He trains himself: ‘I will breathe in contemplating relinquishment (paṭinissaggānupassī)’; he trains himself: ‘I will breathe out contemplating relinquishment.’

Thus, bhikkhus, when mindfulness of breathing is developed and frequently practiced in this way, it is of great fruit and great benefit.

When mindfulness of breathing is thus developed and frequently practiced in this way, bhikkhus, these seven fruits and seven benefits (satta phalā sattānisamsā) are to be expected:

What are these seven fruits and seven benefits?

(1) One attains final knowledge (aññā) in this very life (diṭṭheva dhamme).

(2) If one does not attain final knowledge in this very life, then at the time of death, one attains final knowledge (aññā).

(3) If one does not attain final knowledge in this very life nor at the time of death, then; with the destruction of the five lower fetters (pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā); one becomes an Antarāparinibbāyī.

(4) With the destruction of the five lower fetters, one becomes an Upahaccaparinibbāyī.

(5) With the destruction of the five lower fetters, one becomes an Asaṅkhāraparinibbāyī.

(6) With the destruction of the five lower fetters, one becomes a Sasaṅkhāraparinibbāyī.

(7) With the destruction of the five lower fetters, one becomes an Uddhaṃsoto akaniṭṭhagāmī.

Thus, bhikkhus, when mindfulness of breathing is developed and frequently practiced in this way, these seven fruits and seven benefits are to be expected.”



**Mindfulness of Breathing Concentration
(Ānāpānasatisamādhi) Fulfills the Four Foundations of
Mindfulness (Cattāro Satipaṭṭhānā),
the Seven Factors of Enlightenment (Satta Bojjhaṅgā),
and True Knowledge and Liberation (Vijjāvimutti)**

03

*Samyutta Nikāya, mahāvagga, 10. ānāpānasamyuttaṃ, 2. dutiyavagga, 5. paṭhamabhikkhusuttaṃ
Samyutta Nikāya, mahāvagga, 10. ānāpānasamyuttaṃ, 2. dutiyavagga, 3. paṭhamabhikkhusuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasāphol.*

“There is, bhikkhus, one dhamma which, when developed and frequently practiced, fulfills four dhammas. Those four dhammas, when developed and frequently practiced, fulfill seven dhammas. And those seven dhammas, when developed and frequently practiced, fulfill two dhammas.”

“Mindfulness of breathing concentration (ānāpānasatisamādhi), bhikkhus, is that one dhamma which, when developed and frequently practiced, fulfills the four foundations of mindfulness (cattāro satipaṭṭhānā). The four foundations of mindfulness, when developed and frequently practiced, fulfill the seven factors of enlightenment (satta bojjhaṅgā). The seven factors of enlightenment, when developed and frequently practiced, fulfill true knowledge and liberation (vijjāvimutti).”

Mindfulness of Breathing Concentration
(Ānāpānasatisamādhī)
Fulfills the Four Foundations of Mindfulness
(Cattāro Satipaṭṭhānā)

“Bhikkhus, how is mindfulness of breathing concentration developed and frequently practiced so that it fulfills the four foundations of mindfulness (cattāro satipaṭṭhānā)?”

At that time, Ānanda, when a bhikkhu,

breathing in long, understands clearly: ‘I breathe in long’; breathing out long, understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

He trains himself: ‘I will breathe in experiencing the whole body (sabbakāyappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the whole body.’

He trains himself: ‘I will breathe in calming the bodily formation (passambhayaṃ kāyasaṅkhāraṃ)’;

he trains himself: ‘I will breathe out calming the bodily formation.’

At that time, Ānanda, the bhikkhu dwells contemplating the body in the body (kāye kāyānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

And why is that? Because, Ānanda, I call breathing in and breathing out a certain body among bodies.

Therefore, Ānanda, at that time the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Contemplating Feelings (Vedanānupassanā)

At that time, Ānanda, when a bhikkhu,

He trains himself: ‘I will breathe in experiencing rapture (pītippaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing rapture.’

He trains himself: ‘I will breathe in experiencing happiness (sukhappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing happiness.’

He trains himself: ‘I will breathe in experiencing the mental formation (cittasaṅkhārappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mental formation.’

He trains himself: ‘I will breathe in calming the mental formation (passambhayaṃ cittasaṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the mental formation.’

At that time, Ānanda, the bhikkhu dwells contemplating feelings in feelings (vedanāsu vedanānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

And why is that? Because, Ānanda, I call careful attention to in-breathing and out-breathing a certain feeling among feelings.

Therefore, Ānanda, at that time the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Contemplating the Mind (Cittānupassanā)

At that time, Ānanda, when a bhikkhu,

He trains himself: ‘I will breathe in experiencing the mind (cittappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mind.’

He trains himself: ‘I will breathe in gladdening the mind (abhippamodayaṃ cittaṃ)’; he trains himself: ‘I will breathe out gladdening the mind.’

He trains himself: ‘I will breathe in concentrating the mind (samādahaṃ cittaṃ)’; he trains himself: ‘I will breathe out concentrating the mind.’

He trains himself: ‘I will breathe in liberating the mind (vimocayaṃ cittaṃ)’; he trains himself: ‘I will breathe out liberating the mind.’

At that time, Ānanda, the bhikkhu dwells contemplating mind in mind (citte cittānupassī), ardent,

clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

And why is that? Because, Ānanda, I do not speak of the development of mindfulness of breathing concentration in one who is forgetful and not clearly comprehending.

Therefore, Ānanda, at that time the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Contemplating Dhammas (Dhammānupassanā)

At that time, Ānanda, when a bhikkhu,

He trains himself: ‘I will breathe in contemplating impermanence (aniccānupassī)’; he trains himself: ‘I will breathe out contemplating impermanence.’

He trains himself: ‘I will breathe in contemplating dispassion-fading away (virāgānupassī)’; he trains himself: ‘I will breathe out contemplating dispassion-fading away.’

He trains himself: ‘I will breathe in contemplating cessation (nirodhānupassī)’; he trains himself: ‘I will breathe out contemplating cessation.’

He trains himself: ‘I will breathe in contemplating relinquishment (paṭinissaggānupassī)’; he trains himself: ‘I will breathe out contemplating relinquishment.’

At that time, Ānanda, the bhikkhu dwells contemplating dhammas in dhammas (dhammesu dhammānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

And that abandoning of covetousness and grief, having seen it with wisdom, he thoroughly observes it with equanimity.

Therefore, Ānanda, at that time the bhikkhu dwells contemplating dhammas in dhammas, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Thus, Ānanda, when mindfulness of breathing concentration is developed and frequently practiced in this way, it fulfills the four foundations of mindfulness (cattāro satipaṭṭhānā).

The Four Foundations of Mindfulness
(Cattāro Satipaṭṭhānā)
Fulfill the Seven Factors of Enlightenment
(Satta Bojjhaṅgā)

“Ānanda, how are the four foundations of mindfulness (cattāro satipaṭṭhānā) developed and frequently practiced so that they fulfill the seven factors of enlightenment (satta bojjhaṅga)?”

At the time when, Ānanda, a bhikkhu dwells contemplating the body in the body (kāye kāyānupassī), his mindfulness is well-established and undistracted.

Whenever, Ānanda, a bhikkhu’s mindfulness is well-established and undistracted, at that time, the enlightenment factor of mindfulness (satisambojjhaṅga) is aroused within him. He has developed and frequently practices the enlightenment factor of mindfulness to complete fulfillment. While dwelling thus mindfully, he investigates, examines, and inquires with wisdom into that dhamma.

Whenever, Ānanda, a bhikkhu, while dwelling mindfully, investigates, examines, and inquires with wisdom into that dhamma, at that time, the enlightenment factor of investigation of dhammas (dhammavicayasambojjhaṅga) is aroused within him. He has developed and frequently practices the enlightenment factor of investigation of dhammas to complete fulfillment. While investigating and inquiring with wisdom, his energy is aroused, and it does not slacken.

Whenever, Ānanda, a bhikkhu's energy is aroused and does not slacken, at that time, the enlightenment factor of energy (vīriyasambojjhaṅga) is aroused within him. He has developed and frequently practices the enlightenment factor of energy to complete fulfillment. For one whose energy is aroused, rapture that is free from worldly attachment (pīti nirāmisā) arises.

Whenever, Ānanda, a bhikkhu's rapture that is free from worldly attachment arises, at that time, the enlightenment factor of rapture (pītisambojjhaṅga) is aroused within him. He has developed and frequently

practices the enlightenment factor of rapture to complete fulfillment. For one who is filled with rapture, both his body and mind become tranquil.

Whenever, Ānanda, a bhikkhu's body and mind become tranquil, at that time, the enlightenment factor of tranquility (passaddhisambojjhaṅga) is aroused within him. He has developed and frequently practices the enlightenment factor of tranquility to complete fulfillment. For one whose body is tranquil and who is happy, his mind becomes concentrated.

Whenever, Ānanda, a bhikkhu's mind becomes concentrated, at that time, the enlightenment factor of concentration (samādhisambojjhaṅga) is aroused within him. He has developed and frequently practices the enlightenment factor of concentration to complete fulfillment. For one whose mind is well-concentrated, he carefully observes with equanimity.

Whenever, Ānanda, a bhikkhu carefully observes with equanimity, at that time, the enlightenment factor of equanimity (upekkhāsambojjhaṅga) is aroused within him. He has developed and frequently practices

the enlightenment factor of equanimity to complete fulfillment.

In the same way, Ānanda, at a time when a bhikkhu dwells contemplating feelings in feelings (vedanāsu vedanānupassī), mind in mind (cittē cittānupassī), and dhammas in dhammas (dhammesu dhammānupassī), his mindfulness is well-established and undistracted. Whenever a bhikkhu's mindfulness is well-established and undistracted, at that time, the enlightenment factor of mindfulness is aroused within him. He has developed and frequently practices the enlightenment factor of mindfulness to complete fulfillment.

(Just as previously explained in the contemplation of the body (kāye kāyānupassī), so too the same applies here to all seven enlightenment factors.)

Thus, Ānanda, when the four foundations of mindfulness are developed and frequently practiced, they fulfill the seven factors of enlightenment.

The Seven Enlightenment Factors
(Satta Bojjhaṅgā)
Fulfill True Knowledge and Liberation
(Vijjāvimutti)

“Ānanda, how are the seven factors of enlightenment (satta bojjhaṅgā) developed and frequently practiced so that they fulfill true knowledge and liberation (vijjāvimutti)?”

Here, Ānanda, a bhikkhu develops the enlightenment factor of mindfulness (satisambojjhaṅga), based on seclusion (vivekanissitaṃ), based on dispassion-fading away (virāganissitaṃ), based on cessation (nirodhanissitaṃ), and culminating in relinquishment (vossaggapariṇāmiṃ).

He develops the enlightenment factor of investigation of dhammas (dhammavicayasambojjhaṅga), based on seclusion, based on dispassion-fading away, based on cessation, and culminating in relinquishment.

He develops the enlightenment factor of energy (vīriyasambojjhaṅga), based on seclusion, based on

dispassion-fading away, based on cessation, and culminating in relinquishment.

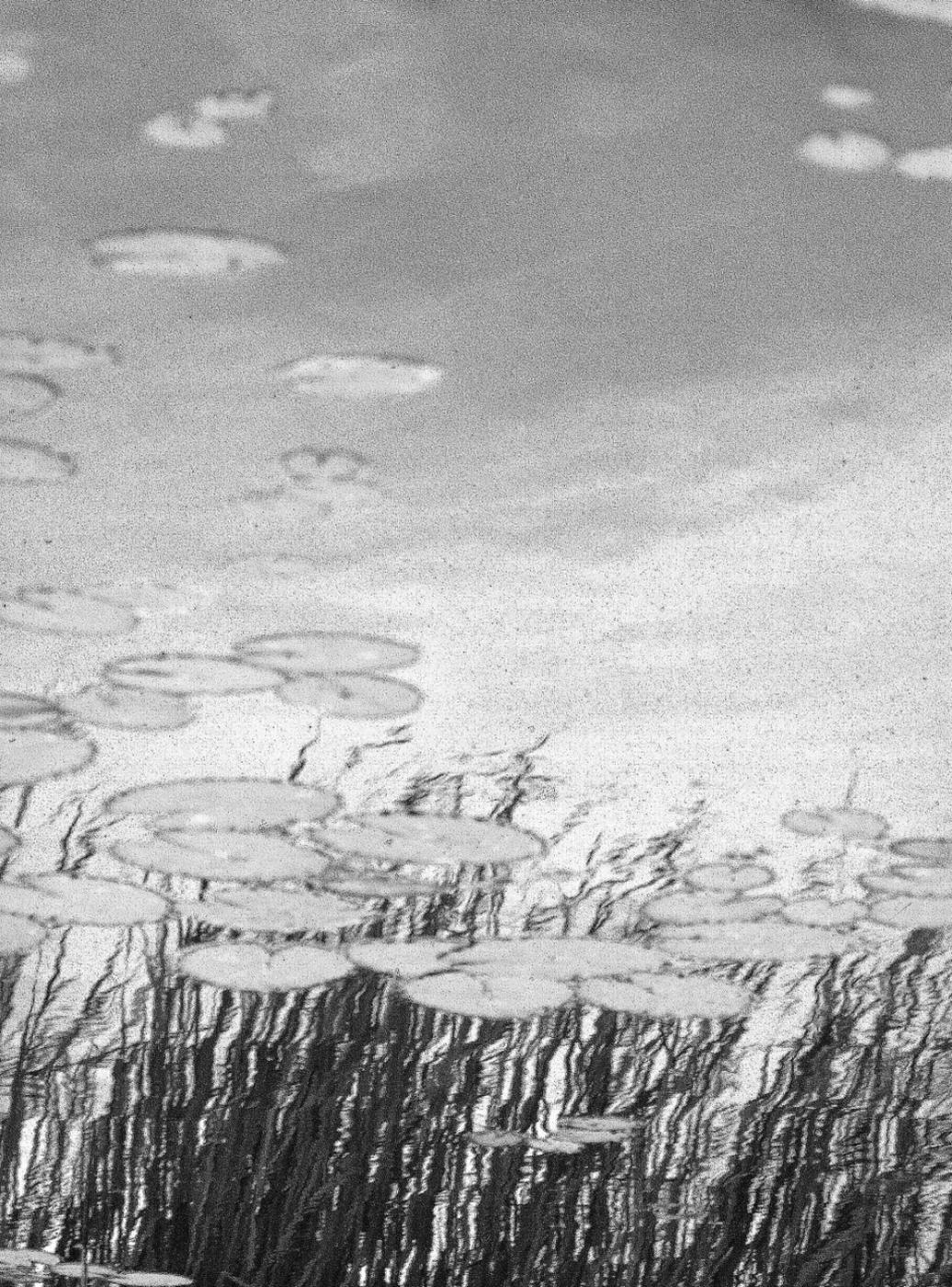
He develops the enlightenment factor of rapture (pīṭisambojjhaṅga), based on seclusion, based on dispassion-fading away, based on cessation, and culminating in relinquishment.

He develops the enlightenment factor of tranquility (passaddhisambojjhaṅga), based on seclusion, based on dispassion-fading away, based on cessation, and culminating in relinquishment.

He develops the enlightenment factor of concentration (samādhisambojjhaṅga), based on seclusion, based on dispassion-fading away, based on cessation, and culminating in relinquishment.

He develops the enlightenment factor of equanimity (upekkhāsambojjhaṅga), based on seclusion, based on dispassion-fading away, based on cessation, and culminating in relinquishment.

Thus, Ānanda, when the seven factors of enlightenment are developed and frequently practiced in this way, they fulfill true knowledge and liberation.



**The Development of Mindfulness of Breathing
(Ānāpānasati) Leads to the Fulfillment of
the Four Foundations of Mindfulness
(Cattāro Satipaṭṭhānā), the Seven Factors of
Enlightenment (Satta Bojjhaṅgā), and
True Knowledge and Liberation (Vijjāvimutti)
(Another Discourse)**

04

*Majjhima Nikāya, uparipaṇṇāsapāli, 2. anupadavaggo, 8. ānāpānassatisuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiṭhol.*

Then the Blessed One surveyed the completely silent Saṅgha of bhikkhus and addressed them:

“Bhikkhus, I am engaged in this practice; my mind is resolute in this path. Therefore, bhikkhus, exert even greater effort; for the attainment of what has not yet been attained, for the realization of what has not yet been realized, for the direct knowing of what has not yet been directly known. Right here in Sāvathī, I shall remain through the Komudī four-month season (komudiṃ cātumāsiniṃ).”

When the bhikkhus from the provinces heard that the Blessed One would remain right there in Sāvathī through the Komudī four-month season, those bhikkhus came to Sāvathī to see the Blessed One.

The elder bhikkhus, with even greater measure, instructed and advised the new bhikkhus. Some elder bhikkhus instructed and advised

ten bhikkhus, some twenty, some thirty, and some even forty. And those new bhikkhus, being instructed and admonished by the elder bhikkhus, discerned a great distinction, both previously and subsequently. Now on that occasion, the Blessed One, on the fifteenth day of the Uposatha, the full moon night of the Komudī four-month season, was seated in the open air, surrounded by the Saṅgha of bhikkhus.

Then the Blessed One surveyed the completely silent Saṅgha of bhikkhus and addressed them:

“This assembly, bhikkhus, is free from idle chatter; this assembly, bhikkhus, is free from vain speech; it is pure, established in its essence.

Such a Bhikkhu-Saṅgha, such an assembly, bhikkhus, is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverence; an unsurpassed field of merit for the world.

Such a Bhikkhu-Saṅgha, such an assembly, bhikkhus, is one for whom a little given yields much, and much given yields even more.

Such a Bhikkhu-Saṅgha, such an assembly, bhikkhus, is one that is rare for the world to see.

Such a Bhikkhu-Saṅgha, such an assembly, bhikkhus, is one that it is worth traveling for many leagues even with a full load of provisions just to see.”

“Bhikkhus, in this Bhikkhu-Saṅgha there are Arahants (arahanto), whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own true goal, utterly destroyed the fetters of becoming, and are liberated through perfect wisdom. Such bhikkhus, bhikkhus, are in this Bhikkhu-Saṅgha.

“Bhikkhus, in this Bhikkhu-Saṅgha there are those who, with the destruction of the five lower fetters (pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā), are spontaneously reborn (opapātikā) and attain final Nibbāna there (tattha parinibbāyino), never returning from that world (anāvattidhammā tasmā lokā). Such bhikkhus, bhikkhus, are in this Bhikkhu-Saṅgha.

“Bhikkhus, in this Bhikkhu-Saṅgha there are those who, with the destruction of three fetters (tiṇṇaṃ saṃyojanānaṃ parikkhayā) and the attenuation of greed, hatred, and delusion (rāgadosamohānaṃ tanuttā), are Once-Returners (sakadāgāmino), who will return to this

world only once more and then make an end of suffering. Such bhikkhus, bhikkhus, are in this Bhikkhu-Saṅgha.

“Bhikkhus, in this Bhikkhu-Saṅgha there are those who, with the destruction of the three fetters, are Stream-Enterers (sotāpannā), not liable to fall into lower realms, fixed in destiny, bound for full awakening. Such bhikkhus, bhikkhus, are in this Bhikkhu-Saṅgha.

“Bhikkhus, in this Bhikkhu-Saṅgha there are bhikkhus who are devoted to the cultivation of the Four Foundations of Mindfulness (cattāro satipaṭṭhānā). Such bhikkhus, bhikkhus, are in this Bhikkhu-Saṅgha.

“Bhikkhus, in this Bhikkhu-Saṅgha there are bhikkhus who are devoted to the cultivation of the Four Right Efforts (sammappadhānā), the Four Bases of Spiritual Power (iddhipādā), the Five Faculties (indriyāni), the Five Powers (balāni), the Seven Factors of Enlightenment (satta bojjhaṅgā), and the Noble Eightfold Path (ariyo aṭṭhaṅgiko maggo). Such bhikkhus, bhikkhus, are in this Bhikkhu-Saṅgha.

“Bhikkhus, in this Bhikkhu-Saṅgha there are bhikkhus who are devoted to the development

of loving-kindness (mettābhāvanā); compassion (karuṇābhāvanā); appreciative joy (muditābhāvanā); equanimity (upekkhābhāvanā); meditation on the unattractive (asubhabhāvanā); and the perception of impermanence (aniccasaññābhāvanā). Such bhikkhus, bhikkhus, are in this Bhikkhu-Saṅgha.

“Bhikkhus, in this Bhikkhu-Saṅgha there are bhikkhus who are devoted to the development of mindfulness of breathing (ānāpānasati). Mindfulness of breathing, bhikkhus, when developed and frequently practiced, brings great fruit and great benefit.

“When mindfulness of breathing is developed and frequently practiced, it fulfills the Four Foundations of Mindfulness (cattāro satipaṭṭhānā). When the Four Foundations of Mindfulness are developed and frequently practiced, they fulfill the Seven Factors of Enlightenment (satta bojjhaṅgā). When the Seven Factors of Enlightenment are developed and frequently practiced, they fulfill true knowledge and liberation (vijjāvimutti).”

The Fulfillment of the Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā) through Mindfulness of Breathing (Ānāpānasati)

“How, bhikkhus, is mindfulness of breathing (ānāpānasati) developed and frequently practiced so that it fulfills the four foundations of mindfulness (cattāro satipaṭṭhānā)?”

Contemplation of the Body in the Body (Kāyānupassanā)

At the time, bhikkhus, when a bhikkhu

breathes in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

He trains himself: ‘I will breathe in experiencing the whole body (sabbakāyappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the whole body.’

He trains himself: ‘I will breathe in calming the bodily formation (passambhayaṃ kāyasaṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the bodily formation.’

At that time, bhikkhus, a bhikkhu dwells contemplating the body in the body (kāye kāyānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Bhikkhus, I declare that in-breathing and out-breathing are a certain body among bodies.

Therefore, bhikkhus, at that time, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Contemplation of Feelings in Feelings (Vedanānupassanā)

At the time, bhikkhus, when a bhikkhu trains himself:

‘I will breathe in experiencing rapture (pītippaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing rapture.’

He trains himself: ‘I will breathe in experiencing happiness (sukhappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing happiness.’

He trains himself: ‘I will breathe in experiencing the mental formation (cittasaṅkhārappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mental formation.’

He trains himself: ‘I will breathe in calming the mental formation (passambhayaṃ cittasaṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the mental formation.’

At that time, bhikkhus, a bhikkhu dwells contemplating feelings in feelings (vedanāsu vedanānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Bhikkhus, I declare that careful attention to in-breathing and out-breathing is a certain feeling among feelings.

Therefore, bhikkhus, at that time, a bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Contemplation of the Mind in the Mind (Cittānupassanā)

At the time, bhikkhus, when a bhikkhu trains himself:

‘I will breathe in experiencing the mind (cittappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mind.’

He trains himself: ‘I will breathe in gladdening the mind (abhippamodayaṃ cittaṃ)’; he trains himself: ‘I will breathe out gladdening the mind.’

He trains himself: ‘I will breathe in concentrating the mind (samādahaṃ cittaṃ)’; he trains himself: ‘I will breathe out concentrating the mind.’

He trains himself: ‘I will breathe in liberating the mind (vimocayaṃ cittaṃ)’; he trains himself: ‘I will breathe out liberating the mind.’

At that time, bhikkhus, a bhikkhu dwells contemplating mind in mind (citta cittānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Bhikkhus, I do not speak of mindfulness of breathing for one who is unmindful and lacking clear comprehension.

Therefore, bhikkhus, at that time, a bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Contemplation of Dhammas in Dhammas (Dhammānupassanā)

At the time, bhikkhus, when a bhikkhu trains himself:

‘I will breathe in contemplating impermanence (aniccānupassī)’; he trains himself: ‘I will breathe out contemplating impermanence.’

He trains himself: ‘I will breathe in contemplating dispassion-fading away (virāgānupassī)’; he trains himself: ‘I will breathe out contemplating dispassion-fading away.’

He trains himself: ‘I will breathe in contemplating cessation (nirodhānupassī)’; he trains himself: ‘I will breathe out contemplating cessation.’

He trains himself: ‘I will breathe in contemplating relinquishment (paṭinissaggānupassī)’; he trains himself: ‘I will breathe out contemplating relinquishment.’

At that time, bhikkhus, a bhikkhu dwells contemplating dhammas in dhammas (dhammesu dhammānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

And that abandoning of covetousness and grief, having seen it with wisdom, he thoroughly observes it with equanimity.

Therefore, bhikkhus, at that time, a bhikkhu dwells contemplating dhammas in dhammas, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Thus, bhikkhus, when mindfulness of breathing is developed and frequently practiced, it fulfills the four foundations of mindfulness (cattāro satipaṭṭhānā).



The Seven Factors of Enlightenment (Satta Bojjhaṅgā) through the Development of the Four Foundations of Mindfulness (Cattāro Satipaṭṭhānā)

“Bhikkhus, how are the four foundations of mindfulness (cattāro satipaṭṭhānā) developed and frequently practiced so that they fulfill the seven factors of enlightenment (satta bojjhaṅgā)?”

Contemplation of the Body in the Body (Kāyānupassanā)

Here, bhikkhus, when a bhikkhu dwells contemplating the body in the body (kāye kāyānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world, his mindfulness is well-established and undistracted.

Whenever a bhikkhu’s mindfulness is well-established and undistracted, at that time the enlightenment factor of mindfulness (satisambojjhaṅga) is aroused within him. He develops the enlightenment factor of mindfulness, and the enlightenment factor of mindfulness comes to full completion through his development.

While dwelling thus mindfully, he investigates, examines, and inquires with wisdom into that dhamma. Whenever a bhikkhu, while dwelling mindfully, investigates and inquires with wisdom into that dhamma, at that time the enlightenment factor of investigation of dhammas (dhammavicayasambojjhaṅga) is aroused within him. He develops the enlightenment factor of investigation of dhammas, and it comes to full completion through his development.

When investigating with wisdom, his energy (vīriya) is aroused and does not slacken. Whenever a bhikkhu's energy is aroused and does not slacken, at that time the enlightenment factor of energy (vīriyasambojjhaṅga) is aroused within him. He develops the enlightenment factor of energy, and it comes to full completion through his development.

For one whose energy is aroused, rapture that is free from worldly attachment (pīti nirāmisā) arises. Whenever a bhikkhu's rapture that is free from worldly

attachment arises, at that time the enlightenment factor of rapture (pītisambojjhaṅga) is aroused within him. He develops the enlightenment factor of rapture, and it comes to full completion through his development.

For one who is filled with rapture, both his body and mind become tranquil. Whenever a bhikkhu's body and mind become tranquil, at that time the enlightenment factor of tranquility (passaddhisambojjhaṅga) is aroused within him. He develops the enlightenment factor of tranquility, and it comes to full completion through his development.

For one whose body is tranquil and who is happy, his mind becomes concentrated. Whenever a bhikkhu's mind becomes concentrated, at that time the enlightenment factor of concentration (samādhisambojjhaṅga) is aroused within him. He develops the enlightenment factor of concentration, and it comes to full completion through his development.

For one whose mind is well-concentrated, he carefully observes with equanimity. Whenever a bhikkhu carefully observes with equanimity, at that time the enlightenment factor of equanimity (upekkhāsambojjhaṅga) is aroused within him. He develops the enlightenment factor of equanimity, and it comes to full completion through his development.

Contemplation of Feelings in Feelings (Vedanānupassanā)

Bhikkhus, at the time when a bhikkhu dwells contemplating feelings in feelings (vedanāsu vedanānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world, his mindfulness is well-established and undistracted.

Whenever a bhikkhu's mindfulness is well-established and undistracted, at that time the enlightenment

factor of mindfulness is aroused within him. He develops and frequently practices it to full completion.

(From here onward, the same sequence continues through the enlightenment factors of investigation of dhammas, energy, rapture, tranquility, concentration, and equanimity, as described above in contemplation of the body.)

Contemplation of the Mind in the Mind (Cittānupassanā)

In the same way, bhikkhus, when a bhikkhu dwells contemplating the mind in the mind (cittē cittānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world, the same sequence of the arising and development of the seven factors of enlightenment applies.

Contemplation of Dhammas in Dhammas (Dhammānupassanā)

Likewise, bhikkhus, when a bhikkhu dwells contemplating dhammas in dhammas (dhammesu dhammānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world, the same sequence of the arising and development of the seven factors of enlightenment applies.

Thus, bhikkhus, when the four foundations of mindfulness are developed and frequently practiced in this way, they fulfill the seven factors of enlightenment (satta bojjhaṅgā).

The Seven Factors of Enlightenment (Satta Bojjhaṅgā) Fulfill True Knowledge and Liberation (Vijjāvimutti)

“Bhikkhus, how are the seven factors of enlightenment (satta bojjhaṅgā) developed and frequently practiced so that they fulfill true knowledge and liberation (vijjāvimutti)?”

Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness (satisambojjhaṅga), which is based on seclusion (vivekanissitaṃ), based on dispassion-fading away (virāganissitaṃ), based on cessation (nirodhanissitaṃ), and culminating in relinquishment (vossaggapariṇāmiṃ).

He develops the enlightenment factor of investigation of dhammas (dhammavicayasambojjhaṅga), which is based on seclusion, based on dispassion-fading away, based on cessation, and culminating in relinquishment.

He develops the enlightenment factor of energy (vīriyasambojjhaṅga), which is based on seclusion,

based on dispassion-fading away, based on cessation, and culminating in relinquishment.

He develops the enlightenment factor of rapture (pītisambojjhaṅga), which is based on seclusion, based on dispassion-fading away, based on cessation, and culminating in relinquishment.

He develops the enlightenment factor of tranquility (passaddhisambojjhaṅga), which is based on seclusion, based on dispassion-fading away, based on cessation, and culminating in relinquishment.

He develops the enlightenment factor of concentration (samādhisambojjhaṅga), which is based on seclusion, based on dispassion-fading away, based on cessation, and culminating in relinquishment.

He develops the enlightenment factor of equanimity (upekkhāsambojjhaṅga), which is based on seclusion, based on dispassion-fading away, based on cessation, and culminating in relinquishment.

Thus, bhikkhus, when the seven factors of enlightenment are developed and frequently practiced in this way, they fulfill true knowledge and liberation (vijjāvimutti).

The Development of Mindfulness of the Body (Kāyagatāsati)

05

*Dīgha Nikāya, mahāvaggapāli, 9. mahāsatipañhānasuttaṃ, kāyānupassanā ānāpānapabbhaṃ
Majjhima Nikāya, mūlapañnāsapāli, 1. mūlapariyāyavagga, 10. mahāsatipañhānasuttaṃ, kāyānupassanā ānāpānapabbhaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*

“And how, bhikkhus, does a bhikkhu dwell contemplating the body in the body (kāye kāyānupassī)?”

Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully. (1) Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’ (2) Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’ (3) He trains himself: ‘I will breathe in experiencing the whole body (sabbakāyappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the whole body.’ (4) He trains himself: ‘I will breathe in calming the bodily formation (passambhayaṃ kāyasaṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the bodily formation.’

Bhikkhus, just as a skillful turner or a turner's apprentice, when making a long turn, understands clearly: 'I make a long turn'; or when making a short turn, understands clearly: 'I make a short turn'; In the same way, bhikkhus, a bhikkhu dwells contemplating the body in the body internally, or he dwells contemplating the body in the body externally, or he dwells contemplating the body in the body both internally and externally.

He dwells contemplating the arising nature in the body, or he dwells contemplating the vanishing nature in the body, or he dwells contemplating both the arising and vanishing nature in the body. Or else, mindfulness that "There is a body" is established just to the extent of bare knowledge and bare mindfulness. He dwells independent and does not cling to anything in the world.

Thus, bhikkhus, a bhikkhu dwells contemplating the body (kāye kāyānupassī).

The Development of Mindfulness of Breathing (Ānāpānasati) Directed to the Body (Kāyagatāsati)

06

*Majjhima Nikāya, upariṇṇāsapāli, 2. anupadavaḅḅo, 9. kāyagatāsatisuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiḅhol.*

Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishing mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short’;

He trains himself: ‘I will breathe in experiencing the whole body (sabbakāyappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the whole body.’

He trains himself: ‘I will breathe in calming the bodily formation (passambhayaṃ kāyasaṅkhāraṃ)’;

he trains himself: ‘I will breathe out calming the bodily formation.’

Dwelling thus, diligent, ardent, and resolute, he abandons sensual thoughts connected with the household life.

With the abandoning of these, his mind (citta) becomes internally steady, settles, becomes unified, and is concentrated (samādhi).

In this way, bhikkhus, a bhikkhu develops mindfulness directed to the body (kāyagatāsati).”

Mindfulness of Breathing (Ānāpānasati): The Path to Nibbāna

07

*Majjhima Nikāya, uparipaṇṇāsapāḷi, 2. anupadavaggo, 9. kāyagatāsatisuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasāḍiphol.*

“Bhikkhus, when one dhamma is developed and frequently practiced, it leads to disenchantment (nibbidā), to dispassion-fading away (virāga), to cessation (nirodha), to tranquility (upasama), to direct knowledge (abhisamaya), to enlightenment (sambodhi), and to Nibbāna (nibbāna).

And what, bhikkhus, is that one dhamma?

It is mindfulness of breathing.

Thus, bhikkhus, this one dhamma, when developed and frequently practiced, leads to disenchantment, to dispassion-fading away, to cessation, to tranquility, to direct knowledge, to enlightenment, and to Nibbāna.”

Mindfulness of Breathing Concentration (Ānāpānasatisamādhī) Fulfills the Abandonment of Fetters (Saṃyojanappahānāya)

08

*Saṃyutta Nikāya, mahāvaggo, 10. ānāpānasasāyuttaṃ, 2. dutiyavaggo, 7. saṃyojanappahānasuttaṃ
Saṃyutta Nikāya, mahāvaggo n, 10. ānāpānasasāyuttaṃ, 2. dutiyavaggo, 10. āsavakkhayasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiphol.*

“Mindfulness of breathing concentration (ānāpānasatisamādhī), bhikkhus, when developed and frequently practiced, leads to the abandonment of fetters (saṃyojanappahānāya).

How, bhikkhus, is mindfulness of breathing concentration developed and frequently practiced so that it leads to the abandonment of fetters?

Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 1 – 4.)

Thus, bhikkhus, when mindfulness of breathing concentration is developed and frequently practiced in this way, it leads to the abandonment of fetters.”

Mindfulness of Breathing Concentration (Ānāpānasatisamādhī) Leads to the Uprooting of Latent Tendencies (Anusaya-Samugghāta)

09

*Samyutta Nikāya, mahāvaggo, 10. ānāpānasamyyuttaṃ, 2. dutiyavaggo, 8. anusayasamugghātasuttaṃ
Samyutta Nikāya, mahāvaggo, 10. ānāpānasamyyuttaṃ, 2. dutiyavaggo, 10. āsavakkhayasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasādhī.*

“Mindfulness of breathing concentration (ānāpānasatisamādhī), bhikkhus, when developed and frequently practiced, leads to the uprooting of latent tendencies (anusayasamugghātāya).

And how, bhikkhus, is mindfulness of breathing concentration developed and frequently practiced so that it leads to the uprooting of latent tendencies?

Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 1 – 4.)

Thus, bhikkhus, when mindfulness of breathing concentration is developed and frequently practiced in this way, it leads to the uprooting of latent tendencies (anusayasamugghātāya).”

Mindfulness of Breathing Concentration (Ānāpānasatisamādhī) Leading to the Complete Understanding of the Course of Time (Addhānapariññā)

10

*Samyutta Nikāya, mahāvaggo, 10. ānāpānasamyuttaṃ, 2. dutiyavaggo, 9. addhānapariññāsuttam
Samyutta Nikāya, mahāvaggo n, 10. ānāpānasamyuttaṃ, 2. dutiyavaggo, 10. āsavakkhayasuttam
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*

“Mindfulness of breathing concentration (ānāpānasatisamādhī), bhikkhus, when developed and frequently practiced, leads to the complete understanding of the course of time (addhānapariññā).

And how, bhikkhus, is mindfulness of breathing concentration developed and frequently practiced so that it leads to the complete understanding of the course of time?

Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 1 – 4.)

Thus, bhikkhus, when mindfulness of breathing concentration is developed and frequently practiced in this way, it leads to the complete understanding of the course of time.”

**Mindfulness of Breathing Concentration
(Ānāpānasatisamādhi)
Leading to the Destruction of the Taints
(Āsavānaṃ Khaya)**

11

*Samyutta Nikāya, mahāvaggo, 10. ānāpānasamyuttaṃ, 2. duiyavaggo, 10. āsavakkhayasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiphol.*

“Mindfulness of breathing concentration (ānāpānasatisamādhi), bhikkhus, when developed and frequently practiced, leads to the destruction of the taints (āsavānaṃ khayāya).

And how, bhikkhus, is mindfulness of breathing concentration developed and frequently practiced so that it leads to the destruction of the taints?

Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 1 – 4.)

Thus, bhikkhus, when mindfulness of breathing concentration is developed and frequently practiced in this way, it leads to the destruction of the taints.”

Mindfulness of Breathing (Ānāpānasati) Leads to Great Fruit (Mahapphala) and Great Benefit (Mahānisaṃsa) (First Version)

12

Samyutta Nikāya, mahāvagga, 10. ānāpānasamyuttaṃ, 1. ekadhammavagga, 1. ekadhammasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.

“Bhikkhus, there is one dhamma which, when developed and frequently practiced, is of great fruit and great benefit. And what, bhikkhus, is that one dhamma?

It is mindfulness of breathing (ānāpānasati).

And how, bhikkhus, is mindfulness of breathing developed and frequently practiced so that it is of great fruit and great benefit?

Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 1 – 4.)

Thus, bhikkhus, when mindfulness of breathing is developed and frequently practiced in thisway, it is of great fruit and great benefit.”

The Development of Mindfulness of Breathing Concentration (Ānāpānasatisamādhī) Leads to Numerous Benefits

13

*Samyutta Nikāya, mahāvagga, 10. ānāpānasasmyuttam, 1. ekadhammavagga, 8. paḍipopamasuttam
Translated under the supervision of Bhikkhu Kukrit Savasāphol.*

“Mindfulness of breathing concentration (ānāpānasatisamādhī), bhikkhus, when developed and frequently practiced, is of great fruit and great benefit. And how, bhikkhus, is mindfulness of breathing concentration developed and frequently practiced so that it is of great fruit and great benefit?

Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly:
‘I breathe in long’;

breathing out long, he understands clearly:
‘I breathe out long.’

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 1 – 4.)

Thus, bhikkhus, when mindfulness of breathing concentration is developed and frequently practiced in this way, it is of great fruit and great benefit.”

The Mind Is Liberated from the Taints (Āsavā)

“Bhikkhus, in the past, before my enlightenment, while I was still a Bodhisatta, I frequently dwelled in this meditation. “Bhikkhus, while I frequently dwelled in this meditation, neither did my body become exhausted, nor did my eyes become fatigued; and my mind, without grasping, was liberated from the taints.

“Therefore, bhikkhus, if a bhikkhu should wish: ‘May neither my body become exhausted, nor my eyes fatigued, and may my mind, without grasping, be liberated from the taints,’

“Then, bhikkhus, this mindfulness of breathing concentration (ānāpānasatisamādhi) should be carefully attended to (sādhukaṃ manasi kātabbo).”

The Abandonment of Worldly Thoughts and Intentions Connected with the Household Life (Gehasitā Sarasāṅkappā)

“Therefore, bhikkhus, if a bhikkhu should wish: ‘May those thoughts and intentions connected with the household life that dwell within me be abandoned, ’

“Then, bhikkhus, this mindfulness of breathing concentration should be carefully attended to (sādhukaṃ manasi kātabbo).”

Perceiving the Repulsive and Non-Repulsive through Mindfulness of Breathing Concentration (Ānāpānasatisamādhī)

“Therefore, bhikkhus, if a bhikkhu were to wish: ‘May I dwell perceiving the repulsive in the non-repulsive,’

Then this very mindfulness of breathing concentration should be carefully attended to.

If a bhikkhu were to wish: ‘May I dwell perceiving the non-repulsive in the repulsive,’

Then this very mindfulness of breathing concentration should be carefully attended to.

If a bhikkhu were to wish: ‘May I dwell perceiving the repulsive, in both the repulsive and non-repulsive,’

Then this very mindfulness of breathing concentration should be carefully attended to.

If a bhikkhu were to wish: ‘May I dwell perceiving the non-repulsive in both the repulsive and non-repulsive,’

Then this very mindfulness of breathing concentration should be carefully attended to.

If a bhikkhu were to wish: ‘Having abandoned both the non-repulsive and the repulsive, may I dwell equanimous, mindful, and fully aware,’

Then this very mindfulness of breathing concentration should be carefully attended to.”

The Fulfillment of the Four Jhānas through Mindfulness of Breathing Concentration (Ānāpānasatisamādhī)

“Therefore, bhikkhus, if a bhikkhu were to wish: ‘Quite secluded from sensual pleasures (kāmehi), secluded from unwholesome dhammas (akusalehi dhammehi), I might enter and dwell in the first jhāna (paṭhamam jhānaṃ), which is accompanied by initial thought (vitakka) and sustained thought (vicāra), born of seclusion (vivekaja), and filled with rapture (pīti) and pleasure (sukha),’

Then this very mindfulness of breathing concentration (ānāpānasatisamādhī) should be carefully attended to (sādhukaṃ manasi kātabbo).

If a bhikkhu were to wish: ‘With the stilling of initial thought and sustained thought, with internal serenity and unification of mind, I might enter and dwell in the second jhāna (dutiyaṃ jhānaṃ), which is without initial thought and sustained thought, born of concentration (samādhī), and filled with rapture and pleasure,’

Then this very mindfulness of breathing concentration should be carefully attended to.

If a bhikkhu were to wish: ‘With the fading away of rapture, I might abide equanimous, mindful, and

clearly comprehending, experiencing pleasure with the body — that third jhāna (tatiyaṃ jhānaṃ) which the Noble Ones (ariyā) declare: “He abides in equanimity, mindful, a pleasant abiding,” I might enter and dwell in it,’

Then this very mindfulness of breathing concentration should be carefully attended to.

If a bhikkhu were to wish: ‘With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, I might enter and dwell in the fourth jhāna (catutthaṃ jhānaṃ), which is neither painful nor pleasant and is characterized by purity of mindfulness due to equanimity,’

Then this very mindfulness of breathing concentration should be carefully attended to.”

The Attainment of the Four Formless Attainments through Mindfulness of Breathing Concentration (Ānāpānasatisamādhī)

“Therefore, bhikkhus, if a bhikkhu were to wish: ‘By completely transcending perceptions of form (rūpasaññānaṃ), with the disappearance of perceptions of resistance (paṭighasaññānaṃ), by non-attention to perceptions of diversity (nānattasaññānaṃ), and perceiving “infinite space,” I might enter and dwell in the base of infinite space (ākāsānañcāyatana),’

Then this very mindfulness of breathing concentration (ānāpānasatisamādhi) should be carefully attended to.

Therefore, bhikkhus, if a bhikkhu were to wish: ‘By completely transcending the base of infinite space (ākāsānañcāyatana), and perceiving “infinite consciousness,” I might enter and dwell in the base of infinite consciousness (viññāṇañcāyatana),’

Then this very mindfulness of breathing concentration should be carefully attended to.

Therefore, bhikkhus, if a bhikkhu were to wish: By completely transcending the base of infinite consciousness (viññāṇañcāyatana), and perceiving “there is nothing,” I might enter and dwell in the base of nothingness (ākīñcaññāyatana),’

Then this very mindfulness of breathing concentration should be carefully attended to.

Therefore, bhikkhus, if a bhikkhu were to wish: ‘By completely transcending the base of nothingness (ākīñcaññāyatana), I might enter and dwell in the base of neither-perception-nor-non-perception (nevasaññānāsaññāyatana),’

Then this very mindfulness of breathing concentration should be carefully attended to.”

The Attainment of the Cessation of Perception and Feeling (Saññāvedayitanirodha)

“Therefore, bhikkhus, if a bhikkhu wishes: ‘I shall completely transcend the base of neither-perception-nor-non-perception (nevasaññānāsaññāyatana), and attain and dwell in the cessation of perception and feeling (saññāvedayitanirodha),’

Then, this very mindfulness of breathing concentration (ānāpānasatisamādhi) should be carefully attended to.”

Insight into Feelings through Mindfulness of Breathing Concentration (Ānāpānasatisamādhi)

“Bhikkhus, when mindfulness of breathing concentration (ānāpānasatisamādhi) is developed and frequently practiced in this way:

If he experiences a pleasant feeling (sukhaṃ vedanaṃ), he understands clearly: ‘This is impermanent (aniccā),’ ‘This is not to be clung to (anajjhositā),’ ‘This is not to be delighted in (anabhinanditā).’

If he experiences a painful feeling (dukkhaṃ vedanaṃ), he understands clearly: ‘This is impermanent,’ ‘This is not to be clung to,’ ‘This is not to be delighted in.’

If he experiences a neutral feeling — (adukkhamasukhaṃ vedanaṃ), he understands clearly: ‘This is impermanent,’ ‘This is not to be clung to,’ ‘This is not to be delighted in.’

If he experiences a pleasant feeling, he experiences it detached. If he experiences a painful feeling, he experiences it detached. If he experiences a neutral feeling, he experiences it detached.

While experiencing a feeling limited to the body (kāyapariyantikaṃ vedanaṃ), he understands clearly: ‘I am experiencing a bodily-limited feeling.’ While experiencing a feeling limited to life (jīvitapariyantikaṃ vedanaṃ), he understands clearly: ‘I am experiencing a life-limited feeling.’ He understands clearly: ‘After the dissolution of the body (kāyassa bheda), beyond the exhaustion of life (jīvitapariyādānā), right here itself, all feelings, without attachment, will cool down.’

Bhikkhus, just as an oil lamp burns dependent on oil and a wick, and with the exhaustion of that oil and wick, due to lack of fuel, it is extinguished (*nibbāyati*) —

So too, bhikkhus, while experiencing a bodily-limited feeling, he understands clearly: ‘I am experiencing a bodily-limited feeling.’ While experiencing a life-limited feeling, he understands clearly: ‘I am experiencing a life-limited feeling.’ He understands clearly: ‘After the dissolution of the body, beyond the exhaustion of life, right here itself, all feelings, without attachment, will cool down.’



**The Practice of Mindfulness of Breathing
(Ānāpānasati) with Great Fruits (Mahapphala)
and Great Benefits (Mahānisamsa) (Second Version)**

14

*Samyutta Nikāya, mahāvagga, 10. ānāpānasamyuttaṃ, 1. ekadhammavaggo, 2. bojjhaṅgasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasādiṃhol.*

“Mindfulness of breathing, bhikkhus, when developed and frequently practiced, is of great fruit and great benefit,”

“And how, bhikkhus, is mindfulness of breathing developed and frequently practiced so that it is of great fruit and great benefit?”

“Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness (satisambojjhaṅga), accompanied by mindfulness of breathing (ānāpānasatisahagataṃ), based on seclusion (vivekanissitaṃ), on dispassion-fading away (virāganissitaṃ), on cessation (nirodhanissitaṃ), and culminating in relinquishment (vossaggapariṇāmiṃ).

He develops the enlightenment factor of investigation of dhammas (dhammavicayasambojjhaṅga), accompanied by mindfulness of breathing, based on seclusion, on dispassion-fading away, on cessation, and culminating in relinquishment.

He develops the enlightenment factor of energy (vīriyasambojjhaṅga), accompanied by mindfulness of

breathing, based on seclusion, on dispassion-fading away, on cessation, and culminating in relinquishment.

He develops the enlightenment factor of rapture (pīṭisambojjhaṅga), accompanied by mindfulness of breathing, based on seclusion, on dispassion-fading away, on cessation, and culminating in relinquishment.

He develops the enlightenment factor of tranquility (passaddhisambojjhaṅga), accompanied by mindfulness of breathing, based on seclusion, on dispassion-fading away, on cessation, and culminating in relinquishment.

He develops the enlightenment factor of concentration (samādhisambojjhaṅga), accompanied by mindfulness of breathing, based on seclusion, on dispassion-fading away, on cessation, and culminating in relinquishment.

He develops the enlightenment factor of equanimity (upekkhāsambojjhaṅga), accompanied by mindfulness of breathing, based on seclusion, on dispassion-fading away, on cessation, and culminating in relinquishment.

“Thus, bhikkhus, when mindfulness of breathing is developed and frequently practiced in this way, it is of great fruit and great benefit.”

The Development of Mindfulness of Breathing (Ānāpānasati) with Numerous Benefits (Mahapphalā Mahānisamsā) (Another Discourse)

15

*Samyutta Nikāya, mahāvaggo, 2. bojjhaṅgasamyuttaṃ, 7. ānāpānavaggo, 10. ānāpānasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiphol.*

“Mindfulness of breathing (ānāpānasati), bhikkhus, when developed and frequently practiced, is of great fruit (mahapphalā) and great benefit (mahānisamsā).”

“And how, bhikkhus, is mindfulness of breathing developed and frequently practiced so that it is of great fruit and great benefit?”

“Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness (satisambojjhaṅga), accompanied by mindfulness of breathing (ānāpānasati-sahagataṃ), based on seclusion (vivekanissitaṃ), on dispassion-fading away (virāganissitaṃ), on cessation (nirodhanissitaṃ), and culminating in relinquishment (vossaggaparīṇāmiṃ).

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 71 – 72.)

“Thus, bhikkhus, when mindfulness of breathing is developed and frequently practiced in this way, it is of great fruit and great benefit.”

The Attainment of the Path and Fruition in This Present Life (Diṭṭheva Dhamme Aññā Vā Anāgāmitā Vā)

“Bhikkhus, when mindfulness of breathing (ānāpānasati) is developed and frequently practiced, one of two fruits may be expected: either final knowledge in this very life (diṭṭheva dhamme aññā), or, if there remains a remnant of clinging (upādiseṣe), non-returning (anāgāmitā).”

“And how, bhikkhus, is mindfulness of breathing developed and frequently practiced so that one of these two fruits may be expected: either final knowledge in this very life or non-returning?”

Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness (satisambojjhaṅga), accompanied by mindfulness of breathing (ānāpānasati-sahagataṃ), based on seclusion (vivekanissitaṃ), on dispassion-fading away (virāganissitaṃ), on cessation (nirodhanissitaṃ), and culminating in relinquishment (vossaggapariṇāmiṃ).

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 71 – 72.)

“Thus, bhikkhus, when mindfulness of breathing is developed and frequently practiced in this way, one of two fruits may be expected: either final knowledge (aññā) in this very life, or non-returning (anāgāmitā).”

Mindfulness of Breathing (Ānāpānasati) Leads to Great Benefit (Mahato Atthāya Saṃvattati)

“Mindfulness of breathing (ānāpānasati), bhikkhus, when developed and frequently practiced, leads to great benefit (mahato atthāya).”

“And how, bhikkhus, is mindfulness of breathing developed and frequently practiced so that it leads to great benefit?”

Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness (satisambojjhaṅga), accompanied by mindfulness of breathing, based on seclusion (vivekanissitaṃ), on dispassion-fading away (virāganissitaṃ), on cessation (nirodhanissitaṃ), and culminating in relinquishment (vossaggapariṇāmiṃ).

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 71 – 72.)

“Thus, bhikkhus, when mindfulness of breathing is developed and frequently practiced in this way, it leads to great benefit.”

Mindfulness of Breathing (Ānāpānasati) Leads to Great Security from Bondage (Mahato Yogakkhemāya Saṃvattati)

“Mindfulness of breathing (ānāpānasati), bhikkhus, when developed and frequently practiced, leads to great security from bondage (mahato yogakkhemāya).”

“And how, bhikkhus, is mindfulness of breathing developed and frequently practiced so that it leads to great security from bondage?”

Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness (satisambojjhaṅga), accompanied by mindfulness of breathing, based on seclusion (vivekanissitaṃ), on dispassion-fading away (virāganissitaṃ), on cessation (nirodhanissitaṃ), and culminating in relinquishment (vossaggapariṇāmiṃ).

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 71 – 72.)

“Thus, bhikkhus, when mindfulness of breathing is developed and frequently practiced in this way, it leads to great security from bondage.”

Mindfulness of Breathing (Ānāpānasati) Leads to Great Spiritual Urgency (Saṃvega)

“Bhikkhus, mindfulness of breathing (ānāpānasati), when developed and frequently practiced, leads to great spiritual urgency (mahato saṃvegāya saṃvattati).”

“And how, bhikkhus, is mindfulness of breathing developed and frequently practiced so that it leads to great spiritual urgency?”

Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness (satisambojjhaṅga), accompanied by mindfulness of breathing (ānāpānasatisahagataṃ), based on seclusion (vivekanissitaṃ), on dispassion-fading away (virāganissitaṃ), on cessation (nirodhanissitaṃ), and culminating in relinquishment (vossaggapariṇāmiṃ).

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 71 – 72.)

It is in this way that mindfulness of breathing is developed and cultivated so that it leads to great sense of urgency.”

**Mindfulness of Breathing (Ānāpānasati)
Leads to Great Easeful Dwelling
(Mahato Phāsuvihārāya) and
the Seven Enlightenment Factors
Leading to Nibbāna**

“Bhikkhus, mindfulness of breathing (ānāpānasati), when developed and frequently practiced, leads to great easeful dwelling (mahato phāsuvihārāya).”

“And how, bhikkhus, is mindfulness of breathing developed and frequently practiced so that it leads to great easeful dwelling?”

Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness (satisambojjhaṅga), accompanied by mindfulness of breathing, based on seclusion (vivekanissitaṃ), on dispassion-fading away (virāganissitaṃ), on cessation (nirodhanissitaṃ), and culminating in relinquishment (vossaggapariṇāmiṃ).

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 71 – 72.)

Thus, bhikkhus, when mindfulness of breathing is developed and frequently practiced in this way, it leads to great easeful dwelling.

“Bhikkhus, just as the Ganges River (gaṅgā nadī) inclines toward the east, flows eastward, and slopes eastward; so too, bhikkhus, when a bhikkhu develops and frequently practices the seven enlightenment factors (satta bojjhaṅge), he inclines toward Nibbāna, flows toward Nibbāna, and slopes toward Nibbāna.”

“And how, bhikkhus, does a bhikkhu who develops and frequently practices the seven enlightenment factors incline toward Nibbāna, flow toward Nibbāna, and slope toward Nibbāna?”

Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness, based on seclusion, dispassion-fading away, cessation, and culminating in relinquishment.

He develops the enlightenment factor of investigation of dhammas, based on seclusion,

dispassion-fading away, cessation, and culminating in relinquishment.

He develops the enlightenment factor of energy, based on seclusion, dispassion-fading away, cessation, and culminating in relinquishment.

He develops the enlightenment factor of rapture, based on seclusion, dispassion-fading away, cessation, and culminating in relinquishment.

He develops the enlightenment factor of tranquility, based on seclusion, dispassion-fading away, cessation, and culminating in relinquishment.

He develops the enlightenment factor of concentration, based on seclusion, dispassion-fading away, cessation, and culminating in relinquishment.

He develops the enlightenment factor of equanimity, based on seclusion, dispassion-fading away, cessation, and culminating in relinquishment.

Thus, bhikkhus, when a bhikkhu develops and frequently practices the seven enlightenment factors in this way, he inclines toward Nibbāna, flows toward Nibbāna, and slopes toward Nibbāna.

Practicing Mindfulness of Breathing (Ānāpānasati) Is Said to Not Be Detached from Absorption (Jhāna)

16

*Aṅguttara Nikāya, ekakanipātapāḷi, 18. aparāccharāsaṅghātavaggo
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*

“Bhikkhus, even if a bhikkhu practices mindfulness of breathing (ānāpānasati) for just the duration of a finger snap, such a bhikkhu is said to be:

‘One who does not lack absorption (arittajjhāno) in meditation, one who follows the Teacher’s instructions (satthusāsanakaro), one who acts in accordance with the exhortation (ovādapatikaro), one who does not consume alms food in vain (amoghaṃ ratṭhapiṇḍaṃ bhuñjati).’

How much more so for one who frequently practices it!



Mindfulness of Breathing Concentration (Ānāpānasatisamādhī) Dispels Unwholesome States (Akusalā Dhammā)

17

Samyutta Nikāya, mahāvaggo, 10. ānāpānasamuttam, 1. ekadhammavaggo, 9. vesālisuttam
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.

“Mindfulness of breathing concentration (ānāpānasatisamādhī), bhikkhus, when developed and frequently practiced, is peaceful, sublime, undisturbed, and pleasant to dwell in (sukho vihāro). It also causes arisen evil, unwholesome states to disappear and subside completely.

“Bhikkhus, just as in the last month of the hot season, when dust and dirt are raised into the air, a great untimely raincloud suddenly causes them to vanish and settle — in the same way, bhikkhus, when mindfulness of breathing concentration is developed and frequently practiced, it is peaceful, sublime, undisturbed, and pleasant to dwell in. It also causes arisen evil, unwholesome states to disappear and subside completely.

“And how, bhikkhus, is mindfulness of breathing concentration developed and frequently practiced so that it is peaceful, sublime, undisturbed, and pleasant to dwell in, and so that arisen evil, unwholesome states disappear and subside completely?

“Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishes mindfulness in front of him.

He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly:
'I breathe in long'; breathing out long, he understands clearly:
'I breathe out long.'

Breathing in short, he understands clearly:
'I breathe in short'; breathing out short, he understands clearly:
'I breathe out short.'

He trains himself: 'I will breathe in experiencing
the whole body (sabbakāyappaṭisaṃvedī)'; he trains himself:
'I will breathe out experiencing the whole body.'

He trains himself: 'I will breathe in calming the bodily
formation (passambhayaṃ kāyasāṅkhāraṃ)'; he trains himself:
'I will breathe out calming the bodily formation.'

He trains himself: 'I will breathe in experiencing
rapture (pītippaṭisaṃvedī)'; he trains himself: 'I will breathe
out experiencing rapture.'

He trains himself: 'I will breathe in experiencing
happiness (sukhappaṭisaṃvedī)'; he trains himself: 'I will
breathe out experiencing happiness.'

He trains himself: 'I will breathe in experiencing
the mental formation (cittasāṅkhārappaṭisaṃvedī)'; he trains
himself: 'I will breathe out experiencing the mental formation.'

He trains himself: 'I will breathe in calming the mental
formation (passambhayaṃ cittasāṅkhāraṃ)'; he trains himself:
'I will breathe out calming the mental formation.'

He trains himself: 'I will breathe in experiencing the
mind (cittappaṭisaṃvedī)'; he trains himself: 'I will breathe out
experiencing the mind.'

He trains himself: ‘I will breathe in gladdening the mind (abhippamodayaṃ cittaṃ)’; he trains himself: ‘I will breathe out gladdening the mind.’

He trains himself: ‘I will breathe in concentrating the mind (samādahaṃ cittaṃ)’; he trains himself: ‘I will breathe out concentrating the mind.’

He trains himself: ‘I will breathe in liberating the mind (vimocayaṃ cittaṃ)’; he trains himself: ‘I will breathe out liberating the mind.’

He trains himself: ‘I will breathe in contemplating impermanence (aniccānupassī)’; he trains himself: ‘I will breathe out contemplating impermanence.’

He trains himself: ‘I will breathe in contemplating dispassion-fading away (virāgānupassī)’; he trains himself: ‘I will breathe out contemplating dispassion-fading away.’

He trains himself: ‘I will breathe in contemplating cessation (nirodhānupassī)’; he trains himself: ‘I will breathe out contemplating cessation.’

He trains himself: ‘I will breathe in contemplating relinquishment (paṭinissaggānupassī)’; he trains himself: ‘I will breathe out contemplating relinquishment.’

“Thus, bhikkhus, when mindfulness of breathing concentration is developed and frequently practiced in this way, it is peaceful, sublime, undisturbed, and pleasant to dwell in. It also causes arisen evil, unwholesome states to disappear and subside completely.”

Mindfulness of Breathing Concentration (Ānāpānasatisamādhi) Dispels Unwholesome States (Akusalā Dhammā)

18

*Samyutta Nikāya, mahāvagga, 10. ānāpānasāṇyuttaṃ, 1. ekadhammavagga, 10. kimilasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*

“How, Ānanda, is mindfulness of breathing concentration developed and frequently practiced so that it is of great fruit and great benefit?”

Here, Ānanda, a bhikkhu, having gone to the forest, or to the root of a tree, or to an empty dwelling, sits down, having folded his legs crosswise, keeps his body upright, and establishes mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands: ‘I breathe out short.’

He trains himself: ‘I will breathe in experiencing the whole body (sabbakāyappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the whole body.’

He trains himself: ‘I will breathe in calming the bodily formation (passambhayaṃ kāyasaṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the bodily formation.’

Thus developed, Ānanda, and frequently practiced, mindfulness of breathing concentration is of great fruit and great benefit.

Contemplation of the Body in the Body (Kāyānupassanā)

At that time, Ānanda, when a bhikkhu, breathing in long, understands clearly: ‘I breathe in long’; breathing out long, understands clearly: ‘I breathe out long’; breathing in short, understands clearly: ‘I breathe in short’; breathing out short, understands clearly: ‘I breathe out short’;

He trains himself: ‘I will breathe in experiencing the whole body (sabbakāyappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the whole body.’

He trains himself: ‘I will breathe in calming the bodily formation (passambhayaṃ kāyasaṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the bodily formation.’

At that time, Ānanda, the bhikkhu dwells contemplating the body in the body (kāye kāyānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

I declare, Ānanda, that breathing in and breathing out are a certain body among bodies that is, the in-breaths and out-breaths.

Therefore, Ānanda, at that time, the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

At that time, Ānanda, when a bhikkhu,

He trains himself: ‘I will breathe in experiencing rapture (pītippaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing rapture.’

He trains himself: ‘I will breathe in experiencing happiness (sukhappaṭisaṃvedī)’; he trains himself: I will breathe out experiencing happiness.’

He trains himself: ‘I will breathe in experiencing the mental formation (cittasaṅkhārappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mental formation.’

He trains himself: ‘I will breathe in calming the mental formation (passambhayaṃ cittasaṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the mental formation.’

At that time, Ānanda, the bhikkhu dwells contemplating feelings in feelings (vedanāsu vedanānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

I declare, Ānanda, that careful attention to in-breathing and out-breathing is a certain feeling among feelings.

Therefore, Ānanda, at that time, the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

At that time, Ānanda, when a bhikkhu,

He trains himself: ‘I will breathe in experiencing the mind (cittappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mind.’

He trains himself: ‘I will breathe in gladdening the mind (abhippamodayaṃ cittaṃ)’; he trains himself: ‘I will breathe out gladdening the mind.’

He trains himself: ‘I will breathe in concentrating the mind (samādahaṃ cittaṃ)’; he trains himself: ‘I will breathe out concentrating the mind.’

He trains himself: ‘I will breathe in liberating the mind (vimocayaṃ cittaṃ)’; he trains himself: ‘I will breathe out liberating the mind.’

At that time, Ānanda, the bhikkhu dwells contemplating mind in mind (citte cittānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

I do not speak, Ānanda, of the development of mindfulness of breathing concentration for one who is unmindful and lacking clear comprehension.

Therefore, Ānanda, at that time, the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

At that time, Ānanda, when a bhikkhu,

He trains himself: ‘I will breathe in contemplating impermanence (aniccānupassī)’; he trains himself: ‘I will breathe out contemplating impermanence.’

He trains himself: ‘I will breathe in contemplating dispassion-fading away (virāgānupassī)’; he trains himself: ‘I will breathe out contemplating dispassion-fading away.’

He trains himself: ‘I will breathe in contemplating cessation (nirodhānupassī)’; he trains himself: ‘I will breathe out contemplating cessation.’

He trains himself: ‘I will breathe in contemplating relinquishment (paṭinissaggānupassī)’; he trains himself: ‘I will breathe out contemplating relinquishment.’

At that time, Ānanda, the bhikkhu dwells contemplating dhammas in dhammas (dhammesu dhammānupassī), ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

And that abandoning of covetousness and grief, having seen it with wisdom, he thoroughly observes it with equanimity.

Therefore, Ānanda, at that time, the bhikkhu dwells contemplating dhammas in dhammas, ardent, clearly comprehending, and mindful, having abandoned covetousness and grief concerning the world.

Analogy of the Dust Heap Just as, Ānanda, at the junction of four main roads there might be a large heap of dust. If a cart or a chariot should come from the eastern direction, it would certainly disturb that dust heap; if a cart or a chariot should come from the western direction, it would certainly disturb that dust heap; if a cart or a chariot should come from the northern direction, it would certainly disturb that dust heap; if a cart or a chariot should come from the southern direction, it would certainly disturb that dust heap.

Even so, Ānanda, — a bhikkhu dwelling contemplating the body in the body certainly disturbs evil unwholesome states; a bhikkhu dwelling contemplating feelings in feelings certainly disturbs evil unwholesome states; a bhikkhu dwelling contemplating mind in mind certainly disturbs evil unwholesome states; a bhikkhu dwelling contemplating dhammas in dhammas certainly disturbs evil unwholesome states.

The Three Dhamma (Tayo Dhammā) to Abandon and to Develop

19

*Aṅguttara Nikāya, chakkanipātapāḷi, 2. dutiyapaṇṇāsakaṃ, 11. tikavaggo, 9. dovacassatāsuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasāḍiphol.*

“Bhikkhus, there are these three dhamma (tayo dhammā). What are the three? Obduracy (dovacassatā), bad friendship (pāpamittatā), and distraction of mind (cetaso vikkhepo).

These, bhikkhus, are the three dhamma.

For the abandoning of these three dhamma, bhikkhus, three dhamma should be developed. What are the three?

(1) For the abandoning of obduracy (dovacassatā), amiability (sovacassatā) should be developed.

(2) For the abandoning of bad friendship (pāpamittatā), good friendship (kalyāṇamittatā) should be developed.

(3) For the abandoning of distraction of mind (cetaso vikkhepo), mindfulness of breathing (ānāpānasati) should be developed.

For the abandoning of these three dhamma, bhikkhus, these three dhamma should be developed.”



Three Contemplations for Liberation (Tayo Anupassanā Vimuttiyā)

20

*Khuddaka Nikāya, itivuttakapāḷi, 3. tikanipāto, 4. catutthavaggo, 6. asubhānupassīsuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasāḍiphol.*

“Bhikkhus, (1) dwell contemplating foulness in the body (asubhānupassī kāyasmim̐).

(2) Let mindfulness of breathing (ānāpānasati) be well-established inwardly before you.

(3) Dwell contemplating impermanence in all conditioned phenomena (sabbasaṅkhāresu aniccānupassino).

For one who dwells contemplating foulness in the body, the underlying tendency of lust (rāgānusayo) for beauty is abandoned.

For one in whom mindfulness of breathing is well-established inwardly before him, external thoughts that lead to affliction do not arise.

For one who dwells contemplating impermanence in all conditioned phenomena, ignorance (avijjā) is abandoned, and true knowledge (vijjā) arises.

Verse (Gāthā) Contemplating foulness in the body, Mindful of in-breathing and out-breathing, Seeing the stilling of all conditioned phenomena, One is ever ardent.

That bhikkhu who truly sees, From that [state] he is liberated.

Being one whose higher knowledge is perfected, That sage (munī) has indeed gone beyond all bonds (yogātigo).

The Noble Dwelling (Ariyavihāra), the Divine Dwelling (Brahmavihāra), and the Tathāgata's Dwelling (Tathāgatavihāra)

21

*Samyutta Nikāya, mahāvagga, 10. ānāpānasamyuttaṃ, 2. dutiyavagga, 1. icchānaṅgalasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasādhīphol.*

“Bhikkhus, if wanderers of other sects were to ask you:

‘Friends, in what dwelling did the ascetic Gotama (samaṇo gotamo) mostly reside during the rains retreat?’

“When thus asked, bhikkhus, you should answer those wanderers of other sects in this way:

‘Friends, — the Blessed One mostly dwelt in mindfulness of breathing concentration (ānāpānasatisamādhinā) during the rains retreat.’

“Here, bhikkhus, I breathe in mindfully; I breathe out mindfully.

Breathing in long, I understand clearly: ‘I breathe in long’; breathing out long, I understand clearly: ‘I breathe out long.’

Breathing in short, I understand clearly: ‘I breathe in short’; breathing out short, I understand clearly: ‘I breathe out short.’

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 1 – 4.)

‘Bhikkhus, if one were to rightly declare
(sammā vadamāno vadeyya):

‘This is the noble dwelling (ariyavihāro),’ or

‘This is the divine dwelling (brahmavihāro),’ or

‘This is the Tathāgata’s dwelling (tathāgatavihāro),’
then one would be rightly speaking of mindfulness of
breathing concentration.

For those bhikkhus who are still in training
(sekhā), who have not yet attained the goal, but are
aspiring to the supreme security from bondage (anuttaraṃ
yogakkhemaṃ patthayamānā), the development
and frequent practice of mindfulness of breathing
concentration leads to the destruction of the taints
(āsavaṇaṃ khayāya).

And for those bhikkhus who are arahants
(arahanto) whose taints are destroyed (khīṇāsavā), who
have completed their task (vusitavanto), laid down the
burden (katakaraṇīyā ohitabhārā), reached the ultimate
goal (anuppattasadatthā), destroyed the fetters of
existence (parikkhīṇabhavasamyojanā), and are fully

liberated through direct knowledge (sammadaññā vimuttā) the development and frequent practice of mindfulness of breathing concentration leads to both pleasant abiding here and now and to mindfulness and clear comprehension (satisampajaññāya).

“Bhikkhus, if one were to rightly declare:

‘This is the noble dwelling,’ or

‘This is the divine dwelling,’ or

‘This is the Tathāgata’s dwelling,’ then one would be rightly speaking of mindfulness of breathing concentration.”

Mindfulness of Breathing Concentration (Ānāpānasatisamādhi) and Unshakable Stillness

22

Samyutta Nikāya, mahāvagga, 10. ānāpānasamyuttaṃ, 1. ekadhammavagga, 7. mahākappinasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.

The Blessed One (bhagavā) saw Venerable Mahākappina sitting not far away, having folded his legs crosswise, keeps his body upright, and establishing mindfulness in front of him. Having seen him, the Blessed One addressed the bhikkhus:

“Bhikkhus, do you see any bodily movement or agitation in this bhikkhu?”

“Bhante, when we see that venerable one, whether seated in the midst of the Saṅgha or alone in seclusion, we do not see any bodily movement or agitation in him.”

“Bhikkhus, when a bhikkhu has developed and frequently practiced a concentration (samādhi) such that there is neither bodily movement nor agitation, nor is there mental movement or agitation — that bhikkhu attains that concentration at will, without difficulty, and without trouble.

And what kind of concentration, bhikkhus, when developed and frequently practiced, ensures that neither bodily movement nor agitation arises, nor does mental movement or agitation arise?

It is mindfulness of breathing concentration (ānāpānasatisamādhī), bhikkhus.

When mindfulness of breathing concentration is developed and frequently practiced, neither bodily movement nor agitation arises, nor does mental movement or agitation arise.

And how, bhikkhus, is mindfulness of breathing concentration developed and frequently practiced so that neither bodily movement nor agitation arises, nor does mental movement or agitation arise?

Here, bhikkhus, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishing mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 1 – 4.)

Thus, bhikkhus, when mindfulness of breathing concentration is developed and frequently practiced in this way, neither bodily movement nor bodily agitation arises, nor does mental movement or agitation arise.

The Great Fruit and Great Benefit of Mindfulness of Breathing (Ānāpānasati)

23

*Majjhima Nikāya, majjhimaparṇāsapāḷi, 2. bhikkhuvaggo, 2. mahārāhulovādasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*

“Rāhula, develop the practice of mindfulness of breathing (ānāpānasati). When mindfulness of breathing is developed and frequently practiced, it leads to great fruit (mahapphalā) and great benefit (mahānisamsā). And how, Rāhula, is mindfulness of breathing developed and frequently practiced so that it leads to great fruit and great benefit?

Here, Rāhula, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeping his body upright, and establishing mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

(From here onward, the Blessed One uttered the same words, identical in every detail to what was spoken earlier on pages 1 – 4.)

Thus, Rāhula, when mindfulness of breathing is developed and frequently practiced in this way, it leads to great fruit and great benefit.

And when mindfulness of breathing is developed in this way and frequently practiced in this way, even the final in-and-out breaths are known as they cease — not unknown.”

The Dhamma as a Means to Uproot the Conceit ‘I Am’ (Asmimāna) in the Present Life (Diṭṭheva Dhamme)

24

Āṅguttara Nikāya, navakanipātapāli, 1. paṭhamapaṇṇāsakaṇ, 1. sambodhivaggo, 1. sambodhisuttaṇ
Translated under the supervision of Bhikkhu Kukrit Savasādiṭṭh.

“Bhikkhus, this is to be expected of a bhikkhu who has good friends (kalyāṇamitta), good companions (kalyāṇasahāya), and good associates (kalyāṇasampavaṅka): He will be virtuous (sīlavā), dwelling restrained by the restraint of the Pātimokkha (pātimokkhasaṃvarasaṃvuto), accomplished in conduct and resort, seeing danger even in the slightest fault, and undertaking the training rules (sikkhāpadesu).

This too is to be expected of such a bhikkhu: He will easily obtain, without difficulty, and without trouble, such talk that is conducive to effacing defilements and suitable for opening the heart: Talk on fewness of wishes (appicchakathā), talk on contentment (santuṭṭhikathā), talk on seclusion (pavivekakathā), talk on non-association (asaṃsaggakathā), — talk on arousing energy (vīriyārambhakathā), talk on virtue (sīlakathā), talk on concentration (samādhikathā), talk on wisdom (paññākathā),

talk on liberation (vimuttikathā), and talk on the knowledge and vision of liberation (vimuttiñāṇadassanakathā).

This too is to be expected of such a bhikkhu: He will dwell with energy aroused (āraddhavīriyo), for the abandoning of unwholesome dhammas (akusalā dhammā) and for the attainment of wholesome dhammas (kusalā dhammā), steadfast, firm in exertion, not shirking the burden with regard to wholesome dhammas.

This too is to be expected of such a bhikkhu: He will be wise (paññavā), endowed with wisdom that discerns arising and vanishing (udayatthagāminī paññā), noble (ariyā), penetrative (nibbedhikā), leading to the complete destruction of suffering (dukkhakkhayagāminī).

Then, bhikkhus, when that bhikkhu is established in these five dhammas, he should further develop four dhammas:

(1) The perception of the unattractive (asubhā) should be developed for the abandoning of lust (rāgassa pahānāya).

(2) Loving-kindness (mettā) should be developed for the abandoning of ill-will (byāpādassa pahānāya).

(3) Mindfulness of breathing (ānāpānasati) should be developed for the cutting off of discursive thinking (vitakkupacchedāya).

(4) The perception of impermanence (aniccasaññā) should be developed for the uprooting of the conceit ‘I am’ (asmimānasamugghātāya).

For one who perceives impermanence, bhikkhus, the perception of not-self, becomes established. For one perceiving not-self, the conceit ‘I am’ is uprooted, and Nibbāna (nibbāna) is realized in this very life.”



The Five Dhammas (Pañca Dhammā) for the Maturity of Liberation of Mind and the Four Further Developments

25

Āṅguttara Nikāya, navakamīpātapāli, 1. paṭhamapaṇṇāsakaṃ, 1. sambodhivaggo, 3. meghiyasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasāḍiphol.

“Meghiya, five dhammas lead to the maturity of the liberation of mind (cetovimuttiyā paripakkāya saṃvattanti). What five?

(1) Here, Meghiya, a bhikkhu has good friends (kalyāṇamitto), good companions (kalyāṇasahāyo), and good associates (kalyāṇasampavaṅko). This is the first dhamma leading to the maturity of the liberation of mind.

(2) Furthermore, Meghiya, a bhikkhu is virtuous (sīlavā), dwelling restrained by the restraint of the Pātimokkha (pātimokkhasaṃvarasaṃvuto), accomplished in conduct and resort, seeing danger even in the slightest fault, and undertaking the training rules. This is the second dhamma leading to the maturity of the liberation of mind.

(3) Furthermore, Meghiya, a bhikkhu easily obtains, without difficulty and without trouble, such talk that is conducive to effacing defilements and suitable for opening the heart: Talk on fewness of wishes (appicchakathā), talk on contentment (santuṭṭhikathā),

talk on seclusion (pavivekakathā), talk on non-association (asaṃsaggakathā), talk on arousing energy (vīriyārambhakathā), talk on virtue (sīlakathā), talk on concentration (samādhikathā), talk on wisdom (paññākathā), talk on liberation (vimuttikathā), and talk on the knowledge and vision of liberation (vimuttiñāṇadassanakathā). This is the third dhamma leading to the maturity of the liberation of mind.

(4) Furthermore, Meghiya, a bhikkhu dwells with energy aroused (āraddhavīriyo), for the abandoning of unwholesome dhammas (akusalā dhammā) and for the attainment of wholesome dhammas (kusalā dhammā), steadfast, firm in exertion, not shirking the burden with regard to wholesome dhammas. This is the fourth dhamma leading to the maturity of the liberation of mind.

(5) Furthermore, Meghiya, a bhikkhu is wise (paññavā), endowed with wisdom that discerns arising and vanishing (udayatthagāminī paññā), noble (ariyāya), penetrative (nibbedhikāya), leading to the complete destruction of suffering (sammā dukkhakkhayagāminī). This is the fifth dhamma leading to the maturity of the liberation of mind.

Therefore, Meghiya, this is to be expected of a bhikkhu who has good friends, good companions, and good associates: He will be virtuous. He will easily obtain noble conversation. He will dwell with aroused energy. He will be endowed with wisdom.

Having established himself in these five dhammas, that bhikkhu, Meghiya, should further develop four dhammas (cattāro dhammā):

(1) The perception of the unattractive (asubhā) should be developed for the abandoning of lust (rāgassa pahānāya).

(2) Loving-kindness (mettā) should be developed for the abandoning of ill-will (byāpādassa pahānāya).

(3) Mindfulness of breathing (ānāpānasati) should be developed for the cutting off of discursive thinking (vitakkupacchedāya).

(4) The perception of impermanence (aniccasaññā) should be developed for the uprooting of the conceit ‘I am’ (asmimānasamugghātāya). For one who perceives impermanence, Meghiya, the perception of not-self (anattasaññā) becomes established. For one perceiving not-self, the conceit ‘I am’ is uprooted, and Nibbāna (nibbāna) is realized in this very life.”

Ten Perceptions (Dasa Saññā) for Curing of an Affliction

26

Ānguttara Nikāya, dasakanipātapāli, 2. dutiyapaṇṇāsakaṃ, (6) 1. sacittavaggo, 10. girimānandasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasādhophol.

“If, Ānanda, you were to teach the ten perceptions to the bhikkhu Girimānanda, it is indeed possible that, upon hearing these ten perceptions, his illness would immediately subside.”

“What are the ten?”

The perception of impermanence (aniccasaññā), the perception of non-self (anattasaññā), the perception of unattractiveness (asubhasaññā), the perception of danger (ādīnavaśaññā), the perception of abandoning (pahānasaññā), the perception of dispassion (virāgasaññā), the perception of cessation (nirodhasaññā), the perception of disillusionment with the entire world (sabbaloke anabhiratasaññā), the perception of disinterest in all formations (sabbasaṅkhāresu anicchāsaññā), and mindfulness of breathing (ānāpānasati).”

“What, Ānanda, is the perception of impermanence (aniccasaññā)?

Here, Ānanda, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, reflects thus: ‘Form is impermanent; feeling is impermanent;

perception is impermanent; volitional formations are impermanent; consciousness is impermanent.’ In this way, he dwells contemplating impermanence in these five clinging-aggregates (pañcasu upādānakkhandhesu aniccānupassī). This, Ānanda, is called the perception of impermanence.”

“What, Ānanda, is the perception of non-self (anattasaññā)?

Here, Ānanda, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, reflects thus: ‘The eye is non-self; forms are non-self; the ear is non-self; sounds are non-self; the nose is non-self; odors are non-self; the tongue is non-self; tastes are non-self; the body is non-self; tangible objects are non-self; the mind is non-self; mental phenomena are non-self.’ In this way, he dwells contemplating non-self in these six internal and external sense bases (chasu ajjhattikabāhiresu āyatanesu anattānupassī). This, Ānanda, is called the perception of non-self.”

“What, Ānanda, is the perception of unattractiveness (asubhasaññā)?

Here, Ānanda, a bhikkhu contemplates this very body, from the soles of the feet upwards and from the top of the hair downwards, enclosed by skin, full of various kinds of impurities: ‘In this body there are hairs of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, joint-fluid, urine.’ In this way, he dwells contemplating unattractiveness in this body (i^masmim kāye asubhānupassī). This, Ānanda, is called the perception of unattractiveness.”

“What, Ānanda, is the perception of danger (ādīnavasaññā)?

Here, Ānanda, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, reflects thus: ‘This body is full of suffering and much danger.’ Various kinds of illnesses arise in this body, such as: eye diseases, ear diseases, nose diseases, tongue diseases, body diseases, head diseases, earache, mouth diseases, tooth diseases, lip diseases, cough, asthma, catarrh, fever, aging, stomachache, fainting, dysentery, gripes, cholera, leprosy, boils, eczema, ringworm, scabies, pustules, psoriasis, blood disease, diabetes,

hemorrhoids, carbuncles, fistulas; illnesses arising from bile, illnesses arising from phlegm, illnesses arising from wind, illnesses arising from the combination of humors, illnesses arising from change of seasons, illnesses arising from improper care, illnesses arising from accidents, illnesses arising from karma-result; cold, heat, hunger, thirst, defecation, urination. In this way, he dwells contemplating danger in this body (imasmim kāye ādīnavānupassī). This, Ānanda, is called the perception of danger.”

“What, Ānanda, is the perception of abandoning (pahānasaññā)?

Here, Ānanda, a bhikkhu does not tolerate arisen sensual thoughts; he abandons them, dispels them, makes an end of them, and brings them to non-existence. He does not tolerate arisen ill will thoughts; he abandons them, dispels them, makes an end of them, and brings them to non-existence. He does not tolerate arisen harmful thoughts; he abandons them, dispels them, makes an end of them, and brings them to non-existence. He does not tolerate any arisen evil, unwholesome states; he abandons them, dispels them, makes an end of them, and brings them to non-existence. This, Ānanda, is called the perception of abandoning.”

“What, Ānanda, is the perception of dispassion (virāgasaññā)?

Here, Ānanda, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, reflects thus: ‘This is peaceful, this is sublime, that is, the calming of all formations, the relinquishment of all attachments, the destruction of craving, dispassion (virāga), Nibbāna.’ This, Ānanda, is called the perception of dispassion.”

“What, Ānanda, is the perception of cessation (nirodhasaññā)?

Here, Ānanda, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, reflects thus: ‘This is peaceful, this is sublime, that is, the calming of all formations, the relinquishment of all attachments, the destruction of craving, cessation (nirodha), Nibbāna.’ This, Ānanda, is called the perception of cessation.”

“What, Ānanda, is the perception of disillusionment with the entire world (sabbaloke anabhiratasaññā)?

Here, Ānanda, a bhikkhu dwells abandoning and not clinging to the attachments, mental determinations,

adherence, and underlying tendencies that exist in the world. This, Ānanda, is called the perception of disillusionment with the entire world.”

“What, Ānanda, is the perception of disinterest in all formations (sabbasaṅkhāresu anicchāsaññā)?

Here, Ānanda, a bhikkhu is wearied, ashamed, and disgusted with all formations. This, Ānanda, is called the perception of disinterest in all formations.”

“What, Ānanda, is mindfulness of breathing (ānāpānasati)?

Here, Ānanda, a bhikkhu, having gone to the forest, to the root of a tree, or to an empty dwelling, sits down, folding his legs crosswise, keeps his body upright, and establishing mindfulness in front of him. He breathes in mindfully; he breathes out mindfully.

Breathing in long, he understands clearly: ‘I breathe in long’; breathing out long, he understands clearly: ‘I breathe out long.’

Breathing in short, he understands clearly: ‘I breathe in short’; breathing out short, he understands clearly: ‘I breathe out short.’

He trains himself: ‘I will breathe in experiencing the whole body (sabbakāyappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the whole body.’

He trains himself: ‘I will breathe in calming the bodily formation (passambhayaṃ kāyasaṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the bodily formation.’

He trains himself: ‘I will breathe in experiencing rapture (pītippaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing rapture.’

He trains himself: ‘I will breathe in experiencing happiness (sukhappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing happiness.’

He trains himself: ‘I will breathe in experiencing the mental formation (cittasaṅkhārappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mental formation.’

He trains himself: ‘I will breathe in calming the mental formation (passambhayaṃ cittasaṅkhāraṃ)’; he trains himself: ‘I will breathe out calming the mental formation.’

He trains himself: ‘I will breathe in experiencing the mind (cittappaṭisaṃvedī)’; he trains himself: ‘I will breathe out experiencing the mind.’

He trains himself: ‘I will breathe in gladdening the mind (abhippamodayaṃ cittaṃ)’; he trains himself: ‘I will breathe out gladdening the mind.’

He trains himself: ‘I will breathe in concentrating the mind (samādahaṃ cittaṃ)’; he trains himself: ‘I will breathe out concentrating the mind.’

He trains himself: ‘I will breathe in liberating the mind (vimocayaṃ cittaṃ)’; he trains himself: ‘I will breathe out liberating the mind.’

He trains himself: ‘I will breathe in contemplating impermanence (aniccānupassī)’; he trains himself: ‘I will breathe out contemplating impermanence.’

He trains himself: ‘I will breathe in contemplating dispassion-fading away (virāgānupassī)’; he trains himself: ‘I will breathe out contemplating dispassion-fading away.’

He trains himself: ‘I will breathe in contemplating cessation (nirodhānupassī)’; he trains himself: ‘I will breathe out contemplating cessation.’

He trains himself: ‘I will breathe in contemplating relinquishment (paṭinissaggānupassī)’; he trains himself: ‘I will breathe out contemplating relinquishment.’ This, Ānanda, is called mindfulness of breathing.”

“If, Ānanda, you were to teach these ten perceptions to the bhikkhu Girimānanda, it is indeed possible that, upon hearing these ten perceptions, his illness would immediately subside.”

Then, Venerable Ānanda (āyasmā ānando), having learned these ten perceptions from the Blessed One, approached Venerable Girimānanda. Having approached, he taught these ten perceptions to Venerable Girimānanda. Then, upon hearing these ten perceptions, Venerable Girimānanda’s illness immediately subsided. And indeed, Venerable Girimānanda’s illness was thus abandoned.





Other Related Discourses



The Five Dhammas Leading to the Immediate Realization of the Unshakable (Akuppaṃ Paṭivijjhati)

27

Aṅguttara Nikāya, pañcakanipātapāḷi, 2. dutiyapaṇṇāsakaṃ, (10) 5. kakudhavaggo, 6-8. sutadharasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.

(First Exposition)

“Bhikkhus, when a bhikkhu is endowed with five dhammas, while practicing mindfulness of breathing (ānāpānasatiṃ), he realizes the unshakable.

“And what five?

At that time, bhikkhus:

(1) He is not overly involved with others, has few duties, is easy to support, and is content with the necessities of life.

(2) He eats little and is devoted to moderation in eating.

(3) He is not prone to drowsiness and is devoted to wakefulness.

(4) He is learned, a preserver of the teachings, having learned the Dhamma that is good in the beginning, good in the middle, and good in the end, possessing meaning and phrasing, complete and purified in Such Dhamma he has deeply learned, retained in memory, recited verbally, and thoroughly examined in mind.

(5) He reviews the mind as it is liberated.

“Bhikkhus, when a bhikkhu is endowed with these five dhammas, while practicing mindfulness of breathing, he realizes the unshakable without delay.”

(Second Exposition)

“Bhikkhus, when a bhikkhu is endowed with five dhammas, while developing mindfulness of breathing (ānāpānasatiṃ), he penetrates the unshakable (akuppaṃ paṭivijjhati) without delay.

“And what five?

At that time, bhikkhus:

(1) He is not burdensome, has few duties, is easy to support, and is content with the requisites of life.

(2) He eats little, being devoted to moderation in eating.

(3) He is not prone to drowsiness, being devoted to wakefulness.

(4) He easily gains access, without difficulty and without hardship, to talk that is inclined toward seclusion and conducive to mental openness, namely:

talk on fewness of desires (appicchakathā),
talk on contentment (santuṭṭhikathā),
talk on seclusion (pavivekakathā),
talk on non-entanglement (asamsaggakathā),
talk on arousing energy (vīriyārambhakathā),
talk on virtue (sīlakathā),
talk on concentration (samādhikathā),
talk on wisdom (paññākathā),
talk on liberation (vimuttikathā),
and talk on the knowledge and vision of liberation
(vimuttiñāṇadassanakathā).

(5) He reflects on the mind as it has been liberated.

“Bhikkhus, when a bhikkhu is endowed with these five dhammas, while developing mindfulness of breathing, he penetrates the unshakable without delay.”

(Third Exposition)

“Bhikkhus, when a bhikkhu is endowed with five dhammas (pañcahi dhammehi), and frequently practices mindfulness of breathing, he quickly realizes the unshakable state.

“And what five?

Here, bhikkhus:

(1) He is not overly involved with others, has few duties, is easy to support, and is content with the necessities of life.

(2) He eats little and is devoted to moderation in eating.

(3) He is not prone to drowsiness and is devoted to wakefulness.

(4) He is a forest-dweller and has a secluded dwelling.

(5) He reviews the mind as it has been liberated.

“Bhikkhus, when a bhikkhu is endowed with these five dhammas, and frequently practices mindfulness of breathing, he quickly realizes the unshakable state.”

The Five Hindrances (Pañca Nīvaraṇā) That Weaken Wisdom

28

Aṅguttara Nikāya, pañcakanipāṭapāḷi, 2. dutīyapaṇṇāsakaṃ, (6) 1. nīvaraṇavaggo, 1. āvaraṇasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiṭṭhol.

“Bhikkhus, there are these five hindrances (pañca āvaraṇā), obstructions (nīvaraṇā), and encumbrances of the mind that weaken wisdom.

“And what five?

(1) Sensual desire (kāmacchando), bhikkhus, is a hindrance, an obstruction, and an encumbrance of the mind that weakens wisdom.

(2) Ill will (byāpādo), bhikkhus, is a hindrance, an obstruction, and an encumbrance of the mind that weakens wisdom.

(3) Sloth and torpor (thīnamiddhaṃ), bhikkhus, are a hindrance, an obstruction, and an encumbrance of the mind that weaken wisdom.

(4) Restlessness and remorse (uddhaccakukkuccaṃ), bhikkhus, are a hindrance, an obstruction, and an encumbrance of the mind that weaken wisdom.

(5) Doubt (vicikicchā), bhikkhus, is a hindrance, an obstruction, and an encumbrance of the mind that weakens wisdom.

These, bhikkhus, are the five hindrances, obstructions, and encumbrances of the mind that weaken wisdom.

“Bhikkhus, it is impossible for a bhikkhu who has not abandoned these five hindrances — which are encumbrances of the mind and weaken wisdom — to know his own benefit, or the benefit of others, or the benefit of both, with a wisdom that is weak and feeble, or to realize the superior knowledge and vision of the noble ones that transcends the human state. That is not possible.

“Just as, bhikkhus, a river flows from the mountains, far-reaching, swift-flowing, carrying along debris. If a man were to open channels on both banks, then, bhikkhus, the current in the middle of the river would become scattered, dissipated, and disturbed. It would no longer be far-reaching, nor swift-flowing, nor would it carry things along.

“Even so, bhikkhus, it is impossible for a bhikkhu who has not abandoned these five hindrances — which are encumbrances of the mind and weaken wisdom — to know his own benefit, or the benefit of others, or the benefit of both, with a wisdom that is weak and feeble, or to realize the superior knowledge and vision of the noble ones that transcends the human state. That is not possible.”

(The followings are the reverse aspects of bhikkhus who are void of hindrances. These are the bhikkhus who penetrate ignorance through wisdom. Just as a swift current of a river with irrigation channels closed on both of its banks could travel a long distance.)

The Five Hindrances (Pañca Nīvaraṇā) as Obstructions (Āvaraṇā) in the Noble Discipline (Ariyavinaye)

29

*Dīgha Nikāya, sīlakkhandhavaggapāli, 13. tevijjasuttaṃ, aciravatīnaḍṭupamā
Translated under the supervision of Bhikkhu Kukrit Savasādiṭṭhol.*

“Just as, Vāseṭṭha, this Aciravatī River (aciravatī nadī) is full of water, level to the brim, and drinkable by crows. Then a man comes, seeking to cross over, searching for the other shore, desiring to reach the other shore. He lies down on this near bank, covering his head completely. “What do you think, Vāseṭṭha, would that man be able to go from this near bank of the Aciravatī River to the far bank?”

“No, indeed, good Gotama.”

“In the same way, Vāseṭṭha, these five hindrances (pañcime nīvaraṇā) in the Noble Discipline (ariyassa vinaye) are called obstructions (āvaraṇā), and they are called hindrances (nīvaraṇā), and they are called entanglements (onāhanā), and they are called complete coverings (pariyonāhanā).

“And what five?”

(1) The hindrance of sensual desire — (kāmacchandānīvaraṇaṃ). (2) The hindrance of ill-will (byāpādanīvaraṇaṃ). (3) The hindrance of sloth and torpor (thīnamiddhanīvaraṇaṃ). (4) The hindrance of restlessness and remorse (uddhaccakukkuccaṇīvaraṇaṃ). (5) The hindrance of doubt (vicikicchānīvaraṇaṃ).

“These, Vāseṭṭha, are the five hindrances, which are called obstructions, hindrances, entanglements, and complete coverings in the Noble Discipline.

“By these five hindrances, Vāseṭṭha, the Brahmins who claim the threefold knowledge (tevijjā brāhmaṇā) are immersed, submerged, entangled, and completely covered.

“So, Vāseṭṭha, for those Brahmins who claim the threefold knowledge — who, having abandoned the qualities that truly make one a Brahmin, are instead practicing qualities that do not make one a Brahmin, and who are immersed, submerged, entangled, and completely covered by the five hindrances — is it possible that, with the breakup of the body, after death, they will be reborn in union with Brahmā? This is not possible.”

Guidance in Meditation Practice (Bhāvanānaya)

30

*Majjhima Nikāya, uparipaññāsapāḷi, 3. suññatavaggo, 5. dantabhūmisuttaṃ
Majjhima Nikāya, uparipaññāsapāḷi, 1. devadahavaggo, 7. gaṇakamoggallānasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*

“Aggivessana, when a noble disciple (ariyasāvako) is endowed with mindfulness and clear comprehension (satisampajañña), the Tathāgata further instructs him:

‘Come, bhikkhu, resort to a secluded dwelling: a forest, the root of a tree, a mountain, a cave, a mountain grotto, a charnel ground, a wilderness grove, an open space, or a heap of straw.’

“He resorts to a secluded dwelling: a forest, the root of a tree, a mountain, a cave, a mountain grotto, a charnel ground, a wilderness grove, an open space, or a heap of straw. Having returned from his alms round, after his meal, he sits down, folds his legs crosswise, keeps his body upright, and establishes mindfulness in front of him.

“He abandons sensual desire in the world, dwells with a mind free from longing, purifying his mind of sensual desire. He abandons ill will and malevolence, dwells with a mind free from hatred, compassionate for all living beings, purifying his mind of ill will and

malevolence. He abandons sloth and torpor, dwells perceiving light, mindful and clearly comprehending, purifying his mind of sloth and torpor. He abandons restlessness and remorse, dwells unagitated, with an inwardly composed mind, purifying his mind of restlessness and remorse. He abandons doubt, dwells with doubt crossed over, without perplexity regarding wholesome dhammas (kusalesu dhammesu), purifying his mind of doubt.

“Having abandoned these five hindrances, which are defilements of the mind and weaken wisdom, he dwells contemplating the body in the body (kāye kāyānupassī), feelings in feelings (vedanāsu vedanānupassī), mind in mind (citte cittānupassī), dhammas in dhammas (dhammesu dhammānupassī), ardent (ātāpī), clearly comprehending, and mindful, having removed covetousness and grief concerning the world.

“The Tathāgata further instructs him:

‘Come, bhikkhu, remain contemplating the body in the body, but do not engage in sensual thought.

Remain contemplating feelings in feelings, but do not engage in sensual thought.

Remain contemplating mind in mind, but do not engage in sensual thought.

Remain contemplating dhammas in dhammas, but do not engage in sensual thought.’

“With the subsiding of applied thought and sustained thought, from internal stillness and unification of mind, he enters and dwells in the second jhāna (dutiyaṃ jhānaṃ), which is without applied thought and sustained thought, born of concentration, filled with rapture and happiness.”

(Furthermore the Buddha has expounded the third jhāna, the fourth jhāna, the recollection of past lives, the divine eye, the destruction of the taints and Vimutti according to standard Pāli reference.)



The Endurance of the True Dhamma (Saddhammaṭṭhiti) After the Tathāgata’s Final Nibbāna

31

Saṃyutta Nikāya, mahāvagga, 3. satipaṭṭhānasamuttam, 3. sīlaṭṭhītivagga, 5. aññatarabrāhmaṇasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.

“Venerable Gotama, what is the cause and what is the condition due to which the True Dhamma (saddhammo) does not endure long after the Tathāgata’s final Nibbāna (Tathāgate parinibbute)? And what is the cause and what is the condition due to which the True Dhamma does endure long after the Tathāgata’s final Nibbāna?”

“Brahmin, due to the lack of development and lack of frequent practice of the four foundations of mindfulness (cattāro satipaṭṭhānā), the True Dhamma does not endure long after the Tathāgata’s final Nibbāna.

However, brahmin, due to the development and frequent practice of the four foundations of mindfulness, the True Dhamma endures long after the Tathāgata’s final Nibbāna.”

“And what four?”

Here, brahmin, a bhikkhu dwells contemplating the body in the body (kāye kāyānupassī), ardent (ātāpī), clearly comprehending (sampajāno), mindful (satimā),

having removed covetousness and grief concerning the world (vineyya loke abhijjhādomanassam).

He dwells contemplating feelings in feelings (vedanāsu vedanānupassī), ardent, clearly comprehending, mindful, having removed covetousness and grief concerning the world.

He dwells contemplating mind in mind (cittē cittānupassī), ardent, clearly comprehending, mindful, having removed covetousness and grief concerning the world.

He dwells contemplating dhammas in dhammas (dhammesu dhammānupassī), ardent, clearly comprehending, mindful, having removed covetousness and grief concerning the world.

“Brahmin, it is due to the lack of development and lack of frequent practice of these four foundations of mindfulness that the True Dhamma does not endure long after the Tathāgata’s final Nibbāna. And it is due to the development and frequent practice of these four foundations of mindfulness that the True Dhamma endures long after the Tathāgata’s final Nibbāna.”

The Great Benefit of Mindfulness of the Body (Kāyagatāsati) and the Deathless (Amata)

32

*Aṅguttara Nikāya, ekakanipātapāli, 19. kāyagatāsativaggo
Translated under the supervision of Bhikkhu Kukrit Savasāḍiphol.*

“Bhikkhus, for one whose mind encompasses the great ocean, all the rivers that flow into the ocean are included within it. In the same way, for one whose mindfulness of the body (kāyagatāsati) is developed and frequently practiced, all wholesome Dhammas connected with true knowledge are included within it.”

“Bhikkhus, when one Dhamma is developed and frequently practiced, it leads to great urgency, great benefit, great security from bondage, mindfulness and clear comprehension, attainment of knowledge and vision, dwelling happily in the present, and realization of the fruits of true knowledge and liberation.

What is that one Dhamma?

It is mindfulness of the body.”

“Bhikkhus, when one Dhamma is developed and frequently practiced, the body becomes calm, the mind becomes calm, applied and sustained thought subside, and all Dhammas that partake in true knowledge reach fulfillment in cultivation.

What is that one Dhamma?

It is mindfulness of the body.”

“Bhikkhus, when one Dhamma is developed and frequently practiced, unarisen unwholesome Dhammas do not arise, and arisen unwholesome Dhammas are abandoned.

What is that one Dhamma? It is mindfulness of the body.”

“Bhikkhus, when one Dhamma is developed and frequently practiced, unarisen wholesome Dhammas arise, and arisen wholesome Dhammas grow and increase.

What is that one Dhamma? It is mindfulness of the body.”

“Bhikkhus, when one Dhamma is developed and frequently practiced, ignorance is abandoned, knowledge arises, the conceit ‘I am’ is abandoned, underlying tendencies are uprooted, and fetters are abandoned.

What is that one Dhamma?

It is mindfulness of the body.”

“Bhikkhus, when one Dhamma is developed and frequently practiced, it leads to the penetration of wisdom and to final Nibbāna without clinging.

What is that one Dhamma?

It is mindfulness of the body.”

“Bhikkhus, when one Dhamma is developed and frequently practiced, there is realization of various elements, penetration into diverse elements, and mastery of various aspects of elements.

What is that one Dhamma?

It is mindfulness of the body.”

“Bhikkhus, when one Dhamma is developed and frequently practiced, it leads to the realization of the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, and the fruit of arahantship.

What is that one Dhamma?

It is mindfulness of the body.”

“Bhikkhus, when one Dhamma is developed and frequently practiced,

it leads to the attainment of wisdom,

the increase of wisdom,

the abundance of wisdom,

great wisdom,

expansive wisdom,

vast wisdom,

deep wisdom,

unparalleled wisdom,

extensive wisdom,

overflowing wisdom,
swift wisdom,
light wisdom,
cheerful wisdom,
agile wisdom,
sharp wisdom,
and penetrative wisdom.

What is that one Dhamma?

It is mindfulness of the body.”

“Bhikkhus, those who do not make use of mindfulness of the body do not partake of the deathless. Those who do make use of mindfulness of the body partake of the deathless.

For those whose mindfulness of the body has not been used, the deathless remains unexperienced.

For those whose mindfulness of the body has been used, the deathless is experienced.

For those whose mindfulness of the body has deteriorated, the deathless deteriorates.

For those whose mindfulness of the body has not deteriorated, the deathless has not deteriorated.

For those whose mindfulness of the body has been lost, the deathless is lost.

For those whose mindfulness of the body has been aroused, the deathless is aroused.

Bhikkhus, those who have been negligent regarding mindfulness of the body have been negligent regarding the deathless.

Those who have not been negligent regarding mindfulness of the body have not been negligent regarding the deathless.

For those whose mindfulness of the body has been forgotten, the deathless is forgotten.

For those whose mindfulness of the body has not been forgotten, the deathless is not forgotten.

For those whose mindfulness of the body has not been cultivated, the deathless remains unpracticed.

For those whose mindfulness of the body has been cultivated, the deathless has been practiced.

For those whose mindfulness of the body has not been developed, the deathless remains undeveloped.

For those whose mindfulness of the body has been developed, the deathless has been developed.

For those whose mindfulness of the body has not been frequently practiced, the deathless has not been frequently practiced.

For those whose mindfulness of the body has been frequently practiced, the deathless has been frequently practiced.

For those whose mindfulness of the body has not been directly known, the deathless has not been directly known.

For those whose mindfulness of the body has been directly known, the deathless has been directly known.

For those whose mindfulness of the body has not been fully understood, the deathless has not been fully understood.

For those whose mindfulness of the body has been fully understood, the deathless has been fully understood.

For those whose mindfulness of the body has not been realized, the deathless has not been realized.

For those whose mindfulness of the body has been realized, the deathless has been realized.”



**Homage to the Tathāgata,
the Arahant,
the Fully Perfected One,
the Fully Enlightened Buddha.**

With utmost reverence, homage is paid

ตถาคตสาวก

Tathāgata Sāvaka

(A Disciple of the Tathāgata)

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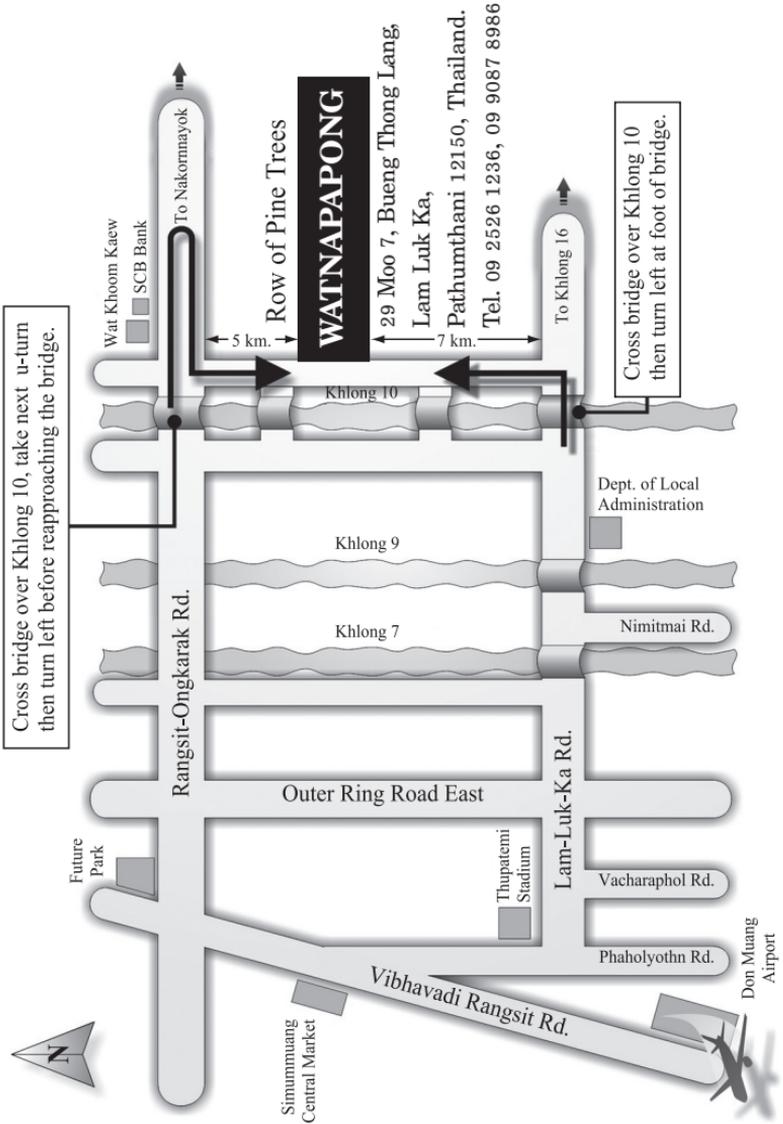
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Important Suttas Explaining Why Every Buddhist Must Study Only the Tathāgata’s Words



1. The Tathāgata Abided in Concentration While Expounding the Dhamma

*Majjhima Nikāya, mūlaparaṇṇāsapāli, 4. mahāyamakavaggo, 6. mahāsaccakasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*

“So indeed, Aggivessana, at the conclusion of just that talk, upon that very earlier sign of concentration (samādhinimitta), I internally (ajjhattameva) settle the mind (cittaṃ saṅṭhapemi), compose it (sannisādemī), unify it (ekodiṃ karomi), and concentrate it (samādahāmi), so that I dwell continuously (niccakappaṃ viharāmi) in that.”

2. The Dhamma That Is Sandiṭṭhika, Akālika, Ehipassika, Opaneyyika, and Paccattaṃ Veditabbaṃ Viññūhi

*Majjhima Nikāya, mūlaparaṇṇāsapāli, 4. mahāyamakavaggo, 8. mahātaṇhāsāṅkhayasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*

“Good, bhikkhus, you have indeed been led by me to this

Dhamma that is visible here and now (sanditṭhika), immediate (akālika), inviting one to come and see (ehipassika), leading inward (opaneyyika), and to be realized personally by the wise (paccattam veditabbaṃ viññūhi).”

3. Whatever the Tathāgata Speaks Is Exactly So

*Khuddaka Nikāya, itivuttakapāḷi, 4. catukkanipāto, 13. lokasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiphol.*

“Whatever night, bhikkhus, the Tathāgata awakens to unsurpassed perfect enlightenment (anuttaraṃ sammāsambodhiṃ abhisambujjhati), and whatever night he attains final Nibbāna in the Nibbāna-element with no residue remaining (anupādisesāya nibbānadhātuyā parinibbāyati), whatever he speaks, utters, and declares in the interval between (bhāsati, lapati, niddisati), all that is exactly so and not otherwise (sabbaṃ taṃ tatheva hoti no aññathā).”

4. The Disappearance of the Deep Teachings

*Samyutta Nikāya, nidānavaggo, 9. opammaṣamyuttaṃ, 7. āṇisuttamaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiphol.*

“Bhikkhus, once in the past, there was a drum of the Dasārahas named Āṇaka (ānako). And the Dasārahas, when that drum Āṇaka was split, inserted another peg (āṇiṃ odahiṃsu). There came a time, bhikkhus, when the original drumhead (porāṇaṃ pokkharaphalakaṃ) of the Dasāraha drum Āṇaka disappeared, and only a bundle of pegs (āṇisaṅghāto) remained.

Even so, bhikkhus, in the future there will be bhikkhus for whom, when discourses spoken by the Tathāgata — deep (gambhīrā), of deep meaning (gambhīratthā), supramundane (lokuttarā), connected with emptiness (suññatappaṭisaṃyuttā) — are being spoken, they will not want to listen (na sussūsissanti), will not lend an ear (na sotaṃ odahissanti), will not apply their

minds to understand (na aññā cittaṃ upaṭṭhāpessanti), and they will not think those teachings should be learned or mastered (na... uggahetabbaṃ pariyāpuṇitabbaṃ maññisanti).

But when discourses composed by poets (kavikatā), poetic (kāveyyā), embellished with elegant letters and phrases (cittakkharā cittabyañjanā), external (bāhirakā), the words of disciples (sāvakabhāsītā), are being spoken, they will want to listen, will lend an ear, will apply their minds to understand, and they will think those teachings should be learned and mastered.

Thus, bhikkhus, there will be the disappearance (antaradhānaṃ) of discourses spoken by the Tathāgata that are deep (gambhīrā), of deep meaning (gambhīratthā), supramundane (lokuttarā), and connected with emptiness (suññatappaṭisaṃyuttā).”

5. The Foremost Assembly: Disciplined by Inquiry (Paṭipucchāvīnītā Parisā)

*Aṅguttara Nikāya, dukanipātapāḷī, 1. paṭhamapaṇṇāsakaṃ, 5. parisavaggo
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Bhikkhus, in that assembly (yassaṃ parisāyaṃ), when those discourses (ye te suddantā) that are poet-composed (kavitā), poetic (kāveyyā), with embellished syllables (cittakkharā) and ornate expressions (cittabyañjanā), external (bāhirakā), and spoken by disciples (sāvakabhāsītā) are being spoken (tesu bhaññamānesu), they do not listen (na sussūsanti), do not lend an ear (na sotam odahanti), do not establish the mind to understand (na aññā cittaṃ upaṭṭhapenti), and they do not think that these teachings should be learned and mastered (na... uggahetabbaṃ pariyāpuṇitabbaṃ maññanti).

But when those discourses (ye pana te suttantā) that are spoken by the Tathāgata (tathāgatabhāsītā), deep (gambhīrā), profound in meaning (gambhīratthā), supramundane (lokuttarā), connected with emptiness (suññatāpaṭisaṃyuttā) are being spoken, they do listen, lend an ear, establish the mind to understand, and they think those teachings should be learned and mastered.

Having learned that Dhamma (taṃ dhammaṃ pariyāpuṇitvā), they inquire with one another (aññaṃaññaṃ paṭipucchanti), they engage in discussion (paṭivacaranti), [thinking:] ‘What is this? What is the meaning of this?’ They reveal what has not been revealed (avivaṭaṅgeva vivaranti), make plain what is obscure (anuttānikatañca uttānikaronti), and dispel doubt in many kinds of Dhammas that are grounds for doubt (anekavihitesu ca kaṅkhāṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti).

Bhikkhus, this is called the assembly disciplined by inquiry (paṭipucchāvinītā parisā), not merely by acceptance (no okkācitavinītā). Among these two assemblies, this one — disciplined by inquiry, not by mere acceptance — is foremost (etadaggaṃ), bhikkhus, among the two assemblies.”

6. Conditions for the Non-decline of Bhikkhus (Bhikkhuaparihāniyadhammā)

*Dīgha Nikāya, mahāvaggapāḷi, 3. mahāparinibbānasuttaṃ, bhikkhuaparihāniyadhammā
Translated under the supervision of Bhikkhu Kukrit Savasāphol.*

“As long as, bhikkhus, the bhikkhus do not establish what has not been prescribed (apaññattaṃ na paññāpessanti), do not abolish what has been prescribed (paññattaṃ na samucchindissanti), and conduct themselves in accordance with the training rules as

prescribed (yathāpaññattesu sikkhāpadesu samādāya vattissanti), only growth (vuddhiyeva), bhikkhus, is to be expected for the bhikkhus, not decline (no parihāni).”

7. The Distinction Between the Tathāgata and the Bhikkhu Liberated by Wisdom (Paññāvimutta)

*Samyutta Nikāya, khandhavaggo, 1. khandhasamyuttaṃ, 6. upayavaggo, 6. sammāsambuddhasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*

“The Tathāgata, bhikkhus, the Arahant, the Fully Enlightened One (sammāsambuddho), is the originator of a path not yet arisen (anuppannassa maggassa uppādetā), the bringer to birth of a path not yet born (asañjātassa maggassa sañjanetā), the declarer of a path not yet declared (anakkhātassa maggassa akkhātā), the knower of the path (maggaññū), the one who understands the path (maggavidū), the one skilled in the path (maggakovido).

But, bhikkhus, now disciples dwell following the path (maggānugā) that has been handed down, coming afterward (pacchāsamannāgatā). This, bhikkhus, is the distinction (viseso), this is the special excellence (adhippayāso), this is the difference (nānākaraṇaṃ) between the Tathāgata, the Arahant, the Fully Enlightened One, and a bhikkhu liberated by wisdom (paññāvimuttena bhikkhunā).”

8. The Factors for the Stability of the True Dhamma (Saddhammaṭṭhiti)

*Aṅguttara Nikāya, catukkanipāṭapāli, 4. catutthapaṇṇāsakaṃ, (16) 1. indriyavaggo, 10. sugatavinayasuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*

“Here, bhikkhus, bhikkhus thoroughly learn Discourses (suttantaṃ) with well-arranged phrasing and expression (padabyañjanehi). When the phrasing and expression are well-

arranged (sunikkhittassa padabyañjanassa), the meaning (attho) is well understood (sunayo hoti). This, bhikkhus, is a factor that leads to the stability (ṭhitiyā), non-confusion (asammosāya), and non-disappearance (anantaradhānāya) of the True Dhamma (saddhammassa).

Furthermore, bhikkhus, bhikkhus are easy to admonish (suvacā), possess qualities that make them easy to speak to, are patient, and accept instruction respectfully. This, bhikkhus, is a factor that leads to the stability, non-confusion, and non-disappearance of the True Dhamma.

Furthermore, bhikkhus, those bhikkhus who are learned (bahussutā), bearers of tradition (āgatāgamā), bearers of the Dhamma (dhammadharā), bearers of the Vinaya (vinayadharā), bearers of the summaries (mātikādharā), they carefully teach the Discourses (suttantaṃ paraṃ vācenti). After their passing, the Discourses are not cut off at the root (nacchinnamūlako suttanto hoti), but remain with reference (sappaṭisaraṇo). This, bhikkhus, is a factor that leads to the stability, non-confusion, and non-disappearance of the True Dhamma.

Furthermore, bhikkhus, elder bhikkhus (therā bhikkhū) are not luxury-loving (na bāhullikā), not lax, they abandon backsliding, they dwell devoted to seclusion (paviveke), they arouse energy (viriyaṃ ārabhanti) to attain what has not yet been attained (ananuppattaṃ), to realize what has not yet been realized (asacchikatam). Those who come after follow them; they too are not luxury-loving, not lax, they dwell devoted to seclusion, they arouse energy to attain what has not yet been attained, to realize what has not yet been realized. This, bhikkhus, is a factor that leads to the stability, non-confusion, and non-disappearance of the True Dhamma.”

9. Words That Are Conformed to the Suttas and the Discipline

Dīgha Nikāya, mahāvaggapāḷi, 3. mahāparinibbānasuttaṃ, catumahāpadesakathā
Translated under the supervision of Bhikkhu Kukrit Savasdiṭṭh.

“Bhikkhus, here a bhikkhu might say: ‘Friends, I heard and received this directly from the Blessed One (bhagavato): this is the Dhamma (dhammo), this is the Vinaya (vinayo), this is the Teacher’s instruction (satthusāsaṇaṃ).’

In this case, bhikkhus, that bhikkhu’s statement should neither be approved nor rejected (neva abhinanditabbam nappaṭikkositabbam). Without approving or rejecting, those words and phrases (padabyañjanāni) should be carefully learned, and compared with the Discourses (sutta) and examined in the Vinaya (vinaya). If, when compared with the Discourses and examined in the Vinaya, they do not align with the Discourses, and do not appear in the Vinaya, one should conclude: ‘Surely, this is not the word of the Blessed One; this bhikkhu has misunderstood.’ Thus, bhikkhus, it should be discarded. But if, when compared with the Discourses and examined in the Vinaya, they align with the Discourses and appear in the Vinaya, one should conclude: ‘Surely, this is the word of the Blessed One; this bhikkhu has understood correctly.’ This, bhikkhus, you should remember as the first great standard (paṭhamaṃ mahāpadesaṃ).

Furthermore, bhikkhus, a bhikkhu might say: ‘In such-and-such a monastery, a Saṅgha is dwelling with an elder and leader. I heard and received this from that Saṅgha: this is the Dhamma, this is the Vinaya, this is the Teacher’s instruction.’

In this case, the same procedure should be followed: do not approve or reject. Learn the words and phrases carefully, compare

with the Discourses, and examine in the Vinaya. If they do not align with the Discourses nor appear in the Vinaya, conclude: ‘This is not the word of the Blessed One; this bhikkhu has misunderstood.’ Discard it. If they align with the Discourses and appear in the Vinaya, conclude: ‘This is the word of the Blessed One; this bhikkhu has understood correctly.’ This, bhikkhus, you should remember as the second great standard (dutiyaṃ mahāpadesaṃ).

Furthermore, bhikkhus, a bhikkhu might say: ‘In such-and-such a monastery, several elder bhikkhus are dwelling, learned (bahussutā), versed in the tradition (āgatāgamā), Dhammaholders (dhammadharā), Vinaya-holders (vinayadharā), and bearers of the summaries (mātikādhārā). I heard and received this from them: this is the Dhamma, this is the Vinaya, this is the Teacher’s instruction.’

Again, do not approve or reject. Learn the words and phrases, compare with the Discourses, and examine in the Vinaya. If they do not align with the Discourses nor appear in the Vinaya, conclude: ‘This is not the word of the Blessed One; this bhikkhu has misunderstood.’ Discard it. If they align with the Discourses and appear in the Vinaya, conclude: ‘This is the word of the Blessed One; this bhikkhu has understood correctly.’ This, bhikkhus, you should remember as the third great standard (tatiyaṃ mahāpadesaṃ).

Furthermore, bhikkhus, a bhikkhu might say: ‘In such-and-such a monastery, a single elder bhikkhu is dwelling, learned, versed in the tradition, a Dhamma-holder, a Vinaya-holder, and a bearer of the summaries. I heard and received this from him: this is the Dhamma, this is the Vinaya, this is the Teacher’s instruction.’

Again, do not approve or reject. Learn the words and phrases, compare with the Discourses, and examine in the Vinaya.

If they do not align with the Discourses nor appear in the Vinaya, conclude: ‘This is not the word of the Blessed One; this bhikkhu has misunderstood.’ Discard it. If they align with the Discourses and appear in the Vinaya, conclude: ‘This is the word of the Blessed One; this bhikkhu has understood correctly.’ This, bhikkhus, you should remember as the fourth great standard (catutthaṃ mahāpadesaṃ).”

10. The Dhamma-Vinaya as the Teacher After the Tathāgata

Dīgha Nikāya, mahāvaggapāḷi, 3. mahāparinibbānasuttaṃ, tathāgatapacchimavācā Saṃyutta Nikāya, mahāvaggo, 3. satipaṭṭhānasamyuttaṃ, 2. nālandavaggo, 3. cundasuttaṃ Majjhima Nikāya, majjhimaṇṇāsapāḷi, 4. rājavaggo, 3. maghadevasuttaṃ
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“Ānanda, whoever, at present or after my passing (etarahi vā mamaccaye vā), dwell as an island unto themselves (attadīpā viharissanti), with themselves as their refuge (attasaraṇā), with no other refuge (anaññasaraṇā), with the Dhamma as their island (dhammadīpā), with the Dhamma as their refuge (dhammasaraṇā), with no other refuge (anaññasaraṇā) — among them, Ānanda, those bhikkhus, whoever they may be (ye keci bhikkhū), will be foremost (tamatagge) among those who desire to train (sikkhākāmā).”

“Ānanda, whoever, at present or after my passing (etarahi vā mamaccaye vā), dwell as an island unto themselves (attadīpā viharissanti), with themselves as their refuge (attasaraṇā), with no other refuge (anaññasaraṇā), with the Dhamma as their island (dhammadīpā), with the Dhamma as their refuge (dhammasaraṇā), with no other refuge (anaññasaraṇā) — among them, Ānanda, those bhikkhus, whoever they may be (ye keci bhikkhū), will be foremost (tamatagge) among those who desire to train (sikkhākāmā).”

“Ānanda, whenever in a line of men (purisayuge)
such a good tradition (evarūpassa kalyāṇassa vattassa)
comes to an end (samucchedo hoti),
that one is the last person (so tesam antimapuriso hoti).

So, Ānanda, I say this to you
(taṃ vo ahaṃ, ānanda, evaṃ vadāmi):

‘Do not let yourselves be the last man
(mā kho me tumhe antimapurisā ahuvatthā).’”



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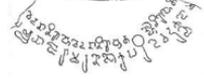
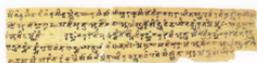
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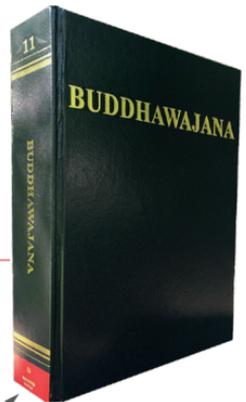
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“Mindfulness of breathing concentration
(ānāpānasatisamādhī),
bhikkhus, is that one dhamma which,
when developed and frequently practiced,
fulfills the four foundations of mindfulness
(cattāro satipaṭṭhānā).

The four foundations of mindfulness,
when developed and frequently practiced,
fulfill the seven factors of enlightenment
(satta bojjhaṅgā).

The seven factors of enlightenment,
when developed and frequently practiced,
fulfill true knowledge and liberation
(vijjāvimutti).”

Ānāpānasati | Kāyagatāsati

“Bhikkhus, among bodies, I declare this to be foremost; namely, in-breathing and out-breathing.

Therefore, bhikkhus, one should dwell contemplating the body in the body (kāye kāyānupassī viharitabbaṃ).”

“Bhikkhus,
those who do not partake of mindfulness of the body (kāyagatāsati)
do not partake of the Deathless.

Those who do partake of mindfulness of the body (kāyagatāsati),
bhikkhus, do partake of the Deathless.”

“Bhikkhus,
for those who have not cultivated mindfulness of the body (kāyagatāsati),
the Deathless remains uncultivated.

For those who have cultivated mindfulness of the body (kāyagatāsati),
the Deathless is cultivated.”

“Bhikkhus, those who have neglected mindfulness of the body (kāyagatāsati)
have neglected the Deathless.

Those who did not neglect mindfulness of the body (kāyagatāsati),
bhikkhus, did not neglect the Deathless.”

*Majjhima Nikāya, uparipaṇṇāsapāli, 2. anupadavaggo, 8. ānāpānassatisuttaṃ
Translated under the supervision of Bhikkhu Kukrit Savasdiaphol.*



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