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Chapter X

54 *Ānāpānasam̐yutta*

Connected Discourses on Breathing

I. ONE THING

1 (1) *One Thing*

At Sāvatti. There the Blessed One said this:

“Bhikkhus, one thing, when developed and cultivated, is of great fruit and benefit. What one thing? Mindfulness of breathing. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

“Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. **Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.**²⁸⁹

“Breathing in long, he knows: ‘I breathe in long’; or breathing out long, he knows: ‘I breathe out long.’ Breathing in short, he knows: ‘I breathe in short’; or breathing out short, he knows: ‘I breathe out short.’ He trains thus: ‘Experiencing the whole body, I will breathe in’; he trains thus: ‘Experiencing the whole body, I will breathe out.’ He trains thus: ‘Tranquillizing the bodily formation, I will breathe in’; he trains thus: ‘Tranquillizing the bodily formation, I will breathe out.’²⁹⁰ [312]

“He trains thus: ‘Experiencing rapture, I will breathe in’; he trains thus: ‘Experiencing rapture, I will breathe out.’ He trains thus: ‘Experiencing happiness, I will breathe in’; he trains thus: ‘Experiencing happiness, I will breathe out.’ He trains thus: ‘Experiencing the mental formation, I will breathe in’; he trains thus: ‘Experiencing the mental formation, I will breathe out.’ He

trains thus: 'Tranquillizing the mental formation, I will breathe in'; he trains thus: 'Tranquillizing the mental formation, I will breathe out.'²⁹¹

"He trains thus: 'Experiencing the mind, I will breathe in'; he trains thus: 'Experiencing the mind, I will breathe out.' He trains thus: 'Gladdening the mind, I will breathe in'; he trains thus: 'Gladdening the mind, I will breathe out.' He trains thus: 'Concentrating the mind, I will breathe in'; he trains thus: 'Concentrating the mind, I will breathe out.' He trains thus: 'Liberating the mind, I will breathe in'; he trains thus: 'Liberating the mind, I will breathe out.'²⁹²

"He trains thus: 'Contemplating impermanence, I will breathe in'; he trains thus: 'Contemplating impermanence, I will breathe out.' He trains thus: 'Contemplating fading away, I will breathe in'; he trains thus: 'Contemplating fading away, I will breathe out.' He trains thus: 'Contemplating cessation, I will breathe in'; he trains thus: 'Contemplating cessation, I will breathe out.' He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'²⁹³

"It is, bhikkhus, when mindfulness of breathing is developed and cultivated in this way that it is of great fruit and benefit."

2 (2) *Factors of Enlightenment*

"Bhikkhus, mindfulness of breathing, when developed and cultivated, is of great fruit and benefit. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

"Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by mindfulness of breathing, based upon seclusion, dispassion, and cessation, maturing in release. He develops the enlightenment factor of discrimination of states ... [313] ... the enlightenment factor of equanimity accompanied by mindfulness of breathing, based upon seclusion, dispassion, and cessation, maturing in release.

"It is in this way, bhikkhus, that mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit."

3 (3) *Simple Version*

“Bhikkhus, mindfulness of breathing, when developed and cultivated, is of great fruit and benefit. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

“Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... (all as in §1) ... He trains thus: ‘Contemplating relinquishment, I will breathe in’; he trains thus: ‘Contemplating relinquishment, I will breathe out.’

“It is in this way, bhikkhus, that mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit.”

4 (4) *Fruits (1)*

(All as in preceding sutta, with the following addition:)

[314] “When, bhikkhus, mindfulness of breathing has been developed and cultivated in this way, one of two fruits may be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of nonreturning.”

5 (5) *Fruits (2)*

(All as in §3, with the following addition:)

“When, bhikkhus, mindfulness of breathing has been developed and cultivated in this way, seven fruits and benefits may be expected. What are the seven fruits and benefits?

“One attains final knowledge early in this very life.

“If one does not attain final knowledge early in this very life, then one attains final knowledge at the time of death.

“If one does not attain final knowledge early in this very life or at the time of death, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna in the interval.

“If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna in the interval, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna upon landing.

“If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna upon landing, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna without exertion.

“If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna without exertion, then with the utter destruction of the five lower fetters one becomes an attainer of Nibbāna with exertion.

“If one does not attain final knowledge early in this very life ... or become an attainer of Nibbāna with exertion, then with the utter destruction of the five lower fetters one becomes one bound upstream, heading towards the Akaniṭṭha realm.

“When, bhikkhus, mindfulness of breathing has been developed and cultivated in this way, these seven fruits and benefits may be expected.”

6 (6) *Ariṭṭha*

At Sāvatti. There the Blessed One said this:

“Bhikkhus, do you develop mindfulness of breathing?”

When this was said, the Venerable Ariṭṭha said to the Blessed One: “Venerable sir, I develop mindfulness of breathing.” [315]

“But in what way, Ariṭṭha, do you develop mindfulness of breathing?”

“I have abandoned sensual desire for past sensual pleasures, venerable sir, I have gotten rid of sensual desire for future sensual pleasures, and I have thoroughly dispelled perceptions of aversion towards things internally and externally. Just mindful I breathe in, mindful I breathe out. It is in this way, venerable sir, that I develop mindfulness of breathing.”

“That is mindfulness of breathing, Ariṭṭha, I do not say that it is not. But as to how mindfulness of breathing is fulfilled in detail, Ariṭṭha, listen and attend closely, I will speak.”²⁹⁴

“Yes, venerable sir,” the Venerable Ariṭṭha replied. The Blessed One said this:

“And how, Ariṭṭha, is mindfulness of breathing fulfilled in detail? Here, Ariṭṭha, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes

out.... He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, Ariṭṭha, that mindfulness of breathing is fulfilled in detail."

7 (7) *Mahākappina*

At Sāvattī. Now on that occasion the Venerable Mahākappina was sitting not far from the Blessed One, with his legs folded crosswise, holding his body straight, having set up mindfulness in front of him. The Blessed One saw him sitting nearby, with his legs folded crosswise, his body straight, having set up mindfulness in front of him. Having seen him, he addressed the bhikkhus thus:

"Bhikkhus, do you see any shaking or trembling in this bhikkhu's body?"

"Venerable sir, whenever we see that venerable one, whether he is sitting in the midst of the Saṅgha or sitting alone in private, [316] we never see any shaking or trembling in that venerable one's body."

"Bhikkhus, that bhikkhu gains at will, without trouble or difficulty, that concentration through the development and cultivation of which no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind. And what concentration is it through the development and cultivation of which no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind?"

"It is, bhikkhus, when concentration by mindfulness of breathing²⁹⁵ has been developed and cultivated that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind. And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind?"

"Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating relinquishment, I will

breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is, bhikkhus, when concentration by mindfulness of breathing has been developed and cultivated in this way that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind."

8 (8) *The Simile of the Lamp*

"Bhikkhus, concentration by mindfulness of breathing, when developed and cultivated, is of great fruit and benefit. And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that it is of great fruit and benefit? [317]

"Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, bhikkhus, that concentration by mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit.

"I too, bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, generally dwelt in this dwelling. While I generally dwelt in this dwelling, neither my body nor my eyes became fatigued and my mind, by not clinging, was liberated from the taints.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May neither my body nor my eyes become fatigued and may my mind, by not clinging, be liberated from the taints,' this same concentration by mindfulness of breathing should be closely attended to.²⁹⁶

"Therefore, bhikkhus, if a bhikkhu wishes: 'May the memories and intentions connected with the household life be abandoned by me,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes:²⁹⁷ 'May I dwell perceiving the repulsive in the unrepulsive,' this same concentration by mindfulness of breathing should be closely attended to. If a bhikkhu wishes: 'May I dwell perceiving the unrepulsive in the

repulsive,' this same concentration by mindfulness of breathing should be closely attended to. If a bhikkhu wishes: 'May I dwell perceiving the repulsive in the unrepulsive and the repulsive,' this same concentration by mindfulness of breathing should be closely attended to. If a bhikkhu wishes: [318] 'May I dwell perceiving the unrepulsive in the repulsive and the unrepulsive,' this same concentration by mindfulness of breathing should be closely attended to. If a bhikkhu wishes: 'Avoiding both the unrepulsive and the repulsive, may I dwell equanimous, mindful and clearly comprehending,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, secluded from sensual pleasures, secluded from unwholesome states, enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the subsiding of thought and examination, enter and dwell in the second jhāna, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the fading away as well of rapture, dwell equanimous and, mindful and clearly comprehending, may I experience happiness with the body; may I enter and dwell in the third jhāna of which the noble ones declare: "He is equanimous, mindful, one who dwells happily,"' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, enter and dwell in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, with the complete transcendence of perceptions of forms, with the passing away of perceptions of sensory impingement, with nonattention to perceptions of diversity, aware that "space is infinite,"

enter and dwell in the base of the infinity of space,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the base of the infinity of space, [319] aware that "consciousness is infinite," enter and dwell in the base of the infinity of consciousness,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the base of the infinity of consciousness, aware that "there is nothing," enter and dwell in the base of nothingness,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the base of nothingness, enter and dwell in the base of neither-perception-nor-nonperception,' this same concentration by mindfulness of breathing should be closely attended to.

"Therefore, bhikkhus, if a bhikkhu wishes: 'May I, by completely transcending the base of neither-perception-nor-nonperception, enter and dwell in the cessation of perception and feeling,' this same concentration by mindfulness of breathing should be closely attended to.

"When, bhikkhus, the concentration by mindfulness of breathing has been developed and cultivated in this way, if he feels a pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.'²⁹⁸ If he feels a painful feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.' If he feels a neither-painful-nor-pleasant feeling, he understands: 'It is impermanent'; he understands: 'It is not held to'; he understands: 'It is not delighted in.'

"If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached.

"When he feels a feeling terminating with the body, he understands: 'I feel a feeling terminating with the body.' When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.'

“Just as, bhikkhus, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, bhikkhus, when a bhikkhu [320] feels a feeling terminating with the body ... terminating with life ... He understands: ‘With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.’”

9 (9) *At Vesāli*

Thus have I heard. On one occasion the Blessed One was dwelling at Vesāli in the Great Wood in the Hall with the Peaked Roof.²⁹⁹ Now on that occasion the Blessed One was giving the bhikkhus a talk on foulness in many ways, was speaking in praise of foulness, was speaking in praise of the development of foulness meditation.³⁰⁰

Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, I wish to go into seclusion for half a month. I should not be approached by anyone except the one who brings me almsfood.”³⁰¹

“Yes, venerable sir,” those bhikkhus replied, and no one approached the Blessed One except the one who brought him almsfood.

Then those bhikkhus, thinking: “The Blessed One was giving a talk on foulness in many ways, was speaking in praise of foulness, was speaking in praise of the development of foulness meditation,” dwelt devoted to the development of foulness meditation in its many aspects and factors. Being repelled, humiliated, and disgusted with this body, they sought for an assailant. In one day ten bhikkhus used the knife, or in one day twenty or thirty bhikkhus used the knife.³⁰²

Then, when that half-month had passed, the Blessed One emerged from seclusion and addressed the Venerable Ānanda: “Why, Ānanda, does the Bhikkhu Saṅgha look so diminished?”³⁰³

“Venerable sir, that is because [the Blessed One had given a talk on foulness in many ways, had spoken in praise of foulness, [321] had spoken in praise of the development of foulness meditation, and those bhikkhus,]³⁰⁴ thinking: ‘The Blessed One was giving a talk on foulness in many ways, was speaking in praise of

foulness, was speaking in praise of the development of foulness meditation,' dwelt devoted to the development of foulness meditation in its many aspects and factors. Being repelled, humiliated, and disgusted with this body, they sought for an assailant. In one day ten bhikkhus used the knife, or in one day twenty or thirty bhikkhus used the knife. It would be good, venerable sir, if the Blessed One would explain another method so that this Bhikkhu Saṅgha may be established in final knowledge."

"Well then, Ānanda, assemble in the attendance hall all the bhikkhus who are living in dependence on Vesāli."

"Yes, venerable sir," the Venerable Ānanda replied, and he assembled in the attendance hall all the bhikkhus who were living in dependence on Vesāli, as many as there were. Then he approached the Blessed One and said to him: "The Bhikkhu Saṅgha has assembled, venerable sir. Let the Blessed One come at his own convenience."

Then the Blessed One went to the attendance hall, sat down in the appointed seat, and addressed the bhikkhus thus:

"Bhikkhus, this concentration by mindfulness of breathing, when developed and cultivated, is peaceful and sublime, an ambrosial pleasant dwelling, and it disperses and quells right on the spot evil unwholesome states whenever they arise.³⁰⁵

"Just as, bhikkhus, in the last month of the hot season, when a mass of dust and dirt has swirled up, a great rain cloud out of season disperses it and quells it on the spot,³⁰⁶ so too concentration by mindfulness of breathing, when developed and cultivated, is peaceful and sublime, [322] an ambrosial pleasant dwelling, and it disperses and quells on the spot evil unwholesome states whenever they arise. And how is this so?

"Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... He trains thus: 'Contemplating relinquishment, I will breathe in'; he trains thus: 'Contemplating relinquishment, I will breathe out.'

"It is in this way, bhikkhus, that concentration by mindfulness of breathing is developed and cultivated so that it is peaceful and sublime, an ambrosial pleasant dwelling, and it disperses and quells on the spot evil unwholesome states whenever they arise."

10 (10) *Kimbila*

Thus have I heard. On one occasion the Blessed One was dwelling at Kimbilā in the Bamboo Grove. There the Blessed One addressed the Venerable Kimbila thus: “How is it now, Kimbila, that concentration by mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit?”

When this was said, the Venerable Kimbila was silent. A second time ... A third time the Blessed One addressed the Venerable Kimbila: “How is it now, Kimbila, that concentration by mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit?” A third time the Venerable Kimbila was silent. [323]

When this happened, the Venerable Ānanda said to the Blessed One: “Now is the time for this, Blessed One! Now is the time for this, Fortunate One! The Blessed One should speak on concentration by mindfulness of breathing. Having heard it from the Blessed One, the bhikkhus will remember it.”

“Well then, Ānanda, listen and attend closely, I will speak.”

“Yes, venerable sir,” the Venerable Ānanda replied. The Blessed One said this:

“And how, Ānanda, is concentration by mindfulness of breathing developed and cultivated so that it is of great fruit and benefit? Here, Ānanda, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out... He trains thus: ‘Contemplating relinquishment, I will breathe in’; he trains thus: ‘Contemplating relinquishment, I will breathe out.’

(i. Contemplation of the body)

“Whenever,³⁰⁷ Ānanda, a bhikkhu, when breathing in long, knows: ‘I breathe in long’; or, when breathing out long, knows: ‘I breathe out long’; when breathing in short, knows: ‘I breathe in short’; or, when breathing out short, knows: ‘I breathe out short’; when he trains thus: ‘Experiencing the whole body, I will breathe in’; when he trains thus: ‘Experiencing the whole body, I will breathe out’; when he trains thus: ‘Tranquillizing the bodily formation, I will breathe in’; when he trains thus: ‘Tranquillizing the

bodily formation, I will breathe out’—on that occasion the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I call this a certain kind of body, Ānanda, that is, breathing in and breathing out.³⁰⁸ Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

(ii. Contemplation of feelings)

“Whenever, Ānanda, a bhikkhu trains thus: ‘Experiencing rapture, I will breathe in’; when he trains thus: ‘Experiencing rapture, I will breathe out’; when he trains thus: ‘Experiencing happiness, I will breathe in’; when he trains thus: ‘Experiencing happiness, I will breathe out’; when he trains thus: ‘Experiencing the mental formation, [324] I will breathe in’; when he trains thus: ‘Experiencing the mental formation, I will breathe out’; when he trains thus: ‘Tranquillizing the mental formation, I will breathe in’; when he trains thus: ‘Tranquillizing the mental formation, I will breathe out’—on that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I call this a certain kind of feeling, Ānanda, that is, close attention to breathing in and breathing out.³⁰⁹ Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

(iii. Contemplation of mind)

“Whenever, Ānanda, a bhikkhu trains thus: ‘Experiencing the mind, I will breathe in’; when he trains thus: ‘Experiencing the mind, I will breathe out’; when he trains thus: ‘Gladdening the mind, I will breathe in’; when he trains thus: ‘Gladdening the mind, I will breathe out’; when he trains thus: ‘Concentrating the mind, I will breathe in’; when he trains thus: ‘Concentrating the mind, I will breathe out’; when he trains thus: ‘Liberating the mind, I will breathe in’; when he trains thus: ‘Liberating the mind, I will breathe out’—on that occasion the bhikkhu dwells

contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I say, Ānanda, that there is no development of concentration by mindfulness of breathing for one who is muddled and who lacks clear comprehension. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

(iv. Contemplation of phenomena)

“Whenever, Ānanda, a bhikkhu trains thus: ‘Contemplating impermanence, I will breathe in’; when he trains thus: ‘Contemplating impermanence, I will breathe out’; when he trains thus: ‘Contemplating fading away, I will breathe in’; when he trains thus: ‘Contemplating fading away, I will breathe out’; when he trains thus: ‘Contemplating cessation, I will breathe in’; when he trains thus: ‘Contemplating cessation, I will breathe out’; when he trains thus: ‘Contemplating relinquishment, I will breathe in’; when he trains thus: ‘Contemplating relinquishment, I will breathe out’—on that occasion the bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Having seen with wisdom the abandoning of covetousness and displeasure, he is one who looks on closely with equanimity.³¹⁰ Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. [325]

“Suppose, Ānanda, at a crossroads there is a great mound of soil. If a cart or chariot comes from the east, west, north, or south, it would flatten that mound of soil.³¹¹ So too, Ānanda, when a bhikkhu dwells contemplating the body in the body, feelings in feelings, mind in mind, phenomena in phenomena, he flattens evil unwholesome states.”

II. THE SECOND SUBCHAPTER
(Ānanda)

11 (1) *At Icchānaṅgala*

On one occasion the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala Wood. There the Blessed One addressed the bhikkhus thus:

“Bhikkhus, I wish to go into seclusion for three months. I should not be approached by anyone except the one who brings me almsfood.”

“Yes, venerable sir,” those bhikkhus replied, and no one approached the Blessed One except the one who brought him almsfood. [326]

Then, when those three months had passed, the Blessed One emerged from seclusion and addressed the bhikkhus thus:

“Bhikkhus, if wanderers of other sects ask you: ‘In what dwelling, friends, did the Blessed One generally dwell during the rains residence?’—being asked thus, you should answer those wanderers thus: ‘During the rains residence, friends, the Blessed One generally dwelt in the concentration by mindfulness of breathing.’

“Here, bhikkhus, mindful I breathe in, mindful I breathe out. When breathing in long I know: ‘I breathe in long’; when breathing out long I know: ‘I breathe out long.’ When breathing in short I know: ‘I breathe in short’; when breathing out short I know: ‘I breathe out short.’ I know: ‘Experiencing the whole body I will breathe in.’... I know: ‘Contemplating relinquishment, I will breathe out.’³¹²

“If anyone, bhikkhus, speaking rightly could say of anything: ‘It is a noble dwelling, a divine dwelling, the Tathāgata’s dwelling,’ it is of concentration by mindfulness of breathing that one could rightly say this.

“Bhikkhus, those bhikkhus who are trainees, who have not attained their mind’s ideal, who dwell aspiring for the unsurpassed security from bondage: for them concentration by mindfulness of breathing, when developed and cultivated, leads to the destruction of the taints. Those bhikkhus who are arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own

goal, utterly destroyed the fetters of existence, those completely liberated through final knowledge: for them concentration by mindfulness of breathing, when developed and cultivated, leads to a pleasant dwelling in this very life and to mindfulness and clear comprehension.³¹³

“If anyone, bhikkhus, speaking rightly could say of anything: ‘It is a noble dwelling, a divine dwelling, the Tathāgata’s dwelling,’ it is of concentration by mindfulness of breathing that one could rightly say this.” [327]

12 (2) *In Perplexity*

On one occasion the Venerable Lomasavaṅgisa was dwelling among the Sakyans at Kapilavatthu in Nigrodha’s Park. Then Mahānāma the Sakyan approached the Venerable Lomasavaṅgisa, paid homage to him, sat down to one side, and said to him:

“Is it the case, venerable sir, that the dwelling of a trainee is itself the same as the Tathāgata’s dwelling, or is it rather that the dwelling of a trainee is one thing and the Tathāgata’s dwelling is another?”

“It is not the case, friend Mahānāma, that the dwelling of a trainee is itself the same as the Tathāgata’s dwelling; rather, the dwelling of a trainee is one thing and the Tathāgata’s dwelling is another.

“Friend Mahānāma, those bhikkhus who are trainees, who have not attained their mind’s ideal, who dwell aspiring for the unsurpassed security from bondage, dwell having abandoned the five hindrances.³¹⁴ What five? The hindrances of sensual desire, ill will, sloth and torpor, restlessness and remorse, and doubt. Those bhikkhus who are trainees ... dwell having abandoned these five hindrances.

“But, friend Mahānāma, for those bhikkhus who are arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, utterly destroyed the fetters of existence, become completely liberated through final knowledge, the five hindrances have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising.³¹⁵ What five? The hindrances of sensual desire, ill will, sloth and

torpor, restlessness and remorse, and doubt. [328] For those bhikkhus who are arahants ... these five hindrances have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising.

“By the following method too, friend Mahānāma, it can be understood how the dwelling of a trainee is one thing and the Tathāgata’s dwelling is another.

“On this one occasion, friend Mahānāma, the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala Wood. There the Blessed One addressed the bhikkhus thus: ‘Bhikkhus, I wish to go into seclusion for three months. I should not be approached by anyone except the one who brings me almsfood.’

(He here repeats the entire contents of the preceding sutta, down to:)

“If anyone, bhikkhus, speaking rightly could say of anything: ‘It is a noble dwelling, a divine dwelling, the Tathāgata’s dwelling,’ it is of concentration by mindfulness of breathing that one could rightly say this.’

“By this method, friend Mahānāma, it can be understood how the dwelling of a trainee is one thing and the Tathāgata’s dwelling is another.”

13 (3) *Ānanda* (1)

At Sāvattī. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him: [329]

“Venerable sir, is there one thing which, when developed and cultivated, fulfils four things? And four things which, when developed and cultivated, fulfil seven things? And seven things which, when developed and cultivated, fulfil two things?”

“There is, Ānanda, one thing which, when developed and cultivated, fulfils four things; and four things which, when developed and cultivated, fulfil seven things; and seven things which, when developed and cultivated, fulfil two things.”

“But, venerable sir, what is the one thing which, when developed and cultivated, fulfils four things; and the four things which, when developed and cultivated, fulfil seven things; and the seven things which, when developed and cultivated, fulfil two things?”

“Concentration by mindfulness of breathing, Ānanda, is the

one thing which, when developed and cultivated, fulfils the four establishments of mindfulness. The four establishments of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.

(i. Fulfilling the four establishments of mindfulness)

“How, Ānanda, is concentration by mindfulness of breathing developed and cultivated so that it fulfils the four establishments of mindfulness? Here, Ānanda, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... He trains thus: ‘Contemplating relinquishment, I will breathe in’; he trains thus: ‘Contemplating relinquishment, I will breathe out.’

“Whenever, Ānanda, a bhikkhu, when breathing in long, knows: ‘I breathe in long’ ... (as in §10) ... when he trains thus: ‘Tranquillizing the bodily formation, I will breathe out’—on that occasion the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I call this a certain kind of body, Ānanda, that is, [330] breathing in and breathing out. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“Whenever, Ānanda, a bhikkhu trains thus: ‘Experiencing rapture, I will breathe in’ ... when he trains thus: ‘Tranquillizing the mental formation, I will breathe out’—on that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I call this a certain kind of feeling, Ānanda, that is, close attention to breathing in and breathing out. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“Whenever, Ānanda, a bhikkhu trains thus: ‘Experiencing the mind, I will breathe in’ ... when he trains thus: ‘Liberating the

mind, I will breathe out’—on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. For what reason? I say, Ānanda, that there is no development of concentration by mindfulness of breathing for one who is muddled and who lacks clear comprehension. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“Whenever, Ānanda, a bhikkhu trains thus: ‘Contemplating impermanence, I will breathe in’ ... when he trains thus: ‘Contemplating relinquishment, I will breathe out’—on that occasion the bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. Having seen with wisdom what is the abandoning of covetousness and displeasure, [331] he is one who looks on closely with equanimity. Therefore, Ānanda, on that occasion the bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“It is, Ānanda, when concentration by mindfulness of breathing is developed and cultivated in this way that it fulfils the four establishments of mindfulness.

(ii. Fulfilling the seven factors of enlightenment)

“And how, Ānanda, are the four establishments of mindfulness developed and cultivated so that they fulfil the seven factors of enlightenment?

“Whenever, Ānanda, a bhikkhu dwells contemplating the body in the body, on that occasion unmuddled mindfulness is established in that bhikkhu.³¹⁶ Whenever, Ānanda, unmuddled mindfulness has been established in a bhikkhu, on that occasion the enlightenment factor of mindfulness is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness goes to fulfilment by development in the bhikkhu.

“Dwelling thus mindfully, he discriminates that Dhamma with

wisdom, examines it, makes an investigation of it. Whenever, Ānanda, a bhikkhu dwelling thus mindfully discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of discrimination of states is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of discrimination of states; on that occasion the enlightenment factor of discrimination of states goes to fulfilment by development in the bhikkhu.

“While he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, [332] his energy is aroused without slackening. Whenever, Ānanda, a bhikkhu’s energy is aroused without slackening as he discriminates that Dhamma with wisdom, examines it, makes an investigation of it, on that occasion the enlightenment factor of energy is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of energy; on that occasion the enlightenment factor of energy goes to fulfilment by development in the bhikkhu.

“When his energy is aroused, there arises in him spiritual rapture. Whenever, Ānanda, spiritual rapture arises in a bhikkhu whose energy is aroused, on that occasion the enlightenment factor of rapture is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of rapture; on that occasion the enlightenment factor of rapture goes to fulfilment by development in the bhikkhu.

“For one whose mind is uplifted by rapture the body becomes tranquil and the mind becomes tranquil. Whenever, Ānanda, the body becomes tranquil and the mind becomes tranquil in a bhikkhu whose mind is uplifted by rapture, on that occasion the enlightenment factor of tranquillity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of tranquillity; on that occasion the enlightenment factor of tranquillity goes to fulfilment by development in the bhikkhu.

“For one whose body is tranquil and who is happy the mind becomes concentrated. Whenever, Ānanda, the mind becomes concentrated in a bhikkhu whose body is tranquil and who is happy, on that occasion the enlightenment factor of concentration is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of concentration; on that occasion the enlightenment factor of concentration goes to fulfilment by development in the bhikkhu.

“He becomes one who closely looks on with equanimity at the mind thus concentrated. Whenever, Ānanda, a bhikkhu becomes one who closely looks on with equanimity at the mind thus concentrated, on that occasion the enlightenment factor of equanimity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of equanimity; on that occasion the enlightenment factor of equanimity goes to fulfilment by development in the bhikkhu.

“Whenever, Ānanda, a bhikkhu dwells contemplating feelings in feelings ... mind in mind ... phenomena in phenomena, on that occasion unmuddled mindfulness is established in that bhikkhu. [333] Whenever, Ānanda, unmuddled mindfulness has been established in a bhikkhu, on that occasion the enlightenment factor of mindfulness is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness goes to fulfilment by development in the bhikkhu.

(All should be elaborated as in the case of the first establishment of mindfulness.)

“He becomes one who closely looks on with equanimity at the mind thus concentrated. Whenever, Ānanda, a bhikkhu becomes one who closely looks on with equanimity at the mind thus concentrated, on that occasion the enlightenment factor of equanimity is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of equanimity; on that occasion the enlightenment factor of equanimity goes to fulfilment by development in the bhikkhu.

“It is, Ānanda, when the four establishments of mindfulness are developed and cultivated in this way that they fulfil the seven factors of enlightenment.

(iii. Fulfilling true knowledge and liberation)

“How, Ānanda, are the seven factors of enlightenment developed and cultivated so that they fulfil true knowledge and liberation?

“Here, Ānanda, a bhikkhu develops the enlightenment factor of mindfulness, which is based upon seclusion, dispassion, and cessation, maturing in release. He develops the enlightenment factor of discrimination of states ... the enlightenment factor of energy ... the enlightenment factor of rapture ... the enlightenment factor of tranquillity ... the enlightenment factor of concen-

tration ... the enlightenment factor of equanimity, which is based upon seclusion, dispassion, and cessation, maturing in release.

“It is, Ānanda, when the seven factors of enlightenment are developed and cultivated in this way that they fulfil true knowledge and liberation.”

14 (4) *Ānanda* (2)

Then the Venerable Ānanda approached the Blessed One, paid homage to him, and sat down to one side. The Blessed One then said to the Venerable Ānanda:

“Ānanda, is there one thing which, when developed and cultivated, fulfils four things? And four things which, when developed and cultivated, fulfil seven things? And seven things which, when developed and cultivated, fulfil two things?”

“Venerable sir, our teachings are rooted in the Blessed One....”

“There is, Ānanda, one thing which, when developed and cultivated, [334] fulfils four things; and four things which, when developed and cultivated, fulfil seven things; and seven things which, when developed and cultivated, fulfil two things.

“And what, Ānanda, is the one thing which, when developed and cultivated, fulfils four things; and the four things which, when developed and cultivated, fulfil seven things; and the seven things which, when developed and cultivated, fulfil two things? Concentration by mindfulness of breathing, Ānanda, is the one thing which, when developed and cultivated, fulfils the four establishments of mindfulness. The four establishments of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment. The seven factors of enlightenment, when developed and cultivated, fulfil true knowledge and liberation.

“And how, Ānanda, is concentration by mindfulness of breathing developed and cultivated so that it fulfils the four establishments of mindfulness?

“Here, Ānanda, a bhikkhu, having gone to the forest ... (*all as in the preceding sutta down to:*) ... It is, Ānanda, when the seven factors of enlightenment are developed and cultivated in this way that they fulfil true knowledge and liberation.”

15 (5) *Bhikkhus* (1)

(Identical with §13 except that “a number of bhikkhus” are the interlocutors in place of Ānanda.) [335]

16 (6) *Bhikkhus* (2)

(Identical with §14 except that “a number of bhikkhus” are the interlocutors in place of Ānanda.) [336–40]

17 (7) *The Fetters*

“Bhikkhus, concentration by mindfulness of breathing, when developed and cultivated, leads to the abandoning of the fetters.”

18 (8) *The Underlying Tendencies*

“... leads to the uprooting of the underlying tendencies.”

19 (9) *The Course*

“... leads to the full understanding of the course.”

20 (10) *The Destruction of the Taints*

“... leads to the destruction of the taints.

“And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that it leads to the abandoning of the fetters, to the uprooting of the underlying tendencies, to the full understanding of the course, to the destruction of the taints?

“Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... [341] He trains thus: ‘Contemplating relinquishment, I will breathe in’; he trains thus: ‘Contemplating relinquishment, I will breathe out.’

“It is in this way, bhikkhus, that concentration by mindfulness of breathing is developed and cultivated so that it leads to the

abandoning of the fetters, to the uprooting of the underlying tendencies, to the full understanding of the course, to the destruction of the taints.”

- 281 This paragraph and the two that follow merge the two supplementary sections to each exercise in the Satipaṭṭhāna Sutta; in the latter they follow in sequence but are kept distinct. I explain my reason for translating *samudayadhamma*, etc., as “the nature of origination,” etc., in n. 178.
- 282 What follows is at 46:54 (V 119,6–16); see n. 110.
- 283 On the three levels, Spk quotes Dhs §§1025–27, which defines inferior phenomena (*hīnā dhammā*) as the twelve unwholesome classes of consciousness; middling phenomena (*majjhimā dhammā*) as mundane wholesome states, resultants, functionals (*kiriya*), and form; and sublime phenomena (*paṇītā dhammā*) as the four paths, their fruits, and Nibbāna. See, however, AN I 223–24, where the three terms are correlated with the three realms of rebirth—the sensuous realm, the form realm, and the formless realm.
- 284 This sutta and the next closely correspond to 47:26–27.
- 285 See 47:28 and n. 174.
- 286 As at 35:244 (IV 190–91) and 45:160.
- 287 The ten kinds of knowledge to follow are usually called the ten powers of a Tathāgata (*dasa tathāgatabala*); see MN I 69–71, elaborated at Vibh 335–44. Spk says that a disciple may possess them in part (*ekadesena*), but in their fullness they are possessed in all modes only by omniscient Buddhas.

53. *Jhānasamṃyutta*

- 288 The formula for the four jhānas is analysed at Vibh 244–61 and in Vism chap. 4.

54. *Ānāpānasamṃyutta*

- 289 What follows are the sixteen steps or aspects in the practice of mindfulness of breathing, which form the core of the Ānāpānasati Sutta (MN No. 118). The sixteen steps are explained in detail at Vism 267–91 (Ppn 8:146–237), to which Spk refers the reader. A collection of important texts on this meditation subject, translated by Nāṇamoli and entitled *Mindfulness of Breathing*, includes the Ānāpānasati Sutta, the passage from Vism, a treatise from Paṭiṣ, and selected suttas.

As will be shown at 54:10, the sixteen aspects fall into four tetrads, which are correlated with the four establishments of mindfulness. Thus, while mindfulness of breathing begins in the domain of “contemplation of the body” (*kāyānupassanā*), it eventually comprehends all four contemplations.

On the phrase “having set up mindfulness in front of him” (*parimukhaṃ satiṃ upaṭṭhapetvā*), Vibh 252,14–16 says: “This mindfulness is set up, well set up at the tip of the nose or at the centre of the upper lip.”

290 Vism 273–74 (Ppn 8:171–73) explains the third step of this tetrad to mean “making known, making plain, the beginning, middle, and end of the entire in-breath body ... of the entire out-breath body.” The “bodily formation” (*kāyasaṅkhāra*), in the fourth step, is the in-and-out breathing itself, which becomes progressively calmer and more subtle as mindfulness of the breath develops. See SN IV 293,16: *Assāsapassāsā kho gahapati kāyasaṅkhāro*, “In-breathing and out-breathing, householder, are the bodily formation.”

291 This note and the two to follow are based on Vism 287–91 (Ppn 8:226–37).

Rapture (*pīti*) is experienced when he has entered upon the lower two jhānas and when, after entering upon and emerging from one of those jhānas, he comprehends with insight the rapture associated with the jhāna as subject to destruction and vanishing. Happiness (*sukha*) is experienced when he has entered upon the lower three jhānas and when, after entering upon and emerging from one of those jhānas, he comprehends with insight the happiness associated with the jhāna as subject to destruction and vanishing. The mental formation (*cittasaṅkhāra*) is feeling and perception, which are experienced in all four jhānas.

292 “Experiencing the mind” is to be understood by way of the four jhānas. The mind is “gladdened” by the attainment of the two jhānas accompanied by rapture or by the penetration of these with insight as subject to destruction and vanishing. “Concentrating the mind” refers either to the concentration of the jhāna or to the momentary concentration that arises along with insight. “Liberating the mind” means liberating it from the hindrances and grosser jhāna

factors by attaining successively higher levels of concentration, and from the distortions of cognition by way of insight knowledge.

- 293 “Contemplating impermanence” (*aniccānupassī*) is contemplation of the five aggregates as impermanent because they undergo rise and fall and change, or because they undergo momentary dissolution. This tetrad deals entirely with insight, unlike the other three, which can be interpreted by way of both serenity and insight. “Contemplating fading away” (*virāgānupassī*) and “contemplating cessation” (*nirodhānupassī*) can be understood both as the insight into the momentary destruction and cessation of phenomena and as the supramundane path, which realizes Nibbāna as the fading away of lust (*virāga*, dispassion) and the cessation of formations. “Contemplating relinquishment” (*paṭinissaggānupassī*) is the giving up (*pariccāga*) or abandoning (*pahāna*) of defilements through insight and the entering into (*pakkhandana*) Nibbāna by attainment of the path. See **n. 7**.
- 294 Spk: Ariṭṭha had explained his own (attainment of) the nonreturner’s path [Spk-pt: because he spoke obliquely of the eradication of the five lower fetters], but the Buddha explained the insight practice to gain the path of arahantship.
- 295 At this point a shift is introduced in the text from simple *ānāpānasati* to *ānāpānasatisamādhi*. This change continues through the following suttas.
- 296 Spk: When one works on other meditation subjects the body becomes fatigued and the eyes are strained. For example, when one works on the meditation subject of the (four) elements, the body becomes fatigued and reaches a stage of oppression such that one feels as if one has been thrown into a mill. When one works on a *kaṣiṇa*, the eyes throb and become fatigued and when one emerges one feels as if one is tumbling. But when one works on this meditation subject the body is not fatigued and the eyes do not become strained.
- 297 See **n. 110**. Spk: This passage on the “noble one’s spiritual power” (*ariyiddhi*) is included to show the advantage (in developing mindfulness of breathing). For if a bhikkhu

wishes for the noble one's spiritual power, or the four jhānas, or the four formless attainments, or the attainment of cessation, he should attend closely to this concentration by mindfulness of breathing. Just as, when a city is captured, all the merchandise in the four quarters that enters the city through the four gates and the country is captured as well—this being the advantage of a city—so all the attainments listed in the text are achieved by a meditator when this concentration by mindfulness of breathing has been fully developed.

- 298 From here down as at **12:51**, **22:88**, and **36:7**.
- 299 A more elaborate version of the strange background story to this sutta is at Vin III 68–70. I summarize the commentarial version just below at **n. 301**. The problems raised by the story are discussed in Mills, “The Case of the Murdered Monks.”
- 300 That is, he was explaining the meditation on the thirty-one parts of the body (increased to thirty-two in the commentaries) and the stages of decomposition of a corpse.
- 301 Spk: Why did he speak thus? In the past, it is said, five hundred men earned their living together as hunters. They were reborn in hell, but later, through some good kamma, they took rebirth as human beings and went forth as monks under the Blessed One. However, a portion of their original bad kamma had gained the opportunity to ripen during this fortnight and was due to bring on their deaths both by suicide and homicide. The Blessed One foresaw this and realized he could do nothing about it. Among those monks, some were worldlings, some stream-enterers, some once-returners, some nonreturners, some arahants. The arahants would not take rebirth, the other noble disciples were bound for a happy rebirth, but the worldlings were of uncertain destiny. The Buddha spoke of foulness to remove their attachment to the body so that they would lose their fear of death and could thus be reborn in heaven. Therefore he spoke on foulness in order to help them, not with the intention of extolling death. Realizing he could not turn back the course of events, he went into seclusion to avoid being present when destiny took its toll.

So the commentary, but the idea of a kammically pre-

- determined suicide seems difficult to reconcile with the conception of suicide as a volitionally induced act.
- 302 In the Vinaya account (repeated by Spk) they take their own lives, and deprive one another of life, and request the “sham ascetic” Migalaṇḍika to kill them. Spk adds that the noble ones did not kill anyone, or enjoin others to kill, or consent to killing; it was only the worldlings who did so.
- 303 Spk’s paraphrase is poignant: “Earlier, Ānanda, many bhikkhus gathered in the assembly, and the park seemed ablaze with them. But now, after only half a month, the Saṅgha has become diminished, thin, scanty, like sparse foliage. What is the cause? Where have the bhikkhus gone?”
- 304 Bracketed phrase is not in Be.
- 305 Commented on at Vism 267–68 (Ppn 8:146–50). On *asecanaka*, see I, n. 591.
- 306 The simile is also at 45:156.
- 307 What follows is also in the Ānāpānasati Sutta (at MN III 83,20–85,6), brought in to show how mindfulness of breathing fulfils the four foundations of mindfulness (see 54:13 below). The commentary on this passage is translated in Nāṇamoli, *Mindfulness of Breathing*, pp. 49–52.
- 308 Spk: “I call it the wind body (*vāyokāya*) among the ‘bodies’ of the four elements. Or else it is ‘a certain kind of body’ because it is included in the tactile base among the various components of the form body.”
- 309 Spk: Attention is not actually pleasant feeling, but this is a heading of the teaching. In this tetrad, in the first portion feeling is spoken of (obliquely) under the heading of rapture, in the second portion directly as happiness. In the third and fourth portions feeling is included in the mental formation (*saññā ca vedanā ca cittasaṅkhāro*, SN IV 293,17).
- 310 Spk: *Having seen with wisdom, etc.* Here, “covetousness” is just the hindrance of sensual desire; by “displeasure” the hindrance of ill will is shown. This tetrad is stated by way of insight only. These two hindrances are the first among the five hindrances, the first section in the contemplation of mental phenomena. Thus he says this to show the beginning of the contemplation of mental phenomena. By “abandoning” is meant the knowledge which effects aban-

doing, e.g., one abandons the perception of permanence by contemplation of impermanence. By the words “having seen with wisdom” he shows the succession of insights thus: “With one insight knowledge (he sees) the knowledge of abandonment consisting in the knowledges of impermanence, dispassion, cessation, and relinquishment; and that too (he sees) by still another.” *He is one who looks on closely with equanimity*: one is said to look on with equanimity (at the mind) that has fared along the path [Spk-pt: by neither exerting nor restraining the mind of meditative development that has properly fared along the middle way], and by the presentation as a unity [since there is nothing further to be done in that respect when the mind has reached one-pointedness]. “Looking on with equanimity” can apply either to the conscent mental states (in the meditative mind) or to the object; here the looking on at the object is intended.

- 311 Spk: The six sense bases are like the crossroads; the defilements arising in the six sense bases are like the mound of soil there. The four establishments of mindfulness, occurring with respect to their four objects, are like the four carts or chariots. The “flattening” of the evil unwholesome states is like the flattening of the mound of soil by the cart or chariot.
- 312 In the Buddha’s description of his own practice of mindfulness of breathing, *sato va* (“just mindful”) is replaced by simple *sato*, and *sikkhati* (“he trains”) is entirely dropped. Spk explains that *va* is omitted to show the exceptional peacefulness of his practice, since the in-breaths and out-breaths are always clear to him; *sikkhati* is omitted because he has no need to train himself.
- 313 Cp. 22:122 (III 169,1-3) and II, n. 332.
- 314 *Te ime pañca nīvaraṇe pahāya viharanti*. All trainees have completely abandoned the hindrance of doubt; nonreturners have, in addition, eradicated ill will and remorse (as well as sensual desire in its more restricted sense). Trainees abandon the other hindrances only temporarily through *jhāna* and insight; see n. 7 on the five kinds of seclusion. The absolutive *pahāya* here should be construed in the light of these qualifications.

- 315 *Tesaṃ pañca nīvaraṇā pahīnā ucchinnamūlā tālāvattthukatā anabhāvakatā āyatīṃ anuppādadhammā*. This emphasizes the final and complete abandonment of the five hindrances.
- 316 The sequel as in **46:3**. This passage is also included in the *Ānāpānasati Sutta*, at MN III 85,7–87,37. Section (iii), on true knowledge and liberation, is at MN III 88,1–11.

55. *Sotāpattisaṃyutta*

- 317 On the wheel-turning monarch, the ideal ruler of Buddhist legend, see **22:96** and **46:42**, and for details DN II 172–77 and MN III 172–76. The four continents are Jambudīpa, Aparagoyāna, Uttarakuru, and Pubbavideha, respectively to the south, west, north, and east of Mount Sineru, the world axis. See AN I 227,28–228,8 for a fuller cosmological picture. The “four things” are explained just below.
- 318 The hells, animal realm, and domain of ghosts are themselves the plane of misery, the bad destinations, and the nether world.
- 319 The formulas of homage to the Buddha, the Dhamma, and the Saṅgha are explicated at Vism 198–221 (Ppn 7:2–100). On *aveccappasāda*, “confirmed confidence,” see **II, n. 120**.
- 320 The terms describing the noble one’s virtue are explicated at Vism 221–22 (Ppn 7:101–6). Spk says that noble ones do not violate (*na kopenti*) the Five Precepts even when they pass on to a new existence; hence these virtues are dear to them.
- 321 Cp. Dhṃ 178.
- 322 This is the stock definition of a stream-enterer. “Fixed in destiny” (*niyata*) means that the stream-enterer is bound to reach final liberation in a maximum of seven more lives passed either in the human world or the celestial realms. Enlightenment (*sambodhi*) is the final knowledge of arahantship.
- 323 *Brahmacariyogadhaṃ sukhaṃ*. On *ogadha* see **III, n. 243**. Spk: This is the happiness associated with the higher three paths. The confidence mentioned in the verse can be interpreted either as the confidence concomitant with the path (*maggappasāda*) or as the reviewing confidence of one who has reached the path (*āgatamaggassa paccavekkhaṇappasāda*).