

## 04. Meditation Texts in Pali Nikāya IV: Meditation in Anguttara

### Reading:

Bhikkhu Bodhi. Trans. *The numerical discourses of the Buddha : a translation of the Anguttara Nikāya*. Somerville: Wisdom Publications , 2012.

*Buddhist Meditation* is the methodical effort to tame and master the mind and to develop its capacity for calm and insight.

Methods of mental cultivation fall into two categories, serenity (*samatha*) and insight (*vipassanā*); the former is considered the means to develop concentration, the latter the means to develop wisdom. Serenity brings the tentative abandoning of lust and results in liberation of mind. Insight brings the abandoning of ignorance and results in liberation by wisdom (A2:31). Jointly, “liberation of mind” and “liberation by wisdom” constitute arahantship, the final goal.

The disciple Ānanda states that all those who attain arahantship do so in one of four ways: either by developing serenity first and then insight (the standard sequence), by developing insight first and then serenity, by developing the two in conjunction, and by emerging from “restlessness about the Dhamma” and achieving a unified mind (A4:170).

The subjects of meditation mentioned in AN are many and diverse. Like the other Nikāyas, AN does not give detailed instructions on the technology of meditation, but it introduces a wide variety of meditation subjects, which receive more detailed treatment in the *Visuddhimagga*. We find here

- mindfulness of breathing (10:60 §10 5:96-98),
- the six devotional recollections (1:296-305, 3:70, 6:9-10, 6:25-26, 11:11-13),
- loving-kindness (8:1, 11:15)
- mindfulness of death (6:19-20, 8:73-74).
- Serenity and insight (2:31, 4:92-94, 4:170, 5:73-74, 9:4, 10:54)
- *Kasiṇas* (ten) 10:25-26, 10:29

AN 7:49, for instance, mentions seven perceptions, which are said to “culminate in the deathless, to have the deathless as their consummation.” The seven are

1. the perception of unattractiveness,
2. the perception of death,
3. the perception of the repulsiveness of food,
4. the perception of non-delight in the entire world,
5. the perception of impermanence,
6. the perception of suffering in the impermanent, and
7. the perception of non-self in what is suffering.

Each of these perceptions is then connected to a specific distorted perception or inclination that it counteracts.

Thus the perception of unattractiveness eliminates desire for sexual intercourse, the perception of death counters attachment to life, the perception of the repulsiveness of food causes the mind to shrink away from craving for

tastes.

The popular Girimānanda Sutta describes ten perceptions, which the Buddha instructs Ānanda to recite in order to restore the health of the bhikkhu Girimānanda, who was afflicted with a grave illness (**10:60**).

## Serenity and insight

AN2:31, 4:170, 5:73–74, 9:4, 10:54

### AN2:31

“Bhikkhus, these two things pertain to true knowledge.<sup>249</sup> What two? Serenity and insight. **When serenity is developed**, what benefit does one experience? **The mind is developed**. When the mind is developed, what benefit does one experience? **Lust is abandoned**. **When insight is developed**, what benefit does one experience? **Wisdom is developed**. When wisdom is developed, what benefit does one experience? Ignorance is abandoned.<sup>250</sup>

“A mind defiled by lust is not liberated, and wisdom defiled by ignorance is not developed. Thus, bhikkhus, **through the fading away of lust there is liberation of mind, and through the fading away of ignorance there is liberation by wisdom.**”<sup>251</sup>

### AN5:73-74 One Who Dwells in the Dhamma

...

“Thus, bhikkhu, I have taught the one absorbed in learning, the one absorbed in communication, the one absorbed in recitation, the one absorbed in thought, and the one who dwells in the Dhamma. Whatever should be done by a compassionate teacher out of compassion for his disciples, seeking their welfare, that I have done for you. These are the feet of trees, these are empty huts. **Meditate, bhikkhu, do not be heedless. Do not have cause to regret it later. This is our instruction to you.**” [88]

### AN10:54 (4) Serenity

“Bhikkhus, a bhikkhu who is not skilled in the ways of others’ minds [should train]: ‘I will be skilled in the ways of my own mind.’ It is in this way that you should train yourselves.

“And how is a bhikkhu skilled in the ways of his own mind? It is just as if a woman or a man— young, youthful, and fond of ornaments—would look at her or his own facial reflection in a clean bright mirror or in a bowl of clear water. If they see any dust or blemish there, they will make an effort to remove it. But if they do not see any dust or blemish there, they will be glad about it, [99] and their wish fulfilled, they will think, ‘How fortunate for me that I’m clean!’

“So too, bhikkhus, self-examination is very helpful for a bhikkhu [to grow] in wholesome qualities:<sup>2063</sup> ‘Do I gain internal serenity of mind or not? Do I gain the higher wisdom of insight **into phenomena** or not?’

(1) “If, by such self-examination, a bhikkhu knows: ‘I gain internal serenity of mind but not the higher wisdom of insight into phenomena,’ he should base himself on internal serenity of mind and make an effort to gain the higher wisdom of insight into phenomena. Then,

some time later, he gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(2) “But if, by such self-examination, he knows: ‘I gain the higher wisdom of insight into phenomena but not internal serenity of mind,’ he should base himself on the higher wisdom of insight into phenomena and make an effort to gain internal serenity of mind. Then, some time later, he gains both the higher wisdom of insight into phenomena and internal serenity of mind.

...

## Mindfulness of Death (AN)

Mindfulness of death (6:19–20, 8:73–74).

One should remind oneself of the death which can take at any breathing, which creates a sense of urgency of practice.

## The Six devotional Recollections (AN6:10, AN6:25)

*Anussati*, 'recollection', meditation, contemplation. The six recollections often described in the Suttas (e.g. A. VI, 10, 25; D. 33) are: (1) recollection of the Buddha, (2) his Doctrine, (3) his Community of noble disciples, (4) of morality, (5) liberality, (6) heavenly beings (*buddhānussati*, *dhammānussati*, *sanghānussati*, *sīlānussati*, *cāgānussati*, *devatānussati*). (A. III,70; VI,10; XI,12).

In AN 1:296-305, Another 4 recollections are added: mindfulness on death (*marana-sati*, q.v.), on the body (*kāyagatā-sati*, q.v.), on breathing (*ānāpāna-sati*, q.v.), and the recollection of peace (*upāsānussati*, q.v.).

The first six recollections are fully explained in Vis.M. VII, the latter four in Vis.M. VIII.

## Kasiṇas (ten)

AN10:25–26, AN10:29

### AN10:25 Kasiṇas

“Bhikkhus, there are these ten *kasiṇa* bases.<sup>1995</sup> What ten? One person perceives the earth *kasiṇa* above, below, across, nondual, measureless.<sup>1996</sup> One person perceives the water *kasiṇa* ... the fire *kasiṇa* ... the air *kasiṇa* ... the blue *kasiṇa* ... the yellow *kasiṇa* ... the red *kasiṇa* ... the white *kasiṇa* ... the space *kasiṇa* ... the consciousness *kasiṇa* above, below, across, nondual, measureless. These are the ten *kasiṇa* bases.”

### AN10:26 Kālī

On one occasion the Venerable Mahākaccāna was dwelling among the people of Avantī on Mount Pavatta at Kuraraghara. Then the female lay follower Kālī of Kuraraghara approached him, paid homage to him, sat down to one side, and said to him:<sup>1997</sup>

“Bhante, this was said by the Blessed One in ‘The Maidens’ Questions’:<sup>1998</sup>

“‘Having conquered the army of the pleasant and agreeable,  
meditating alone, I discovered bliss,

the attainment of the goal, the peace of the heart.

Therefore I don’t form intimate ties with people,

nor does intimacy with anyone get a chance with me.’ [47]

“How, Bhante, is the meaning of this statement that the Blessed One spoke in brief to be seen in detail?”

“Some ascetics and brahmins, sister, for whom the attainment of the earth *kaṣiṇa* is supreme, generated it as their goal.<sup>1999</sup> The Blessed One directly knew to what extent the attainment of the earth *kaṣiṇa* is supreme. Having directly known this, he saw the beginning,<sup>2000</sup> the danger, and the escape, and he saw the knowledge and vision of the path and the non-path. By seeing the beginning, the danger, and the escape, and by seeing the knowledge and vision of the path and the non-path, he knew the attainment of the goal, the peace of the heart.

“Some ascetics and brahmins, sister, for whom the attainment of the water *kaṣiṇa* ... the fire *kaṣiṇa* ... the air *kaṣiṇa* ... the blue *kaṣiṇa* ... the yellow *kaṣiṇa* ... the red *kaṣiṇa* ... the white *kaṣiṇa* ... the space *kaṣiṇa* ... the consciousness *kaṣiṇa* is supreme, generated it as their goal. **The Blessed One directly knew to what extent the attainment of the consciousness *kaṣiṇa* is supreme.** Having directly known this, he saw the beginning, the danger, and the escape, and he saw the knowledge and vision of the path and the non-path. By seeing the beginning, the danger, and the escape, and by seeing the knowledge and vision of the path and the non-path, he knew the attainment of the goal, the peace of the heart.

“Thus, sister, it is in such a way that the meaning should be seen in detail of this statement that the Blessed One spoke in brief in ‘The Maidens’ Questions’:

“‘Having conquered the army of the pleasant and agreeable,  
meditating alone, I discovered bliss,  
the attainment of the goal, the peace of the heart. [48]  
Therefore I don’t form intimate ties with people,  
nor does intimacy with anyone succeed in my case.’”

## **AN10:29 Kosala (1)**

(1) “Bhikkhus, as far as Kāsi and Kosala extend, as far as the realm of King Pasenadi of Kosala extends, there King Pasenadi of Kosala ranks as the foremost. But even for King Pasenadi there is alteration; there is change. Seeing this thus, the instructed noble disciple becomes disenchanted with it; being disenchanted, he becomes dispassionate toward the foremost, not to speak of what is inferior.

(2) “Bhikkhus, as far as sun and moon revolve and light up the quarters with their brightness, so far **the thousandfold world system extends.**<sup>2016</sup> **In that thousandfold world system there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Jambudīpas, a thousand Aparagoyānas, a thousand Uttarakurus, a thousand Pabbavidehas, and a thousand four great oceans;** a thousand four great kings, a thousand [heavens ruled by] the four great kings, a thousand Tāvatiṃsa [heavens], a thousand Yāma [heavens], a thousand Tusita [heavens], a thousand [heavens] of devas who delight in creation, a thousand [heavens] of devas who control what is created by others, a thousand brahmā worlds. As far, bhikkhus, as this thousandfold world system extends, Mahābrahmā [60] there ranks as the foremost. But even for Mahābrahmā there is alteration; there is change. Seeing this thus, the instructed noble disciple becomes disenchanted with it; being disenchanted, he becomes dispassionate toward the foremost, not to speak of what is inferior.

(3) “There comes a time, bhikkhus, when this world dissolves. When the world is dissolving,

beings for the most part migrate to the devas of streaming radiance.<sup>2017</sup> There they exist mind-made, feeding on rapture, self-luminous, moving through the skies, living in glory, and they remain thus for a very long time. When the world is dissolving, the devas of streaming radiance rank as the foremost. But even for these devas there is alteration; there is change. Seeing this thus, the instructed noble disciple becomes disenchanted with it; being disenchanted, he becomes dispassionate toward the foremost, not to speak of what is inferior.

(4) “Bhikkhus, there are these ten *kaṣiṇa* bases.<sup>2018</sup> What ten? One person perceives the earth *kaṣiṇa* above, below, across, undivided, measureless. One person perceives the water *kaṣiṇa* ... the fire *kaṣiṇa* ... the air *kaṣiṇa* ... the blue *kaṣiṇa* ... the yellow *kaṣiṇa* ... the red *kaṣiṇa* ... the white *kaṣiṇa* ... the space *kaṣiṇa* ... the consciousness *kaṣiṇa* above, below, across, undivided, measureless. These are the ten *kaṣiṇa* bases. Of these ten *kaṣiṇa* bases, this is the foremost, namely, when one perceives the consciousness *kaṣiṇa* above, below, across, undivided, measureless. There are beings who are percipient in such a way. But even for beings who are percipient in such a way there is alteration; there is change. Seeing this thus, [61] bhikkhus, the instructed noble disciple becomes disenchanted with it; being disenchanted, he becomes dispassionate toward the foremost, not to speak of what is inferior.

(5) “Bhikkhus, there are these eight bases of overcoming.<sup>2019</sup> What eight?

(i) “One percipient of forms internally sees forms externally, limited, beautiful or ugly. Having overcome them, he is percipient thus: ‘I know, I see.’ This is the first basis of overcoming.

(ii) “One percipient of forms internally sees forms externally, measureless, beautiful or ugly. Having overcome them, he is percipient thus: ‘I know, I see.’ This is the second basis of overcoming.

(iii) “One not percipient of forms internally sees forms externally, limited, beautiful or ugly. Having overcome them, he is percipient thus: ‘I know, I see.’ This is the third basis of overcoming.

(iv) “One not percipient of forms internally sees forms externally, measureless, beautiful or ugly. Having overcome them, he is percipient thus: ‘I know, I see.’ This is the fourth basis of overcoming.

(v) “One not percipient of forms internally sees forms externally, blue ones, blue in color, with a blue hue, with a blue tint. Just as the flax flower is blue, blue in color, with a blue hue, with a blue tint, or just as Bārāṇasī cloth, smoothed on both sides, might be blue, blue in color, with a blue hue, with a blue tint, so too, one not percipient of forms internally sees forms externally, blue ones.... Having overcome them, he is percipient thus: ‘I know, I see.’ This is the fifth basis of overcoming.

(vi) “One not percipient of forms internally sees forms externally, yellow ones, with a yellow hue, with a yellow tint. Just as the *kaṇṭhikā* flower is yellow, yellow in color, with a yellow hue, with a yellow tint, or just as Bārāṇasī cloth, [62] smoothed on both sides, might be yellow, yellow in color, with a yellow hue, with a yellow tint, so too, one not percipient of forms internally sees forms externally, yellow ones.... Having overcome them, he is percipient thus: ‘I know, I see.’ This is the sixth basis of overcoming.

(vii) “One not percipient of forms internally sees forms externally, red ones, with a red hue, with a red tint. Just as the *bandhujīvaka* flower is red, red in color, with a red hue, with a red tint, or just as Bārāṇasī cloth, smoothed on both sides, might be red, red in color with a

red hue, with a red tint, so too, one not percipient of forms internally sees forms externally, red ones.... Having overcome them, he is percipient thus: 'I know, I see.' This is the seventh basis of overcoming.

(viii) "One not percipient of forms internally sees forms externally, **white** ones, white in color, with a white hue, with a white tint. Just as the morning star is white, white in color, with a white hue, with a white tint, or just as Bārāṇasī cloth, smoothed on both sides, might be white, white in color, with a white hue, with a white tint, so too, one not percipient of forms internally sees forms externally, white ones.... Having overcome them, he is percipient thus: 'I know, I see.' This is the eighth basis of overcoming.

"These are the eight bases of overcoming. Of these eight bases of overcoming, this is the foremost, namely, that one not percipient of forms internally sees forms externally, white ones, white in color with a white hue, with a white tint, and having overcome them, he is percipient thus: 'I know, I see.' There are beings who are percipient in such a way. But even for beings who are percipient in such a way there is [63] alteration; there is change. Seeing this thus, the instructed noble disciple becomes disenchanted with it; being disenchanted, he becomes dispassionate toward the foremost, not to speak of what is inferior.

(6) "Bhikkhus, there are these **four modes of practice**.<sup>2020</sup> What four? Practice that is painful with **sluggish direct knowledge**; practice that is painful with **quick direct knowledge**; practice that is pleasant with **sluggish direct knowledge**; and practice that is pleasant with **quick direct knowledge**. These are the four modes of practice. **Of these four modes of practice, this is the foremost, namely, practice that is pleasant with quick direct knowledge**. There are beings who practice in such a way. But even for beings who practice in such a way there is alteration; there is change. Seeing this thus, the instructed noble disciple becomes disenchanted with it; being disenchanted, he becomes dispassionate toward the foremost, not to speak of what is inferior.

(7) "Bhikkhus, there are these **four modes of perception**. What four? One person perceives what is limited; another perceives what is exalted; another perceives what is measureless; and still another, [perceiving] 'There is nothing,' perceives the base of nothingness.<sup>2021</sup> These are the four modes of perception. **Of these four modes of perception, this is the foremost, namely, when, [perceiving] 'There is nothing,' one perceives the base of nothingness**. There are beings who perceive in such a way. But even for beings who perceive in such a way there is alteration; there is change. Seeing this thus, the instructed noble disciple becomes disenchanted with it; being disenchanted, he becomes dispassionate toward the foremost, not to speak of what is inferior.

(8) "Bhikkhus, of the speculative views held by outsiders, **this is the foremost, namely: 'I might not be and it might not be mine; I shall not be, [and] it will not be mine.'**<sup>2022</sup> For it can be expected that one who holds such a view will not be unrepelled by existence [64] and will not be repelled by the cessation of existence.<sup>2023</sup> There are beings who hold such a view. But even for beings who hold such a view there is alteration; there is change. Seeing this thus, the instructed noble disciple becomes disenchanted with it; being disenchanted, he becomes dispassionate toward the foremost, not to speak of what is inferior.

(9) "Bhikkhus, there are some ascetics and brahmins who proclaim supreme purification.<sup>2024</sup> Of those who proclaim supreme purification, this is the foremost, namely, by completely surmounting the base of nothingness, one enters and dwells in the base of neither-perception-nor-non-perception. They teach their Dhamma for the direct knowledge and realization of this. There are beings who assert thus. But even for those who assert thus, there is alteration; there is change. Seeing this thus, the instructed noble

disciple becomes disenchanted with it; being disenchanted, he becomes dispassionate toward the foremost, not to speak of what is inferior.

(10) “Bhikkhus, there are some ascetics and brahmins who proclaim supreme nibbāna in this very life.<sup>2025</sup> Of those who proclaim supreme nibbāna in this very life, this is the foremost, namely, emancipation through non-clinging after one has seen as they really are the origin and passing away, the gratification, danger, and escape in regard to the six bases for contact.

“Bhikkhus, though I assert and declare [my teaching] in such a way, some ascetics and brahmins untruthfully, baselessly, falsely, and wrongly misrepresent me, [by saying]: ‘The ascetic Gotama does not proclaim the full understanding of sensual pleasures, the full understanding of forms, or the full understanding of feelings.’ [65] But, bhikkhus, I do proclaim the full understanding of sensual pleasures, the full understanding of forms, and the full understanding of feelings. In this very life, hungerless, quenched, and cooled, I proclaim final nibbāna through non-clinging.”<sup>2026</sup>

## Related to the Mindfulness of Breathing 5:96–98, 10:60

AN5:96-98, one should have five things: few undertakings, eating little, seldom drowsy, learned much (talkless, forest dwelling), reviewing the extent to which his mind is liberated.

### AN5: 96 What One Has Learned

“Bhikkhus, possessing five things, a bhikkhu pursuing mindfulness of breathing in no long time penetrates to the unshakable. What five? (1) Here, a bhikkhu has few undertakings, few tasks, is easy to support, and is easily contented with the requisites of life. (2) He eats little and is intent on abstemiousness regarding food. (3) He is seldom drowsy and is intent on vigilance. (4) He has learned much, remembers what he has learned, and accumulates what he has learned. Those teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life—such teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view. (5) He reviews the extent to which his mind is liberated. Possessing these five things, a bhikkhu pursuing mindfulness of breathing in no long time penetrates to the unshakable.”

### AN5:97 Talk

“Bhikkhus, possessing five things, a bhikkhu developing mindfulness of breathing in no long time penetrates to the unshakable. What five? (1) Here, a bhikkhu has few undertakings ... (2) He eats little ... (3) He is seldom drowsy ... [121] (4) He gets to hear at will, without trouble or difficulty, talk concerned with the austere life that is conducive to opening up the heart, that is, talk on fewness of desires, on contentment, on solitude, on not getting bound up [with others], on arousing energy, on virtuous behavior, on concentration, on wisdom, on liberation, on the knowledge and vision of liberation. (5) He reviews the extent to which his mind is liberated. Possessing these five things, a bhikkhu developing mindfulness of breathing in no long time penetrates to the unshakable.”

### 98 (8) A Forest Dweller

“Bhikkhus, possessing five things, a bhikkhu cultivating mindfulness of breathing in no long

time penetrates to the unshakable. What five? (1) Here, a bhikkhu has few undertakings ... (2) He eats little ... (3) He is seldom drowsy ... (4) He is a forest dweller who resorts to remote lodgings. (5) He reviews the extent to which his mind is liberated. Possessing these five things, a bhikkhu cultivating mindfulness of breathing in no long time penetrates to the unshakable.”

## AN6o Girimānanda

On one occasion the Blessed One was dwelling at Sāvaththī in Jeta’s Grove, Anāthapiṇḍika’s Park. Now on that occasion the Venerable Girimānanda was sick, afflicted, and gravely ill.<sup>2074</sup> Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Bhante, the Venerable Girimānanda is sick, afflicted, and gravely ill. It would be good if the Blessed One would visit him out of compassion.”

“If, Ānanda, you visit the bhikkhu Girimānanda and speak to him about ten perceptions, it is possible that on hearing about them his affliction will immediately subside. What are the ten? [109]

“(1) The perception of impermanence, (2) the perception of non-self, (3) the perception of unattractiveness, (4) the perception of danger, (5) the perception of abandoning, (6) the perception of dispassion, (7) the perception of cessation, (8) the perception of non-delight in the entire world, (9) the perception of impermanence in all conditioned phenomena, and (10) mindfulness of breathing.

(1) “And what, Ānanda, is the perception of impermanence? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: ‘Form is impermanent, feeling is impermanent, perception is impermanent, volitional activities are impermanent, consciousness is impermanent.’ Thus he dwells contemplating impermanence in these five aggregates subject to clinging. This is called the perception of impermanence.

(2) “And what, Ānanda, is the perception of non-self? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu 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, tactile objects are non-self; the mind is non-self, mental phenomena are non-self.’ Thus he dwells contemplating non-self in these six internal and external sense bases. This is called the perception of non-self.

(3) “And what, Ānanda, is the perception of unattractiveness? Here, a bhikkhu reviews this very body upward from the soles of the feet and downward from the tips of the hairs, enclosed in skin, as full of many kinds of impurities: ‘There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, fluid of the joints, urine.’ Thus he dwells contemplating unattractiveness in this body. This is called the perception of unattractiveness.

(4) “And what, Ānanda, is the perception of danger? Here, having gone to the forest, to the foot of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This body is the source of much pain [110] and danger; for all sorts of afflictions arise in this body, that is, eye-disease, disease of the inner ear, nose-disease, tongue-disease, body-disease, head-disease, disease of the external ear, mouth-disease, tooth-disease,<sup>2075</sup> cough, asthma, catarrh, pyrexia,

fever, stomach ache, fainting, dysentery, gripes, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, ringworm, itch, scab, chickenpox, scabies, hemorrhage, diabetes, hemorrhoids, cancer, fistula; illnesses originating from bile, phlegm, wind, or their combination; illnesses produced by change of climate; illnesses produced by careless behavior; illnesses produced by assault; or illnesses produced as the result of kamma; and cold, heat, hunger, thirst, defecation, and urination.’ Thus **he dwells contemplating danger in this body**. This is called the perception of danger.

(5) “And what, Ānanda, is the perception of abandoning? Here, a bhikkhu does not tolerate an arisen sensual thought; he abandons it, dispels it, terminates it, and obliterates it. He does not tolerate an arisen thought of ill will ... an arisen thought of harming ... bad unwholesome states whenever they arise; he abandons them, dispels them, terminates them, and obliterates them. This is called **the perception of abandoning**.

(6) “And what, Ānanda, is the perception of dispassion? Here, having gone to the forest, to the root of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This is peaceful, this is sublime, that is, the stilling of all activities, the relinquishment of all acquisitions, the destruction of craving, dispassion, nibbāna.’ This is called the perception of dispassion.[2076](#)

(7) “And what, Ānanda, is the perception of cessation? Here, having gone to the forest, to the root of a tree, or to an empty hut, a bhikkhu reflects thus: ‘This is peaceful, [111] this is sublime, that is, the stilling of all activities, the relinquishment of all acquisitions, the destruction of craving, cessation, nibbāna.’ This is called the perception of cessation.

(8) “And what, Ānanda, is the perception of non-delight in the entire world? Here, a bhikkhu refrains from[2077](#) any engagement and clinging, mental standpoints, adherences, and underlying tendencies in regard to the world, abandoning them without clinging to them. This is called the perception of non-delight in the entire world.

(9) “And what, Ānanda, is the perception of impermanence in all conditioned phenomena? Here, a bhikkhu is repelled, humiliated, and disgusted by all conditioned phenomena. This is called the perception of impermanence in all conditioned phenomena.[2078](#)

(10) “And what, Ānanda, is mindfulness of breathing? Here, 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 established mindfulness in front of him, just mindful he breathes in, mindful he breathes out.

“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: ‘Tranquilizing the bodily activity, I will breathe in’; he trains thus: ‘Tranquilizing the bodily activity, I will breathe out.’

“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 activity, I will breathe in’; he trains thus: ‘Experiencing the mental activity, I will breathe out.’ He trains thus: ‘Tranquilizing the mental activity, I will breathe in’; he trains thus: ‘Tranquilizing the mental activity, I will breathe out.’[2079](#)

“He trains thus: ‘Experiencing the mind, I will breathe in’; he trains thus: ‘Experiencing the mind, I will breathe out.’ [112] 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.' [2080](#)

"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.'

"This is called mindfulness of breathing.

"If, Ānanda, you visit the bhikkhu Girimānanda and speak to him about these ten perceptions, it is possible that on hearing about them he will immediately recover from his affliction."

Then, when the Venerable Ānanda had learned these ten perceptions from the Blessed One, he went to the Venerable Girimānanda and spoke to him about them. When the Venerable Girimānanda heard about these ten perceptions, his affliction immediately subsided. The Venerable Girimānanda recovered from that affliction, and that is how he was cured of his affliction. [113]

## Loving-kindness

AN8:1 (1) Loving-Kindness

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvaththī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus: "Bhikkhus!"

"Venerable sir!" those bhikkhus replied. The Blessed One said this:

"Bhikkhus, when the liberation of the mind by loving-kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, **eight benefits** are to be expected. What eight?

(1) "One sleeps well; (2) one awakens happily; (3) one does not have bad dreams; (4) one is pleasing to human beings; (5) one is pleasing to spirits; [1615](#) (6) deities protect one; (7) fire, poison, and weapons do not injure one; and (8) if one does not penetrate further, one moves on to the brahmā world.

"When, bhikkhus, the liberation of the mind by loving-kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, these eight benefits are to be expected."

For one who, ever mindful, develops  
measureless loving-kindness,  
the fetters thin out as he sees  
the destruction of the acquisitions. [151]

If, with a mind **free from hate**,  
one arouses love toward just **one being**,  
one thereby becomes good.

Compassionate in mind toward **all beings**, [1616](#)  
the noble one generates abundant merit.  
Those royal sages who conquered the earth

with its multitudes of beings  
traveled around performing sacrifices:  
the horse sacrifice,[1617](#) the person sacrifice,  
*sammāpāsa, vājapeyya, niraggaḷa*.[1618](#)  
All these are not worth a sixteenth part  
of a well-developed loving mind,  
just as the hosts of stars[1619](#) cannot match  
a sixteenth part of the moon's radiance.  
One who does not kill or enjoin killing,  
who does not conquer or enjoin conquest,  
one who has loving-kindness toward all beings[1620](#)  
harbors no enmity toward anyone.

### **AN11:15 (5) Loving-Kindness**[2222](#)

“Bhikkhus, when the liberation of the mind by loving-kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, **eleven benefits** are to be expected. What eleven?

(1) “One sleeps well; (2) one awakens happily; (3) one does not have bad dreams; (4) one is pleasing to human beings; (5) one is pleasing to spirits; (6) deities protect one; (7) fire, poison, and weapons do not injure one; (8) one's mind quickly becomes concentrated; (9) one's facial complexion is serene; (10) one dies unconfused; and (11) if one does not penetrate further, one fares on to the brahmā world.”[2223](#)

“When, bhikkhus, the liberation of the mind by loving-kindness has been repeatedly pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, these eleven benefits are to be expected.”