

# Buddhawajana

## Anapanasati



**พุทธวจนสถาบัน**

ร่วมกันมุ่งมั่นศึกษา ปฏิบัติ เผยแผ่คำของตถาคต

# Buddhawajana

## Anapanasati

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## **Holy Appreciation Note**

There are five treasures rarely revealed in the world and beyond compare, namely, the Tathagata; one able to teach the Tathagata-declared Dhamma-discipline; one able to recognize the teaching of the Tathagata-declared Dhamma-discipline; one who steps his way in Dhamma by Dhamma, recognizing the teaching of the Tathagata-declared Dhamma-discipline ; and a person grateful and thankful.

Dhammas as declared and authorized by the Tathagata are all for tranquility and cessation of birth, aging and death so that all beings attain the stage of liberation.

My appreciation to the editor team of this book on Buddhawajana – Anapanasati, who have helped to continue the good dhamma practice by spreading the teachings of the Buddha's own words. Such is an act conducive to the development and cultivation of the Saddadhamma. With this good deeds, may all who are involved in the publishing of this book and all who read and put these teachings into practice be gifted with an opportunity to achieve liberation and reach the land of the Deathless in this very life.

*May all be developed in the dhammas,  
Venerable Ajahn Kukrit Sotthibalo*



## Preface

If there were rankings of world's most important books, this book on Anapanasati by the Tathagata should have been one among the top rankings.

Words of the Buddha in regard to Anapanasati (mindfulness of breathing), when considered in conjunction with the principle of “Dependent Origination”, is notably a practice to minimize the frequency of mind phenomena, which is conducive to the attainment of true knowledge.

The Tathagata in his teaching addressed that Anapanasati shall fulfil the four establishments of mindfulness, which then fulfil the seven enlightenment factors, leading to true knowledge and liberation. These could have been achieved in one single in-breathing-and-out-breathing, providing one practices in accordance with the teaching of the Tathagata, the enlightened one.

For all being who possesses the ability to attain true knowledge, this would be one book worth studying because the book contains details of the suttas of the Buddha's own words in all aspects with regard to Anapanasati.

This book would probably be the first guide to liberation from sufferings by developing Anapanasati based on teachings from the Buddha's own words and not from those of his disciples (which often include portions of the original Buddha's teachings with additions of ones' own that could sometime be misleading.)

It has been quite an effort in compiling the suttas in order to publish this book on Anapanasati. However, it has been apparent in his teachings that the Tathagata established Anapanasati as a "pleasant dwelling" and said of the many fruits and benefits of Anapanasati.

Among dhamma practitioners, Anapanasati is widely taught and learnt. Unfortunately, with the additions of the words of the disciples, the practice adopted by many has strayed off from the original teachings of the Buddha.

Hence, for those to develop Anapanasati rightly, one thing that may be necessary is to undertake a re-education, that is to learn the original teachings from the Buddha's own words. As for new practitioners, this is an opportunity to learn rightly from the original teachings of the Buddha. In doing so, one could be bound for true knowledge and liberation.

*Faithful Followers of the Tathagata*

## **Note for the English Version.**

This book on Anapanasati is first published in Thai for a non-commercial purpose, but for free distribution to all interested Buddhist practitioners .

The Thai version has been very well received by the Buddhist practitioners in Thailand and overseas, prompting a request for the book in an English version for non-Thai practitioners. That was the beginning of an effort by Watnahapong to work on this book in English.

In compiling the suttas in English, reference has been made to the various sources of the English translation of the Tipitaka available, all of which are noted in accordance with each individual sutta.

Like the Thai version of the book, this book on Anapanasati is published for a non-commercial purpose and is to be distributed to all interested for free



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**There are 26 suttas on Anapanasati,  
including 3 suttas which bear similar meanings to  
other suttas (not printed) and 3 suttas which are  
recited in more than one place.  
Included also are 6 suttas of surrounding dhammas.  
The collection in total comprises 32 suttas.**







# 1

## Two Great Benefits of Anapanasati

“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 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.

“**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 formations**, I will breathe in’; he trains thus: ‘Tranquilizing the bodily formations, 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 formation**, I will breathe in’; he trains thus: ‘Experiencing the mental formation, I will breathe out.’

“He trains thus: ‘**Tranquilizing the mental formation**, I will breathe in’; he trains thus: ‘Tranquilizing the mental formation, I will breathe out.’

“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.’

“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.’

“Bhikkhus, **mindfulness of breathing, when developed and cultivated, is of great fruit and benefit.**

“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.**”

## 2

## 7 Benefits of Anapanasati

“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 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.

“**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 formations**, I will breathe in’; he trains thus: ‘Tranquilizing the bodily formations, 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 formation**, I will breathe in’; he trains thus: ‘Experiencing the mental formation, I will breathe out.’

“He trains thus: ‘**Tranquilizing the mental formation**, I will breathe in’; he trains thus: ‘Tranquilizing the mental formation, I

will breathe out.’

“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.’

“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.’

“Bhikkhus, **mindfulness of breathing, when developed and cultivated, is of great fruit and benefit.**

“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?

1. “One attains **final knowledge** early in this very life.

2. “If one does not attain final knowledge



early in this very life, then one attains **final knowledge at the time of death.**

3. “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 Nibbana in the interval.**

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

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

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

**an attainer of Nibbana with exertion.**

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

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

*Bodhi Bhikkhu, The Connected Discourses of the Buddha,  
A New Translation of the Samyutta Nikaya Vol II, Wisdom  
Publication, 2000, p. 1767-1768*

### 3

**Mindfulness of breathing fulfils the four establishments of mindfulness, the seven factors of enlightenment and true knowledge and liberation.**

“There is, bhikkhus, 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.....

“Concentration by mindfulness of breathing, bhikkhus, 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.”

### **Mindfulness of breathing fulfils the four establishments of mindfulness.**

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

“Whenever, bhikkhus, a bhikkhu, when **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 formations**, I will breathe in’; he trains thus: ‘Tranquilizing the bodily formations, 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....

“I call this **a certain kind of body, bhikkhus, that is, breathing in and breathing out.**

“Therefore, bhikkhus, 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, bhikkhus, a bhikkhu 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: ‘**Tranquilizing the mental formation**, I will breathe in’; he trains thus: ‘Tranquilizing 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....

“I call this **a certain kind of feeling, bhikkhus, that is, close attention to breathing in and breathing out.**

“Therefore, bhikkhus, 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, bhikkhus, a bhikkhu 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.’

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, bhikkhus, that there is no development of concentration by mindfulness of breathing for one who is muddled and who lacks clear comprehension.

“Therefore, bhikkhus, 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, bhikkhus, a bhikkhu 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.’

“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, he is one who looks on closely with equanimity.

“Therefore, bhikkhus, 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, bhikkhus, when concentration

by mindfulness of breathing is developed and cultivated in this way that it fulfils the four establishments of mindfulness.

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

“Whenever, bhikkhus, a bhikkhu dwells contemplating the body in the body, ...contemplating feelings in feelings,... contemplating mind in mind,... contemplating phenomena in phenomena, on that occasion **unmuddled mindfulness is established in that bhikkhu.**

“Whenever, bhikkhus, 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, bhikkhus, 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, his energy is aroused without slackening.

“Whenever, bhikkhus, 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 fulfillment by development in the bhikkhu. “When his energy is aroused, there arises in him spiritual rapture.

“Whenever, bhikkhus, 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 fulfillment by development in the bhikkhu. “For one whose mind is uplifted by rapture the body becomes tranquil and the mind becomes tranquil.

“Whenever, bhikkhus, 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, bhikkhus, 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.

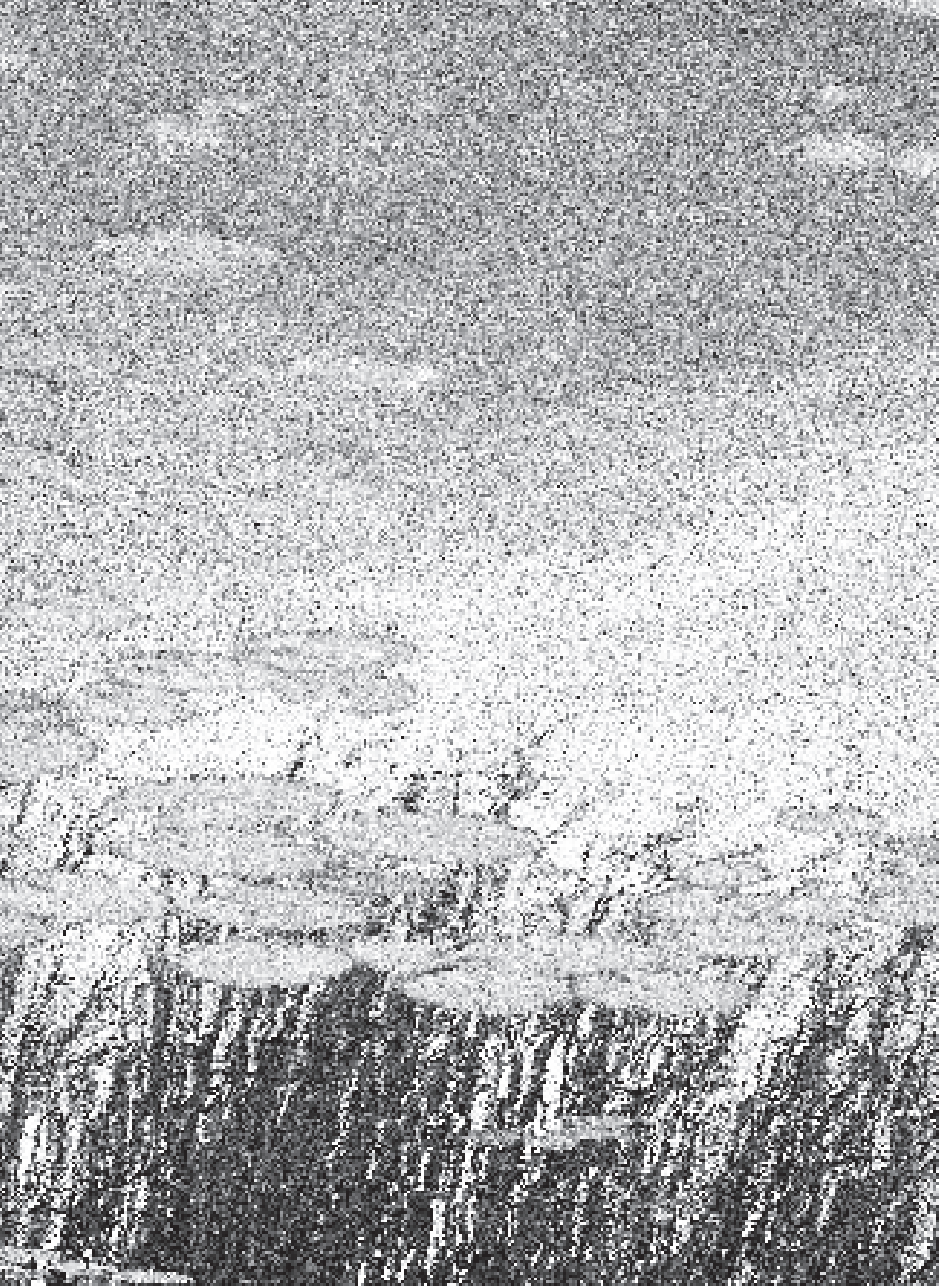
“Whenever, bhikkhus, a bhikkhu becomes one who closely looks on with equanimity at the mind thus concentrated, on that occasion the **enlightenment factor of equanimity** is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of equanimity; on that occasion the enlightenment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

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

**The seven factors of enlightenment fulfil true knowledge and liberation.**

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

*Bodhi Bhikkhu, The Connected Discourses of the Buddha,  
A New Translation of the Samyutta Nikaya Vol II, Wisdom  
Publication, 2000, p. 1786*





## 4

**Mindfulness of breathing fulfills  
the four foundations  
of mindfulness, the seven  
enlightenment factors, and the  
true knowledge and deliverance.**

“Bhikkhus, I am content with this progress. My mind is content with this progress. So arouse still more energy to attain the unattained, to achieve the unachieved, to realise the unrealised. I shall wait here at Savatthi for the Komudi full moon of the fourth month.”

*The bhikkhus of the countryside heard: “the Blessed One will wait there for the Komudi full moon of the fourth month.” And the bhikkhus of the countryside left in due course for Savatthi to see the Blessed One.*

*Many very well-known elder disciples*

*- the venerable Sariputta, the venerable Maha Moggallana, the venerable Maha Kassapa, the venerable Maha Kaccana, the venerable Maha Kotthita, the venerable Maha Kappina, the venerable Maha Cunda, the venerable Anuruddha, the venerable Revata, the venerable Ananda, and other very well-known elder disciples- intensively taught and instructed new bhikkhus; some elder bhikkhus taught and instructed ten new bhikkhus, some elder bhikkhus taught and instructed twenty... thirty... forty new bhikkhus. And the new bhikkhus, taught and instructed by the elder bhikkhus, had achieved successive stages of high distinction.*

On that occasion, the Uposatha day of the fifteenth, the full-moon night of the Komudi full moon of the fourth month, the Blessed One .... addressed them thus:

“Bhikkhus, this assembly is free from prattle, this assembly is free from chatter. It consists purely of heartwood. Such is this Sangha of bhikkhus, such is this assembly.

“Such an assembly as is **worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an incomparable field of merit for the world** – such is this Sangha of bhikkhus, such is this assembly.

“Such an assembly that **a small gift given to it becomes great and a great gift greater**– such is this Sangha of bhikkhus, such is this assembly.

“Such an assembly as is **rare for the world to see** - such is this Sangha of bhikkhus, such is this assembly.

“Such an assembly as would be **worth journeying many leagues with a travel-bag to see** - such is this Sangha of bhikkhus, such is this assembly.

“In this Sangha of bhikkhus there are bhikkhus who are **arahants** with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden,

reached the true goal, destroyed the fetters of being, and are completely liberated through final knowledge - such bhikkhus are there in this Sangha of bhikkhus.

“In this Sangha of bhikkhus there are bhikkhus who, with the destruction of the five lower fetters, are due to **reappear spontaneously** (in the Pure Abode) **and there attain final Nibbana**, without ever returning from that world – such bhikkhus are there in this Sangha of bhikkhus.

“In this Sangha of bhikkhus there are bhikkhus who, with the destruction of three fetters and with the attenuation of lust, hate, and delusion, are **once-returners**, returning once to this world to make an end of suffering - such bhikkhus are there in this Sangha of bhikkhus.

“In this Sangha of bhikkhus there are bhikkhus who, with the destruction of the three fetters, are **stream-enterers**, no longer subject to perdition, bound (for deliverance), headed for enlightenment - such bhikkhus are there in

this Sangha of bhikkhus.

“In this Sangha of bhikkhus there are bhikkhus who **abide devoted to the development** of the four foundations of mindfulness,...of the four right kinds of striving,...of the four bases for spiritual power,... of the five faculties,...of the five powers,... of the seven enlightenment factors,...of the Noble Eightfold Path,...of loving-kindness,.. of compassion,...of appreciative joy,...of equanimity,...of the meditation on foulness, ...of the perception of impermanence,...of the mindfulness of breathing -such bhikkhus are there in this Sangha of bhikkhus.

“Bhikkhus, **when mindfulness of breathing is developed and cultivated, it fulfils the four foundations of mindfulness. When the four foundations of mindfulness are developed and cultivated, they fulfill the seven enlightenment factors. When the seven enlightenment factors are developed and cultivated, they fulfill true knowledge and deliverance.**”

## Fulfilment of the four foundations of mindfulness.

“And how, bhikkhus, does mindfulness of breathing, developed and cultivated, fulfill the four foundations of mindfulness?

*Contemplating the Body as a Body.*

“Bhikkhus, on whatever occasion a bhikkhu, **breathing in long**, understands: ‘I breathe in long: or breathing out long, understands: ‘I breathe out long’;

“**Breathing in short**, understands: ‘I breathe in short: or breathing out short, understands: ‘I breathe out short’; trains thus: ‘I shall breathe in **experiencing the whole body**’; trains thus: ‘I shall breathe out experiencing the whole body’; trains thus: ‘I shall breathe in **tranquillising the bodily formation**’; trains thus: ‘I shall breathe out tranquillising the bodily formation’.

“On that occasion, a bhikkhu abides **contemplating the body as a body**, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

“I say that this is **a certain body among the bodies, namely, in-breathing and out-breathing**.

“That is why on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.”

### *Contemplating Feelings as Feelings.*

“Bhikkhus, on whatever occasion a bhikkhu trains thus: ‘I shall breathe in **experiencing rapture**’; trains thus: ‘I shall breathe out experiencing rapture’; trains thus: ‘I shall breathe in **experiencing pleasure**’; trains thus: ‘I shall breathe out experiencing pleasure’; trains thus: ‘I shall breathe in **experiencing the mental formation**’; trains thus: ‘I shall breathe

out experiencing the mental formation’; trains thus: ‘I shall breathe in **tranquillising the mental formation**’; trains thus: ‘I shall breathe out tranquillising the mental formation’

“On that occasion, a bhikkhu **abides contemplating feelings as feelings**, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

“I say that this is **a certain feeling among the feelings, namely, giving close attention to in-breathing and out-breathing.**

“That is why on that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world.”

*Contemplating Mind as Mind.*

“Bhikkhus, on whatever occasion a bhikkhu trains thus: ‘I shall breathe in **experiencing the mind**’; trains thus: ‘I shall breathe out experiencing the mind’; trains thus:



‘I shall breathe in **gladdening the mind**’; trains thus: ‘I shall breathe out gladdening the mind’; trains thus: ‘I shall breathe in **concentrating the mind**’; trains thus: ‘I shall breathe out concentrating the mind’; trains thus: ‘I shall breathe in **liberating the mind**’; trains thus: ‘I shall breathe out liberating the mind.’

“On that occasion a bhikkhu abides **contemplating mind as mind**, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

**“I do not say that there is the development of mindfulness of breathing for one who is forgetful, who is not fully aware.**

That is why on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world.”

*Contemplating Mind-object as Mind-objects.*

“Bhikkhus, on whatever occasion

a bhikkhu trains thus: ‘I shall breathe in **contemplating impermanence**’; trains thus: ‘I shall breathe out contemplating impermanence’; trains thus: ‘I shall breathe in **contemplating fading away**’; trains thus: ‘I shall breathe out contemplating fading away’; trains thus: ‘I shall breathe in **contemplating cessation**’; trains thus: ‘I shall breathe out contemplating cessation’; trains thus: ‘I shall breathe in **contemplating relinquishment**’; trains thus: ‘I shall breathe out contemplating relinquishment’.

“On that occasion, a bhikkhu abides **contemplating mind-objects as mind-objects**, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

“Having seen with wisdom the abandoning of covetousness and grief, he closely looks on with equanimity.

“That is why on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful,

having put away covetousness and grief for the world.”

“Bhikkhus, **that is how mindfulness of breathing, developed and cultivated, fulfils the four foundations of mindfulness.**”

### **Fulfillment of the seven enlightenment factors.**

“And how, bhikkhus, do the four foundations of mindfulness, developed and cultivated, fulfill the seven enlightenment factors?”

#### *Contemplating the Body as a Body*

“Bhikkhus, on whatever occasion a bhikkhu abides **contemplating the body as a body**, ardent, fully aware, and mindful, having put away covetousness and grief for the world, on that occasion unremitting mindfulness is established in him. On whatever occasion



unremitting mindfulness is established in a bhikkhu - on that occasion the **mindfulness enlightenment factor** is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

“Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the **investigation-of-states enlightenment factor** is aroused in him, and he develops it, and by development it comes to fulfillment in him.”

“In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full

inquiry into it - on that occasion the **energy enlightenment factor** is aroused in him, and he develops it, and by development, it comes to fulfillment in him.”

“In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy - on that occasion the **rapture enlightenment factor** is aroused in him, and he develops it, and by development, it comes to fulfillment in him.”

“In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous - on that occasion the **tranquility enlightenment factor** is aroused in him, and he develops it, and by development, it comes to fulfillment in him.”

“In one whose body is tranquil and who feels pleasure, the mind becomes concentrated.

On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure - on that occasion the **concentration enlightenment factor** is aroused in him, and he develops it, and by development, it comes to fulfillment in him.”

“He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a bhikkhu closely looks on with equanimity at the mind thus concentrated - on that occasion the **equanimity enlightenment factor** is aroused in him, and he develops it, and by development, it comes to fulfillment in him.”

### *Contemplating Feelings as Feelings*

“Bhikkhus, on whatever occasion a bhikkhu abides **contemplating feelings as feelings**, ardent, fully aware, and mindful, having put away covetousness and grief for the

world on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu - on that occasion the **mindfulness enlightenment factor** is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

“Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. *(The remainder are identical to those in Contemplating the Body as a Body)*

### *Contemplating Mind as Mind*

“Bhikkhus, on whatever occasion a bhikkhu abides **contemplating mind as mind**, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

On whatever occasion unremitting mindfulness is established in a bhikkhu - on



that occasion the **mindfulness enlightenment factor** is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

“Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. (*The remainder are identical to those in Contemplating the Body as a Body*)

### *Contemplating Mind-object as Mind-objects*

“Bhikkhus, on whatever occasion a bhikkhu abides **contemplating mind-object as mind-objects**, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

On whatever occasion unremitting mindfulness is established in a bhikkhu - on that occasion the **mindfulness enlightenment factor** is aroused in him, and he develops it, and by development, it comes to fulfillment in

him.

“Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. *(the remainder are identical to those in Contemplating the Body as a Body)*

**“Bhikkhus, that is how the four foundations of mindfulness, developed and cultivated, fulfill the seven enlightenment factors.”**

### **Fulfillment of the true knowledge and deliverance.**

“And how, bhikkhus, do the seven enlightenment factors, developed and cultivated, fulfill true knowledge and deliverance?”

“Here, bhikkhus, a bhikkhu develops the **mindfulness enlightenment factor**, which is supported by seclusion, dispassion, and

cessation, and ripens in relinquishment.

“He develops the **investigation-of-states enlightenment factor**, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

“He develops the **energy enlightenment factor**, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

“He develops the **rapture enlightenment factor**, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

“He develops the **tranquillity enlightenment factor**, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

“He develops the **concentration enlightenment factor**, which is supported by seclusion, dispassion, and cessation, and ripens

in relinquishment.

“He develops the **equanimity enlightenment factor**, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

**“Bhikkhus, that is how the seven enlightenment factors, developed and cultivated, fulfill true knowledge and deliverance.**

*Bhikkhu Nanamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha, A New Translation of the Majjhima Nikaya, Wisdom Publication, 1995, p.941-948*

## 5

### Mindfulness of breathing

(according to Satipatthana Sutta)

“And how, bhikkhus, does a bhikkhu abide contemplating the body as a body?

Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

(1) **Breathing in long**, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’

(2) **Breathing in short**, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’

(3) He trains thus: ‘I shall breathe in **experiencing the whole body**’; he trains thus: ‘I shall breathe out experiencing the whole body’.

(4) He trains thus: ‘I shall breathe in **tranquillizing the bodily formation**’; he trains thus: ‘I shall breathe out tranquillizing the bodily formation.’ Just as a skilled turner or his apprentice, when making a long turn, understands: ‘I make a long turn’; or, when making a short turn, understands: ‘I make a short turn’; .....

“In this way he abides contemplating **the body** as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body **its arising factors**, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors. Or else **mindfulness that ‘there is a body’ is simply established in him to the extent necessary for bare knowledge and mindfulness**. And he abides independent, not clinging to anything in the world.

**That is how a bhikkhu abides contemplating the body as a body.”**

## 6.

### **Developing mindfulness of breathing is developing mindfulness of the body.**

“Here, a bhikkhu, gone to the forest, to the root of a tree, or to an empty hut, sits down. Having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out:

“**Breathing in long**, he understands: ‘I breathe in long’; or breathing out long, he understands: ‘I breathe out long.’

“**Breathing in short**, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’

“He trains thus: ‘I shall breathe in **experiencing the whole body**’; he trains thus:

‘I shall breathe out experiencing the whole body.

“He trains thus: ‘I shall breathe in **tranquillising the bodily formation**’; he trains thus: ‘I shall breathe out tranquillising the bodily formation.’

“As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned; with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

“That is how a bhikkhu develops **mindfulness of the body.**”

*Bhikkhu Nanamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha, A New Translation of the Majjhima Nikaya, Wisdom Publication, 1995, p.949–950*



## 7

# Mindfulness of breathing conduces to Nibbana.

“Bhikkhus, there is one thing which, when developed and cultivated, conduces to downright revulsion, to ending, tranquility, full comprehension, to perfect enlightenment, to Nibbana.

What is that one thing?

It is calling to mind **in-breathing and out-breathing.**”

“This one thing conduces to Nibbana.”

*Woodward, F.L., M.A., The Book of the Gradual Sayings  
(Anguttara-Nikaya) Vol. I, The Pali Text Society, Lancaster,  
2006, p.27*

## 8.

### **Mindfulness of breathing leads to the abandoning of the fetters.**

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

“And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that it leads to the abandoning of the fetters?

“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:

**“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.’

(The remainder of this sutta is identical to those on page 1-4).

**“It is in this way, bhikkhus, that concentration by mindfulness of breathing when developed and cultivated so that it leads to abandoning of the fetters.”**

*Bodhi Bhikkhu, The Connected Discourses of the Buddha,  
A New Translation of the Samyutta Nikaya Vol II, Wisdom  
Publication, 2000, p. 1786*

## 9

### **Mindfulness of breathing leads to the uprooting of underlying tendencies.**

“Bhikkhus, concentration by mindfulness of breathing, when developed and cultivated, leads to the uprooting of underlying tendencies.

“And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that it leads to the uprooting of underlying tendencies?

“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:

“**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.’**

(The remainder of this sutta is identical to those on page 1-4).

**“It is in this way, bhikkhus, that concentration by mindfulness of breathing is developed and cultivated so that it leads to the uprooting of underlying tendencies.”**

*Bodhi Bhikkhu, The Connected Discourses of the Buddha,  
A New Translation of the Samyutta Nikaya Vol II, Wisdom  
Publication, 2000, p. 1786*

## 10

### **Mindfulness of breathing leads to the full understanding of the course.**

“Bhikkhus, concentration by mindfulness of breathing, when developed and cultivated, leads to the full understanding of the course.

“And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that it leads to the full understanding of the course?

“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:

**“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.’

(The remainder of this sutta is identical to those on page 1-4).

**“It is in this way, bhikkhus, that concentration by mindfulness of breathing is developed and cultivated so that it leads to the full understanding of the course.”**

*Bodhi Bhikkhu, The Connected Discourses of the Buddha,  
A New Translation of the Samyutta Nikaya Vol II, Wisdom  
Publication, 2000, p. 1786*

## 11

### **Mindfulness of breathing leads to the destruction of the taints.**

“Bhikkhus, concentration by mindfulness of breathing, when developed and cultivated, 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 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:

“**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.’

(The remainder of this sutta is identical to those on page 1-4).

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

*Bodhi Bhikkhu, The Connected Discourses of the Buddha,  
A New Translation of the Samyutta Nikaya Vol II, Wisdom  
Publication, 2000, p. 1787*

## 12

# Mindfulness of breathing with great benefits.

(One Citation)

“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:

“**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.’

(The remainder of this sutta is identical to those on page 1-4).

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

*Bodhi Bhikkhu, The Connected Discourses of the Buddha,  
A New Translation of the Samyutta Nikaya Vol II, Wisdom  
Publication, 2000, p. 1765–1766*

## 13

### **Mindfulness of breathing is of great benefits.**

“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?

“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:

“**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.’

(The remainder of this sutta is identical to those on page 1-4).

“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.**”

### **Mind liberated from the taints.**

“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.**’

### **Abandoning the intentions connected with the household life.**

“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.**”

### **Perceiving of repulsive and unrepulsive.**

“Therefore, bhikkhus, if a bhikkhu wishes: **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: **‘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.”

## The four jhanas.

“Therefore, bhikkhus, if a bhikkhu wishes: ‘May I, secluded from sensual pleasures, secluded from unwholesome states, enter and dwell in the **first jhana**, 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 jhana**, 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 jhana** 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 jhana**, 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.”

## **The four formless attainments.**

“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, 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.”

## **Attaining cessation of perception and feeling.**

“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.”

## **Understanding feelings.**

“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.’

“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 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.’”

*Bodhi Bhikkhu, The Connected Discourses of the Buddha,  
A New Translation of the Samyutta Nikaya Vol II, Wisdom  
Publication, 2000, p. 1770-1773*



## 14

## Mindfulness of breathing with great benefits.

### (Another Citation)

“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 accompanied by mindfulness of breathing**, based upon seclusion, dispassion and cessation, maturing in release.

“He develops the **enlightenment factor of energy accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing in release.

“He develops the **enlightenment factor of rupture accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing in release.

“He develops the **enlightenment factor of tranquility accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing in release.

“He develops the **enlightenment factor of concentration accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing in release.

“He develops 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.**”



# 15

## **Mindfulness of breathing is of great benefits.**

### **(Another Sutta)**

“Bhikkhus, when mindfulness of breathing is developed and cultivated, it 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;

(The remainder of this sutta is identical to those on page 71-72).

**It is in this way mindfulness of**

**breathing is developed and cultivated so that it is of great fruit and benefit.**

### **Final knowledge in this very life**

“Bhikkhus, when mindfulness of breathing is developed and cultivated, one of two fruits is to be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of nonreturning.

“And how, bhikkhus, is mindfulness of breathing developed and cultivated so that one of two fruits is to be expected: either final knowledge in this very life or, if there is a residue of clinging, the state of nonreturning?

“Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by mindfulness of breathing, based upon seclusion, dispassion, and cessation, maturing in release;

(The remainder of this sutta is identical to those on page 71-72).

**“It is in this way mindfulness of breathing is developed and cultivated so that one of two fruits is to be expected.”**

### **Great Good.**

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

“Here, bhikkhus, a bhikkhu develops the **enlightenment factor of mindfulness accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing in release;

(The remainder of this sutta is identical to those on page 71-72

**“It is in this way mindfulness of breathing is developed and cultivated so that it leads to great good.”**

## Security from bondage.

“Bhikkhus, when mindfulness of breathing is developed and cultivated, it leads to great security from bondage. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it leads to great security from bondage?

“Here, bhikkhus, a bhikkhu develops the **enlightenment factor of mindfulness accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing in release;

(The remainder of this sutta is identical to those on page 71-72

**“It is in this way mindfulness of breathing is developed and cultivated so that it leads to great security from bondage.”**

## Sense of Urgency

“Bhikkhus, when mindfulness of breathing is developed and cultivated, it leads

to a great sense of urgency. And how, bhikkhus, is mindfulness of breathing developed and cultivated so that it leads to a great sense of urgency?

“Here, bhikkhus, a bhikkhu develops the **enlightenment factor of mindfulness accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing in release;

(The remainder of this sutta is identical to those on page 71-72

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

### **Dwelling in comfort**

“Bhikkhus, when mindfulness of breathing is developed and cultivated, it leads to dwelling in great comfort. And how, bhikkhus, is mindfulness of breathing developed and

cultivated so that it leads to dwelling in great comfort?

“Here, bhikkhus, a bhikkhu develops the **enlightenment factor of mindfulness accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing in release;

(The remainder of this sutta is identical to those on page 71-72

**“It is in this way mindfulness of breathing is developed and cultivated so that it leads to dwelling in good comfort.”**

“Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too a bhikkhu who develops and cultivates the seven factors of enlightenment slants, slopes, and inclines towards Nibbana.

“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 accompanied by mindfulness of breathing**, based upon seclusion, dispassion and cessation, maturing in release.

“He develops the **enlightenment factor of energy accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing in release.

“He develops the **enlightenment factor of rupture accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing in release.

“He develops the **enlightenment factor of tranquility accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing in release.

“He develops the **enlightenment factor of concentration accompanied by mindfulness of breathing**, based upon seclusion, dispassion, and cessation, maturing

in release.

“He develops 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 a bhikkhu develops and cultivates the seven factors of enlightenment so that he slants, slopes, and inclines towards Nibbana.”

*Bodhi Bhikkhu, The Connected Discourses of the Buddha,  
A New Translation of the Samyutta Nikaya Vol II, Wisdom  
Publication, 2000, p. 1617-1622*



## 16

### **To practice mindfulness of breathing is to abide to jhana.**

**“Monks, if even for the lasting of a finger-snap a bhikku should practice the mindfulness of breathing.**

**“One who (does) is called a monk (who abides in jhana).**

“He is one whose musing is not fruitless. He abides doing the Master’s bidding. He takes advice and eats the country’s alms-food to some purpose.

“What could I not say of those who make much of (all) these things?”

*Woodward, F.L., M.A., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol. I, The Pali Text Society, Lancaster, 2006, p.34,38,39*



# 17

## **Mindfulness of breathing : pleasant dwelling and quelling of evil wholesome states.**

(...The Blessed One....addressed the Venerable Ananda: “Why, Ananda, does the Bhikkhu Sangha look so diminished?” “Venerable sir, that is because... 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.

It would be good, venerable sir, if the Blessed One would explain another method so that this Bhikkhu Sangha may be established in final knowledge.”....

Then the Blessed One ..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.

“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, so too concentration by mindfulness of breathing, when developed and cultivated, is peaceful and sublime, 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.

“**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.’

(The remainder of this sutta is identical to those on page 1-4).

“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.**”

*Bodhi Bhikkhu, The Connected Discourses of the Buddha,  
A New Translation of the Samyutta Nikaya Vol II, Wisdom  
Publication, 2000, p. 1773–1774*

## 18

### **Mindfulness of breathing : flattening of evil unwholesome states.**

“And how, Ananda, is concentration by mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

“Here, Ananda, 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.

“**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.’

(The remainder of this sutta is identical to those on page 1-4).

“Ananda, **concentration of mindfulness of breathing is developed and cultivated in this way that it is of great fruit and benefit.**”

“Whenever, Ananda, 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, Ananda, that is, breathing in and breathing out. Therefore, Ananda, 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, Ananda, 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**, 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, Ananda, that is, close attention to breathing in and breathing out. Therefore, Ananda, 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, Ananda, 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, Ananda, that there is no development of concentration by mindfulness of breathing for one who is muddled and who lacks clear comprehension.”

“Therefore, Ananda, 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, Ananda, 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.

“Therefore, Ananda, on that occasion the bhikkhu dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.”

“Suppose, Ananda, 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.

“So too, Ananda, when a bhikkhu dwells contemplating the body in the body, feelings in feelings, mind in mind, phenomena in phenomena, he flattens evil unwholesome states.”

## 19

### **Mindfulness of breathing: being rid of the being tossed about in mind.**

“Monks, there are these three things. What three? They are unruliness, evil friendship and being tossed about in mind.

“Verily, bhikkhus, these are the three. And to get rid of these three, cultivate three. What three?

1. To get rid of unruliness, **cultivate rule;**

2. To get rid of evil friendship, **cultivate good friendship;**

3. To get rid of being tossed about in mind, cultivate **mindfulness in breathing in and breathing out.**

“Verily, bhikkhus, to get rid of these three, cultivate these three.”

*Hare, E.M., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of Fives and Sixes), The Pali Text Society, Oxford, 2008, p.312*



## 20

### **Mindfulness of breathing : thing associated with trouble exists not.**

“Monks,

(1) do ye dwell observant of the foul in the body, and

(2) let concentration on inbreathing and outbreathing in the self of each one of you be well set up before you, and

(3) do ye dwell observant of impermanence in all compounded things.

“Monks,

(1) in those who dwell observant of the foul in body the **passionate inclination to the element of the fair is abandoned.**

(2) When **concentration on inbreathing and outbreathing in the self is well set**

**up, inclination to think of outward thing associated with trouble exists not.**

(3) In those who dwell observant of impermanence in all compounded things what is (deemed) ignorance is abandoned, what is (deemed) knowledge arises.

**“Observant of the foul in body, mindful of breathing in and out, seeing the calm of all compounded things and ever ardent, that monk indeed sees rightly. When released thereby, master of supernormal lore, calmed sage is he who has escaped the yoke.”**

*Masefield, Peter, The Ititvuttaka, the Pali Text Society, Oxford, 2001, p.174*



## 21

### **Mindfulness of breathing: the dwelling of the noble one.**

“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.’

(The remainder of this sutta is identical to those on page 1-4).

**“If anyone, bhikkhus, speaking rightly could say of anything: ‘It is a noble dwelling, a divine dwelling, the Tathagata’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.**

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

*Bodhi Bhikkhu, The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, Wisdom Publication, 2000, p. 1778–1779.*

## 22

### **Mindfulness of breathing: no shaking or trembling occurs in the body and mind.**

...The Blessed One saw (Venerable Mahakappina) sitting nearby, with his legs folded crosswise, his body straight, having set up mindfulness in front of him. Having seen him, he addressed thebhikkhus 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 Sangha or sitting alone in private, 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 breathing 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:

“**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.’

(The remainder of this sutta is identical to those on page 1-4).

“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.**”

*Bodhi Bhikkhu, The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikaya Vol II, Wisdom Publication, 2000, p. 1769-1770.*

## 23

### **Mindfulness of breathing results in knowing the final breath.**

“Rahula, develop meditation on mindfulness of breathing. When mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit. And how is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

“Here, Rahula, a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs cross-wise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

“**Breathing in long**, he understands: ‘I breathe in long’; or breathing out long, he

understands: ‘I breathe out long.’

“**Breathing in short**, he understands: ‘I breathe in short’; or breathing out short, he understands: ‘I breathe out short.’

(The remainder of this sutta is identical with those on page 1-4).

“Rahula, that is how mindfulness of breathing is developed and cultivated, so that it is of great fruit and great benefit.”

“When mindfulness of breathing is developed and cultivated in this way, even **the final in-breaths and out-breaths are known as they cease, not unknown.**”

*Bhikkhu Nanamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha, A New Translation of the Majjhima Nikaya, Wisdom Publication, 1995, p.531-532.*



## 24

### **To uproot the conceit ‘I am.’**

“Monks, this may be expected of a monk, who has a good friend, companion, comrade: he will be virtuous, restrained by the restraint of the Obligations; he will be perfect in behaviour and habitude, seeing danger in the smallest fault; and will undertake the training, he will train himself accordantly.

“This may also be expected of a monk, who has a good friend, companion, comrade: such talk as is serious and a help to opening the heart-that is to say, talk on wanting little, on contentment, on loneliness, on going apart, on strenuous endeavour, on virtue, on concentration, on wisdom, on emancipation, on the knowledge and vision of emancipation - he will obtain at will, easily -and without difficulty.

“Moreover, this may be expected of a monk, who has a good friend, companion,

comrade: he will dwell strenuous in purpose, putting away unrighteous conditions, taking to righteousness; persevering and energetic, and will not shirk the burden of righteousness.

“And (this may be expected of a monk, who has a good friend, companion, comrade:) he will have wisdom and is endowed therewith as to the way of growth and decay, and Ariyan penetration concerning the way to the utter destruction of ill.”

“Then, monks, when that monk is established in those five conditions, four more conditions must be made to become, that is to say, (reflection on) foul things must be made to become, to put away passion; (reflection on) amity must be made to become, to put away ill-will; mindfulness in in-breathing and out-breathing must be made to become, to cut off distraction; the thought of impermanence must be made to become, to uproot the conceit ‘I am.’

“For a monk who thinks on impermanence, the thought of non-self endures; thinking on there being no self, he wins to the state wherein the conceit ‘I am’ has been uprooted, to the cool, even in this life.’

*Hare, E.M., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol IV (The Books of Sevens, Eights and Nines), The Pali Text Society, Lancaster, 2006, p.232-233*



## 25

### Conditions conducive to the ripening.

“..For the emancipation of the mind of the unripe, five conditions, Meghiya, are conducive to the ripening. What five?

1. “Herein, Meghiya, a monk **has a good friend**, a good companion, a good comrade. For the emancipation of the mind of the unripe, this is the first conducive to the ripening.

2. “Again, a monk **is virtuous** and dwells restrained by the restraint of the obligations ; he is perfect in behaviour and habitude, seeing danger in the smallest fault; he undertakes the training. This is the second condition.

3. “Then that talk which is serious and a help to opening the heart: talk on wanting little, on contentment, on loneliness, on going apart, on strenuous endeavour, on virtue, on

concentration, on wisdom, on emancipation, on the knowledge and vision of emancipation, **he obtains at will.** This is the third condition.

4. “Then a monk dwells **strenuous in purpose**, putting away unrighteous conditions, taking to righteousness; persevering and energetic and shirks not the burden of righteousness. This is the fourth condition.

5. “Moreover a monk has **wisdom** and is endowed therewith as to the way of growth and decay, and Ariyan penetration concerning the way to the utter destruction of ill. This is the fifth condition conducive to the ripening.”

“These...conditions... Meghiya, may be expected of a monk who has a good friend, a good companion, a good comrade.”

“Then, Meghiya, when that monk is established in those five conditions, four more must be made to become by him:

1. “Reflection on **foul things**, to **put**

**away passion;**

2. **“On amity, to put away ill-will;**

3. **“Mindfulness in inhaling and exhaling, to cut off distraction; and**

4. **“The thought of impermanence, to uproot the conceit ‘I am.’ For a monk, Meghiya, who thinks on impermanence, the thought of not-self endures; thinking on there being no-self endures; thinking on there being no self, he wins to the state wherein the conceit ‘I am’ has been uprooted, to the cool, even in this life.”**

*Hare, E.M., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol IV (The Books of Sevens, Eights and Nines), The Pali Text Society, Lancaster, 2006, p.236-237.*

## 26

### **The Ten Ideas as grounds for sickness to be disallayed.**

“If you, Ananda, were to visit the monk Girimananda and recite to him the Ten Ideas, there are grounds for supposing that when he hears them that sickness will be allayed there and then. What are the Ten Ideas?

“The idea of (im)permanence, of not-self, of the foul, of the disadvantage, abandoning, revulsion, fading, distaste for all the world, of impermanence in all compounds, of concentration on in-breathing and out-breathing.

“And what, Ananda, is the idea of impermanence?

“Herein a monk who has gone to the forest or the root of a tree or a lonely place thus



contemplates: impermanent is objective form, impermanent are feelings, ideas, compounded things, impermanent is consciousness. Thus he abides seeing impermanence in the five grasping-heaps. This is called **‘the idea of impermanence.’**

“And what, Ananda, is the idea of not-self?

“Herein a monk who has gone to the forest or the root of a tree or a lonely place thus contemplates: The eye is not the self, objective form is not the self, the ear and sounds . . . nose and scents . . . tongue and tastes . . . body and tangibles . . . mind and mind-states are not the self. Thus he abides not seeing the self in those six outer and inner spheres. This, Ananda, is called **‘the idea of not-self.’**

“And what, Ananda, is the idea of the foul?

“Herein a monk examines just this body,

upwards from the soles of the feet, downwards from the top of the head, enclosed by skin, full of manifold impurities (and concludes): There are in this body hair of the head, hair of the body, nails, skin, teeth, flesh, nerves, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, bowels, stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, serum, spittle, mucus, nose-mucus, synovial fluid, urine. Thus he abides observant of the foul in body. This, Ananda, is called **‘the idea of the foul.’**

“And what, Ananda, is the idea of the disadvantage?”

“Herein a monk who has gone to the forest or the root of a tree or a lonely place thus contemplates: This body has many ills, many disadvantages. Thus, in this body arise divers diseases, such as disease of eyesight and hearing, of nose, tongue, trunk, head, ear, mouth, teeth; there is cough, asthma, catarrh, fever, decrepitude, belly-ache, swooning, dysentery,

gripping, cholera, leprosy, imposthume, eczema, phthisis, epilepsy; skin-disease, itch, scab, tetter, scabies; bile-in-the-blood (jaundice), diabetes, piles, boils, ulcers; diseases arising from bile, from phlegm, from wind, from the union of bodily humours, from changes of the seasons, from stress of circumstances, or from the ripeness of one's karma; also cold and heat, hunger and thirst, evacuation and urination. Thus he abides observant of the disadvantages in this body. This, Ananda, is called **'the idea of the disadvantage.'**

“And what, Ananda, is the idea of abandoning?”

“Herein a monk admits not sensual thinking that has arisen, but abandons, restrains, makes an end of it, forces it not to recur. He admits not malicious thinking . . . harmful thinking . . . evil, unprofitable states that arise from time to time, but abandons, restrains, makes an end of them, forces them

not to recur. This, Ananda, is called ‘**the idea of abandoning.**’

“And what, Ananda, is the idea of revulsion?”

“Herein a monk who has gone to the forest or the root of a tree or a lonely place thus contemplates: This is the real, this is the excellent, namely, the calming of all the activities, the casting off of every basis, the destruction of craving, revulsion, nibbana. This, Ananda, is called ‘**The idea of revulsion.**’

“And what is the idea of ending?”

“Herein a monk who has gone to the forest or the root of a tree or a lonely place thus contemplates: This is the real, this is the excellent, namely, the calming of all the activities, the casting off of every basis, the destruction of craving, ending, nibbana. This, Ananda, is called ‘**the idea of ending.**’

“And what, Ananda, is the idea of

distaste?

“Herein a monk, by abandoning, by not clinging to those grasping of systems, those mental standpoints and dogmatic bias that are in the world, delights not therein. This is called **‘the idea of distaste.’**

“And what, Ananda, is the idea of impermanence?

“Herein a monk is troubled by, ashamed of and disgusted with all compounded things. This is called **‘the idea of impermanence (in all compounds).’**

“And what, Ananda, is the idea of **concentration on in-breathing and out-breathing?**

“Herein a monk who has gone to the forest or the root of a tree or a lonely place, sits down crosslegged, holding the body upright and setting mindfulness in front of him. He breathes in mindfully and mindfully breathes out.

“As he draws in a **long breath** he knows: ‘A long breath I draw in’. As he breathes out a long breath he knows: ‘A long breath I breathe out’.

“As he draws in a **short breath** he knows: ‘A short breath I draw in’. As he breathes out a short breath he knows: ‘A short breath I breathe out’.

“He puts into practice the intention: ‘I shall breathe in, feeling it go through the whole body. Feeling **it go through the whole body** I shall breathe out’.

“He puts into practice the intention: ‘**Calming down the body-aggregate** I shall breathe in. Calming down the body-aggregate I shall breathe out.’

“He puts into practice the intention: ‘**Feeling the thrill of zest** I shall breathe in. Feeling the thrill of zest I shall breathe out’.

“He puts into practice the intention:

**‘Feeling the sense of ease I shall breathe in. Feeling the sense of ease I shall breathe out’.**

“He puts into practice the intention:  
**‘Aware of all mental factors I shall breathe in. Aware of all mental factors I shall breathe out’.**

“He puts into practice the intention:  
**‘Calming down the mental factors I shall breathe in. Calming down the mental factors I shall breathe out’.**

“He puts into practice the intention:  
**‘Gladdening my mind I shall breathe in. Gladdening my mind I shall breathe out’.**

“He puts into practice the intention:  
**‘Composing my mind I shall breathe in. Composing my mind I shall breathe out’.**

“He puts into practice the intention:  
**‘Detaching my mind I shall breathe in. Detaching my mind I shall breathe out’.**

“He puts into practice the intention:  
‘**Contemplating impermanence** I shall breathe in. Contemplating impermanence I shall breathe out’.

“He puts into practice the intention:  
‘**Contemplating dispassion** I shall breathe in. Contemplating dispassion I shall breathe out’.

“He puts into practice the intention:  
‘**Contemplating ending** I shall breathe in. Contemplating ending I shall breathe out’.

“He puts into practice the intention:  
‘**Contemplating renunciation** I shall breathe in. Contemplating renunciation I shall breathe out’.

“This, Ananda, is called ‘**the idea of concentration on in-breathing and out-breathing.**’

“Now, Ananda, if you were to visit the monk Girimananda and recite to him these Ten Ideas, there is ground for supposing that on his hearing them that sickness of his will



straightway be allayed.”

*Thereupon the venerable Ananda having got by heart these Ten Ideas in the presence of the Exalted One, visited the venerable Girimananda and recited them. On his hearing them that sickness of the venerable Girimananda was straightway allayed, and he rose up from that sickness. And in this way that sickness was banished from the venerable Girimananda.*

Woodward, F.L., MA, *The Book of the Gradual Sayings (Anguttara-Nikaya) Vol V (The Book of Tens and Elevens)*,  
The Pali Text Society, Oxford, 2003, p.74–77.



# **Surrounding Dhammas**



## 27

**Qualities cohesive to  
mindfulness of breathing.  
(First Notation)**

“Monks, possessed of five qualities a monk, practising awareness in breathing in and breathing out, will in no long time penetrate the immovable.

“Of what five?

1. “He is set on little, busied in little, frugal, well **content with life’s necessities**;
2. “Taking food in little, he **serves not his own belly**,
3. “Slothful in little, he is **heedful in vigilance**;

4. “He learns with a retentive and well-stored mind; those things, lovely in the beginning, lovely in the middle and lovely in the end, which set fourth in spirit and letter the godly life of purity; perfect in it entirety- those are fully learnt by him, resolved upon, made familiar by speech, pondered over in mind, fully understood in theory;

5. “And he reflects on the mind as freed.”

“Monks, possessed of these five qualities a monk, practising awareness in breathing in and breathing out, will in no long time penetrate the immovable.”

*Hare, E.M., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of Fives and Sixes), The Pali Text Society, Oxford, 2008, p.93-94.*

## (Second Notation)

“Monks, possessed of five qualities a monk, cultivating awareness in breathing in and breathing out, will in no long time penetrate the immovable.

“Of what five?

1. “He is set on little, busied in little, frugal, well content with life’s necessities;

2. “Taking food in little, he serves not his own belly,

3. “Slothful in little, he is heedful in vigilance;

4. “Such talk as is austere and a help to opening the heart: talk on -

- wanting little;

- contentment;

- loneliness;

- going apart;
- strenuous endeavour;
- virtue;
- concentration;
- wisdom;
- emancipation;
- knowledge and vision of emancipation.

5. “And he reflects on the mind as freed.

Monks, possesd of these five qualities a monk, cultivating awareness in breathing in and breathing out, will in no long time penetrate the immovable.”

*Hare, E.M., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of Fives and Sixes), The Pali Text Society, Oxford, 2008, p.94.*

### (Third Notation)

“Monks, possessed of five qualities a monk, making much of awareness in breathing in and breathing out, will in no long time penetrate the immovable.

“Of what five?

1. “He is set on little, busied in little, frugal, well content with life’s necessities;

2. “Taking food in little, he serves not his own belly;

3. “Slothful in little, he is heedful in vigilance;

4. “He is a forest-dweller with outland bed and seat;

5. “And he reflects on the mind as freed.

“Monks, possessed of these five qualities a monk, making much of awareness in



breathing in and breathing out, will in no long time penetrate the immovable.”

*Hare, E.M., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of Fives and Sixes), The Pali Text Society, Oxford, 2008, p.94.*

## 28

### **Hindrances which overspread the heart.**

“There are, monks, these five checks, hindrances, which overspread the heart, which weaken insight. What five?

1. “Sensual desire, monks, is a check, a hindrance, which overspreads the heart, which weaken insight;

2. “Ill-will, monks, is a check, a hindrance, which overspreads the heart, which weakens insight;

3. “Sloth and torpor, monks, is a check, a hindrance which overspreads the heart, which weakens insight;

4. “Flurry and worry, monks, is a check, a hindrance, which overspreads the heart, which

weakens insight;

5. “Doubt, monks, is a check, a hindrance, which overspreads the heart, which weakens insight.”...

“Monks, that a monk, verily without being rid of those five checks, hindrances, which overspread the heart, which weaken insight, shall know his own good, shall know another’s good, shall know the good of both, or shall realize the excellence of knowledge and insight proper to Ariyans, which goes beyond man’s conditions--that cannot be.”

“Monks, suppose in the case of a mountain stream, winding here and there, swiftly flowing, taking all along with it, a man were to open watercourses into it from both sides; then indeed, monks, the flow in mid-stream would be disturbed; swirled about and diverted, nor would the stream wind here and there, nor flow swiftly, nor take all along with it;

“Even so, monks, that a monk, without being rid of these five checks, hindrances, which overspread the heart, which weaken insight, shall know his own good or another’s or the good of both, or shall realize the excellence of knowledge and insight proper to Ariyans, which goes beyond man’s conditions-that cannot be.”

(Then, the Tathagata addressed of the opposite that a monk, being rid of these five checks, realizing the excellence of knowledge and insight; such as the case of a mountain stream, a man were to close the watercourses on both sides of it,...the stream would not be disturbed,...flow swiftly forward...)

*Hare, E.M., The Book of the Gradual Sayings (Anguttara-Nikaya) Vol III (The Books of Fives and Sixes), The Pali Text Society, Oxford, 2008, p.51-52*

## 29

### **Hindrances- obstacles to concentration.**

“It is as if the River Aciravati were brimful of water so that a crow could drink out of it, and a man should come wishing to cross over and were to lie down on this bank, covering his head with a shawl. What do you think, Vasettha ? Would that man be able to get to the other side?”

*“No, Reverend Gotama.”*

“In just the same way, Vasettha, in the Ariyan discipline these **five hindrances** are called **obstacles, hindrances, coverings-up, enveloping**. Which fives?”

**“The hindrance of sensuality, of ill-will, of sloth-and-torpor, of worry-and-flurry, of doubt.**

“These five are called obstacles, hindrances, covering-up, enveloping.

“And these Brahmins learned in the Three Vedas are caught up, hemmed in, obstructed, entangled in these five hindrances.

“But that such Brahmins learned in the Three Vedas, who persistently neglect what a Brahmin should do and who are caught up, entangled in these five hindrances, should attain after death, at the breaking-up of the body, to union with Brahma-that is just not possible.

*Walshe, Maurice, The Long Discourses of Buddha : A Translation of the Digha Nikaya, Wisdom Publications, Boston, 1987, 1995, p.191-192*

## 30

### **Disciplines in cultivating the four establishment of mindfulness.**

“When, Aggivessana, the noble disciple possesses mindfulness and full awareness, then the Tathagata disciplines him further: ‘Come, bhikkhu, resort to a **secluded resting place**: forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.’ He resorts to a secluded resting place: the forest...a heap of straw. On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. **Abandoning covetousness for the world**, he abides with a mind free from covetousness; he purifies his mind from covetousness. **Abandoning ill will and hatred**, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. **Abandoning**

**sloth and torpor**, he abides free from sloth and torpor, percipient of light, mindful, and fully aware; he purifies his mind from sloth and torpor. **Abandoning restlessness and remorse**, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. **Abandoning doubt**, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

“Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, he abides contemplating **the body as a body...feelings as feelings... mind as mind...mind-objects as mind-objects**, ardent, fully aware, and mindful, having put away covetousness and grief for the world....

“Then the Tathagata disciplines him further: ‘Come, bhikkhu, abide **contemplating the body as a body but do not think thoughts connected with the body**;

“Abide **contemplating feelings as feelings but do not think thoughts connected with feelings**;



**“Abide contemplating mind as mind but do not think thoughts connected with the mind;**

**“Abide contemplating mind-objects as mind-objects but do not think thoughts connected with mind-objects.’**

“With the stilling of applied and sustained thought, he enters upon and abides in the **second jhana** which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration.

(the Blessed One then taught about **the third jhana ... the fourth jhana... the knowledge of recollection of the past lives... the knowledge of the passing away and reappearance of beings...the knowledge of the destruction of the taints... until the liberation**, similar to suttas relevant to these matters. )

*Bhikkhu Nanamoli and Bhikkhu Bodhi, The Middle Length Discourses of the Buddha, A New Translation of the Majjhima Nikaya, Wisdom Publication, 1995, p.994-995.*



## 31

## The cause for the Dhamma to endure long after Tathagata attained final Nibbana.

“Master Gotama, what is the cause and reason why the true Dhamma does not endure long after a Tathagata has attained final Nibbana? And what is the cause and reason why the true Dhamma endures long after a Tathagata has attained final Nibbana?”

“It is, brahmin, because the four establishments of mindfulness are not developed and cultivated **that the true Dhamma does not endure long** after a Tathagata has attained final Nibbana.

“And it is because **the four establishments of mindfulness are developed and cultivated that the true Dhamma**

**endures long** after a Tathagata has attained final Nibbana.

“What four?

“Here, brahmin, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“He dwells contemplating the feelings in the feelings, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“He dwells contemplating the mind in the mind, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“He dwells contemplating the phenomena in the phenomena, ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“It is, brahmin, because these four establishments of mindfulness are not developed and cultivated that the true Dhamma does not endure long after a Tathagata has attained final Nibbana.

“And it is because these four establishments of mindfulness are developed and cultivated that the true Dhamma endures long after a Tathagata has attained final Nibbana.”

*Bodhi Bhikkhu, The Connected Discourses of the Buddha,  
A New Translation of the Samyutta Nikaya Vol II, Wisdom  
Publication, 2000, p. 1652.*

## 32

### **Benefits of mindfulness centered on body.**

“Even as one, monks, who embraces with his mind’s eye the mighty ocean includes there with all the rivulets whatsoever that run into the ocean; just so, bhikkhus, by whomsoever mindfulness relating to body is practiced, made much of and plunged into, **-in him exist all good states whatsoever that have part in wisdom.**

“Monks, one thing, if practiced and made much of, **conduces to great thrill, great profit, great security after the toil, to mindfulness and self-possession, to the winning of knowledge and insight, to pleasant living in this very life, to the realization of the fruit of release by knowledge.**

“What is that one thing? **It is mindfulness centered on body.**

“Monks, this one thing, if practiced and made much of, conduces to great thrill, great profit, great security after the toil, to mindfulness and self-possession, to the winning of knowledge and insight, to pleasant living in this very life, to the realization of the fruit of release by knowledge.”

“Monks, if one thing be practiced and made much of, **body is calmed, mind is calmed, discursive thought comes to rest: nay, all good states that have part in wisdom reach fullness of culture.**

“What one thing? **It is mindfulness centered on body.**

“Monks, this one thing, if practiced and made much of, body is calmed, mind is calmed, discursive thought comes to rest: nay, all good states that have part in wisdom reach fullness of culture.”

“Monks, if one thing be practiced and made much of, **ill states not arisen arise not, and ill states already arisen are abandoned.**

“What one thing? **It is mindfulness centered on body.**

“Monks, this one thing, if practiced and made much of, ill states not arisen arise not, and ill states already arisen are abandoned.”

“Monks, if one thing be practiced and made much of, **good states not yet arisen arise, and good states already arisen are likely to reach more-becoming and fulfillment.**

“What one thing? **It is mindfulness centered on body.**

“Monks, this one thing, if practiced and made much of, good states not yet arisen arise, and good states already arisen are likely to reach more-becoming and fulfillment.”

“Monks, if one thing be practiced and made much of, **ignorance is abandoned, knowledge arises, the conceit of “I” is abandoned, the lurking tendencies come to be rooted up, the fetters are abandoned.**



“What one thing? **It is mindfulness centered on body.**

“Monks, this one thing, if practiced and made much of, ignorance is abandoned, knowledge arises, the conceit of “I” is abandoned, the lurking tendencies come to be rooted up, the fetters are abandoned.”

“Monks, one thing if practiced and made much of, **conduces to the opening up of insight, to utter passing away without attachment.**

“What one thing? **It is mindfulness centered on body.**

“Monks, this one thing, if practiced and made much of, conduces to the opening up of insight, to utter passing away without attachment.”

“Monks, if one thing be practiced and made much of, **there is penetration of diverse elements, there is discriminating knowledge of countless elements.**

“What one thing? **It is mindfulness centered on body.**

“Monks, this one thing, if practiced and made much of, there is penetration of diverse elements, there is discriminating knowledge of countless elements.”

“Monks, one thing, if practiced and made much of, conduces to the **realization of the fruits of stream-winning, of once-returning, of non-returning, of arahantship.**

“What one thing? **It is mindfulness centered on body.**

“Monks, this one thing, if practiced and made much of, conduces to the realization of the fruits of stream-winning, of once-returning, of non-returning, of arahantship.”

“Monks, one thing, if practiced and made much of, conduces  
to winning insight,  
to the growth of insight,  
to the full growth of insight :

to comprehensive insight,  
to insight that is great,  
to insight that is far-spread,  
to insight that is abundant,  
to insight that is profound,  
to insight that is unparalleled,  
to insight that is subtle,  
to abounding insight,  
to swift insight,  
to buoyant insight,  
to bright insight,  
to instant insight,  
to sharp insight, and  
to fastidious insight.

“What one thing? **It is mindfulness centered on body.**

“Monks, this one thing, if practiced and made much of, conduces to winning insight,....., to fastidious insight.”

“Monks, **they partake not of the Deathless who partake not of mindfulness centered on body.**

“Monks, they who partake of mindfulness centered on body do indeed partake of the Deathless.

“Monks, the Deathless is not shared by those who share not mindfulness centered on body.

“Monks, the Deathless is shared by those who share mindfulness centered on body.

“Monks, the Deathless wanes in those who wane of mindfulness centered on body.

“Monks, the Deathless waxes in those who wax of mindfulness centered on body.

“Monks, the Deathless is not established in those whom mindfulness centered on body is not established.

“Monks, the Deathless is established in those whom establish mindfulness centered on body.

“Monks, they have neglected the

Deathless who have neglected mindfulness centered on body: not so in those who have not neglected mindfulness centered on body.

“Monks, the Deathless has been abandoned in those who have abandoned mindfulness centered on body: not so in those who have not abandoned mindfulness centered on body.

“Monks, the Deathless is not pursued by those who do not pursue mindfulness centered on body: not so in those who pursue mindfulness centered on body.

“Monks, the Deathless is not cultivated by those who do not cultivate mindfulness centered on body: not so in those who cultivate mindfulness centered on body.

“Monks, the Deathless has not been made much of by those who have not made much of mindfulness centered on body: not so in those who have made much of mindfulness centered on body.

“Monks, the Deathless has been not comprehended by those who have not comprehended mindfulness centered on body: not so in those who have comprehended mindfulness centered on body.

“Monks,, the Deathless has been not thoroughly understood by those who have not thoroughly understood mindfulness centered on body: not so in those who have thoroughly understood mindfulness centered on body.

“Monks, the Deathless has been not realized by those who have not realized mindfulness centered on body: not so in those who have realized mindfulness centered on body.

*Woodward, F.L., M.A., The Book of the Gradual Sayings  
(Anguttara-Nikaya) Vol. I, The Pali Text Society, Lancaster,  
2006, p.39-41.*





## **Buddhakos Foundation**

### **Foundation of Buddhists who are firm and true to the Buddha's words.**

It began with a small group of Buddhists who had the opportunity to hear the dhamma talks of Venerable Ajahn Kukrit Sotthibalo who emphasizes the Buddhawajana (the teachings and disciplines of the Buddha's own words –Dhammavinaya, proclaimed by the Buddha to be complete and pure in context and letters) in his teachings, truly reflecting how dhammas are to be taught according to the disciplines of Buddhism addressed by the Tathagata to the first sixty Arahanat disciples at the Deer Park in Isipatana, a common approach strictly followed by all disciples during the Buddha's time.

The Buddhawajana has yielded answers to doubts and clarity to confusions over various dhamma teachings prevailing among Buddhist communities, all arising from one common cause, that is the teaching and learning, to begin with, are not based on the Buddha's words.

With an unwavering respect in the Buddha, the Enlightened One, as the highest master, Ven. Ajahn Kukrit has publicly declared that "I do not have teachings of my own". Hence, dedicating all his time to serving the Buddha's course by spreading the Buddhawajana for the firm rooting of the Saddadhamma and the unity of all Buddhists.

By returning to the Buddhawajana as in the Buddha's time, there appears clarity and seamless linkages in knowledge and understanding in the dhamma principles through to the noble paths which are direct and achievable when practiced, with fruit that can be verified by self. As a result, there is an ever-growing number of Buddhists who value the Buddha's words, creating a "Buddhawajana Stream" – a quiet force that could become a new wave to bring back the rightful way of learning dhamma similar to that in the Buddha's time.



With the growth of the Buddhawajana Stream, Buddhawajana materials, being books or CDs, which are produced and distributed for free to the public have become of shortage because the number of interested public has grown rapidly. Ven. Ajahn Kukrit, however, has strictly followed the Buddhism disciplines drawn directly from the Buddha's words and spread the Buddhawajana in the most humble way based purely on the resources available through donations of faithful Buddhist followers only, which at times can be limited.

Since the obligation in creating a firm rooting for the Saddadhamma does not rest only with the Buddhist Sangha, a group of lay followers who recognize the importance of the Buddhawajana has gathered together for the task of supporting the work of Ven. Ajahn Kukrit in spreading the Buddhawajana. It has led to a decision to register as a lawful foundation to carry out activities in a manner that is transparent and open as well as open to the Buddhist public.

For one who sees the importance of the Buddhawajana and wishes to see the firm rooting of the Saddadhamma by way of the Buddha's words, support can be lent simply by truly adhering to the learning and cultivating dhamma practices of the Buddhawajana. In doing so, one shall experience for self the noble paths as taught in the Buddha's own words, which shall lead to one's true knowledge in the ever-logical and interconnected dhammas of the Buddha and the realization of the fruit and the development of a faith in the spreading of the Buddha's words. Such is already sufficient for one to contribute as a unit of the "Buddhakos".

This is the objective of the Buddhakos Foundation, that is to be the foundation of Buddhists who are firm and true to the Buddha's words.

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