



*"Homage to Him, the Exalted, the Worthy, the Fully  
Enlightened One."*

## **PATISAMBHIDAMAGGA**

**-THE PATH OF DISCRIMINATION**

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**"PATISAMBHIDAMAGGA"**

**-THE PATH OF DISCRIMINATION**

Patisambhidamagga is the twelfth book of Sutta Pitaka of khuddhanikhaya and traditionally ascribes it to Sakyamuni Buddha's chief disciple Sariputta and contains 30 chapters

Patisambhidamagga: The Path of Discrimination

Excerpts from the Treatise on Liberation

Monks, there are these three liberations (vimokkha). What three? Emptiness liberation, signlessness liberation, and desirelessness liberation. These, monks, are three liberations.

What is emptiness liberation?

Here, monks, a monk, gone to the forest or to the root of a tree or to an empty place, reflects: 'This is empty of a self or that which belongs to a self.' In this way he construes no misinterpretation [regarding phenomena], therefore it is liberation through emptiness. This is emptiness liberation.

What is signlessness liberation?

Here, monks, a monk, gone to the forest or to the root of a tree or to an empty place, reflects: 'This is empty of a self or that which belongs to a self.' In this way he construes no signs [regarding phenomena], therefore it is liberation through signlessness. This is signlessness liberation.

What is desirelessness liberation?

Here, monks, a monk, gone to the forest or to the root of a tree or to an empty place, reflects: 'This is empty of a self or that which belongs to a self.' In this way he construes no desire [regarding phenomena], therefore it is liberation through desirelessness. This is desirelessness liberation.

Knowledge from contemplation of the impermanence of form ... feeling ... perception ... fabrications ... consciousness ... etc., is emptiness liberation because it liberates from misinterpreting [these phenomena] as being permanent.

Knowledge from contemplation of the unsatisfactoriness of form ... feeling ... perception ... fabrications ... consciousness ... etc., is emptiness liberation because it liberates from misinterpreting [these phenomena] as being pleasant/satisfactory.

Knowledge from contemplation of the selflessness of form ... feeling ... perception ... fabrications ... consciousness ... etc., is emptiness liberation because it liberates from misinterpreting [these phenomena] as being a self.

Knowledge from contemplation of the signlessness of form ... feeling ... perception ... fabrications ... consciousness ... etc., is emptiness liberation because it liberates from misinterpreting [these phenomena] as having [inherent] signs.

Knowledge from contemplation of the desirelessness of form ... feeling ... perception ... fabrications ... consciousness ... etc., is emptiness liberation because it liberates from misinterpreting [these phenomena] as being desirable.

Knowledge from contemplation of the emptiness of form ... feeling ... perception ... fabrications ... consciousness ... etc., is emptiness liberation because it liberates from all misinterpretation [i.e. reification].

Excerpts from the Treatise on Emptiness

What is emptiness in [relation to] change?

[Because it is] produced, form is empty of own-nature; ceased, form is changed and empty.

[Because they are] produced, feelings are empty of own-nature; ceased, feelings are changed and empty.

[Because they are] produced, perceptions are empty of own-nature; ceased, perceptions are changed and empty.

[Because they are] produced, fabrications are empty of own-nature; ceased, fabrications are changed and empty.

[Because it is] produced, consciousness is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, the eye is empty ..., the ear is empty ..., the nose is empty ..., the tongue is empty ..., the body is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, visible form is empty ..., sound is empty ..., odor is empty ..., flavor is empty ..., tactile sensation is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, visual consciousness is empty ..., auditory consciousness is empty ..., olfactory consciousness is empty ..., gustatory consciousness is empty ..., tactile consciousness is empty ..., mental consciousness is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, eye-contact is empty ..., ear-contact is empty ..., nose-contact is empty ..., tongue-contact is empty ..., body-contact is empty ..., mind-contact is empty of own-nature; ceased, it is changed and empty.

[Because they are] produced, feelings produced from eye-contact are empty ..., feelings produced from ear-contact are empty ..., feelings produced from nose-contact are empty ..., feelings produced from tongue-contact are empty ..., feelings produced from body-contact are empty ..., feelings produced from mind-contact are empty of own-nature; ceased, they are changed and empty.

[Because they are] produced, perceptions of visible form are empty ..., perceptions of sound are empty ..., perceptions of odor are empty ..., perceptions of flavor are empty ..., perceptions of tactile sensation are empty ..., perceptions of mental phenomena [i.e. feeling, perception, and fabrications] are empty of own-nature; ceased, they are changed and empty.

[Because it is] produced, volitional intention pertaining to visible form is empty

..., volitional intention pertaining to sound is empty ..., volitional intention pertaining to odor is empty ..., volitional intention pertaining to flavor is empty ..., volitional intention pertaining to tactile sensation is empty ..., volitional intention pertaining to mental phenomena [i.e. feeling, perception, and fabrications] is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, craving [and aversion] for visible form is empty ..., craving [and aversion] for sound is empty ..., craving [and aversion] for odor is empty ..., craving [and aversion] for flavor is empty ..., craving [and aversion] for tactile sensation is empty ..., craving [and aversion] for mental phenomena [i.e. feeling, perception, and fabrications] is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, directed thought pertaining to visible form is empty ..., directed thought pertaining to sound is empty ..., directed thought pertaining to odor is empty ..., directed thought pertaining to flavor is empty ..., directed thought pertaining to tactile sensation is empty ..., directed thought pertaining to mental phenomena [i.e. feeling, perception, and fabrications] is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, discursive thinking pertaining to visible form is empty ..., discursive thinking pertaining to sound is empty ..., discursive thinking pertaining to odor is empty ..., discursive thinking pertaining to flavor is empty ..., discursive thinking pertaining to tactile sensation is empty ..., discursive thinking pertaining to mental phenomena [i.e. feeling, perception, and fabrications] is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, solid form (earth) is empty ..., liquid form (water) is empty ..., gaseous form (air/wind) is empty ..., temperature (fire) is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, the eye sensory sphere is empty ..., the visible form sensory sphere is empty ..., the ear sensory sphere is empty ..., the sound sensory sphere is empty ..., the nose sensory sphere is empty ..., the odor sensory sphere is empty ..., the tongue sensory sphere is empty ..., the flavor sensory sphere is empty ..., the body sensory sphere is empty ..., the tactile

sensation sensory sphere is empty ..., the mind sensory sphere is empty ..., the mental phenomena sensory sphere is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, the eye element is empty ..., the visible form element is empty ..., the visual consciousness element is empty ..., the ear element is empty ..., the sound element is empty ..., the auditory consciousness element is empty ..., the nose element is empty ..., the odor element is empty ..., the olfactory consciousness element is empty ..., the tongue element is empty ..., the flavor element is empty ..., the gustatory consciousness element is empty ..., the body element is empty ..., the tactile sensation element is empty ..., the tactile consciousness element is empty ..., the mind element is empty ..., the mental phenomena element is empty ..., the mental consciousness element is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, the sensual desire element is empty ..., the form element is empty ..., the formless element is empty of own-nature; ceased, it is changed and empty.

[Because it is] produced, ignorance is empty ..., fabrications are empty ..., consciousness is empty ..., name and form are empty ..., the sixfold sensory spheres are empty ..., contact is empty ..., feeling is empty ..., craving is empty ..., grasping is empty ..., becoming is empty of own-nature; ceased, it is changed and empty.

What is supreme emptiness?

This Dhamma is supreme, this Dhamma is superior, this Dhamma is excellent: the calming of all fabrications, the relinquishing of all substrata of becoming, the exhaustion of craving, the fading away of greed, cessation, Nibbana. This is supreme emptiness.

What is internal emptiness?

Internally the eye is empty of a self or that which belongs to a self or of what

is permanent and everlasting and eternal and not subject to change.

Internally the ear is empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Internally the nose is empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Internally the tongue is empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Internally the body is empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Internally the mind is empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

This is internal emptiness.

What is external emptiness?

Externally visible form is empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Externally sound is empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Externally odor is empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Externally flavor is empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Externally tactile sensation is empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Externally mental phenomena are empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

This is external emptiness.

What is emptiness both ways?

Internally the eye and externally visible form are both empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Internally the ear and externally sound are both empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Internally the nose and externally odor are both empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Internally the tongue and externally flavor are both empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Internally the body and externally tactile sensation are both empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

Internally the mind and externally mental phenomena are both empty of a self or that which belongs to a self or of what is permanent and everlasting and eternal and not subject to change.

This is emptiness both ways.

What is the ultimate meaning (paramattha) of emptiness [as it relates to] all kinds of emptiness, which is the terminating of [temporal] occurrence in one



who is fully aware?

(The seven hindrances and their antidotes)

Here, through renunciation one who is fully aware terminates the occurrence of impulsive sensual desire; through nonaggression one who is fully aware terminates the occurrence of aggression; through perception of light one who is fully aware terminates the occurrence of laziness/sleepiness; through nondistractedness one who is fully aware terminates the occurrence of agitation; through understanding phenomena one who is fully aware terminates the occurrence of doubt; through knowledge one who is fully aware terminates the occurrence of ignorance; through gladness one who is fully aware terminates the occurrence of boredom.

(The four jhanas and four formless attainments)

Through the first jhana one who is fully aware terminates the occurrence of the hindrances; through the second jhana one who is fully aware terminates the occurrence of directed thought and discursive thinking; through the third jhana one who is fully aware terminates the occurrence of happiness (piti); through the fourth jhana one who is fully aware terminates the occurrence of pleasantness (sukha); through the attainment of the sphere of infinite space one who is fully aware terminates the occurrence of perceptions of form, perceptions of resistance, and perceptions of diversity; through the attainment of the sphere of infinite consciousness one who is fully aware terminates the occurrence of perception of the sphere of infinite space; through the attainment of the sphere of nothingness one who is fully aware terminates the occurrence of perception of the sphere of infinite consciousness; through the attainment of the sphere of neither-perception-nor-nonperception one who is fully aware terminates the occurrence of perception of the sphere of nothingness.

(The eighteen principle contemplations)

Through the contemplation of impermanence one who is fully aware terminates the occurrence of the perception of permanence; through the contemplation of

unsatisfactoriness one who is fully aware terminates the occurrence of the perception of satisfactoriness; through the contemplation of not-self one who is fully aware terminates the occurrence of the perception of self; through the contemplation of dispassion one who is fully aware terminates the occurrence of delight; through the contemplation of fading away one who is fully aware terminates the occurrence of greed; through the contemplation of cessation one who is fully aware terminates the occurrence of arising; through the contemplation of relinquishment one who is fully aware terminates the occurrence of grasping; through the contemplation of decay one who is fully aware terminates the occurrence of the perception of compactness; through the contemplation of fall one who is fully aware terminates the occurrence of accumulation; through the contemplation of change one who is fully aware terminates the occurrence of the perception of everlastingness; through the contemplation of signlessness one who is fully aware terminates the occurrence of signs; through the contemplation of desirelessness one who is fully aware terminates the occurrence of desire; through the contemplation of emptiness one who is fully aware terminates the occurrence of misinterpretation; through the clear seeing (vipassana) of phenomena (dhammas) that is higher discernment (adhipanna) one who is fully aware terminates the occurrence of misinterpretation due to grasping at a core; through correct knowledge (yathabhuta-nana) and seeing one who is fully aware terminates the occurrence of misinterpretation due to delusion; through the contemplation of [the] danger [of fabricating] one who is fully aware terminates the occurrence of misinterpretation due to reliance [on fabrications]; through the contemplation of reflection one who is fully aware terminates the occurrence of non-reflection; through the contemplation of turning away one who is fully aware terminates the occurrence of misinterpretation due to bondage.

(The four transcendent paths)

Through the stream-entry path one who is fully aware terminates the occurrence of defilements associated with wrong view; through the once-returner path one who is fully aware terminates the occurrence of gross defilements; through the non-returner path one who is fully aware terminates the occurrence of secondary defilements; through the arahant path one who is

fully aware terminates the occurrence of all defilements [i.e. ignorance].

(The Nibbana element)

Or through the unconditioned element (nibbana-dhatu) without any clinging/grasping remaining-for one who is fully aware this [temporal] occurrence of eye [i.e temporal vision] ends and no further [temporal] occurrence of eye [temporal vision] arises; this [temporal] occurrence of ear [i.e temporal hearing] ends and no further [temporal] occurrence of ear [temporal hearing] arises; this [temporal] occurrence of nose [i.e temporal smelling] ends and no further [temporal] occurrence of nose [temporal smelling] arises; this [temporal] occurrence of tongue [i.e temporal taste] ends and no further [temporal] occurrence of tongue [temporal taste] arises; this [temporal] occurrence of body [i.e temporal tactual sensing] ends and no further [temporal] occurrence of body [temporal tactual sensing] arises; this [temporal] occurrence of mind [i.e temporal perceiving and thinking] ends and no further [temporal] occurrence of mind [temporal perceiving and thinking] arises.

This is the ultimate meaning (paramattha) of emptiness [as it relates to] all kinds of emptiness, which is the terminating of [temporal] occurrence in one who is fully aware.

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Translated from the Pali by Geoff Shatz (with reference to PTS English translation by Bhikkhu Nanamoli).

Excerpts from the Treatise on Mindfulness of Breathing (Anapanasati-katha)

Mindfulness running after in-breath and running after out-breath too,  
Expecting distraction inwardly, loving distraction outwardly,  
The longing for out-breath in one who is by in-breath much fatigued,  
The longing for in-breath in one who is by out-breath much fatigued;  
These six defects in concentration based upon mindfulness of breathing

Are such as will prevent release of the mind that they distract;  
And those who do not know liberation perform must trust in others' words.

\*

The mind that hunts the past, that loves the future, that is slack,  
Over-exerted, or enticed, or repelled, is unconcentrated.  
These six defects in concentration based upon mindfulness of breathing  
Are such that when they stain his thought he does not know higher mind  
(adhicitta).

\*

One whose mindfulness of breathing is undeveloped, unperfected,  
Finds perturbation of his body and likewise of his mind,  
He is then excited in his body and likewise in his mind.  
One whose mindfulness of breathing has been developed and perfected  
Quits perturbation of his body and likewise of his mind.  
He is unexcited in his body and likewise in his mind.

\*

What are the thirteen kinds of knowledge of cleansing (vodana: also  
connotation of 'brightening')?

- (1) Mind that runs after the past is attacked by distraction: by avoiding that he concentrates it in one place, thus mind does not become distracted.
- (2) Mind that looks forward to the future is shakable: by avoiding that he composes it there, thus also mind does not become distracted.
- (3) Slack mind is attacked by indolence: by exerting it he abandons indolence, thus also mind does not become distracted.
- (4) Over-exerted mind is attacked by agitation: by curbing it he abandons agitation, thus also mind does not become distracted.
- (5) Enticed mind is attacked by greed: by being fully aware of that he abandons greed, thus also mind does not become distracted.
- (6) Repelled mind is attacked by ill-will: by being fully aware of that he abandons ill-will, thus also mind does not become distracted.

In these six aspects mind becomes purified and bright and arrives at the unities. What are these unities? They are:

- (7) the unity consisting in establishing a mind-to-relinquish a gift [in the act of giving],
- (8 ) the unity consisting in establishing the sign of calm abiding (samatha),
- (9) the unity consisting in establishing the characteristic of fall [with clear seeing (vipassana)],
- (10) the unity consisting in establishing cessation [in the path].

The unity consisting in establishing a mind-to-relinquish a gift belongs to those resolute on giving up. The unity consisting in establishing the sign of calm abiding belongs to those devoted to the higher mind. The unity consisting in establishing the characteristic of fall belongs to those practicing clear seeing. The unity consisting in establishing cessation belongs to noble persons.

In these four instances mind arrived at unity (ekatta):

- (11) enters into purification of the way,
- (12) is intensified in equanimity,
- (13) is satisfied by knowledge.

What is the beginning, the middle, and the end, of the first jhana?

Of the first jhana purification of the way is the beginning, intensification of equanimity is the middle, and encouragement is the end.

Of the first jhana purification of the way is the beginning: how many characteristics has the beginning?

The beginning has three characteristics:

- (i) mind is purified of obstructions to that [jhana];
- (ii) because it is purified, mind makes way for the central sign of calm abiding;
- (iii) because it has made way, mind enters into that state.

And in that mind is purified of obstructions, and because it is purified, mind makes way for the central sign of calm abiding, and because it has made way, mind enters into that state, purification of the way is the beginning of the first jhana. These are the three characteristics of the beginning. Hence it is said that the first jhana is good in the beginning, which possesses [three] characteristics.

Of the first jhana intensification of equanimity is the middle: how many characteristics has the middle?

The middle has three characteristics:

- (iv) he looks on with equanimity at mind that is purified;
- (v) he looks on with equanimity at it as having made way for calm abiding;
- (vi) he looks on with equanimity at the establishment of unity.

And in that he [now] looks on with equanimity at mind that is purified and looks on with equanimity at it as having made way for calm abiding and looks on with equanimity at the establishment of unity, that intensification of equanimity is the middle of the first jhana. These are the three characteristics of the middle. Hence it is said that the first jhana is good in the middle, which possesses [three] characteristics.

Of the first jhana encouragement is the end: how many characteristics has the end?

The end has four characteristics:

- (vii) encouragement in the sense that there was non-excess of the dhammas arisen therein;
- (viii) encouragement in the sense that the faculties had a single function (taste);
- (ix) encouragement in the sense that the appropriate effort was effective;
- (x) encouragement in the sense of repetition;

are the encouragement in the end of the first jhana. These are the four

characteristics of the end. Hence it is said that the first jhana is good in the end, which possesses [four] characteristics.

Mind that has reached the triple cycle [of beginning, middle and end] thus and is good in the three ways and possesses the ten characteristics also possesses [the five jhana factors of] thought (vitakka), evaluation (vicara), happiness (piti), pleasure (sukha), and steadiness (adhittana) as well as [the five faculties of] faith, effort, mindfulness, concentration, and discernment.

What is the beginning, the middle, and the end, of the second jhana?

Of the second jhana purification of the way is the beginning, intensification of equanimity is the middle, and encouragement is the end.

Of the second jhana purification of the way is the beginning: how many characteristics has the beginning?

The beginning has three ... [as above, substituting second jhana for first jhana].

What is the beginning, the middle, and the end, of the third jhana? ... [repeat as above].

What is the beginning, the middle, and the end, of the fourth jhana? ... [repeat as above, and also for each of the four formless attainments, eighteen insights, and four paths].

[ The simile of the saw]

Sign (nimitta), in-breath, out-breath, are not the object of a single mind;

One not knowing these three dhammas does not obtain development.

Sign, in-breath, out-breath, are not the object of a single mind;

One knowing well these three dhammas can then obtain development.

How is it that these three dhammas are not the supporting object of a single mind, that they are nevertheless not unrecognized, that mind does not become

distracted, that he manifests endeavour, carries out a task and achieves a distinctive effect?

Suppose there were a tree trunk placed on a level piece of ground, and a man cut it with a saw. The man's mindfulness is established by the saw's teeth where they touch the tree trunk, without his giving attention to the saw's teeth as they approach and recede, though they are not unrecognized by him as they do so; and he manifests endeavour, carries out a task and achieves a distinctive effect.

As the tree trunk placed on the level piece of ground, so the sign for the anchoring of mindfulness [at the nose tip or on the upper lip]. As the saw's teeth, so the in-breaths and out-breaths. As the man's mindfulness, established by the saw's teeth where they touch the tree trunk, without his giving attention to the saw's teeth as they approach and recede, though they are not unrecognized by him as they do so, and so he manifests endeavour, carries out a task and achieves a distinctive effect, so too the bhikkhu sits, having established mindfulness at the nose tip [where the breath touches (i.e. is felt) if breathing through the nose] or on the upper lip [where the breath touches (i.e. is felt) if breathing through the mouth], without giving attention to the in-breaths and out-breaths as they approach and recede, though they are not unrecognized by him as they do so, and he manifests endeavour, carries out a task and achieves a distinctive effect.

What is the endeavour? The body and the mind of one who is energetic become wieldy: this is the endeavour.

What is the task? Imperfections come to be abandoned in one who is energetic, and his thoughts (vitakka) are stilled: this is the task.

What is the effect? Fetters come to be abandoned in one who is energetic, and his underlying tendencies come to be done away with: this is the distinctive effect.

So these three things are not the supporting object of a single mind and they are nevertheless not unrecognized, and mind does not become distracted, and



he manifests endeavour, carries out a task, and achieves a distinctive effect.

One whose mindfulness of breathing in and out is perfect, well developed,  
And gradually brought to growth accordingly as the Buddha taught,  
He illuminates the world just like the full moon free from cloud.

Breathing in (ana) is in-breath (assasa); breathing out (apana) is out-breath (passasa). Foundation by means of in-breath is mindfulness; foundation by means of out-breath is mindfulness. When he breaths in it is founded in him; when he breathes out it is founded in him.

Perfect: perfect in the sense of embracing [jhana, clear seeing, and path]; perfect in the sense of [the mutual] equipment [of all dhammas connected therewith]; perfect in the sense of perfection.

Well developed: There are four kinds of development (bhavana):

- (i) development in the sense of non-excess of dhammas arisen therein,
- (ii) development in the sense of single function (taste) of the faculties,
- (iii) development in the sense of effectiveness of appropriate effort,
- (iv) development in the sense of repetition.

He: he is a layman or one gone forth into homelessness.

Just like the full moon free from cloud: defilements are like clouds, the noble ones' knowledge is like the moon. The bhikkhu is like the deity's son who possesses the full moon. As the moon when freed from cloud, freed from mist, freed from smoke and dust, delivered from the clutches of the eclipse-demon Rahu, gleams and glows and shines, so too the bhikkhu who is delivered from all defilements gleams and glows and shines. Hence 'just like the full moon free from cloud' was said.

These are the thirteen kinds of knowledge of cleansing.

What are the thirty-two kinds of knowledge in mindful workers?

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

(1) Breathing in long, he knows 'I breathe in long;' (2) or breathing out long, he knows 'I breathe out long.' (3) Breathing in short, he knows 'I breathe in short;' (4) or breathing out short, he knows 'I breathe out short.' (5) He trains thus 'I shall breathe in acquainted with the whole body;' (6) he trains thus 'I shall breathe out acquainted with the whole body.' (7) He trains thus 'I shall breathe in calming body fabrication;' (8) he trains thus 'I shall breathe out calming the body fabrication.' (9) He trains thus 'I shall breathe in acquainted with happiness;' (10) he trains thus 'I shall breathe out acquainted with happiness.' (11) He trains thus 'I shall breathe in acquainted with pleasure;' (12) he trains thus 'I shall breathe out acquainted with pleasure.' (13) He trains thus 'I shall breathe in acquainted with mind fabrication;' (14) he trains thus 'I shall breathe out acquainted with mind fabrication.' (15) He trains thus 'I shall breathe in calming mind fabrication;' (16) he trains thus 'I shall breathe out calming mind fabrication.' (17) He trains thus 'I shall breathe in acquainted with mind;' (18) he trains thus 'I shall breathe out acquainted with mind.' (19) He trains thus 'I shall breathe in gladdening mind;' (20) he trains thus 'I shall breathe out gladdening mind.' (21) He trains thus 'I shall breathe in concentrating mind;' (22) he trains thus 'I shall breathe out concentrating mind.' (23) He trains thus 'I shall breathe in liberating mind;' (24) he trains thus 'I shall breathe out liberating mind.' (25) He trains thus 'I shall breathe in contemplating impermanence;' (26) he trains thus 'I shall breathe out contemplating impermanence.' (27) He trains thus 'I shall breathe in contemplating fading away;' (28) he trains thus 'I shall breathe out contemplating fading away.' (29) He trains thus 'I shall breathe in contemplating cessation;' (30) he trains thus 'I shall breathe out contemplating cessation.' (31) He trains thus 'I shall breathe in contemplating relinquishment;' (32) he trains thus 'I shall breathe out contemplating relinquishment.'

[Commentary on introductory paragraph]

A bhikkhu: a bhikkhu is a magnanimous ordinary man or an initiate or an arahant who has reached the unassailable Dhamma.

Forest: having gone beyond the boundary post, all that is forest.

Root of a tree: where the bhikkhu's seat is prepared, or his bed or his chair or his mattress or his mat or his piece of hide or his spread of grass or his spread of leaves, or his spread of straw, there he walks or stands or sits or lies down.

Empty: unfrequented by laymen or by those gone forth into homelessness.

Place: dwelling, lean-to, mansion, villa, cave.

Sits down, having folded his legs crosswise: he is seated, having folded his legs crosswise.

Set his body erect: his body is erect, placed, properly disposed.

Establishing mindfulness in front of him: "pari" has the sense of embracing; "mukham" (lit. mouth) has the sense of outlet; "sati" has the sense of foundation. Hence 'establishing mindfulness in front of him' is said.

Ever mindful he breathes in, mindful he breathes out: he is a mindful worker in thirty-two aspects:

(1) When he knows unification of mind and non-distraction through breathing in long, mindfulness is founded in him; by means of that mindfulness and that knowledge he is a mindful worker. (2) When he knows unification of mind and non-distraction through breathing out long ... [etc., up to] (32) When he knows unification of mind and non-distraction through breathing out contemplating relinquishment, mindfulness is founded in him; by means of that mindfulness and that knowledge he is a mindful worker.

How is it that (1) breathing in long, he knows 'I breathe in long,' (2) breathing out long, he knows 'I breathe out long'?

[Analysis of the object]

(a) He breathes in a long in-breath defined by extent. (b ) He breathes out a long out-breath defined by extent. (c ) He breathes in and breathes out long in-breaths and out-breaths defined by extent. As he breathes in and breathes out long in-breaths and long out-breaths defined by extent, affinity (chanda) arises. (d) Through affinity he breathes in a long in-breath more subtle than before defined by extent. (e) Through affinity he breathes out a long out-breath more subtle than before defined by extent. (f) Through affinity he breathes in and breathes out long in-breaths and out-breaths more subtle than before defined by extent. As, through affinity, he breathes in and breathes out long in-breaths and out-breaths more subtle than before defined by extent, gladness (pamojja) arises. (g) Through gladness he breathes in a long in-breath more subtle than before defined by extent. (h) Through gladness he breathes out a long out-breath more subtle than before defined by extent. (i) Through gladness he breathes in and breathes out long in-breaths and out-breaths more subtle than before defined by extent. As, through gladness, he breathes in and breathes out long in-breaths and out-breaths more subtle than before defined by extent, his mind turns away from the long in-breaths and out-breaths, and equanimity is established.

[The foundation of mindfulness]

Long in-breaths and out-breaths in these nine aspects are a body. The foundation is mindfulness. The contemplation is knowledge. The body is the foundation, but it is not the mindfulness. Mindfulness is both the foundation and the mindfulness. By means of that mindfulness and that knowledge he contemplates that body. Hence 'Development of the foundation of mindfulness consisting in contemplation of the body as a body' is said.

He contemplates: how does he contemplate that body? He contemplates it as impermanent, not as permanent; as unsatisfactory, not as satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as unsatisfactory

he abandons perception of satisfaction, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates the body.

Development: there are four kinds of development (bhavana):

- (i) development in the sense of non-excess of dhammas produced therein;
- (ii) development in the sense of single function (taste) of the faculties;
- (iii) development in the sense of effectiveness of the appropriate effort;
- (iv) and development in the sense of repetition.

[Exercise of mindfulness and full-awareness]

When he understands unification of mind (ekagga-citta) and non-distraction (avikkhepa) through long in-breaths and out-breaths, his feelings are recognized as they arise, recognized as they abide, recognized as they subside; his perceptions are recognized as they arise, recognized as they abide, recognized as they subside; his thoughts are recognized as they arise, recognized as they abide, recognized as they subside.

How are feelings recognized as they arise, recognized as they abide, recognized as they subside? How is the arising of feeling recognized?

The arising of feeling is recognized in the sense of conditioned arising thus: with the arising of ignorance there is the arising of feeling. The arising of feeling is recognized in the sense of conditioned arising thus: with the arising of craving there is the arising of feeling ... with the arising of kamma there is the arising of feeling. The arising of feeling is recognized in the sense of conditioned arising thus: with the arising of contact there is the arising of feeling. Also when he sees the characteristic of generation, he has recognized the arising of feeling. This is how the arising of feeling is recognized.

How is the abiding of feeling recognized?

When he gives attention [to feeling] as impermanent, the abiding as exhaustion is recognized; when he gives [it] attention as unsatisfactory, the abiding as terror is recognized; when he gives [it] attention as not self the abiding as emptiness is recognized. This is how the abiding of feeling is recognized.

How is the subsiding of feeling recognized?

The subsiding of feeling is recognized in the sense of conditioned cessation thus: with the cessation of ignorance there is the cessation of feeling. The subsiding of feeling is recognized in the sense of conditioned cessation thus: with the cessation of craving there is the cessation of feeling ... with the cessation of kamma there is the cessation of feeling. The subsiding of feeling is recognized in the sense of conditioned cessation thus: with the cessation of contact there is the cessation of feeling. Also when he sees the characteristic of change he has recognized the subsiding of feeling. This is how the subsiding of feeling is recognized.

This is how feelings are recognized as they arise, recognized as they abide, and recognized as they subside [when he understands unification of mind and non-distraction through breathing in and breathing out long in-breaths and out-breaths defined by extent].

How are perceptions recognized as they arise, recognized as they abide, recognized as they subside? How is the arising of perception recognized?

The arising of perception is recognized in the sense of conditioned arising thus: with the arising of ignorance there is the arising of perception ... with the arising of craving ... with the arising of contact ... [and so on as with feeling].

This is how perceptions are recognized as they arise, recognized as they abide, and recognized as they subside [when he understands unification of mind and non-distraction through breathing in and breathing out long in-breaths and out-breaths defined by extent].

How are thoughts recognized as they arise, recognized as they abide,

recognized as they subside? How is the arising of thoughts recognized?

The arising of thoughts is recognized in the sense of conditioned arising thus: with the arising of ignorance there is the arising of thoughts ... with the arising of craving ... with the arising of kamma ... with the arising of perception ... [and so on as with feeling and perception].

This is how thoughts are recognized as they arise, recognized as they abide, and recognized as they subside [when he understands unification of mind and non-distraction through breathing in and breathing out long in-breaths and out-breaths defined by extent].

[Combining the faculties, etc.]

When he understands unification of mind and non-distraction through long in-breaths and out-breaths, he combines the faculties, understands their domain (gocara), and penetrates their meaning of sameness (sama), ... he combines the powers ... he combines the enlightenment factors ... he combines the path ... he combines [other] dhammas, understands their domain, and penetrates their meaning of sameness.

He combines the faculties: how does he combine the faculties?

He combines the faith faculty through its meaning of resolution, he combines the effort faculty through its meaning of exertion, he combines the mindfulness faculty through its meaning of foundation, he combines the concentration faculty through its meaning of non-distraction, he combines the discernment faculty through its meaning of seeing. This person combines these faculties on this object [i.e. the sign for the anchoring of mindfulness: the nose tip or upper lip while breathing long in-breaths and out-breaths defined by extent]. Hence 'he combines the faculties' is said.

He understands their domain: his supporting-object (arammana) is his domain; his domain is his supporting-object. He understands, thus he is a person; the act-of-understanding is discernment (panna).

Sameness: the appearance of the supporting-object is sameness, the non-distracted mind is sameness, the cleansing (vodana) of mind is sameness.

Meaning: meaning as blameless, meaning as without defilement, meaning as cleansing, ultimate meaning.

Penetrates: he penetrates the establishment of the supporting object, he penetrates the meaning of non-distracted mind, he penetrates the meaning of steadiness of mind, he penetrates the meaning of the cleansing of mind. Hence 'penetrates the meaning of sameness' is said.

He combines the powers: how does he combine the powers? He combines the faith power through its meaning of unshakability by non-faith. He combines the effort power through its meaning of unshakability by indolence. He combines the mindfulness power through its meaning of unshakability by negligence. He combines the concentration power through its meaning of unshakability by agitation. He combines the understanding power through its meaning of unshakability by ignorance. This person combines these powers on this object [i.e. the sign for the anchoring of mindfulness: the nose tip or upper lip while breathing long in-breaths and out-breaths defined by extent]. Hence 'he combines the powers' is said.

[He understands their domain: as above.]

[Sameness: as above.]

[Meaning: as above.]

[Penetrates: as above.]

He combines the enlightenment factors: how does he combine the enlightenment factors?

He combines the mindfulness enlightenment factor through its meaning of foundation. He combines the investigation-of-dhammas enlightenment factor through its meaning of investigating. He combines the effort enlightenment



factor through its meaning of exerting. He combines the happiness enlightenment factor through its meaning of intentness upon. He combines the tranquillity enlightenment factor through its meaning of peace. He combines the concentration enlightenment factor through its meaning of non-distraction. He combines the equanimity enlightenment factor through its meaning of reflexion. This person combines these enlightenment factors on this object [i.e. the sign for the anchoring of mindfulness: the nose tip or upper lip while breathing long in-breaths and out-breaths defined by extent]. Hence 'He combines the enlightenment factors' is said.

[He understands their domain: as above.]

[Sameness: as above.]

[Meaning: as above.]

[Penetrates: as above.]

He combines the path: how does he combine the path?

He combines right view through its meaning of seeing. He combines right thought through its meaning of directing onto. He combines right speech through its meaning of embracing. He combines right action through its meaning of originating. He combines right living through its meaning of cleansing. He combines right effort through its meaning of exertion. He combines right mindfulness through its meaning of foundation. He combines right concentration through its meaning of non-distraction. This person combines this path on this object [i.e. the sign for the anchoring of mindfulness: the nose tip or upper lip while breathing long in-breaths and out-breaths defined by extent]. Hence 'He combines the path' is said.

[He understands their domain: as above.]

[Sameness: as above.]

[Meaning: as above.]

[Penetrates: as above.]

He combines calm abiding through its meaning of non-distraction. He combines clear seeing through its meaning of contemplation. He combines calm abiding and clear seeing through their meaning of single function (taste). He combines coupling [of calm abiding and clear seeing] through its meaning of non-excess.

He combines purification of virtue through its meaning of restraint. He combines purification of mind through its meaning of non-distraction. He combines purification of view through its meaning of seeing. He combines liberation through its meaning of deliverance. He combines recognition through its meaning of penetration. He combines deliverance through its meaning of giving up. He combines knowledge of exhaustion through the sense of cutting off. He combines knowledge of non-arising in its meaning of tranquilization.

Affinity he combines through its meaning of root. Attention he combines through its meaning of originating. Contact he combines through its meaning of combining. Feeling he combines through its meaning of meeting. Concentration he combines through its meaning of its being foremost. Mindfulness he combines through its meaning of dominance. Discernment he combines through its meaning of being highest of all. Deliverance he combines through its meaning of core. Nibbana, which merges in the deathless, he combines through its meaning of ending. This person combines these dhammas on this object [i.e. the sign for the anchoring of mindfulness: the nose tip or upper lip while breathing long in-breaths and out-breaths defined by extent]. Hence 'He combines [other] dhammas' is said.

How is it that (3) breathing in short, he knows 'I breathe in short;' (4) breathing out short, he knows 'I breathe out short'?

[Analysis of the object]

(a) He breathes in a short in-breath defined by brevity. (b ) He breathes out a short out-breath defined by brevity. (c ) He breathes in and breathes out short in-breaths and short out-breaths defined by brevity. As he breaths in and

breathes out short in-breaths and out-breaths defined by brevity, affinity arises. (d) Through affinity he breathes in a short in-breath more subtle than before defined by brevity. (e) Through affinity he breathes out a short out-breath more subtle than before defined by brevity. (f) Through affinity he breathes in and breathes out short in-breaths and out-breaths more subtle than before defined by brevity. As, through affinity, he breathes in and breathes out short in-breaths and out-breaths more subtle than before defined by brevity, gladness arises. (g) Through gladness he breathes in a short in-breath more subtle than before defined by brevity. (h) Through gladness he breathes out a short out-breath more subtle than before defined by brevity. (i) Through gladness he breathes in and breathes out short in-breaths and out-breaths more subtle than before defined by brevity. As, through gladness, he breathes in and breathes out short in-breaths and out-breaths more subtle than before defined by brevity, his mind turns away from the short in-breaths and out-breaths, and equanimity is established.

[The foundation of mindfulness]

Short in-breaths and out-breaths in these nine aspects are a body. The foundation is mindfulness. The contemplation is knowledge. The body is the foundation, but it is not the mindfulness. Mindfulness is both the foundation and the mindfulness. By means of that mindfulness and that knowledge he contemplates that body. Hence 'Development of the foundation of mindfulness consisting in contemplation of the body as a body' is said.

He contemplates: how does he contemplate that body? He contemplates it as impermanent, not as permanent; as unsatisfactory, not as satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as unsatisfactory he abandons perception of pleasure, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates the body.

Development: there are four kinds of development:

- (i) development in the sense of non-excess of dhammas produced therein;
- (ii) development in the sense of single function (taste) of the faculties;
- (iii) development in the sense of effectiveness of the appropriate effort;
- (iv) and development in the sense of repetition.

[Exercise of mindfulness and full-awareness]

When he understands unification of mind and non-distraction through short in-breaths and out-breaths, his feelings are recognized as they arise ... as they abide ... as they subside ... his perceptions are recognized as they arise ... as they abide ... as they subside ... his thoughts are recognized as they arise ... as they abide ... as they subside ... [and so on as with the long breath].

[Combining the faculties, etc.]

When he understands unification of mind and non-distraction through long in-breaths and out-breaths, he combines the faculties ... he combines the powers ... he combines the enlightenment factors ... he combines the path ... he combines [other] dhammas, understands their domain, and penetrates their meaning of sameness [.....]

He combines calm abiding through its meaning of non-distraction. He combines clear seeing through its meaning of contemplation. He combines calm abiding and clear seeing through their meaning of single function (taste). He combines coupling [of calm abiding and clear seeing] through its meaning of non-excess [and so on as with the long breath].

How is it that (5) he trains thus 'I shall breathe in acquainted with the whole body;' (6) he trains thus 'I shall breathe out acquainted with the whole body'?

[Analysis of the object]

Body: there are two bodies: the mental body and the material body.

What is the mental body?

Feeling, perception, volition, contact, attention, and mentality are the mental body, and also what are called mind fabrications: these are the mental body.

What is the material body?

The four great elements and the forms derived from clinging to the four great elements, the in-breath and out-breath and the sign for anchoring [mindfulness], and also what are called body fabrications: this is the material body.

How is he acquainted with these bodies? When he understands unification of mind and non-distraction through long in-breaths, his mindfulness is founded. By means of that mindfulness and that knowledge he is acquainted with those bodies. When he understands unification of mind and non-distraction through long outbreaths ... through short in-breaths ... through short out-breaths, his mindfulness is founded. By means of that mindfulness and that knowledge he is acquainted with those bodies.

When he adverts [to the three trainings of higher virtue (adhisila), higher mind (adhicitta), and higher discernment (adhipanna)], he is acquainted with those bodies. When he knows, he is acquainted with those bodies. When he sees ... reviews, steadies his mind ... resolves with faith ... exerts effort ... establishes mindfulness ... concentrates mind ... When he understands with understanding ... When he directly knows what is to be directly known ... When he fully understands what is to be fully understood ... When he abandons what is to be abandoned ... When he develops what is to be developed ... When he realizes what is to be realized, he is acquainted with those bodies. That is how those bodies are experienced.

[The foundation of mindfulness]

In-breaths and out-breaths while acquainted with the whole body are a body. The foundation is mindfulness. The contemplation is knowledge. The body is

the foundation, but it is not the mindfulness. Mindfulness is both the foundation and the mindfulness. By means of that mindfulness and that knowledge he contemplates that body. Hence 'Development of the foundation of mindfulness consisting in contemplation of the body as a body' is said.

He contemplates: how does he contemplate that body? He contemplates it as impermanent, not as permanent; as unsatisfactory, not as satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as unsatisfactory he abandons perception of satisfaction, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates the body.

Development: there are four kinds of development:

- (i) development in the sense of non-excess of dhammas produced therein;
- (ii) development in the sense of single function (taste) of the faculties;
- (iii) development in the sense of effectiveness of the appropriate effort;
- (iv) and development in the sense of repetition.

[Training]

In-breaths and out-breaths while acquainted with the whole body are purification of virtue in the sense of restraint; they are purification of mind in the sense of non-distraction; they are purification of view in the sense of seeing. The meaning of restraint therein is training in the higher virtue; the meaning of non-distraction therein is training in the higher mind; the meaning of seeing therein is training in the higher discernment.

When he adverts to these three trainings he trains, when he knows them he trains, when he sees ... reviews ... steadies his mind ... resolves with faith ... exerts energy ... establishes mindfulness ... concentrates mind ... When he

understands with understanding ... When he directly knows what is to be directly known ... When he fully understands what is to be fully understood ... When he abandons what is to be abandoned ... When he develops what is to be developed ... When he realizes what is to be realized he trains.

[Exercise of mindfulness and full-awareness]

When he understands unification of mind and non-distraction through in-breaths and out-breaths while acquainted with the whole body, his feelings are recognized as they arise ... as they abide ... as they subside ... his perceptions are recognized as they arise ... as they abide ... as they subside ... his thoughts are recognized as they arise ... as they abide ... as they subside ... [and so on as with the long breath and short breath].

[Combining the faculties, etc.]

When he understands unification of mind and non-distraction through in-breaths and out-breaths while acquainted with the whole body, he combines the faculties ... he combines the powers ... he combines the enlightenment factors ... he combines the path ... he combines [other] dhammas, understands their domain, and penetrates their meaning of sameness [.....]

He combines calm abiding through its meaning of non-distraction. He combines clear seeing through its meaning of contemplation. He combines calm abiding and clear seeing through their meaning of single function (taste). He combines coupling [of calm abiding and clear seeing] through its meaning of non-excess [and so on as with the long breath and short breath].

How is it that (7) he trains thus 'I shall breathe in calming the body fabrication;' (8 ) he trains thus 'I shall breathe out calming the body fabrication'?

[Analysis of the object]

What is the body fabrication? Long in-breaths are of the body; these things, being bound up with the body, are body fabrications; he trains in calming,

stopping, stilling, those body fabrications. Long out-breaths belong to the body; ... short in-breaths belong to the body; short out-breaths belong to the body; ... in-breaths while acquainted with the whole body belong to the body; out-breaths while acquainted with the whole body belong to the body; these things, being bound up with the body, are body fabrications; he trains in calming, stopping, stilling, those body fabrications.

When there are such body fabrications whereby there is bending backwards, sideways, in all directions, and forwards, and perturbation, excitement, moving, and shaking, of the body, he trains thus 'I shall breathe in calming the body fabrication;' he trains thus 'I shall breathe out calming the body fabrication.' When there are such body fabrications whereby there is no bending backwards, sideways, in all directions, and forwards, and no perturbation, excitement, moving, and shaking, of the body, quiet and subtle, he trains thus 'I shall breathe in calming the body fabrication;' he trains thus 'I shall breathe out calming the body fabrication.'

So then he trains thus 'I shall breathe in calming the body fabrication;' he trains thus 'I shall breathe out calming the body fabrication:' that being so, there is no production of the experience of wind, and there is no production of in-breaths and out-breaths, and there is no production of mindfulness of breathing, and there is no production of concentration by mindfulness of breathing, and consequently the wise neither enter into nor emerge from that attainment.

So then he trains thus 'I shall breathe in calming the body fabrication;' he trains thus 'I shall breathe out calming the body fabrication:' that being so, there is production of the experience of wind, and there is production of out-breaths and in-breaths, and there is production of mindfulness of breathing, and there is production of concentration by mindfulness of breathing, and consequently the wise enter into and emerge from that attainment. Like what? Just as when a gong is struck. At first gross sounds occur and [mind occurs] because the sign of the gross sounds is well apprehended, well attended to, well observed; and when the gross sounds have ceased, then afterwards faint sounds occur and [mind occurs] because the sign of the faint sounds is well apprehended, well attended to, well observed; and when the faint sounds have



ceased, then afterwards mind occurs because it has the sign of the faint sounds as its object -- so too, at first gross in-breaths and out-breaths occur and [mind does not become distracted] because the sign of the gross in-breaths and out-breaths is well apprehended, well attended to, well observed; and when the gross in-breaths and out-breaths have ceased, then afterwards faint in-breaths and out-breaths occur and [mind does not become distracted] because the sign of the faint in-breaths and out-breaths is well apprehended, well attended to, well observed; and when the faint in-breaths and out-breaths [are so faint that perception of them] has ceased, then afterwards mind does not become distracted because it has the sign of the faint in-breaths and out-breaths as its object [i.e. the subtle awareness of the material body which remains when the faint breaths are too faint to be noticed -- this remaining 'sign' being either as small as the nostril area (or upper lip in one breathing through the mouth), or as large as the internal felt-sense of the whole body (indicated previously as being the sign for anchoring mindfulness, and at this level of subtlety represents its full development as the sign of calm abiding)]. That being so, there is production of the experience of wind, and there is production of in-breaths and out-breaths, and there is production of mindfulness of breathing, and there is production of concentration by mindfulness of breathing, and consequently the wise enter into and emerge from that attainment.

[The foundation of mindfulness]

In-breaths and out-breaths calming the body fabrication are a body. The foundation is mindfulness. The contemplation is knowledge. The body is the foundation, but it is not the mindfulness. Mindfulness is both the foundation and the mindfulness. By means of that mindfulness and that knowledge he contemplates that body. Hence "Development of the foundation of mindfulness consisting in contemplation of the body as a body" is said.

He contemplates: how does he contemplate that body? He contemplates it as impermanent, not as permanent; as unsatisfactory, not as satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he

abandons perception of permanence, when he contemplates as unsatisfactory he abandons perception of satisfaction, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates the body.

[Development: as above for the long breath, short breath and whole body.]

[Training: as above for the whole body.]

[Exercise of mindfulness and full-awareness]

When he understands unification of mind and non-distraction through in-breaths and out-breaths while calming the body fabrication, his feelings are recognized as they arise ... as they abide ... as they subside ... his perceptions are recognized as they arise ... as they abide ... as they subside ... his thoughts are recognized as they arise ... as they abide ... as they subside ... [and so on as with the long breath, short breath, and whole body].

[Combining the faculties, etc.]

When he understands unification of mind and nondistraction through in-breaths and out-breaths while calming the body fabrication, he combines the faculties ... he combines the powers ... he combines the enlightenment factors ... he combines the path ... he combines [other] dhammas, understands their domain, and penetrates their meaning of sameness [.....]

He combines calm abiding through its meaning of non-distraction. He combines clear seeing through its meaning of contemplation. He combines calm abiding and clear seeing through their meaning of single function (taste). He combines coupling [of calm abiding and clear seeing] through its meaning of non-excess [and so on as with the long breath, short breath, and whole body].

[Conclusion of the first tetrad.]

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How is it that (9) he trains thus 'I shall breathe in acquainted with happiness;' (10) he trains thus 'I shall breathe out acquainted with happiness'?

[Analysis of the object]

What is happiness (piti)?

When he understands unification of mind and non-distraction through long in-breaths, gladness due to happiness arises in him ... When he understands unification of mind and nondistraction through long out-breaths ... through short in-breaths ... through short out-breaths ... through in-breaths while acquainted with the whole body ... through out-breaths while acquainted with the whole body ... through in-breaths calming the body fabrication ... through out-breaths calming the body fabrication, gladness due to happiness arises in him. Any happiness (piti), gladness (pamojja), rejoicing (amodana), joy (pamodana), shining mirth (bhasa pabhasa), bliss (vitti), elation (odagya), satisfaction (attamanta), mental uplift (cittassa), is happiness.

How is he acquainted with that happiness?

When he understands unification of mind and non-distraction through long in-breaths, his mindfulness is founded. By means of that mindfulness and that knowledge he is acquainted with that happiness. When he understands unification of mind and non-distraction through long out-breaths ... through short in-breaths ... through short out-breaths ... through inbreaths while acquainted with the whole body, through outbreaths while acquainted with the whole body ... through in-breaths calming the body fabrication ... through out-breaths calming the body fabrication, his mindfulness is founded. By means of that mindfulness and that knowledge he is acquainted with that happiness.

When he adverts [to the three trainings of higher virtue, higher mind, and higher discernment], he is acquainted with that happiness. When he knows, that happiness is experienced ... [and so on as above, up to] ... When he realizes what is to be realized, he is acquainted with that happiness. That is

how he is acquainted with that happiness.

[The foundation of mindfulness]

Through in-breaths and out-breaths while acquainted with happiness there is feeling. The foundation is mindfulness. The contemplation is knowledge. The feeling is the foundation, but it is not the mindfulness. Mindfulness is both the foundation and the mindfulness. By means of that mindfulness and that knowledge he contemplates that feeling. Hence 'Development of the foundation of mindfulness consisting in contemplation of feelings as feelings' is said.

He contemplates: how does he contemplate those feelings? He contemplates them as impermanent, not as permanent; as unsatisfactory, not as satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as unsatisfactory he abandons perception of satisfaction, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates feelings.

[Development: as above for the long breath, short breath, whole body, and calming body fabrication.]

[Training: as above for the whole body, and calming body fabrication.]

[Exercise of mindfulness and full-awareness]

When he understands unification of mind and non-distraction through in-breaths and out-breaths while acquainted with happiness, his feelings are recognized as they arise ... as they abide ... as they subside ... his perceptions are recognized as they arise ... as they abide ... as they subside ... his thoughts are recognized as they arise ... as they abide ... as they subside ... [and so on as with the long breath, short breath, whole body, and calming

body fabrication].

[Combining the faculties, etc.]

When he understands unification of mind and non-distraction through in-breaths and out-breaths while acquainted with happiness, he combines the faculties ... he combines the powers ... he combines the enlightenment factors ... he combines the path ... he combines [other] dhammas, understands their domain, and penetrates their meaning of sameness [.....]

He combines calm abiding through its meaning of non-distraction. He combines clear seeing through its meaning of contemplation. He combines calm abiding and clear seeing through their meaning of single function (taste). He combines coupling [of calm abiding and clear seeing] through its meaning of non-excess [and so on as with the long breath, short breath, whole body, and calming body fabrication].

How is it that (11) he trains thus 'I shall breathe in acquainted with pleasure;' (12) he trains thus 'I shall breathe out acquainted with pleasure'?

[Analysis of the object]

Pleasure (sukha): there are two kinds of pleasure: bodily pleasure and mental pleasure.

What is bodily pleasure?

Any bodily well-being, bodily pleasure, well-being and pleasure felt as born of body contact, welcome satisfactory feeling born of body contact, is bodily pleasure.

What is mental pleasure?

Any mental well-being, mental pleasure, well-being and pleasure felt as born of mental contact, welcome pleasant feeling born of mental contact, is mental pleasure.

How is he acquainted with that pleasure?

When he understands unification of mind and non-distraction through long in-breaths ... through long out-breaths ... through short in-breaths ... through short out-breaths, through in-breaths while acquainted with the whole body, through out-breaths while acquainted with the whole body ... through in-breaths calming the body formation ... through out-breaths calming the body fabrication ... through in-breaths while acquainted with happiness ... through outbreaths while acquainted with happiness, his mindfulness is founded. By means of that mindfulness and that knowledge he is acquainted with that pleasure.

When he adverts [to the three trainings of higher virtue, higher mind, and higher discernment], he is acquainted with that pleasure. When he knows ... [and so on as above, up to] ... When he realizes what is to be realized, he is acquainted with that pleasure. That is how he is acquainted with that pleasure.

[The foundation of mindfulness]

Through in-breaths and out-breaths while acquainted with pleasure there is feeling ... Hence 'Development of the foundation of mindfulness consisting in contemplation of feelings as feelings' is said.

He contemplates: how does he contemplate those feelings? He contemplates them as impermanent, not as permanent; as unsatisfactory, not as satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as unsatisfactory he abandons perception of satisfaction, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates feelings.

[Development: as above for the body tetrad and happiness.]

[Training: as above for the body tetrad and happiness.]

[Exercise of mindfulness and full-awareness]

When he understands unification of mind and non-distraction through in-breaths and out-breaths while acquainted with pleasure, his feelings are recognized as they arise ... as they abide ... as they subside ... his perceptions are recognized as they arise ... as they abide ... as they subside ... his thoughts are recognized as they arise ... as they abide ... as they subside ... [and so on as with the body tetrad and happiness].

[Combining the faculties, etc.]

When he understands unification of mind and nondistraction through in-breaths and out-breaths while acquainted with pleasure, he combines the faculties ... he combines the powers ... he combines the enlightenment factors ... he combines the path ... he combines [other] dhammas, understands their domain, and penetrates their meaning of sameness [.....]

He combines calm abiding through its meaning of non-distraction. He combines clear seeing through its meaning of contemplation. He combines calm abiding and clear seeing through their meaning of single function (taste). He combines coupling [of calm abiding and clear seeing] through its meaning of non-excess [and so on as with the body tetrad and happiness].

How is it that (13) he trains thus 'I shall breathe in acquainted with the mind fabrication;' (14) he trains thus 'I shall breathe out acquainted with the mind fabrication'?

[Analysis of the object]

What is the mind fabrication?

Perception and feeling due to long in-breaths are mental; these things, being

bound up with mind, are mind fabrications. Perception and feeling due to long outbreaths ... short in-breaths ... short out-breaths ... in-breaths while acquainted with the whole body ... out-breaths while acquainted with the whole body ... in-breaths calming the body fabrication ... out-breaths calming the body fabrication ... in-breaths while acquainted with happiness ... out-breaths while acquainted with happiness ... in-breaths while acquainted with pleasure ... out-breaths while acquainted with pleasure are mental; these things, being bound up with mind, are mind fabrications. This is the mind fabrication.

How is he acquainted with those mind fabrications?

When he understands unification of mind and non-distraction through long in-breaths ... long out-breaths ... short in-breaths ... short out-breaths ... in-breaths while acquainted with the whole body ... outbreaths while acquainted with the whole body ... in-breaths calming the body fabrication ... out-breaths calming the body fabrication ... in-breaths while acquainted with happiness ... out-breaths while acquainted with happiness ... in-breaths while acquainted with pleasure, ... out-breaths while acquainted with pleasure, his mindfulness is founded. By means of that mindfulness and that knowledge those mind fabrications are experienced.

When he adverts [to the three trainings of higher virtue, higher mind, and higher discernment], those mind fabrications are experienced. When he knows ... [and so on as above, up to] ... When he realizes what is to be realized, those mind fabrications are experienced. That is how those mind fabrications are experienced.

[The foundation of mindfulness]

Through in-breaths and out-breaths while acquainted with the mind fabrication there is feeling ... Hence 'Development of the foundation of mindfulness consisting in contemplation of feelings as feelings' is said.

He contemplates: how does he contemplate those feelings? He contemplates them as impermanent, not as permanent; as unsatisfactory, not as



satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as unsatisfactory he abandons perception of satisfaction, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates feelings.

[Development: as above for the body tetrad, happiness, and pleasure.]

[Training: as above for the body tetrad, happiness, and pleasure.]

[Exercise of mindfulness and full-awareness]

When he understands unification of mind and non-distraction through in-breaths and out-breaths while acquainted with the mind fabrication, his feelings are recognized as they arise ... as they abide ... as they subside ... his perceptions are recognized as they arise ... as they abide ... as they subside ... his thoughts are recognized as they arise ... as they abide ... as they subside ... [and so on as with the body tetrad, happiness, and pleasure].

[Combining the faculties, etc., as above for the body tetrad, happiness, and pleasure.]

How is it that (15) he trains thus 'I shall breathe in calming the mind fabrication;' (16) he trains thus 'I shall breathe out calming the mind fabrication'?

[Analysis of the object]

What is the mind fabrication?

Perception and feeling due to long in-breaths ... long out-breaths ... short in-breaths ... short out-breaths ... in-breaths while acquainted with the whole

body ... out-breaths while acquainted with the whole body ... in-breaths calming the body fabrication ... out-breaths calming the body fabrication ... in-breaths while acquainted with happiness ... out-breaths while acquainted with happiness ... in-breaths while acquainted with pleasure ... out-breaths while acquainted with pleasure ... in-breaths while acquainted with the mind fabrication ... out-breaths while acquainted with the mind fabrication are mental; these things, being bound up with mind, are mind fabrications; he trains in calming, stopping, stilling, those mind fabrications.

[The foundation of mindfulness]

Through in-breaths and out-breaths calming the mind fabrication there is feeling ... Hence 'Development of the foundation of mindfulness consisting in contemplation of feelings as feelings' is said.

He contemplates: how does he contemplate those feelings? He contemplates them as impermanent, not as permanent; as unsatisfactory, not as satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as unsatisfactory he abandons perception of satisfaction, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates feelings.

[Development: as above for the body tetrad, happiness, pleasure, and mind fabrication.]

[Training: as above for the body tetrad, happiness, pleasure, and mind fabrication.]

[Exercise of mindfulness and full-awareness]

When he understands unification of mind and non-distraction through in-

breaths and out-breaths while calming the mind fabrication, his feelings are recognized as they arise ... as they abide ... as they subside ... his perceptions are recognized as they arise ... as they abide ... as they subside ... his thoughts are recognized as they arise ... as they abide ... as they subside ... [and so on as with the body tetrad, happiness, pleasure, and mind fabrication].

[Combining the faculties, etc., as above for the body tetrad, happiness, pleasure, and mind fabrication.]

[Conclusion of the second tetrad.]

How is it that (17) he trains thus 'I shall breathe in acquainted with mind;' (18) he trains thus 'I shall breathe out acquainted with mind'?

[Analysis of the object]

What is that mind?

There is mind as consciousness due to long in-breaths ... There is mind as consciousness due to short in-breaths ... [and so on with all the other modes up to] ... There is mind as consciousness due to out-breaths calming the mind fabrication; any mind, cognizance, mentation, heart, lucidity, mind, mind base, mind faculty, consciousness, consciousness aggregate, mind consciousness principle produced by that (i.e. *tajja mano*), is mind.

How is he acquainted with that mind?

When he understands unification of mind and non-distraction through long in-breaths, ... [and so on with all the other modes up to] ... When he understands unification of mind and non-distraction through out-breaths calming the mind fabrication his mindfulness is founded. By means of that mindfulness and that knowledge he is acquainted with that mind.

When he adverts [to the three trainings of higher virtue, higher mind, and higher discernment], he is acquainted with that mind. When he knows ... [and

so on as above, up to] ... When he realizes what is to be realized, he is acquainted with that mind. That is how he is acquainted with that mind.

[The foundation of mindfulness]

Through in-breaths and out-breaths while acquainted with mind there is mind as consciousness ... Hence 'Development of the foundation of mindfulness consisting in contemplation of mind as mind' is said.

He contemplates: how does he contemplate that mind? He contemplates it as impermanent, not as permanent; as unsatisfactory, not as satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as unsatisfactory he abandons perception of satisfaction, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates mind.

[Development: as above for the body tetrad and feeling tetrad.]

[Training: as above for the body tetrad and feeling tetrad.]

[Exercise of mindfulness and full-awareness]

When he understands unification of mind and non-distraction through in-breaths and out-breaths while acquainted with mind, his feelings are recognized as they arise ... as they abide ... as they subside ... his perceptions are recognized as they arise ... as they abide ... as they subside ... his thoughts are recognized as they arise ... as they abide ... as they subside ... [and so on as with the body tetrad and feeling tetrad].

[Combining the faculties, etc., as above for the body tetrad and feeling tetrad.]

How is it that (19) he trains thus 'I shall breathe in gladdening mind;' (20) he trains thus 'I shall breathe out gladdening mind'?

[Analysis of the object]

What is gladdening of mind?

When he understands unification of mind and non-distraction through long in-breaths ... [and so on with all the other modes up to] ... When he understands unification of mind and non-distraction through out-breaths while acquainted with mind, gladdening of mind arises in him. Any gladdening of mind, gladdenedness, gayness, gaiety, satisfaction, elation, mental uplift, is gladdening of mind.

[The foundation of mindfulness]

Through in-breaths and out-breaths gladdening mind there is mind as consciousness ... Hence 'Development of the foundation of mindfulness consisting in contemplation of mind as mind' is said.

He contemplates: how does he contemplate that mind? He contemplates it as impermanent, not as permanent; as unsatisfactory, not as satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as unsatisfactory he abandons perception of satisfaction, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates mind.

[Development: as above for the body tetrad and feeling tetrad.]

[Training: as above for the body tetrad and feeling tetrad.]

[Exercise of mindfulness and full-awareness]

When he understands unification of mind and non-distraction through in-breaths and out-breaths gladdening mind, his feelings are recognized as they arise ... as they abide ... as they subside ... his perceptions are recognized as they arise ... as they abide ... as they subside ... his thoughts are recognized as they arise ... as they abide ... as they subside ... [and so on as with the body tetrad and feeling tetrad].

[Combining the faculties, etc., as above for the body tetrad and feeling tetrad.]

How is it that (21) he trains thus 'I shall breathe in concentrating mind;' (22) he trains thus 'I shall breathe out concentrating mind'?

[Analysis of the object]

What is concentration?

Unification of mind and non-distraction due to long in-breaths are concentration ... [and so on with all the other modes up to] ... Unification of mind and non-distraction due to out-breaths concentrating mind are concentration; any stationariness, steadiedness, steadfastness, of mind, non-scattering, nondistraction, non-scatteredness of mentation, calm abiding, concentration faculty, concentration power, right concentration, is concentration.

[The foundation of mindfulness]

Through in-breaths and out-breaths concentrating mind there is mind as consciousness ... Hence 'Development of the foundation of mindfulness consisting in contemplation of mind as mind' is said.

He contemplates: how does he contemplate that mind? He contemplates it as impermanent, not as permanent; as unsatisfactory, not as satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he

relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as unsatisfactory he abandons perception of satisfaction, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates mind.

[Development: as above for the body tetrad and feeling tetrad.]

[Training: as above for the body tetrad and feeling tetrad.]

[Exercise of mindfulness and full-awareness]

When he understands unification of mind and non-distraction through in-breaths and out-breaths concentrating mind, his feelings are recognized as they arise ... as they abide ... as they subside ... his perceptions are recognized as they arise ... as they abide ... as they subside ... his thoughts are recognized as they arise ... as they abide ... as they subside ... [and so on as with the body tetrad and feeling tetrad].

[Combining the faculties, etc., as above for the body tetrad and feeling tetrad.]

How is it that (23) he trains thus 'I shall breathe in liberating mind;' (24) he trains thus 'I shall breathe out liberating mind'?

[Analysis of the object]

He trains thus 'I shall breathe in liberating mind from greed,' he trains thus 'I shall breathe out liberating mind from greed;' he trains thus 'I shall breathe in liberating mind from hate,' he trains thus 'I shall breathe out liberating mind from hate;' he trains thus 'I shall breathe in liberating mind from delusion,' he trains thus 'I shall breathe out liberating mind from delusion;' he trains thus 'I shall breathe in liberating mind from conceit (pride)' ... 'I shall breathe in liberating mind from [false] view' ... 'I shall breathe in liberating mind from uncertainty' ... 'I shall breathe in liberating mind from stiffness and torpor' ... 'I

shall breathe in liberating mind from agitation' ... 'I shall breathe in liberating mind from consciencelessness' ... 'I shall breathe in liberating mind from shamelessness,' he trains thus 'I shall breathe out liberating mind from shamelessness.'

[The foundation of mindfulness]

Through in-breaths and out-breaths liberating mind there is mind as consciousness ... Hence 'Development of the foundation of mindfulness consisting in contemplation of mind as mind' is said.

He contemplates: how does he contemplate that mind? He contemplates it as impermanent, not as permanent; as unsatisfactory, not as satisfactory; as not self, not as self; he becomes dispassionate, does not delight; he causes greed to fade away, does not inflame it; he causes cessation, not arising; he relinquishes, does not grasp. When he contemplates as impermanent he abandons perception of permanence, when he contemplates as unsatisfactory he abandons perception of satisfaction, when he contemplates as not self he abandons perception of self, when he becomes dispassionate he abandons delight, when his greed fades away he abandons greed, when he causes cessation he abandons arising, when he relinquishes he abandons grasping. Thus he contemplates mind.

[Development: as above for the body tetrad and feeling tetrad.]

[Training: as above for the body tetrad and feeling tetrad.]

[Exercise of mindfulness and full-awareness]

When he understands unification of mind and non-distraction through in-breaths and out-breaths liberating mind, his feelings are recognized as they arise ... as they abide ... as they subside ... his perceptions are recognized as they arise ... as they abide ... as they subside ... his thoughts are recognized as they arise ... as they abide ... as they subside ... [and so on as with the body tetrad and feeling tetrad].



[Combining the faculties, etc., as above for the body tetrad and feeling tetrad.]

[Conclusion of the third tetrad.]

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How is it that (25) he trains thus 'I shall breathe in contemplating impermanence;' (26) he trains thus 'I shall breathe out contemplating impermanence'?

[Analysis of the object]

Impermanent: What is impermanent?

The five aggregates are impermanent.

In what sense impermanent?

Impermanent in the sense of rise and fall.

\*

He trains thus 'I shall breathe in contemplating impermanence of form;' he trains thus 'I shall breathe out contemplating impermanence of form;' he trains thus 'I shall breathe in contemplating impermanence of feeling,' he trains thus 'I shall breathe out contemplating impermanence of feeling;' he trains thus 'I shall breathe in contemplating impermanence of perception,' he trains thus 'I shall breathe out contemplating impermanence of perception;' he trains thus 'I shall breathe in contemplating impermanence of fabrication,' he trains thus 'I shall breathe out contemplating impermanence of fabrication;' he trains thus 'I shall breathe in contemplating impermanence of consciousness,' he trains thus 'I shall breathe out contemplating impermanence of consciousness;' [and so on with the remainder of a list of 201 dhammas, including:] he trains thus 'I shall breathe in contemplating impermanence of the first jhana,' he trains thus 'I shall breathe out contemplating impermanence of the first jhana;' he trains thus 'I shall breathe in contemplating impermanence of the second jhana ... the third jhana ... the fourth jhana,' he trains thus 'I shall breathe out

contemplating impermanence of the fourth jhana;' ... he trains thus 'I shall breathe in contemplating the impermanence of ignorance,' he trains thus 'I shall breathe out contemplating impermanence of ignorance;' he trains thus 'I shall breathe in contemplating impermanence of fabrications ... consciousness ... name and form ... the sixfold sensory spheres ... contact ... feeling ... craving ... grasping ... becoming ... birth ... he trains thus 'I shall breathe out contemplating impermanence of ageing-and-death.'

[The foundation of mindfulness]

Through in-breaths and out-breaths contemplating impermanence there are dhammas ... Hence 'Development of the foundation of mindfulness consisting in contemplation of dhammas as dhammas' is said.

[He contemplates: as above for the body, feeling, and mind tetrads.]

[Development: as above for the body, feeling, and mind tetrads.]

[Training: as above for the body, feeling, and mind tetrads.]

[Exercise of mindfulness and full-awareness: as above for the body, feeling, and mind tetrads.]

[Combining the faculties, etc., as above for the body, feeling, and mind tetrads.]

How is it that (27) he trains thus 'I shall breathe in contemplating fading away of greed;' (28 ) he trains thus 'I shall breathe out contemplating fading away of greed'?

[Analysis of the object]

Seeing danger in form, he has affinity for the fading away of greed for form, he is resolute in faith and his mind is well steadied thereon; he trains thus 'I shall breathe in contemplating fading away of greed for form,' he trains thus 'I shall breathe out contemplating fading away of greed for form.' Seeing danger in

feeling ... perception ... fabrications ... consciousness [as above, up to] ...  
seeing danger in ageing-and-death he has affinity for the fading away of greed  
for ageing-and-death, he is resolute in faith and his mind is well steadied  
thereon; he trains thus 'I shall breathe in contemplating fading away in ageing-  
and-death,' he trains thus 'I shall breathe out contemplating fading away in  
ageing-and-death,'

[The foundation of mindfulness]

Through in-breaths and out-breaths contemplating fading away there are  
dhammas ... Hence 'Development of the foundation of mindfulness consisting  
in contemplation of dhammas as dhammas' is said.

[Training: as above for the body, feeling, and mind tetrads.]

[Exercise of mindfulness and full-awareness: as above for the body, feeling,  
and mind tetrads.]

[Combining the faculties, etc., as above for the body, feeling, and mind  
tetrads.]

How is it that (29) he trains thus 'I shall breathe in contemplating cessation;'  
(30) he trains thus 'I shall breathe out contemplating cessation'?

[Analysis of the object]

Seeing danger in form, he has affinity for the cessation of form, he is resolute  
in faith and his mind is well steadied thereon; he trains thus 'I shall breathe in  
contemplating the cessation of form,' he trains thus 'I shall breathe out  
contemplating the cessation of form.' Seeing danger in feeling ... perception ...  
fabrications ... consciousness [as above, up to] ... Seeing danger in ageing-  
and-death, he has affinity for the cessation of ageing-and-death, he is resolute  
in faith and his mind is well steadied thereon; he trains thus 'I shall breathe in  
contemplating the cessation of ageing-and-death', he trains thus 'I shall  
breathe out contemplating the cessation of ageing-and-death.'

\*

[The foundation of mindfulness]

Through in-breaths and out-breaths contemplating cessation there are dhammas ... Hence 'Development of the foundation of mindfulness consisting in contemplation of dhammas as dhammas' is said.

[Training: as above for the body, feeling, and mind tetrads.]

[Exercise of mindfulness and full-awareness: as above for the body, feeling, and mind tetrads.]

[Combining the faculties, etc., as above for the body, feeling, and mind tetrads.]

How is it that (31) he trains thus 'I shall breathe in contemplating relinquishment;' (32) he trains thus 'I shall breathe out contemplating relinquishment'?

[Analysis of the object]

Relinquishment: there are two kinds of relinquishment: relinquishment as giving up and relinquishment as entering into (launching out into). It gives up form, thus it is relinquishment as giving up; mind enters into the cessation of form, nibbana, thus it is relinquishment as entering into; he trains thus 'I shall breathe in contemplating relinquishment of form,' he trains thus 'I shall breathe out contemplating relinquishment of form.' It gives up feeling ... perception ... fabrications ... consciousness [as above, up to] ... 'I shall breathe out contemplating relinquishment of ageing-and-death.'

[The foundation of mindfulness]

Through in-breaths and out-breaths contemplating relinquishment there are dhammas ... Hence 'Development of the foundation of mindfulness consisting in contemplation of dhammas as dhammas' is said.

[Training: as above for the body, feeling, and mind tetrads.]

[Exercise of mindfulness and full-awareness: as above for the body, feeling, and mind tetrads.]

[Combining the faculties, etc., as above for the body, feeling, and mind tetrads.]

[Conclusion of the fourth tetrad.]

What are the twenty-four kinds of knowledge through concentration?

Unification of mind and non-distraction through long in-breaths are concentration. Unification of mind and non-distraction through long out-breaths ... [and so on with all the twenty-four modes in the first three tetrads up to] ... Unification of mind and non-distraction through out-breaths liberating mind are concentration. These are the twenty-four kinds of knowledge through concentration.

What are the seventy-two kinds of knowledge through clear seeing?

Due to long in-breath there is clear seeing in the sense of contemplation as impermanent, there is clear seeing in the sense of contemplation as unsatisfactory, there is clear seeing in the sense of contemplation as not self. Due to long out-breath ... [and so on with the three contemplations in the case of each of the rest of the twenty-four modes in the first three tetrads up to] ... Due to out-breath liberating mind there is clear seeing in the sense of contemplation of impermanence, there is clear seeing in the sense of contemplation of unsatisfactoriness, there is clear seeing in the sense of contemplation of not self. These are the seventy-two kinds of knowledge through clear seeing.

What are the eight kinds of knowledge of dispassion?

One contemplating as impermanent knows and sees in-breath as it is, thus

there is knowledge of dispassion. One contemplating as impermanent knows and sees out-breath as it is ... One contemplating fading away knows and sees in-breath ... out-breath as it is ... One contemplating cessation knows and sees in-breath ... out-breath as it is ... One contemplating relinquishment knows and sees in-breath as it is, thus there is knowledge of dispassion. One contemplating relinquishment knows and sees out-breath as it is, thus there is knowledge of dispassion. These are the eight kinds of knowledge of dispassion.

What are the eight kinds of knowledge of what is in conformity with dispassion?

Understanding of appearance as terror due to in-breath in one contemplating impermanence is knowledge of what is in conformity with dispassion.  
Understanding of appearance as terror due to out-breath in one contemplating impermanence is knowledge of what is in conformity with dispassion.  
Understanding of appearance as terror due to in-breath in one contemplating fading away [and so on with the rest of the eight modes in the fourth tetrad up to] ... Understanding of appearance as terror due to out-breath in one contemplating relinquishment is knowledge of what is in conformity with dispassion. These are the eight kinds of knowledge of what is in conformity with dispassion.

What are the eight kinds of knowledge as tranquilization of dispassion?

Understanding of reflexion and of composure due to in-breath in one contemplating impermanence is knowledge as tranquilization of dispassion.  
Understanding ... [and so on with the rest of the eight modes of the fourth tetrad up to ... Understanding of reflexion and of composure due to out-breath in one contemplating relinquishment is knowledge as tranquilization of dispassion. These are the eight kinds of knowledge as tranquilization of dispassion.

What are the twenty-one kinds of knowledge of bliss of deliverance (vimuttisukha)?

With the stream-entry path, knowledge of the bliss of deliverance arises due to

the abandoning and cutting off of:

- (1 ) [wrong] view of individuality,
- (2) uncertainty,
- (3) misapprehension of virtue and duty,
- (4) the underlying tendency to [wrong] view,
- (5) the underlying tendency to uncertainty.

With the once-returner path, knowledge of the bliss of deliverance arises due to the abandoning and cutting off of:

- (6) the gross fetter of greed for sensual-desire,
- (7) the gross fetter of resistance,
- (8 ) the gross underlying tendency to greed for sensual-desire,
- (9) the gross underlying tendency to resistance.

With the non-returner path, knowledge of the bliss of deliverance arises due to the abandoning and cutting off of:

- (10) the secondary fetter of greed for sensual-desire,
- (11) the secondary fetter of resistance,
- (12) the secondary underlying tendency to greed for sensual-desire,
- (13) the secondary underlying tendency to resistance.

With the arahant path, knowledge of the bliss of deliverance arises due to the abandoning and cutting off of:

- (14) greed for material [being],
- (15) greed for immaterial [being],
- (16) conceit (pride),
- (17) agitation,
- (18 ) ignorance,
- (19) the underlying tendency to conceit (pride),
- (20). the underlying tendency to greed for being,
- (21) the underlying tendency to ignorance.

These are the twenty-one kinds of knowledge of bliss of deliverance.

These are the over two hundred kinds of knowledge that arise in one who develops concentration by mindfulness of breathing with sixteen grounds.

End of treatise on mindfulness of breathing.

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This is a preliminary reworking of (primarily) the practice-oriented sections of Ven. Nanamoli's English translation of the Anapanasati-katha from the Patisambhidamagga (Khuddaka Nikaya), the earliest extant detailed commentary on Buddhist meditation available in an Indic language.