

BACK COVER

One Thing followed by Happiness

A Guide to Serenity through Recollecting Aspiration.

Being a translation from the *Pāḷi*

of

Samyutta Nikāya V. Mahā-Vagga 10. Ānāpāna-samyuttaṃ

by Michael M. Olds.

— PRELIMINARY EDITION 2012.

The 'Preliminary Edition' part must be emphasized! I am new to creating this sort of file and would welcome reader feedback as to its readability. In this work I have made a first attempt to make uniform across all materials the vocabulary being used in the translation. This was very confusing and I anticipate I will have made mistakes. Please bear with me and let me know if you see problems. I will, myself, be making changes and will note the edition following the year: 2012 — 1 etc.

This book contains my translations, the Pali, Bhk. Thanissaro's translations, my translation of the Maha Satipatthana Sutta, the Pali for the Maha Satipatthana Suttanta, a table giving the translations of other translators for important terms, a number of appendixes providing both directly relevant and tangential information, and a version of The Method describing one view of the Course through the Buddha's system. Most technical terms are defined and discussed in footnotes.

The book was intended to provide a single-volume original sources 'Meditation Manual' for the Recollecting Aspiration (Minding the Breaths) meditation practice.

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to
Serenity
through
Recollecting Aspiration**

Being a translation from the *Pāḷi* of
Saṃyutta Nikāya
V. Mahā-Vagga
10. Ānāpāna-saṃyuttaṃ

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Michael M. Olds

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2012

[0.003]



APPAMĀDA

There you are then, Beggars! I craft this counsel for you:

**The own-made is a flighty thing, I say
get yourselves out of this sputtering madness!**

§

Beggars! The best course does not have a gains-honour-reputation-core,
nor an accomplishment-in-ethics-core,
nor a accomplishment-in-serenity-core,
nor a knowledge-vision-core.

But there is beggars, unshakable heart-release —
here, beggars the best course is for attainment of this.

This is it's hardwood.

This is it's encompassing end.

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to
Serenity
through
Recollecting Aspiration**

*A Manual for Buddhist Practice
based on
Original Pāḷi Documentation*

Being a translation from the *Pāḷi* of
Saṃyutta Nikāya
V. Mahā-Vagga
10. Ānāpāna-saṃyuttaṃ

**by
Michael M. Olds**



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One Thing followed by **Happiness: A Guide to Serenity through Recollecting
Aspiration**

Being a translation from the *Pāḷi* of Saṅyutta Nikāya V. Mahā-Vagga 10. Ānāpāna-
saṅyuttaṃ by Michael M. Olds

The *Pāḷi* Texts herein were Adapted from the 1995 edition of the digital version of the Sri Lanka Buddha Jayanti Tripitaka Series and proofed against the 1994 Pali Text Society Saṅyutta-Nikāya, edited by M. Leon Feer. They carry no copyright.

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Dedicated to My Mother and Father
Thank you for Life

One Thing

followed by

Happiness

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Introduction

This book is a packaging of materials that fit into the end of 'The Gradual Course,'^[1] the development of the mind.

The main body of the book is a translation of *Saṅgutta Nikāya 54: Ānāpāna Saṅgutta*, Suttas 1-20 presenting the practice of recollecting aspiration.

It is this practice, usually derived not from these suttas, but from Dīgha Nikaya 22 or Majjhima Nikaya 10, The Satipatthana Suttanta, that is the basis for the now widespread form of 'meditation' being taught in the world today.

The practice as it is being taught today contains a lot of excess baggage which hinders progress and which can usefully be stripped away by the examination of the original documentation presented here. Symultaneously, the practice being taught today hardly scrapes the surface, generally going no further than: 'pay attention to the breathing,' don't worry, be happy. [Not that there is no value to even this much ... and not that there is a great deal of demand by the people today to go further.] So there can be a stripping out of the useless and an adding in of the useful using the materials presented here.

Where there is doubt about a term, the original Pali is available as is a table of the terms used by the other translators of these suttas. Technical terms are discussed in footnotes when it seemed useful. The Satipatthana Sutta is included for purposes of comparison, and there is an essay on the nature of the Goal titled 'Is Nibbana Conditioned?' A section is included, called 'The Method' that gives one basic outline of the Buddhist System as a whole. A number of miscellaneous appendixes provide some interesting background information.

The reader is cautioned to make an effort not to skip the repetitions. If you find yourself tempted to skip, stop reading. It means you are speeding and need to slow down and digest what you have read so far. The collection represents a course of instruction taught in a very effective way as it is and it should be taken as presented. It teaches the steps in the practice of building serenity through recollecting the breathing and then it teaches the uses of that practice and then it teaches how that practice in effect, encompasses the whole of the system. Go slow and think about what you are reading and piece to gether the lesson.

[1] The Guadual Course: Giving, Ethical Culture, Self-discipline, Mental Culture.
A course of instruction for learners usually taught by Ānanda.

Michael M. Olds
Los Altos, 2012

Namo tassa Bhagavato arahato sammāsaṅbuddhassa

Part I

One Thing

The items in square brackets — [1][than][bd] — that appear at the beginning of the Nidana are links to The Pali, Bhikkhu Thanissaro's translation, and the Olds translation respectively.

CHAPTER I

One Thing

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 1

[1][than] I HEAR TELL:

Once upon a time Bhagava^[1], Savatthi-town revisiting, Anathapindika's Jeta-forest park.

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"^[2]

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:^[3]

One thing^[4] beggars, developed, made much of, makes for great fruit, great benefit.

What one thing?

Recollecting aspiration.

And how 'developed', beggars is recollecting aspiration?

How 'made much of', suchas makes for great fruit, great benefit?

Here beggars, a beggar
having gotten himself off to the forest,
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise^[5],
recollecting he attends to the face,^[6]
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience^[Z]

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying^[&] own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Observing enthusiasm^[Q], I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will inspire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will expire,'

this is the way he trains.

'Reflecting on the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the heart,
I will expire,'
this is the way he trains.

'Abundantly content in heart,
I will inspire,'
this is the way he trains.

'Abundantly content in heart,
I will expire,'
this is the way he trains.

'Composing the heart^[10], I will inspire,'
this is the way he trains.

'Composing the heart,
I will expire,'
this is the way he trains.

'Liberating the heart,
I will inspire,'
this is the way he trains.

'Liberating the heart,
I will expire,'
this is the way he trains.

'On the look-out^[11] for inconsistency^[12],
I will inspire,'
this is the way he trains.

'On the look-out for inconsistency,
I will expire,'
this is the way he trains.

'On the look-out for the end of lust^[13],
I will inspire,'
this is the way he trains.

'On the look-out for the end of lust,
I will expire,'
this is the way he trains.

'On the look-out for ending,
I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration
makes for great fruit, great benefit.

[1] *Bhagavā*. The form of address used for great teachers and highly respected individuals, in the Pali used only to refer to Gotama The Buddha. The term in its most used form means 'one who is lucky, or brings good luck'. Translations used: The Exalted One, The Blessed One, Auspicious One, The Lord, The Lucky Man, The Potter (that is another literal definition), The Lightning-bearer (that is another definition).

[2] *Bhikkhū*. Beggar. Though many monks today will protest because of distasteful associations, that is the correct translation. The role of beggar, given to the seeker, that of the lowest strata of society, is for two reasons: that it provides, like the King going out among his people disguised as a beggar, a view of the world the way it treats the lowest of its members, and as an example to that group of how, if lived consummately it can be a life said to have been lived well.

[3] Text abbreviates:

Sāvatti
ārāme
Tatra kho
la
etaḍ avoca||

Here all the Nidanas will be spelled out.

[4] *Ekadhammo*. Odds on it is this statement here that was corrupted into "*ek āyano*" and then translated still more corruptly as 'The One and Only Way.'

[5] Indian Style; full lotus, half lotus, or crossed in front without overlap. Most images show the Buddha in half lotus posture, however the two other postures provide a better balance, and the full lotus has the advantage of securing the legs in the event of flight, of 'forcing' the body up on the haunches and by that forcing the back up straight [with time in the full lotus, perfectly upright bodily posture is the only comfortable position], and of fighting off sleepiness. Once mastered the full lotus posture can be sustained without pain for longer periods than the other two postures.

PED: Pallanka [pary+anka, cp. Class Sk. palyanka and Māgadhī paliyanka] 1.

sitting cross-legged, in instr. pallankena upon the hams S I.124, 144; and in phrase pallankaṃ ābhujati "to bend (the legs) in crosswise" D I.71; M I.56; A III.320; J I.17, 71; Ps I.176; Pug 68; Miln 289; DhA II.201.

[6] *Parimukhaṃ satim upaṭṭhapetvā*. Whatever the translators of this phrase finally agree on, this means in practice that the meditator is to make sure (remember, recollect, mind, be mindful) that the various muscles associated with (pari — around) the organs of the face (mukhaṃ) (especially around the eyes, at the corners of the nose and mouth, and the set of the teeth) are as free from tension as possible.

Woodward translates: "setting mindfulness in front of him" and interprets according to the hindu-yoga tradition "Between the eyebrows, where the Hindus place the brow-cakraṃ." Bhikkhu Bodhi translates: "set up mindfulness in front of him" and quotes commentary: "...Vibh 252,14-16 says: 'This mindfulness is set up, well set up at the tip of the nose or at the centre of the upper lip.'

Path of Purity: "Establishing his mindfulness in front" means, setting his mindfulness in the direction of the subject of meditation. Or, *pari* (in *parimukhaṃ* "in front") has the meaning of "grasping all round"; *mukhaṃ* of "going out from"; *sati* (mindfulness) of "being present," and it is therefore said to be *parimukhaṃ sati*. The meaning is to be taken here according to the version of the Paṭisambhidi, [i, 176] of which the following is an abstract: setting up mindfulness concerning a going forth which is thoroughly grasped."

[7] *Sabbakāyapaṭisaṇvedī*. All-body-[rebound, up against, off]-own-experience. This is the training that is to lead to, or is the foundation or cause of paṭisaṇvid, apperception, knowing. My 'understanding' based on Paṭivedeti, 'to make known' + saṇ to the self

Woodward: "...feeling it go through the whole body." Footnoting: "He visualizes the breath as passing in and through the whole frame and out again."

Bodhi: "Experiencing the whole body..."

Sabbang. The Phrase [compound] '*Sabbakāya*' 'All Body' needs to be understood in the light of The Phrase 'Own Body' [next 'recollecting'] — what we perceive or understand to be 'our own body' is only a fraction of that which constitutes The Body [for example, for the most part, when we think of the body, we are thinking of the outer appearance only; or in some cases we are thinking only of the inner workings of some organ; or we may be thinking of body only as the solid element, or the four fundamental elements when we should also be considering as aspects of body the influence on it of such things as mental set and emotions]; the basic notion to be worked after in the case of the term 'all body' is that while we may experience certain aspects of the body as under our control, a wider view will show that the sustenance of the body is actually a cooperative effort of the entire existing world; here we want 'recollecting' of All that which directly touches/pertains to The Body. I think here DN 22: Satipatthana Sutta, Recollection of Body shows the scope.

[8] *Passam-bhayaṃ* for 'passify' here and just below, and *Samādahaṃ* for 'composing'.

Woodward uses: calming down and composing; Bhk. Bodhi uses: tranquillizing for both. PED: Passambhati [pa+shrambh] to calm down, to be quiet Vin I.294 (fut -issati); D I.73; M III.86; S V.333; A III.21. -pp. passaddha; Causative passambheti...

I use 'passify' because I use 'impassivity' for 'pasadhi', the fifth dimension of awakening ...the way this exercise will develop. Both Bhk. Bodhi and Woodward use 'tranquillity' for '*passadhi*'. For '*Samādahaṃ*', I use composing reluctantly.

Bhk. Bodhi and Woodward understand 'samadhi' as an exercise in concentration. I use 'composing' understanding that 'concentration' is only one stage in the process of bringing the heart to the position where one is able to see without distortion — the prerequisite for the next stage which is detachment. The sequence used by Bodhi and Woodward [tranquillity, concentration, equanimity] leaves us with 'the quality of having an even mind' [OED] which would better fit the *samā* of *samādhi* and is also not 'free'. See also glossology: Sambojjhanga. In any case it should be clear that what is indicated here is at least a training exercise for the requirement of the meditator who wishes to enter the second 'brilliance' [*jhana*] where vitakka and vicara are eliminated.

[9] *Pīti*. Translated variously according to the translator's perception of what is required here, the word needs to be understood as a general concept that encompasses a spectrum from passing fancy to transcending rapture. Bhk. Thanissaro and, I believe some of his teachers, and, I believe, many Thai's think of it as a rapturous state in which miraculous events may occur. It may be that, but it is also simply Enthusiasm ... which is also a state in which miraculous things may occur.

[10] See note 8 above.

[11] *-ānupassī*. Both Woodward and Bhk. Bodhi use 'contemplating'. This has two disadvantages: 1. It does not incorporate the idea of 'seeing' found in the word '*-ānupassī*,' and contimplation incorporates the notion of actively thinking about where 'over-seeing' is or can be a neutral state of observation.

[12] *Aniccā*. Instability, inconsistency. It is not so much the noticing of change as the noticing that there is nothing there that passes from one perception to the next. Or, to say that another way: there is no 'thing' there which is stable enough to be observed twice or 'constantly,' or 'consistently.' Only the illusion changes.

[13] *Virāgā*. Literally: 'dis-passion' (dis-rage). The question, with regard to Bhk. Bodhi's (fading away) and Woodward's (dispassion) translations is: What, in actual fact, does "contimplating fading away/dispassion" mean? Are we to be on the lookout for places to end passion, or are we to be on the lookout for the state of having ended passion? Or are we to be observing and thinking about places to end passion or are we to be observing and thinking about the state of having ended passion? My preference is indicated by my translation which is informed by the practice...where the observation of the breath makes the grasping involved in passion noticeable and consequently susceptible of being let go.

CHAPTER II

Dimensions of Awakening

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 2

[1] I HEAR TELL:

Once upon a time Bhagava,
Savatthi-town revisiting,
Anathapindika's Jeta-forest park.

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"
"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

Recollecting aspiration, beggars,
developed, made much of,
makes for great fruit, great benefit.

And how, beggars, is recollecting aspiration developed,
made much of,
such as makes for great fruit, great benefit?

Here beggars, a beggar,
recollecting aspiration,
simultaneously develops the dimension of self-awakening

that is recollecting^[1]

that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go;

recollecting aspiration,

he simultaneously^[2] develops the dimension of self-awakening

that is investigation of Dhamma,^[3]

that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,

culminating in letting go;
recollecting aspiration,
he simultaneously develops the dimension of self-awakening
that is energy,^[4]
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go;

recollecting aspiration,
he simultaneously develops the dimension of self-awakening
that is enthusiasm,
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go;

recollecting aspiration,
he simultaneously develops the dimension of self-awakening
that is impassivity,^[5]
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go;

recollecting aspiration,
he simultaneously develops the dimension of self-awakening
that is serenity,^[6]
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go;

recollecting aspiration,
he simultaneously develops the dimension of self-awakening
that is objective detachment,^[7]
that agrees with solitude,
that agrees with the end of lust,
that agrees with ending,
culminating in letting go.

Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration

makes for great fruit, great benefit.

[1] *Sati*. The word really means 'memory' or 'mind' in the sense that that the mind at least the individualized mind is, for the most part memory. Most translators today are using 'mindfulness', but we have a word that stands for 'mindfulness' as well as 'mind', that is 'mind'. Mind your manners. Mind the stove. I am skipping over that and using Recollectedness because of the perceived need to bring out and clarify the distinctions that need to be made between sati, citta and mano. Mind, mind, and mind. The idea of sati has become distorted in practice I believe precisely because of the translation as mindfulness. The practice is not to attempt the impossible* task of keeping one's mind on an object, but to check it from time to time as the babysitter checks the baby from time to time between necking with her boyfriend and watching TV. Being 'recollected' incorporates the idea of 'minding' and avoids the confusion with what citta and mano are doing.
*this is not me unable to achieve this, this is because there is no 'thing' there from one perception to the next, there is no 'mind' there that could continue on in a 'recollecting' for further than a single instant of perception.

[2] *Sahagata*. PED: Saha¹ (indecl.) [fr. sa³; cp. Vedic saha] prep. and prefix, meaning: in conjunction with, together, accompanied by; immediately after (with instr.) Vin I.38; Sn 49, 928; Th 2, 414 = 425; sahā Sn 231.-gata accompanying, connected with, concomitant Vin I.10; D II.186; S V.421; Kvu 337; DhsA 157. Bhk. Bodhi: 'develops the enlightenment factor of mindfulness accompanied by mindfulness of breathing...etc'; Woodward: 'cultivates the limb of wisdom that is mindfulness accompanied by concentration on inspirationsing and out-breathing...etc.'

The question for the meditator is: 'Does this mean: "When one minds the breathing one *is* recollecting, etc." or "One should mind the breath while simultaneously...". Since the proposition is that here (in this practice) it is the cultivation of recollecting the breathing that is the basic effort, and that it is by cultivating this practice that the other benefits and developments arise, I opt for the idea that the limb of wisdom is a natural consequence of recollecting breathing, or, it arises simultaneously.

This is fundamental to the nature of the redundancy found throughout the suttas, where we often find that one 'dhamma' is to be equated with another e.g., The Four Truths = Paticca Samuppada.

See also how this idea is developed in [SN 5.54.13](#)

[3] *Dhamma-vicaya*. This can be research into 'things' or research into The Dhamma. I prefer 'Research into Dhamma' because if one researches things by way of the Dhamma and one doesn't get very far, one has still researched into Dhamma. Study of Drama would eventually get you there, but it might take a while and if you failed this lifetime you might not find your way back to the Dhamma that got you started in the first place.

[4] *Viriya*. Energy. Here this is the science of energy creation and management. Essentially that is that energy is created by the expenditure of energy. Some states, such as the contimplation of death are highly condusive to the creation of energy. Seems reasonable to me. The Highest Practice of putting forth energy is found in [Samma Vayama](#):

And what, beggars, is High Self-control?

Exercise Self-control. Intend to struggle to create and exert energy, take a

stand, set the mind on and strive to
Restrain low unskillful conditions that have arisen in the here and now
Refrain from low unskillful conditions that have not yet arisen
Obtain high, skillful conditions that have not yet arisen
Retain high, skillful conditions that have arisen

[5] *Passaddhi*. Impassivity. At this point the reader should be cautioned that guessing takes over with any translator without strong actual experience and long familiarity with practice. I believe we have gotten the translations for this term and for the next two (samadhi and upekkha) from non-practicing, Sri Lankan Bhikkhus with no or only poor English at the time of Woodward. They were trying to explain these terms to him or the other early translators and he understood them according to his English values and what had been understood from Sanskrit studies. Then, reading translations themselves, the Sri Lankan bhikkhus practiced according to the English translation, this was picked up by those in Burma and Thailand in what was a revival of the practice of meditation long since abandoned. As they practiced, so they believed they had attained. Attaining they explained to those who learned from them, and those have written about and confirmed the practice according to this vocabulary. Round and round. I say it is like the difference between a doctor writing a medical textbook versus a lawyer writing a medical textbook. Some things just need to be experienced to be understood.

The idea of the Bojjhngas is that Recollectedness oversees a process which brings about Awakening. That process requires the balancing of energy such that one is neither sluggish nor hyper-active. The first three dimensions — research into the Dhamma, energy use and Enthusiasm — increase energy, the second three — impassivity, serenity, and detachment — smooth out the energy and end in the objective which is detachment or objective detachment.
See SN 5.46.53.

Begin analyzing the translation from the end. The goal of the system is almost always that word: *Upekkhā* (or it's equivalent, *vimutti*, freedom). *Sammā Upekkhā* High, or Consummate Upekkhā is the step on the Way which is described as having destroyed the *asavas*, and having entered on and emerged from the perception of the ending of sensation, reflecting on that experience and coming to the conclusion that it too was self-made and hung onto would be subject to ending and so one lets go of that. The letting go of that is characterized as being at that point utterly free. It is described in a simile as being like a man standing on the bank of a pool of clear water high in a mountain pass and being able to see the things therein: pebbles, small fish and the occasional large fish.

This is inadequately described as 'equanimity'. One is not in the pool 'bearing with equal mind' both pleasant and unpleasant sensations. One is beside the pool, observing, untouched by sensations.

Equanimity is a state that is 'had'. Upekkha is having let go of states. So 'Detachment'.

Working back from detachment we need a word to describe the state that leads to detachment. Concentration, the preferred translation of most other translators, or something like concentration (I prefer the idea of 'focus' in the sense of a picture being in focus, rather than the idea of being attached to attention on something to the exclusion of all else) is an aspect of *samādhi*, but it the state itself is very different than the state of concentration. The painter or musician in a high state of *samādhi* oversees a wide range of phenomena all in clear focus and is open to external input and is unaffected by change, for example.

Samādhi is described several ways in the suttas: As attained from a high degree of development of the four godly states of friendliness, sympathy, empathy and detachment. It is defined in *Sammā Samadhi* as consisting of the first four jhanas, and elsewhere it is described as as consisting of having attained the states of aimlessness, signlessness, and emptiness. These latter three states are further described as being without aims, not producing signs of lust, being or blindness, and not containing lust being or blindness.

The last one, Emptiness, has given the world, thanks to Zen Buddhism, the most trouble. People struggle after The Void, or a state of voidness, or seeing every thing as void or empty, or try to 'empty' their mind, when this is not the meaning of the term in any sense. A simple reading of the MN 121 and 122, the Sunnata Suttas would reveal that. ... "but there is so much history of Great Masters and Patriarchs saying otherwise." Nonsense. People all the time follow other people who just make up stuff on the spot. People have been claiming as 'the original Buddhism' their own understanding of what the Buddha taught since day 1 (that's @ 2500 years ago). Nobody could check them because the literature was too vast and hard to find. Today we have no excuse. The goal is not voidness! It is a state void of empty habits.

When *Samādhi* is described as the first four jhanas. A 'unified state of mind' is described as an aspect of the second jhana. An aspect, not the whole show.

Now you get my 'bias'. I say the term *samādhi* denotes the state of being above it all, something musicians and artists describe as a state where they are not involved in the production of their works, but those works simply flow through them. The musicians call this 'being on top of it', at one point it was known here in the post-Great Depression U.S. as having 'it'. Using weed or LSD can make attaining this state reasonably easy for those so inclined who follow the instructions (otherwise these are self-hypnotizing drugs that will give the user whatever he imagines is going to happen — 99.44 100ths % of the time being some sexual experience), but should not be confused with the state itself. 'serenity' fits the bill and also the etymology: SAMA = even, smooth, calm; ADHI = over, higher. That's what serenity means: being in a state calmly above it all.

What leads to serenity? We don't go from a highly energy-charged state created by Dhamma research, Energy creation and development of Enthusiasm directly to serenity. First we use intent, will, to calm down and smooth out. That is what 'impassivity' means. At first we consciously and deliberately do not react, subsequently we master poise. Both the active effort to attain the state and the state itself are implied in the term 'impassivity'.

You decide.

[6] *Samādhi*. serenity. See discussion in note 5.

[7] *Upekkhā* Detachment. See discussion in note 5.

CHAPTER III

Purely

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 3

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting,
Anathapindika's Jeta-forest park.

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

Recollecting aspiration, beggars,
developed,
made much of,
makes for great fruit,
great benefit.

And how, beggars, is recollecting aspiration developed,
made much of,
such as makes for great fruit,
great benefit?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:
'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will inspire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will expire,'

this is the way he trains.

'Reflecting on the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the heart,

I will expire,'

this is the way he trains.

'Abundantly content in heart,

I will inspire,'

this is the way he trains.

'Abundantly content in heart,

I will expire,'

this is the way he trains.

'Composing the heart,

I will inspire,'

this is the way he trains.

'Composing the heart,

I will expire,'

this is the way he trains.

'Liberating the heart,

I will inspire,'

this is the way he trains.

'Liberating the heart,

I will expire,'

this is the way he trains.

'On the look-out for inconsistency,

I will inspire,'

this is the way he trains.

'On the look-out for inconsistency,

I will expire,'

this is the way he trains.

'On the look-out for the end of lust,

I will inspire,'

this is the way he trains.

'On the look-out for the end of lust,

I will expire,'

this is the way he trains.

'On the look-out for ending,

I will inspire,'

this is the way he trains.

'On the look-out for ending,

I will expire,'

this is the way he trains.

'On the look-out for opportunities to let go,

I will inspire,'

this is the way he trains.

'On the look-out for opportunities to let go,

I will expire,'

this is the way he trains.

Suchwise 'developed', beggars,

suchwise 'made much of'

recollecting aspiration makes for great fruit,

great benefit.

CHAPTER IV

Fruit 1

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 4

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting, Anathapindika's Jeta-forest park.

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

Recollecting aspiration, beggars,
developed,
made much of,
makes for great fruit,
great benefit.

And how, beggars, is recollecting aspiration
developed,
made much of,
such as makes for great fruit,
great benefit?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will inspire,
this is the way he trains.
'Pacifying the own-making of the heart,
I will expire,
this is the way he trains.
'Reflecting on the heart,
I will inspire,
this is the way he trains.
'Reflecting on the heart,
I will expire,
this is the way he trains.
'Abundantly content in heart,
I will inspire,
this is the way he trains.
'Abundantly content in heart,
I will expire,
this is the way he trains.
'Composing the heart,
I will inspire,
this is the way he trains.
'Composing the heart,
I will expire,
this is the way he trains.
'Liberating the heart,
I will inspire,
this is the way he trains.
'Liberating the heart,
I will expire,
this is the way he trains.
'On the look-out for inconsistency,
I will inspire,
this is the way he trains.
'On the look-out for inconsistency,
I will expire,
this is the way he trains.
'On the look-out for the end of lust,
I will inspire,
this is the way he trains.
'On the look-out for the end of lust,

I will expire,
this is the way he trains.

'On the look-out for ending,
I will inspire,
this is the way he trains.

'On the look-out for ending,
I will expire,
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,
this is the way he trains.

Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration makes for great fruit,
great benefit.

Suchwise developed, beggars,
suchwise made much of
recollecting aspiration
can be expected to have one of two fruitions:
omniscience^[1] in this seen thing^[2]
or with remnants remaining,
non-returning.^[3]

[1] *Aññā*. This is not plain-old 'knowledge'. This word is a synonym for Nibbana and means the ability to know whatever one wants to know whenever one wants to know it. It is a liberating knowledge — the knowledge had at the end of the trip that sets one free.

[2] *Diṭṭhadhamma*. Seen-thing. The "Here and Now," or "present" or "this life"; constructed so as to avoid the idea that there is anything there that is that 'here and now', or 'present' or 'this life'.
Bodhi: 'this very life'; Woodward: 'same life...very life'.

[3] See: Appendixes: *Anāgāmin*.

CHAPTER V

Fruit 2

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 5

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting, Anathapindika's Jeta-forest park.

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

Recollecting aspiration, beggars,
developed,
made much of,
makes for great fruit,
great benefit.

And how, beggars, is recollecting aspiration
developed,
made much of,
such as makes for great fruit,
great benefit?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will inspire,
this is the way he trains.
'Pacifying the own-making of the heart,
I will expire,
this is the way he trains.
'Reflecting on the heart,
I will inspire,
this is the way he trains.
'Reflecting on the heart,
I will expire,
this is the way he trains.
'Abundantly content in heart,
I will inspire,
this is the way he trains.
'Abundantly content in heart,
I will expire,
this is the way he trains.
'Composing the heart,
I will inspire,
this is the way he trains.
'Composing the heart,
I will expire,
this is the way he trains.
'Liberating the heart,
I will inspire,
this is the way he trains.
'Liberating the heart,
I will expire,
this is the way he trains.
'On the look-out for inconsistency,
I will inspire,
this is the way he trains.
'On the look-out for inconsistency,
I will expire,
this is the way he trains.
'On the look-out for the end of lust,
I will inspire,
this is the way he trains.
'On the look-out for the end of lust,

I will expire,'
this is the way he trains.

'On the look-out for ending,
I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting aspiration makes for great fruit,
great benefit.

When developed suchwise, beggars,
when made much of suchwise,
recollecting aspiration
can be expected to have seven fruitions,
seven benefits.

What seven fruitions?
Benefits?

Complete omniscience in this seen thing.

If not complete omniscience in this seen thing,
then, complete omniscience at the time of death.

If not complete omniscience in this seen thing
nor complete omniscience at the time of death,
then he gets thorough Nibbana midway^[1]
by thoroughly exterpating
the five yokes to the lower births.

Or he gets reduced-time thorough-Nibbana.

Or he gets without-own-making^[2] thorough-Nibbana.

Or he gets with-own-making thorough-Nibbana.

Or he goes up-stream to the Akaniṭṭha Realm.

These, beggars are the seven fruitions,
seven benefits
that can be expected
from developing and making much of
recollecting aspiration.

[1] "*Antarā*" and "*Upahacca*" in the following line. In context with the next two these terms would indicate a state subsequent to the death of the body and prior to rebirth in another individuality. "Bardos" [Tibetan for 'between points'] come to mind. The text looks abbreviated but there is not present the usual "..." or "pe" or "la" that would indicate such an abbreviation so I have not felt justified in a 'rolling-out' that may not have been in the original. The next 'individuality' in this case would appear to be rebirth in the Akanittha Realm — a realm we are to understand is exclusively for Non-Returners who will attain Nibbana there midway through the lifespan there.

There is another possibility: The meaning could be 'Omniscience' immediately upon hearing or putting into practice the method in this sutta; Omniscience at death; or omniscience at some point between hearing the sutta and death (midway, or by cutting down the remaining time). According to this understanding the difference between steps 3 and 4 and steps #5 and 6 would be that in #s 3 and 4 there was 'work still to be done' whereas in #s 5 and 6 there would be more to be experienced, but not more to be done. The difference between #s 5 and 6 would be that #5 would be a non-returner who had let it all go and just watched the remainder work itself out and #6 would be one who still had residual impulses to create and experience things 'for himself.' According to the more standard after-death interpretation these two steps would indicate one who had no residual experiences to be experienced in the interval [after death and before taking up a new individuality] and one who did have such experiences (for example sights remaining to be seen through the organ of sight, but not integrated with a body).

The two interpretations are not mutually exclusive: What is being spoken of here is the Non-returner; even the Streamwinner 'sees' the way to the end; the non-returner actually sees the end but has not yet got the end, so in a manner of speaking the non-returner is already 'dead' [in the sense that because he can see the end, he has experienced his own death ahead of time] and the 'interval' is the time between attaining non-returner state and the death of the body — and this interval could be one in which there were or were not episodes of 'own-making' or 'sankaraming'.

Woodward has the usual interpretation:

1. In this very life, previously, one establishes gnosis;
2. If not ... then one does so at the moment of death;
3. If not ... then by having worn down the five fetters of the lower sort, he is one who wins release midway;
4. Failing that, he does so by reduction of his time;
5. Failing that he passes away without much trouble;
6. ... or with some trouble;
7. If he do none of these, he is 'one who goes upstream,' and he is reborn in the Pure Abodes.

Note: The 'fetters' are not 'of the lower sort', but are fetters to lower rebirths; rebirths in the kama lokas.

Bhk. Bodhi has no notes on this sequence; perhaps he has dealt with it elsewhere; but the addition in his translation of much that is not indicated in the text seems to call for an explanation. His translation runs as follows:

1. One attains final knowledge early in this very life
2. If not ... final knowledge at the time of death;
3. If not ... then with the utter destruction of the five lower fetters one becomes an attainer of Nibbana in the interval.
4. If not ... then with...destruction...one becomes an attainer of Nibbana upon landing;
5. If not ... one becomes an attainer of Nibbana without exertion;
6. If not ... with exertion;
7. If not ... one bound upstream, heading towards the Akanittha realm.

Note: #s 5 and 6 where 'sankhara' is translated 'exertion' where his standard for this term is 'formations.' An example where a one-sided translation of this term leads to awkwardness. Whatever the translation for the term 'sankhara' it should reflect the two-sided nature of this term — much like its near synonym, 'kamma' it is both the act that creates and the thing created.

What we have here is the details for similar statements usually including only the idea of attaining Arahantship here and now or attaining the state of Non-Returning.

Translating for meaning:

1. Complete omniscience [Añña] in this seen thing. [Meaning either upon hearing or acting upon this sutta, or 'in this lifetime.']
2. If not complete omniscience in this seen thing, then, complete omniscience at the time of death.
3. If not complete omniscience in this seen thing nor complete omniscience at the time of death, then he gets thorough Nibbana [*parinibbāyī*] midway [either between death of the body and taking up a new individuality, or between the time of hearing the sutta and the time of death of the body] by thoroughly extirpating the five yokes ['fetters' again] to the lower births.
4. Or he gets thorough Nibbana striking down [cutting down the time to be spent in the 'interval' — no mention in the texts of the 'fetters' which may indicate that #s 4-6 '*Upahacca-parinibbāyī*', '*Asaṅkhāra-parinibbāyī*', '*Sasaṅkhāra-parinibbāyī*' are technical terms].
5. Or he gets thorough Nibbana without own-making [*Asaṅkhāra*].[Again, either between death of the body and taking up a new individuality, or between the time of hearing the sutta and the time of death of the body]
6. Or he gets thorough Nibbana with own-making [*Sasaṅkhāra*].[Again, either between death of the body and taking up a new individuality, or between the time of hearing the sutta and the time of death of the body]
7. Or he goes up-stream to the *Akanittha* Realm.

[2] *Saṅkhāra*. *saṅ* = own, con, com, co, with; *khāra* making The identification with the intent to produce experience of existing through acts of body, speech, and mind, and the identified-with result of that action.

The word selected for the translation of this term should clearly point to its nature as the force of personalization. This will separate it from the process of 'conditioning' or 'causing'. The understanding of this issue is tightly bound up with the understanding of liberation and it is highly recommended that one read the detailed discussion in the Appendixes: [Is Nibbana Conditioned?](#)

CHAPTER VI

Ariṭṭha

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 6

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting, Anathapindika's Jeta-forest park.

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

Beggars! Do you develop recollecting aspiration?

At this the Agéd One^[1] Ariṭṭha said this to Bhagava:

I, Bhante, am one who develops recollecting aspiration.

How then, Ariṭṭha, do you develop recollecting aspiration?

For that which has past, bhante,

taking pleasure in the wished for has been let go;

For the not yet come,

taking pleasure in the wished for is put away;

reaction to things

inwardly and outwardly

is well under control.

So recollecting I inspire,

so recollecting I expire,

This is the way, bhante, I develop recollecting aspiration.

Attained thus Ariṭṭha,

is recollecting aspiration,

not not attained, I say —

yet Ariṭṭha, to get the full development

of recollecting aspiration,

give ear, pay good mind,

I will speak.

Even so, bhante, said the Agéd One Ariṭṭha in response to Bhagava.

Then Bhagava said this:

And how, Ariṭṭha,
does one get fully developed
recollecting aspiration?

Here Ariṭṭha, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will inspire,'

this is the way he trains.
'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

'Observing pleasure,
I will inspire,'
this is the way he trains.

'Observing pleasure,
I will expire,'
this is the way he trains.

'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.

'Reflecting on the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the heart,
I will expire,'
this is the way he trains.

'Abundantly content in heart,
I will inspire,'
this is the way he trains.

'Abundantly content in heart,
I will expire,'
this is the way he trains.

'Composing the heart,
I will inspire,'
this is the way he trains.

'Composing the heart,
I will expire,'

this is the way he trains.

'Liberating the heart,

I will inspire,'

this is the way he trains.

'Liberating the heart,

I will expire,'

this is the way he trains.

'On the look-out for inconsistency,

I will inspire,'

this is the way he trains.

'On the look-out for inconsistency,

I will expire,'

this is the way he trains.

'On the look-out for the end of lust,

I will inspire,'

this is the way he trains.

'On the look-out for the end of lust,

I will expire,'

this is the way he trains.

'On the look-out for ending,

I will inspire,'

this is the way he trains.

'On the look-out for ending,

I will expire,'

this is the way he trains.

'On the look-out for opportunities to let go,

I will inspire,'

this is the way he trains.

'On the look-out for opportunities to let go,

I will expire,'

this is the way he trains.

Suchwise 'developed', Aritṭha,

suchwise 'made much of'

recollecting aspiration

makes for great fruit, great benefit.

This is how, Aritṭha,

one gets fully developed recollecting aspiration.

[1] *Āyasmant*. *Āyu* = Age, Aeon. Agéd One. Woodward, Bhk Bodhi: Venerable one. "Elder." Translations from Chinese for an honored, old master, use 'Ancient.' without an article. I am inconsistant.

CHAPTER VII

Kappina

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 7

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting, Anathapindika's Jeta-forest park.

Now at that time the Agéd One Mahā Kappina,
was seated not far from Bhagava,
body upright,
legs bent-across-lapwise,
mind attending to the face.

Then Bhagava, having seen the Agéd One Mahā Kappina seated nearby,
body upright,
legs bent-across-lapwise,
mind attending to the face,
said this to the beggars there:

Do you see, beggars,
any squirming around or trembling^[1]
in the body of that beggar there?

Whenever we see this Agéd One, bhante,
whether seated in a group
or seated alone by himself,
we do not see any squirming around or trembling
in the body of that Agéd One.

It is, beggars,
because of the development
and making much of serenity
that there is neither squirming around or trembling in body,
nor squirming around or trembling in mind.

Beggars, this beggar gains serenity at pleasure,
without distress,

without difficulty.

And which serenity is it, beggars,
that developed and made much of
has neither squirming around or trembling in body,
nor squirming around or trembling in mind?

Recollecting-aspiration-serenity, beggars,
developed and made much of
has neither squirming around or trembling in body,
nor squirming around or trembling in mind.

And how developed, beggars,
how made much of
is it that respiration-recollecting-serenity
has neither squirming around or trembling in body,
nor squirming around or trembling in mind?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will inspire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will expire,'

this is the way he trains.

'Reflecting on the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the heart,

I will expire,'

this is the way he trains.

'Abundantly content in heart,

I will inspire,'
this is the way he trains.
'Abundantly content in heart,
I will expire,'
this is the way he trains.

'Composing the heart,
I will inspire,'
this is the way he trains.
'Composing the heart,
I will expire,'
this is the way he trains.

'Liberating the heart,
I will inspire,'
this is the way he trains.
'Liberating the heart,
I will expire,'
this is the way he trains.

'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.

'On the look-out for inconsistency,
I will expire,'
this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.

'On the look-out for the end of lust,
I will expire,'
this is the way he trains.

'On the look-out for ending,
I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,

I will expire,
this is the way he trains.
Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting-aspiration-serenity
has neither squirming around or trembling in body,
nor squirming around or trembling in mind.

[1] *Īñjitattam* and *phanditattam*. The two main divisions here are intentional movements (including such things as having got caught up in a train of thought and reacting to imaginary situations with bodily gestures) and control of 'spontaneous' movements caused by the release of tension. Although here it is the absence of any movement that is being discussed and that in the context of what is to be understood is an advanced meditator, and really describes a state that is a result of a deep bodily tranquillity, to make this an instruction applicable across the spectrum from beginner to advanced, there must be some allowance for the beginner's deliberate adjustment of the posture and for the more advanced, change of posture, trembling, pulsing or shaking consequent upon release of tensions or the excitement of insight or release. Properly managed, elimination of the former should be by deliberate, controlled re-adjustment to the upright posture when the posture has become distorted and interferes with concentration and also does not seem to yield to correction by way of release of tensions; the elimination of the latter is by muscle control attained through very precise observation and through highly developed bodily calm.

So 'movement' would be too inclusive; Woodward's 'wavering or shaking" and Bhk. Bodhi's 'shaking or trembling' are to be seen among the various kinds of movements involved; Flickering is used by some seers to describe a phenomena seen in mid-level practice; jerking, flapping, intentional movement, adjusting, twisting, twitching, etc. is seen in beginners. Very beginning practitioners should make every effort to suppress the inclination to scratch itches, pick your nose, wiggle your little finger in your ear, fart, burp, cough, pull hairs from your ear, pull hairs from your eyebrows, pull hairs from your nose, clean your nails, clean your toenails, scratch at the cuticles, run your fingers through your toes, adjust the position of your testicles, work a 'cricks' in your neck, back, shoulders, massage the limbs, wiggle your feet, run your tongue over your teeth, suck at your teeth, grind your teeth, react to things with facial expressions, laugh out loud or even herumph. These things can all be controlled and the devil can keep you busy with this stuff wasting your time for your entire sitting session for years if you do not overcome such impulses.

CHAPTER VIII

The Light

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 8

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting, Anathapindika's Jeta-forest park.

Then The Lucky Man addressed the Beggars there: "Bhikkhus!"

"Bhadante!" the beggars responded to Bhagava.

Bhagava said this to them:

Recollecting-aspiration-serenity beggars,
developed, made much of,
makes for great fruit, great benefit.

And how, beggars, is recollecting-aspiration-serenity,
developed, made much of,
such as makes for great fruit, great benefit?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will inspire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will expire,'

this is the way he trains.

'Reflecting on the heart,
I will inspire,'

this is the way he trains.

'Reflecting on the heart,
I will expire,'

this is the way he trains.

'Abundantly content in heart,
I will inspire,'

this is the way he trains.

'Abundantly content in heart,
I will expire,'

this is the way he trains.

'Composing the heart,
I will inspire,'

this is the way he trains.

'Composing the heart,
I will expire,'

this is the way he trains.

'Liberating the heart,
I will inspire,'

this is the way he trains.

'Liberating the heart,
I will expire,'

this is the way he trains.

'On the look-out for inconsistency,
I will inspire,'

this is the way he trains.

'On the look-out for inconsistency,
I will expire,'

this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'

this is the way he trains.

'On the look-out for the end of lust,
I will expire,'

this is the way he trains.

'On the look-out for ending,

I will inspire,
this is the way he trains.
'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.
'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting-aspiration-serenity
makes for great fruit, great benefit.

I too beggars, before my awakening,
not yet awakened,
a bodhisattva,
used to live in this same way,
making much of this way of living.

While I lived this way, bhikkhus,
making much of this way of living,
there was neither bodily fatigue nor eyestrain,^[1]
and through not getting involved,
my heart was freed from the corruptions.^[2]

Therefore beggars, if a beggar would determine:^[3]

"There shall be neither bodily fatigue
nor eyestrain for me,
and through not getting involved,
my heart will be freed from the corruptions,"

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"Let go shall be the memories and principles
associated with household life."

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall live perceiving the disadvantageous
in the advantageous"

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall live perceiving the advantageous
in the disadvantageous"

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall live perceiving the disadvantageous
in the advantageous
and the disadvantageous"

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall live perceiving the advantageous
in the disadvantageous
and the advantageous"

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall live avoiding both the disadvantageous
and the advantageous
— detached, recollected, self-aware."

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall, while still rethinking,
while still reminiscing^[4],
enter into and live
in the attainment of the first brilliance^[5],
that solitude-born pleasant enthusiasm
separate from sense pleasures,
separate from unskillful things"

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall,
subduing rethinking and reminiscing,
enter into and live
in the attainment of the second brilliance,
that internal happiness,
that unified state of mind
that is without rethinking,
without reminiscing,
a pleasant enthusiasm born of serenity"

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall,
with the phasing out of enthusiasm,
enter into and live
in the attainment of the third brilliance,
detached, recollected and self-aware,
experiencing that bodily ease
the aristocrats describe saying:

'Detached, recollected, he lives happily.'"

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall,
letting go pleasure,
letting go pain,
their precursors in bodily ease and discomfort resolved,
enter into and live
in the fourth brilliance,
without pain,
without pleasure,
in the all-round purity of the detached mind."

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall,
with the surpassing of all perception of forms,
with the resolution of perception of reaction,
not paying attention to perception of diversity,
thinking:

'Without end is space,'
enter into and live
in the Sphere of Space"

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall,
with the surpassing of all perception of the Sphere of Space,
thinking:

'Without end is consciousness,'
enter into and live
in the Sphere of Consciousness"

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall,
with the surpassing of the Sphere of Consciousness,
thinking:

'There is no having anything,'
enter into and live
in the Sphere of Having Nothing,^[6]

it would be well to keep in mind
this recollecting-aspiration-serenity.

Therefore beggars, if a beggar would determine:

"I shall, with the surpassing of the Sphere of Having Nothing,
enter into and live
in the Sphere of Neither-Perceiving-nor-Non-Perceiving,"

it would be well to keep in mind
this recollecting-aspiration-serenity.

When this recollecting-aspiration-serenity is thus developed, beggars,
thus made much of,

if there is the experience of a pleasant sensation,
it is known as: 'Inconsistent,'
it is known as: 'Don't get involved with it,'
it is known as: 'Don't get worked up about it.'

Experiencing an unpleasant sensation,
it is known as: 'Inconsistent,'
it is known as: 'Don't get involved with it,'
it is known as: 'Don't get worked up about it.'

Experiencing a sensation which is not unpleasant but not pleasant,
it is known as: 'Inconsistent,'
it is known as: 'Don't get involved with it,'
it is known as: 'Don't get worked up about it.'

If a pleasant sensation is experienced,
it is experienced without bonds.

If an unpleasant sensation is experienced,
it is experienced without bonds.

If a sensation which is not unpleasant but not pleasant is experienced,
it is experienced without bonds.

If there is the experience of the sense
that the body is reaching it's end,
he knows: 'I am experiencing the sense
that the body is reaching it's end.'

If there is the experience of the sense
that life is reaching it's end,
he knows: 'I am experiencing the sense
that life is reaching it's end.'

He knows: "At the break-up of the body
as life reaches it's end,
even here,
not getting worked up about any sensation,
one can become cool.'

In the same way, beggars,
as an oil-lamp burns because of oil
and because of a wick,
but with the consumption of it's fuel,
with the drying up of the oil and the wick,
it goes out,
even so, beggars,

a beggar experiencing the sense
that the body is reaching it's end,
knows: 'I am experiencing the sense
that the body is reaching it's end,'
experiencing the sense
that life is reaching it's end,
knows: 'I am experiencing the sense
that life is reaching it's end',
and he knows: "At the break-up of the body
as life reaches it's end,
even here,
not getting worked up about any sensation,
one can become cool.'

[1] A thing that can happen using kasinas. At one time I was practicing the water kasina so intently that I actually got a black eye!

[2] *Asava*. In past translations I have used 'no-goods'; 'corruptions' is now my preferred translation. It could be 'corrupting influences' to get the idea of flow or ooze that is in the term. The Asavas variously defined, but in the context of what it is that the Arahant has overcome they are 1. sense pleasures, 2. being or living, 3. blindness [to things the way they really are, i.e., the Four Truths, the Paticca Samuppada].

[3] *Ākankheyya*. Woodward and Bhk. Bodhi and others see this as a matter of wishing/wanting. I suggest that this is not something subject to doubt (kanka), that is, it is the perception of technique made possible by the sharpness of mind developed in the practice of recollecting the breathing. It is not a 'wish' or 'desire' or simply a thought or plan (where there is doubt as to the outcome) ... it is no more a matter of 'wishing' than is making a choice between two paths, one which leads to one's destination and the other which does not. The meaning is 'intend' in the sense used by Castenada's Don Juan. It is a combination of the 'will' and the 'know-how' (especially the ability to 'perceive' or 'see' 'how') to have something happen. For the sourcerer this is the deliberate identification with an act of body, speech or mind that is understood to produce certain results.

The first '*akanka*' to be practiced can be seen by the reader for himself if he puts into practice the idea of 'see the good in people' or 'turn every adversity into a lesson,' where the choice of what to perceive and how to act to gain the desired outcome is deliberate, not a matter of hope (a source of doubt).

PED: *Ākankhati* (asp: Ākaṅkhati Ākaṅkhati) [ā + kāṅks., cp. kankhati] to wish for, think of, desire; intend, plan, design Vin II.244 (amāna); D I.78, 176; S I.46; Sn 569 (amāna); Sn p. 102 (= icchati SnA 436); DhA I.29; SnA 229; VvA 149; PvA 229.

Ākankhā (asp: Ākaṅkhā Ākaṅkhā) f. [fr. ā + kāṅks.] longing, wish; as adj. at Th 1, 1030.

On this subject see also: MN:I:6

[4] *Vitakkā and Vicāra*. A lot of back and forth about these terms which are both essentially simply 'thinking'. Early use pointed to no distinction. The

commentaries would have these as two advanced states with the first being the beginning of a higher level of thinking and the second being thinking that had momentum of its own. The usual translation is: 'Initial thought and sustained thought.' This is definitely the way this is experienced, but the question is, is the second anything more than ordinary thought freed from the distortions of low states of mind. In other words, simply a point on a spectrum. Since these states are present in the first burning and no mention is made of the need for them to be acquired, it seems necessary to think that they are present in the ordinary mind. This argument is re-enforced by the fact that these terms *are* used for 'thinking' in non-jhana states. The interesting thing is the use of 'vi' or 're' in both terms, indicating what a close look will tell one, that is, that these things are re-hashings. The first 're' is 're-talking', the second one is 're-wandering around', 're-meandering'. 'Consciousness' is 'vi'-knowing-knowing. Vi is the single most-used prefix in Pali. What this prefix indicates is the perception that what we experience is a re-construction in the mind, not the initial perception. In any case, what vitakka and vicara are, skipping over precise terms, becomes clear when attempting the entry into the second burning where they are to be eliminated and again on emergence where they start up again. At this point perhaps a better term is Don Juan's 'inner dialogue'.

I believe there is at least one sutta in which only vitakka is used when describing the jhanas. [citation?]

See also: [sn05.54.1.n8](#)

[5] *Jhāna*. I have changed my translation for this term from 'burning' to brilliance. It is really: 'burning knowledge' or 'shinning-knowledge' [our expression: burning with knowledge/wisdom, burning to learn, and the Southern U.S. black folk wisdom term 'shinning' for just such a state as the jhanas. People in these states really do 'have a shine about them.']. 'Jhana' is the root of our word 'knowledge' and the Chinese 'Chan', and the Japanese 'Zen'. There are a number of other terms in the Pali translated 'knowledge' and the state indicated here is less of knowing something than of having achieved a state of higher knowledge than would be immediately understood by English readers if the term 'knowledge' was used.

[6] *Kiñcī* 'A little something what-have-you' and *ākiñcañña* 'having nothing'. This is a radically new translation for me. I have usually followed the others as one time I nearly got there. Where? To the sphere that wasn't there. But I think this term carries the implication that there is no ownership there, no possessing of anything. Nothing to possess or possible to possess.

Hare: 'nothing' and 'sphere of nothingness'; Bhk. Thanissaro: 'nothing' and 'dimension of nothingness.'

CHAPTER IX

Vesālī or The Impure

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 9

[1][than] I HEAR TELL:

Once upon a time Bhagava, Vesālī-land revisiting, Great-Woods, House with the peaked roof.

At that time Bhavava use to preach to the beggars there in a multiplicity of ways about the subject of the impure^[1]; speaking about the advantages of talking about the subject of 'the impure', speaking about the advantages of developing the subject of 'the impure'.^[2]

Then the Lucky man addressed the bhikkhus:

I wish, beggars,
to retire to chambers for the half month.

No one should approach me
except the one who brings my mess-bowl food.

Even so, bhante, the beggars responded in agreement and subsequently no one approached the Lucky Man except the one who brought his mess-bowl food.

Then those beggars, saying:

The Bhagava used to preach in a multiplicity of ways about the subject of the impure;
speaking about the advantages of talking about the subject of 'the impure',
speaking about the advantages of developing the subject of 'the impure'
lived devoting themselves
to the development of 'the impure'
in a multiplicity of ways.

These, being depressed,
ashamed,
disgusted,
with body,
sought out a way to 'take the knife'.

In one day as many as ten bhikkhus took the knife.

In one day as many as twenty bhikkhus took the knife.

In one day as many as thirty bhikkhus took the knife.

Then, returning from his retirement to chambers
at the end of that half-month,
Bhagava spoke thus to the Agéd Ananda:

What's this now, Ananda?

Thinned of beings seems the Order of Bhikkhus.

Indeed that is so, bhante!

Because the Bhagava preached to the beggars
in a multiplicity of ways
about the subject of the impure;
speaking about the advantages
of talking about the subject of 'the impure',
speaking about the advantages
of developing the subject of 'the impure',
the beggars, bhante, saying:

The Bhagava used to preach
in a multiplicity of ways
about the subject of the impure;
speaking about the advantages
of talking about the subject of 'the impure',
speaking about the advantages
of developing the subject of 'the impure'
lived devoting themselves
to the development of the subject of 'the impure'
in a multiplicity of ways.

These, being depressed,
ashamed,
disgusted,
with body,
sought out a way to take to the knife.

As many as ten — twenty — thirty bhikkhus took to the knife in one day.

It would be good, bhante,
if the Bhagava would reveal another course
to establish the Order of bhikkhus in omniscience.

In that case, Ananda,
whatsoever there are of bhikkhus
who have taken up residence in Vesālī
they all should be gathered together
in the meeting hall.

Even so bhante, said the Agéd Ananda in reply,
and whatsoever there were of bhikkhus
who had taken up residence in Vesālī
they all gathered together
in the meeting hall.

Once gathered together,
he said this to Bhagava:

The bhikkhu Sangha has assembled, bhante,
now is the time for the Bhagava
to do what he has in mind.

Then The Lucky Man went to the meeting hall.

Arriving there he sat down in the designated seat.

So seated he said this to the bhikkhus there:

When, beggars, respiration-recollecting serenity
is developed and made a big thing of
it brings peace
and living in undampened pleasure and,
additionally,
bad, unskillful things disappear on the spot.

In the same way, beggars,
as the stirred up dust and dirt
of the last month of summer
is settled by a great untimely thunderstorm
and is caused to disappear on the spot,
even so, beggars,
respiration-recollecting serenity
developed and made a big thing of
brings peace and living in undampened pleasure
and, additionally,
bad, unskillful things disappear on the spot.

And how, beggars,
is respiration-recollecting serenity
developed and made a big thing of
such as to bring peace
and living in undampened pleasure
and, additionally,
to cause bad, unskillful things disappear on the spot?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will inspire,
this is the way he trains.
'Reflecting on enthusiasm,
I will expire,
this is the way he trains.

'Observing pleasure,
I will inspire,
this is the way he trains.
'Observing pleasure,
I will expire,
this is the way he trains.

'Reflecting on the own-making of the heart,
I will inspire,
this is the way he trains.
'Reflecting on the own-making of the heart,
I will expire,
this is the way he trains.

'Pacifying the own-making of the heart,
I will inspire,
this is the way he trains.
'Pacifying the own-making of the heart,
I will expire,
this is the way he trains.

'Reflecting on the heart,
I will inspire,
this is the way he trains.
'Reflecting on the heart,
I will expire,
this is the way he trains.

'Abundantly content in heart,
I will inspire,
this is the way he trains.
'Abundantly content in heart,
I will expire,
this is the way he trains.

'Composing the heart,
I will inspire,
this is the way he trains.
'Composing the heart,

I will expire,'
this is the way he trains.

'Liberating the heart,
I will inspire,'
this is the way he trains.

'Liberating the heart,
I will expire,'
this is the way he trains.

'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.

'On the look-out for inconsistency,
I will expire,'
this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.

'On the look-out for the end of lust,
I will expire,'
this is the way he trains.

'On the look-out for ending,
I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

This is how, beggars,
respiration-recollecting serenity
is developed and made a big thing of
such as to bring peace
and living in undampened pleasure
and, additionally,
to cause bad, unskillful things disappear on the spot.

[1] *Asubhakatha asubhakathaṃ katheti* — "about the not-pure talk talking." Not 'speaking in praise of foulness' per Bhk Nm/Bodhi; Woodward's 'subject of the unlovely' is closer. Hereafter in quotes to indicate that this is in fact '*samādhī* technique based on reflection on impurity' and does not intend what we would otherwise read as encouragement to develop the impure. *Asubhāya vaṇṇaṃ bhāsatī, asubhabhāvanāya vaṇṇaṃ bhāsatī*. Both Woodward and Bhk. Bodhi insert the words 'meditation on' which is not in the text

[2] Bhk. Bodhi footnotes with an explanation that the intent is the meditation on the 32 parts of the body and on the Charnel Field both found in the Satipatthana Sutta.

CHAPTER X

Kimbila

Śaṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Śaṅyutta
Sutta 10

[1] I HEAR TELL:

Once upon a time Bhagava, Kimbila-district, Bamboo Grove came-a revisiting.

There Bhagava said this to the Agéd One, Kimbila:

How developed, Kimbila,
how made a big thing of,
does recollecting-aspiration-serenity,
have great fruit, great benefit?

Thus spoken to, the Agéd One, Kimbila remained silent.

Then a second time The Lucky Man said this to the Agéd One, Kimbila:

How developed, Kimbila,
how made a big thing of,
does recollecting-aspiration-serenity,
have great fruit, great benefit?

And a second time the Agéd One, Kimbila remained silent.

Then a third time The Lucky Man said this to the Agéd One, Kimbila:

How developed, Kimbila,
how made a big thing of,
does recollecting-aspiration-serenity,
have great fruit, great benefit?

And a third time the Agéd One, Kimbila remained silent.

Thus, this having been said,
the Agéd One, Ananda, said this to The Lucky Man:

"This is the time, Bhagava!
This is the time, Welcome One,
for the Bhagava to relate
the recollecting-aspiration-serenity.

The Beggars will remember
what is heard from the Bhagava."

In that case, Ananda,
listen up,
pay attention,
I will speak!

Even so, Bhante! replied the Agéd One, Ananda to Bhagava.

Bhagava said this:

And how 'developed', Ananda,
is recollecting aspiration?
How 'made much of',
suchas makes for great fruit, great benefit?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:
'I am inspiring deeply.'

If he expires deeply, he knows:
'I am expiring deeply.'

If he inspires shallowly, he knows:
'I am inspiring shallowly.'

If he expires shallowly, he knows:
'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,

I will inspire,
this is the way he trains.
'Pacifying own-body-making,
I will expire,
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,
this is the way he trains.
'Reflecting on enthusiasm,
I will expire,
this is the way he trains.

'Observing pleasure,
I will inspire,
this is the way he trains.
'Observing pleasure,
I will expire,
this is the way he trains.

'Reflecting on the own-making of the heart,
I will inspire,
this is the way he trains.

'Reflecting on the own-making of the heart,
I will expire,
this is the way he trains.

'Pacifying the own-making of the heart,
I will inspire,
this is the way he trains.

'Pacifying the own-making of the heart,
I will expire,
this is the way he trains.

'Reflecting on the heart,
I will inspire,
this is the way he trains.

'Reflecting on the heart,
I will expire,
this is the way he trains.

'Abundantly content in heart,
I will inspire,
this is the way he trains.

'Abundantly content in heart,

I will expire,'
this is the way he trains.

'Composing the heart,
I will inspire,'
this is the way he trains.

'Composing the heart,
I will expire,'
this is the way he trains.

'Liberating the heart,
I will inspire,'
this is the way he trains.

'Liberating the heart,
I will expire,'
this is the way he trains.

'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.

'On the look-out for inconsistency,
I will expire,'
this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.

'On the look-out for the end of lust,
I will expire,'
this is the way he trains.

'On the look-out for ending,
I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

Suchwise 'developed', beggars,
suchwise 'made much of'
recollecting-aspiration-serenity
makes for great fruit, great benefit.

§

At such a time, Ananda, as a bhikkhu
inspiring deeply, knows:
'I am inspiring deeply',
expiring deeply, knows:
'I am expiring deeply',
inspiring shallowly, knows:
'I am inspiring shallowly',
expiring shallowly, knows:
'I am expiring shallowly',
'Reflecting on the totality of bodily experience
I will inspire,' trains,
'Reflecting on the totality of bodily experience,
I will expire,' trains,
'Pacifying own-body-making,
I will inspire,' trains,
'Pacifying own-body-making,
I will expire,' trains —
at such a time, Ananda,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

How so?

Here, Ananda, aspiration is said to be
another term for body.

This is how, at such a time, Ananda,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

At such a time, Ananda, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of the heart,
I will inspire,'
trains 'Reflecting on the own-making of the heart,
I will expire,'
trains 'Pacifying the own-making of the heart,
I will inspire,'
trains 'Pacifying the own-making of the heart,
I will expire,' —
at such a time, Ananda, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

How so?

Here, Ananda, well investigated^[1],
aspiration is said to be another term for sensation.

This is how, at such a time, Ananda,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

At such a time, Ananda, as a bhikkhu
trains 'Reflecting on the heart,
I will inspire,'

trains 'Reflecting on the heart,
I will expire,'
trains 'Abundantly content in heart,
I will inspire,'
trains 'Abundantly content in heart,
I will expire,'
trains 'Composing the heart,
I will inspire,'
trains 'Composing the heart,
I will expire,'
trains 'Liberating the heart,
I will inspire,'
trains 'Liberating the heart,
I will expire,' —

at such a time, Ananda, a bhikkhu lives in states of the heart overseeing states of the heart,
ardent,
self-composed,
recollected,
having put away worldly aspirations and exasperations.

How so?

It is not, Ananda,
with absent-mindedness and lack of self-awareness,
that recollecting aspiration serenity is said to be developed.^[2]

This is how, at such a time, Ananda,
a bhikkhu lives in states of the heart overseeing states of the heart,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

At such a time, Ananda, as a bhikkhu
trains 'On the look-out for inconsistency,
I will inspire,'
trains 'On the look-out for inconsistency,
I will expire,'
trains 'On the look-out for the end of lust,
I will inspire,'

trains 'On the look-out for the end of lust,
I will expire,'
trains 'On the look-out for ending,
I will inspire,'
trains 'On the look-out for ending,
I will expire,'
trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —
at such a time, Ananda, a bhikkhu lives in the Dhamma overseeing the
Dhamma,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.
Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of ambition and disappointment.
This is how, at such a time, Ananda,
a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.



In the same way, Ananda,
as if at a Crossroads
there were a great pile of dirt
and if, appearing from the Eastern direction,
there comes a cart —
it would scatter that dirtpile.
If, appearing from the Western direction,
there comes a cart —
it would scatter that dirtpile.
If, appearing from the Northern direction,
there comes a cart —

it would scatter that dirtpile.
If, appearing from the Southern direction,
there comes a cart —
it would scatter that dirtpile.
Even so, Ananda, a bhikkhu
living in a body overseeing the body
scatters bad unskillful things.
Living in sensation overseeing sensation
he scatters bad unskillful things.
Living in states of the heart overseeing states of the heart
he scatters bad unskillful things
Living in the Dhamma overseeing dhamma
he scatters bad unskillful things.

[1] See [SN 5.54.13, n.4](#)

[2] See [SN 5.54.13, n.5](#)

Part II

Happiness

Icchāṅgala

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 11

[1] I HEAR TELL:

Once upon a time, The Lucky Man, Icchāṅgale revisiting, Icchāṅgala jungle grove.

Then The Lucky Man said this to the beggars there:

"I wish, beggars, to retire to chambers for three months.

No one should approach me except the one who brings my mess-bowl food."

"Even so, bhante", the beggars responded in agreement and subsequently no one approached the Lucky Man except the one who brought his mess-bowl food.

Then after the lapse of three months,
The Lucky Man emerged from his retirement chambers and said this to the beggars there:

"Should wanderers of other views, beggars, question you thus:

'In what manner, friends,
does the Shaman Gotama largely live
during the rains residency?'

This being put to you, beggars,
by wanderers of other views,
this is how you should make response:

'The Lucky Man, friends,
largely lives during the rains residency
in recollecting-aspiration-serenity.'

§

"Breathing in deeply, I know:

'I am inspiring deeply.'

Breathing out deeply, I know:

'I am expiring deeply.'"

"Breathing in shallowly, I know:

'I am inspiring shallowly.'

Breathing out shallowly, I know:

'I am expiring shallowly.'"

"Reflecting on the totality of bodily experience,

I inspire knowingly.

Reflecting on the totality of bodily experience,

I expire knowingly."

"Pacifying own-body-making,

I inspire knowingly.

Pacifying own-body-making,

I expire knowingly."

"Reflecting on enthusiasm,

I inspire knowingly.

Reflecting on enthusiasm,

I expire knowingly."

"Observing pleasure,

I inspire knowingly.

Observing pleasure,

I expire knowingly."

"Reflecting on the own-making of the heart,

I inspire knowingly.

Reflecting on the own-making of the heart,

I expire knowingly."

"Pacifying the own-making of the heart,

I inspire knowingly.

Pacifying the own-making of the heart,

I expire knowingly."

"Reflecting on the heart,

I inspire knowingly.

Reflecting on the heart,

I expire knowingly."

"Abundantly content in heart,

I inspire knowingly.

Abundantly content in heart,

I expire knowingly."

"Composing the heart,
I inspire knowingly.
Composing the heart,
I expire knowingly."

"Liberating the heart,
I inspire knowingly.
Liberating the heart,
I expire knowingly."

"Reflecting on giving up,
I inspire knowingly.
Reflecting on giving up,
I expire knowingly."

"He, beggars, who speaking highly would say:
'this is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'
speaking highly of this recollecting-aspiration-serenity would say:
'this is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'

"He who is a seeker, beggars,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
such a one, developing recollecting-aspiration-serenity,
making a big thing of it,
will achieve the destruction of the corruptions."

"He who, beggars, is an arahant beggar,
corruptions eliminated,
un-occupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge free,
even for such a one,
developing recollecting-aspiration-serenity,

making a big thing of it,
is useful for living pleasantly in this seen thing
recollectedly self-aware."

"He, beggars, who speaking highly would say:
'this is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'
speaking highly of this recollecting-aspiration-serenity would say:
'this is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'"

Clearing up An Uncertainty

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 12

[1] I HEAR TELL:

Once upon a time the Venerable Lomasavangiso,
Sakka-land, Kapilavatthu, Nigrodha's park revisiting.

2. There then Mahanamo the Sakkyan approached the venerable
Lomasavangiso and drew near.

Drawing near he exchanged greetings with the Venerable Lomasavangiso
and took a seat to one side.

Seated to one side then,
Mahanamo the Sakkyan said this
to the Venerable Lomasavangiso:

3. How is it then, bhante,
is the seeker's life
such as the Tathagata's life
or is the seekers life
one thing
and the Tathagata's life another?^[1]

No, friend Mahanama,
the seeker's life is not such as the Tathagata's life,
the seeker's life is one thing,
the Tathagata's life is another.

4. That bhikkhu, friend Mahanama, a seeker,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
lives letting go of the five distractions.^[2]

What five?

He lives letting go of the pleasure-wishing distraction.
He lives letting go of the anger distraction.
He lives letting go of the lazy ways and inertia distraction.
He lives letting go of the anxiety and fear distraction.
He lives letting go of the doubt and wavering distraction.

It is so, friend Mahanama, that a seeker,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
lives letting go of the five distractions.

5. On the other hand, friend Mahanama, that bhikkhu, an arahant,
without corruptions,
one who is finished,
duty's doing done,
laid down the load,
his own best interest brought forth,
the yokes to becoming thoroughly destroyed,
by highest answer-knowledge liberated,
has let go the five distractions,
made them like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

What five?

He lives having let go of the pleasure-wishing distraction,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

He lives having let go of the anger distraction,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

He lives having let go of the lazy ways and inertia distraction,
made it like a palm
torn out from the ground by the roots,
without basis for life,

unable rise up again in future.

He lives having let go of the anxiety and fear distraction,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

He lives having let go of the doubt and wavering distraction,
made it like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

It is thus, friend Mahanama, that a bhikkhu, an arahant,
without corruptions,
one who is finished,
duty's doing done,
laid down the load,
his own best interest brought forth,
the yokes to becoming thoroughly destroyed,
by highest answer-knowledge liberated,
has let go the five distractions,
made them like a palm
torn out from the ground by the roots,
without basis for life,
unable rise up again in future.

6. It is in this way, friend Mahanama,
that you should understand that the seeker's life
is not such as the Tathagata's life,
the seeker's life is one thing,
the Tathagata's life is another.

§

7. Once upon a time, friend Mahanama, the Lucky Man icchānaṅgale
revisiting, Icchānaṅgala jungle grove.

Then The Lucky Man said this to the beggars there:

"I wish, beggars, to retire to chambers for three months.

No one should approach me except the one who brings my mess-bowl food."

"Even so, bhante", the beggars responded in agreement

and subsequently no one approached the Lucky Man
except the one who brought his mess-bowl food.

Then after the lapse of three months,
The Lucky Man emerged from his retirement chambers
and said this to the beggars there:

"Should wanderers of other views, beggars,
question you thus:

'In what manner, friends,
does the Shaman Gotama largely live
during the rains residency?'

This being put to you, beggars,
by wanderers of other views,
this is how you should make response:

'The Lucky Man, friends,
largely lives during the rains residency
in recollecting-aspiration-serenity.'

§

"Breathing in deeply, I know:
'I am inspiring deeply.'
Breathing out deeply, I know:
'I am expiring deeply.'"

"Breathing in shallowly, I know:
'I am inspiring shallowly.'
Breathing out shallowly, I know:
'I am expiring shallowly.'"

"Reflecting on the totality of bodily experience,
I inspire knowingly.
Reflecting on the totality of bodily experience,
I expire knowingly."

"Pacifying own-body-making,
I inspire knowingly.
Pacifying own-body-making,
I expire knowingly."

"Reflecting on enthusiasm,
I inspire knowingly.

Reflecting on enthusiasm,
I expire knowingly."

"Observing pleasure,
I inspire knowingly.
Observing pleasure,
I expire knowingly."

"Reflecting on the own-making of the heart,
I inspire knowingly.
Reflecting on the own-making of the heart,
I expire knowingly."

"Pacifying the own-making of the heart,
I inspire knowingly.
Pacifying the own-making of the heart,
I expire knowingly."

"Reflecting on the heart,
I inspire knowingly.
Reflecting on the heart,
I expire knowingly."

"Abundantly content in heart,
I inspire knowingly.
Abundantly content in heart,
I expire knowingly."

"Composing the heart,
I inspire knowingly.
Composing the heart,
I expire knowingly."

"Liberating the heart,
I inspire knowingly.
Liberating the heart,
I expire knowingly."

"Reflecting on giving up,
I inspire knowingly.
Reflecting on giving up,
I expire knowingly."

"He, beggars, who speaking highly would say:
'this is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'

speaking highly of this recollecting-aspiration-serenity would say:
'this is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'

"He who is a seeker, beggars,
a little developed in mind,
short of his intended goal,
one who lives preparing to throw off the yoke,
the throwing off of which there is nothing better,
such a one, developing recollecting-aspiration-serenity,
making a big thing of it,
will achieve the destruction of the corruptions."

"He who, beggars, is an arahant beggar,
corruptions eliminated,
un-occupied,
duty's doing done,
load laid down,
his own good gained,
yokes to living thoroughly broken,
highest answer-knowledge free,
even for such a one,
developing recollecting-aspiration-serenity,
making a big thing of it,
is useful for living pleasantly in this seen thing
recollectedly self-aware."

"He, beggars, who speaking highly would say:
'this is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'
speaking highly of this recollecting-aspiration-serenity would say:
'this is the Aristocratic life,
this is the Brahma life,
this is the life of the Getter of the Getting'"

20. It is in this way, friend Mahanama,
that you should understand that the seeker's life
is not such as the Tathagata's life,
the seeker's life is one thing,
the Tathagata's life is another.

[1] This is deeper than the simple question it appears to be. There is a state where it appears that one has achieved arahantship and that the resulting life is the same as the life that came before. This is often brought up in Zen Buddhist contexts. "The Way is fundamentally perfect. It penetrates everything. How could it depend on practice and realization. The Dharma vehicle is free and unhindered. What need can there be for the concentrated efforts of men? In truth, the Great Body is well beyond the dust of the world. Who could think it possible to clean it? It is never separate from anyone; it is always exactly where you are. Why go here or there to practice?" —Master Dogen (1200-1253), *Fukanzazengi*. Quoted from Coupey, *Zen Simply Sitting*.

The view is not confined to Zen or Mahayana schools. It is based on a real perception and is a problem similar to the one of understanding how although there is no thing there that can be called a self, there is no saying that there is no self.

Considered to be one of the more pernicious views in that it conduces to lack of striving ... um ... the concentrated efforts of men.

Tathagata here means 'one who has got the getting' and is not a specific reference to Gotama.

[2] *Nīvaraṇa*. Stop-wall. Obstacle, hindrance. distraction. Dis-trac-tion. The five: *kāmacchanda*: sensuality, pleasure-wishing; (*abhijjhā*-)*vyāpāda*: ill-will, anger, via the not-path; *thīna-middha*: sluggishness, sloth and torpor, lazy ways and inertia; *uddhaccakukkucca*: worry, fear, anxiety — Bhk. Bodhi: restlessness and remorse; *vicikicchā*: doubt, wavering, backsliding, turnig back.

CHAPTER XIII

Ananda

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 13

[1][than] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting.

There then the Venerable Ananda approached Bhagava and drew near.

Having drawn near he exchanged greetings together with Bhagava.

Having exchanged greetings and shared friendly talk he took a seat to one side.

Seated to one side then, the venerable Ananda said this to Bhagava:

3. "Now can it be, bhante that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things?"

"It can be, Ananda that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things."

But, bhante, what one thing,
developed and made much of,
brings to fulfilment four things;

what four things,
developed and made much of,
bring to fulfilment seven things;
what seven things,
developed and made much of,
bring to fulfilment two things?

Recollecting-aspiration-serenity, Ananda, is one thing,
developed and made much of,
that brings to fulfilment the four settings-up of memory;
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment freedom-vision.^[1]

i

One Fulfils Four

5. And how developed does recollecting-aspiration-serenity,
when made much of,
bring to fulfilment the four settings-up of memory?

6. Here Ananda, a beggar having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

7. If he inspires deeply, he knows:
'I am inspiring deeply.'

If he expires deeply, he knows:
'I am expiring deeply.'

If he inspires shallowly, he knows:
'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

8. 'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Observing enthusiasm,
I will inspire,'
this is the way he trains.

9. 'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

'Observing pleasure,
I will inspire,'
this is the way he trains.

'Observing pleasure,
I will expire,'
this is the way he trains.

10. 'Reflecting on the own-making of the heart^[2],
I will inspire,'
this is the way he trains.

'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.

'Reflecting on the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the heart,
I will expire,'
this is the way he trains.

11. 'Abundantly content in heart,
I will inspire,'
this is the way he trains.

'Abundantly content in heart,
I will expire,'
this is the way he trains.

'Composing the heart,
I will inspire,'
this is the way he trains.

'Composing the heart,
I will expire,'
this is the way he trains.

'Liberating the heart,
I will inspire,'
this is the way he trains.

'Liberating the heart,
I will expire,'
this is the way he trains.

12. 'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.

'On the look-out for inconsistency,
I will expire,'
this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.

'On the look-out for the end of lust,
I will expire,'
this is the way he trains.

'On the look-out for ending,

I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

13. At such a time, Ananda, as a bhikkhu
inspiring deeply, knows:
'I am inspiring deeply',
expiring deeply, knows:
'I am expiring deeply',
inspiring shallowly, knows:
'I am inspiring shallowly',
expiring shallowly, knows:
'I am expiring shallowly',
'Reflecting on the totality of bodily experience
I will inspire,' trains,
'Reflecting on the totality of bodily experience,
I will expire,' trains,
'Pacifying own-body-making,
I will inspire,' trains,
'Pacifying own-body-making,
I will expire,' trains —
at such a time, Ananda,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.^[3]
How so?

14. Here, Ananda, aspiration is said to be

another term for body.

This is how, at such a time, Ananda,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

15. At such a time, Ananda, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of the heart,
I will inspire,'
trains 'Reflecting on the own-making of the heart,
I will expire,'
trains 'Pacifying the own-making of the heart,
I will inspire,'
trains 'Pacifying the own-making of the heart,
I will expire,' —
at such a time, Ananda, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

How so?

16. Here, Ananda, well investigated^[4],
aspiration is said to be another term for sensation.

This is how, at such a time, Ananda,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,

recollecting,
having put away worldly aspirations and exasperations.

17. At such a time, Ananda, as a bhikkhu
trains 'Reflecting on the heart,
I will inspire,'
trains 'Reflecting on the heart,
I will expire,'
trains 'Abundantly content in heart,
I will inspire,'
trains 'Abundantly content in heart,
I will expire,'
trains 'Composing the heart,
I will inspire,'
trains 'Composing the heart,
I will expire,'
trains 'Liberating the heart,
I will inspire,'
trains 'Liberating the heart,
I will expire,' —
at such a time, Ananda, a bhikkhu lives in states of the heart overseeing states
of the heart,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

How so?

18. It is not, Ananda,
with absent-mindedness and lack of self-awareness,
that recollecting-aspiration-serenity is said to be developed.^[5]

This is how, at such a time, Ananda,
a bhikkhu lives in states of the heart overseeing states of the heart,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

19. At such a time, Ananda, as a bhikkhu
trains 'On the look-out for inconsistency,
I will inspire,'
trains 'On the look-out for inconsistency,
I will expire,'
trains 'On the look-out for the end of lust,
I will inspire,'
trains 'On the look-out for the end of lust,
I will expire,'
trains 'On the look-out for ending,
I will inspire,'
trains 'On the look-out for ending,
I will expire,'
trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —
at such a time, Ananda, a bhikkhu lives in the Dhamma overseeing the
Dhamma,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.
Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of ambition and disappointment.
This is how, at such a time, Ananda,
a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

20. This is how, Ananda, recollecting-aspiration-serenity
when made much of
brings to fulfilment the four settings-up of memory.

Four Fulfils Seven

21. And how developed, Ananda do the four setting's-up of memory, made much of, bring to fulfilment the seven dimensions of self-awakening?^[6]

Body

22. At whatever time, Ananda, as a bhikkhu lives in body overseeing body with established memory, at such a time, Ananda, a bhikkhu's memory is not confused.

At whatever time, Ananda, that a bhikkhu's memory is established unconfused, at such a time a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, Ananda, that a bhikkhu's memory dimension of self-awakening is produced, at such a time a bhikkhu attains and brings to fulfilment the memory dimension of self-awakening.

Living thus recollected, he undertakes the wise investigation, exploration, thorough remembrance of things.

23. At whatever time, Ananda, as a bhikkhu, living thus recollected, undertakes the wise investigation, exploration, thorough remembrance of things, at such a time a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced, at such a time

a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

24. At whatever time, Ananda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

25. At whatever time, Ananda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

26. At whatever time, Ananda,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

27. At whatever time, Ananda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

28. At whatever time, Ananda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time

that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

§

Sensation

22-28.2. At whatever time, Ananda,
as a bhikkhu lives in sensations overseeing sensations
with established memory,
at such a time, Ananda,
a bhikkhu's memory is not confused.

At whatever time, Ananda,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, Ananda,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, Ananda, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ananda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, Ananda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ananda,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ananda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ananda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

§

States of the Heart

22-28.3. At whatever time, Ananda,
as a bhikkhu lives in states of the heart overseeing states of the heart
with established memory,
at such a time, Ananda,
a bhikkhu's memory is not confused.

At whatever time, Ananda,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, Ananda,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,

exploration,
thorough remembrance of things.

At whatever time, Ananda, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ananda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, Ananda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment

the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ananda,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ananda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ananda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

The Dhamma

22-28.4. At whatever time, Ananda,
 as a bhikkhu lives in the Dhamma overseeing the Dhamma
 with established memory,
 at such a time, Ananda,
 a bhikkhu's memory is not confused.

At whatever time, Ananda,
 that a bhikkhu's memory is established unconfused,
 at such a time
 a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, Ananda,
 that a bhikkhu's memory dimension of self-awakening is produced,
 at such a time
 a bhikkhu attains and brings to fulfilment
 the memory dimension of self-awakening.

Living thus recollected,
 he undertakes the wise investigation,
 exploration,
 thorough remembrance of things.

At whatever time, Ananda, as a bhikkhu,
 living thus recollected,
 undertakes the wise investigation,
 exploration,
 thorough remembrance of things,
 at such a time
 a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
 that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
 at such a time
 a bhikkhu attains and brings to fulfilment
 the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
 exploration,
 thorough remembrance of things,
 tireless energy is set up.

At whatever time, Ananda,
 as a bhikkhu wisely investigates,
 explores,
 thoroughly remembers things

with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, Ananda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ananda,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ananda,
as a bhikkhu is impassive
the body happy,
the heart serene,

at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ananda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

29. This is how, Ananda,
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment
the seven dimensions of self-awakening.

iii

Seven Fulils Two

30. And how, Ananda, do the seven dimensions of awakening,
when developed and made much of,
fulfil freedom-vision?

31. Here Ananda, a bhikkhu develops the memory dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;
develops the investigation-of-Dhamma dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the energy-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the Enthusiasm-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the impassivity-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the serenity-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the detachment-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

32. This is how, Ananda, the seven dimensions of awakening
when developed and made much of
fulfil freedom-vision.

§

This is how, Ananda,
recollecting-aspiration-serenity,
is one thing,

developed and made much of,
that brings to fulfilment
the four settings-up of memory;
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment
the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment freedom-vision.

This is, Ananda,
how one thing,
developed and made much of,
brings to fulfilment
four things;
four things,
developed and made much of,
bring to fulfilment
seven things;
seven things,
developed and made much of,
bring to fulfilment two things.^[2]

[1] See MN 118 where note 12 reads: This is not "nana and dassana" "knowledge and vision" which is the knowledge that whatsoever has come to be is subject to ending attained by the post-streamwinner, pre-arahant, but is to be understood as the vision of the freed arahant. *Vijja* and *Upekkha* as two distinct terms are the final two steps to achieving Arahantship subsequent to mastering the first eight of the eight dimensional way (The Magga). The '*vijja*' is of the *paticca samuppada* and '*Upekkha*' is detachment from every form of own-making. At such a time as a person has achieved the insight that even the perception of the ending of sensation is own-made and has attained to complete detachment, it is still necessary to have the knowledge that this is the freedom one has been seeking.

[2] *Cittasaṅkhāra* Heart-own-making. The formation of the personal mind including thoughts, mental states, emotions, intentions. In the West the use of 'heart' for mind has declined, perhaps because of the strong association of that term with the emotions and the disinclination of the British to show emotions. It may be easier for some if this term is associated more with the idea of 'center' than the Valentine.

[3] These last two lines are the description of the manner in which memory is to be set up in terms of the body per the Four Settings-up of Memory. See [DN 22](#), or MN 10. And next below the repetition virtually makes these lines the definition of recollecting the body.

[4] *Sādhukam manasikāram*. Well mind-studied. Hare: "this in-breathing and out-breathing, this close attention to it, is a certain feeling"; Bhk. Bodhi's translation is similar to Hare's; Bhk. Thanissaro ignores the difference between this and the wording for body and has: "is classed as a feeling among feelings" which is more or less as put here, that is, that upon close examination, breathing is nothing but sensation and the other way around, sensations are all just a form of breathing. In-flow and out-flow. The old 'in-and-out'. In a manner of speaking all rupa, form, is just the distortion created by the ebb and flow of energy, aka, breath.

[5] This is a good example of Gotama's sense of humor. 'Obviously' developing serenity through attention to breathing by Reflecting on the heart, developing contentment with the mind, Composing the heart and Liberating the heart is recollecting the states of the heart. If this needs to be explained, one is absent-minded and lacking in self-awareness.

[6] *Sambojjhange*. Dimensions of Self-awakening here, above, "*bojjhange*," dimensions of awakening.

[7] Neither of these last two paragraphs are included in the Pali, which is unusual, but maybe also realistic.

CHAPTER XIV

Ananda 2^[1]

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 14

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting.

There then the Venerable Ananda approached Bhagava and drew near.

Having drawn near he exchanged greetings together with Bhagava.

Having exchanged greetings and shared friendly talk he took a seat to one side.

Seated to one side then, Bhagava said this to the venerable Ananda:

3. "Now can it be, Ananda that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things?"

Bhagava is the root of Dhamma for us, bhante,
Bhagava is the channel for Dhamma
Bhagava is the custodian.

Surely it would be well, bhante
if the point of this were to occur to Bhagava to explain.

Bhagava saying it,
the beggars will bear it in mind.

"It can be, Ananda that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,

developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things."

But, bhante, what one thing,
developed and made much of,
brings to fulfilment four things;
what four things,
developed and made much of,
bring to fulfilment seven things;
what seven things,
developed and made much of,
bring to fulfilment two things?

Recollecting-aspiration-serenity, Ananda, is one thing,
developed and made much of,
that brings to fulfilment the four settings-up of memory;
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment freedom-vision.

i

One Fulfil Four

5. And how developed does recollecting-aspiration-serenity,
when made much of,
bring to fulfilment the four settings-up of memory?

6. Here Ananda, a beggar having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

7. If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

8. 'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Observing enthusiasm,

I will inspire,'

this is the way he trains.

9. 'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

10. 'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,
I will inspire,'

this is the way he trains.

'Pacifying the own-making of the heart,
I will expire,'

this is the way he trains.

'Reflecting on the heart,
I will inspire,'

this is the way he trains.

'Reflecting on the heart,
I will expire,'

this is the way he trains.

11. 'Abundantly content in heart,
I will inspire,'

this is the way he trains.

'Abundantly content in heart,
I will expire,'

this is the way he trains.

'Composing the heart,
I will inspire,'

this is the way he trains.

'Composing the heart,
I will expire,'

this is the way he trains.

'Liberating the heart,
I will inspire,'

this is the way he trains.

'Liberating the heart,
I will expire,'

this is the way he trains.

12. 'On the look-out for inconsistency,
I will inspire,'

this is the way he trains.

'On the look-out for inconsistency,
I will expire,'

this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.

'On the look-out for the end of lust,
I will expire,'
this is the way he trains.

'On the look-out for ending,
I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

13. At such a time, Ananda, as a bhikkhu
inspiring deeply, knows:
'I am inspiring deeply',
expiring deeply, knows:
'I am expiring deeply',
inspiring shallowly, knows:
'I am inspiring shallowly',
expiring shallowly, knows:
'I am expiring shallowly',
'Reflecting on the totality of bodily experience
I will inspire,' trains,
'Reflecting on the totality of bodily experience,
I will expire,' trains,
'Pacifying own-body-making,
I will inspire,' trains,
'Pacifying own-body-making,
I will expire,' trains —
at such a time, Ananda,

a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

How so?

14. Here, Ananda, aspiration is said to be
another term for body.

This is how, at such a time, Ananda,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

15. At such a time, Ananda, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of the heart,
I will inspire,'
trains 'Reflecting on the own-making of the heart,
I will expire,'
trains 'Pacifying the own-making of the heart,
I will inspire,'
trains 'Pacifying the own-making of the heart,
I will expire,' —
at such a time, Ananda, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

How so?

16. Here, Ananda, well investigated,
aspiration is said to be another term for sensation.

This is how, at such a time, Ananda,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

17. At such a time, Ananda, as a bhikkhu

trains 'Reflecting on the heart,

I will inspire,'

trains 'Reflecting on the heart,

I will expire,'

trains 'Abundantly content in heart,

I will inspire,'

trains 'Abundantly content in heart,

I will expire,'

trains 'Composing the heart,

I will inspire,'

trains 'Composing the heart,

I will expire,'

trains 'Liberating the heart,

I will inspire,'

trains 'Liberating the heart,

I will expire,' —

at such a time, Ananda, a bhikkhu lives in states of the heart overseeing states
of the heart,

ardent,

self-composed,

recollecting,

having put away worldly aspirations and exasperations.

How so?

18. It is not, Ananda,

with absent-mindedness and lack of self-awareness,

that recollecting-aspiration-serenity is said to be developed.

This is how, at such a time, Ananda,
a bhikkhu lives in states of the heart overseeing states of the heart,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

19. At such a time, Ananda, as a bhikkhu
trains 'On the look-out for inconsistency,
I will inspire,'
trains 'On the look-out for inconsistency,
I will expire,'
trains 'On the look-out for the end of lust,
I will inspire,'
trains 'On the look-out for the end of lust,
I will expire,'
trains 'On the look-out for ending,
I will inspire,'
trains 'On the look-out for ending,
I will expire,'
trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —
at such a time, Ananda, a bhikkhu lives in the Dhamma overseeing the
Dhamma,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.
Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of ambition and disappointment.
This is how, at such a time, Ananda,
a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
recollecting,

having put away worldly aspirations and exasperations.

20. This is how, Ananda, recollecting-aspiration-serenity when made much of brings to fulfilment the four settings-up of memory.

ii

Four Fulfils Seven

21. And how developed, Ananda do the four setting's-up of memory, made much of, bring to fulfilment the seven dimensions of self-awakening?

Body

22. At whatever time, Ananda, as a bhikkhu lives in body overseeing body with established memory, at such a time, Ananda, a bhikkhu's memory is not confused.

At whatever time, Ananda, that a bhikkhu's memory is established unconfused, at such a time a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, Ananda, that a bhikkhu's memory dimension of self-awakening is produced, at such a time a bhikkhu attains and brings to fulfilment the memory dimension of self-awakening.

Living thus recollected, he undertakes the wise investigation, exploration, thorough remembrance of things.

23. At whatever time, Ananda, as a bhikkhu, living thus recollected, undertakes the wise investigation,

exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is
produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

24. At whatever time, Ananda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

25. At whatever time, Ananda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

26. At whatever time, Ananda,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.
Impassive the body is happy,
the heart is serene.

27. At whatever time, Ananda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.
He, serene of heart and happy

has become objectively detached.

28. At whatever time, Ananda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

§

Sensation

22-28.2. At whatever time, Ananda,
as a bhikkhu lives in sensations overseeing sensations
with established memory,
at such a time, Ananda,
a bhikkhu's memory is not confused.

At whatever time, Ananda,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, Ananda,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, Ananda, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time

a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ananda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, Ananda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ananda,
as a bhikkhu is entheusiastic in mind,
the body impassive,

the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ananda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ananda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.



States of the Heart

22-28.3. At whatever time, Ananda,
as a bhikkhu lives in states of the heart overseeing states of the heart
with established memory,
at such a time, Ananda,
a bhikkhu's memory is not confused.

At whatever time, Ananda,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, Ananda,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, Ananda, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ananda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, Ananda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ananda,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ananda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ananda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.



The Dhamma

22-28.4. At whatever time, Ananda,
as a bhikkhu lives in the Dhamma overseeing the Dhamma
with established memory,
at such a time, Ananda,
a bhikkhu's memory is not confused.

At whatever time, Ananda,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, Ananda,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, Ananda, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, Ananda,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, Ananda,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, Ananda,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment

the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, Ananda,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, Ananda,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

29. This is how, Ananda,
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment
the seven dimensions of self-awakening.

iii

Seven Fulfil Two

30. And how, Ananda, do the seven dimensions of awakening,
when developed and made much of,
fulfil freedom-vision?

31. Here Ananda, a bhikkhu develops the memory dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the investigation-of-Dhamma dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the energy-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the Enthusiasm-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the impassivity-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the serenity-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the detachment-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

32. This is how, Ananda, the seven dimensions of awakening when developed and made much of

fulfil freedom-vision.

§

This is how, Ananda,
recollecting-aspiration-serenity,
is one thing,
developed and made much of,
that brings to fulfilment
the four settings-up of memory;
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment
the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment freedom-vision.

This is, Ananda,
how one thing,
developed and made much of,
brings to fulfilment
four things;
four things,
developed and made much of,
bring to fulfilment
seven things;
seven things,
developed and made much of,
bring to fulfilment two things.

[1] For footnotes to technical terms, see previous sutta: [SN 5.54.13](#)

CHAPTER XV

Beggars 1^[1]

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 15

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting.

There then a large number of beggars approached Bhagava and drew near.

Having drawn near they exchanged greetings together with Bhagava.

Having exchanged greetings and shared friendly talk they took seats to one side.

Seated to one side then, those beggars said this to Bhagava:

3. "Now can it be, Bhante, that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things?"

"It can be, beggars that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things."

But, bhante, what one thing,
developed and made much of,
brings to fulfilment four things;

what four things,
developed and made much of,
bring to fulfilment seven things;
what seven things,
developed and made much of,
bring to fulfilment two things?

Recollecting-aspiration-serenity, beggars, is one thing,
developed and made much of,
that brings to fulfilment the four settings-up of memory;
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment freedom-vision.

i

One Fulfils Four

5. And how developed does recollecting-aspiration-serenity,
when made much of,
bring to fulfilment the four settings-up of memory?

6. Here beggars, a beggar having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

7. If he inspires deeply, he knows:
'I am inspiring deeply.'

If he expires deeply, he knows:
'I am expiring deeply.'

If he inspires shallowly, he knows:
'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

8. 'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Observing enthusiasm,
I will inspire,'
this is the way he trains.

9. 'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

'Observing pleasure,
I will inspire,'
this is the way he trains.

'Observing pleasure,
I will expire,'
this is the way he trains.

10. 'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.

'Reflecting on the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the heart,
I will expire,'
this is the way he trains.

11. 'Abundantly content in heart,
I will inspire,'
this is the way he trains.

'Abundantly content in heart,
I will expire,'
this is the way he trains.

'Composing the heart,
I will inspire,'
this is the way he trains.

'Composing the heart,
I will expire,'
this is the way he trains.

'Liberating the heart,
I will inspire,'
this is the way he trains.

'Liberating the heart,
I will expire,'
this is the way he trains.

12. 'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.

'On the look-out for inconsistency,
I will expire,'
this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.

'On the look-out for the end of lust,
I will expire,'
this is the way he trains.

'On the look-out for ending,

I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

13. At such a time, beggars, as a bhikkhu
inspiring deeply, knows:
'I am inspiring deeply',
expiring deeply, knows:
'I am expiring deeply',
inspiring shallowly, knows:
'I am inspiring shallowly',
expiring shallowly, knows:
'I am expiring shallowly',
'Reflecting on the totality of bodily experience
I will inspire,' trains,
'Reflecting on the totality of bodily experience,
I will expire,' trains,
'Pacifying own-body-making,
I will inspire,' trains,
'Pacifying own-body-making,
I will expire,' trains —
at such a time, beggars,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.
How so?

14. Here, beggars, aspiration is said to be

another term for body.

This is how, at such a time, beggars,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

15. At such a time, beggars, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of the heart,
I will inspire,'
trains 'Reflecting on the own-making of the heart,
I will expire,'
trains 'Pacifying the own-making of the heart,
I will inspire,'
trains 'Pacifying the own-making of the heart,
I will expire,' —
at such a time, beggars, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

How so?

16. Here, beggars, well investigated,
aspiration is said to be another term for sensation.
This is how, at such a time, beggars,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,

recollecting,
having put away worldly aspirations and exasperations.

17. At such a time, beggars, as a bhikkhu
trains 'Reflecting on the heart,
I will inspire,'
trains 'Reflecting on the heart,
I will expire,'
trains 'Abundantly content in heart,
I will inspire,'
trains 'Abundantly content in heart,
I will expire,'
trains 'Composing the heart,
I will inspire,'
trains 'Composing the heart,
I will expire,'
trains 'Liberating the heart,
I will inspire,'
trains 'Liberating the heart,
I will expire,' —
at such a time, beggars, a bhikkhu lives in states of the heart overseeing states
of the heart,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

How so?

18. It is not, beggars,
with absent-mindedness and lack of self-awareness,
that recollecting-aspiration-serenity is said to be developed.

This is how, at such a time, beggars,
a bhikkhu lives in states of the heart overseeing states of the heart,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

19. At such a time, beggars, as a bhikkhu
trains 'On the look-out for inconsistency,
I will inspire,'
trains 'On the look-out for inconsistency,
I will expire,'
trains 'On the look-out for the end of lust,
I will inspire,'
trains 'On the look-out for the end of lust,
I will expire,'
trains 'On the look-out for ending,
I will inspire,'
trains 'On the look-out for ending,
I will expire,'
trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —
at such a time, beggars, a bhikkhu lives in the Dhamma overseeing the
Dhamma,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.
Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of ambition and disappointment.
This is how, at such a time, beggars,
a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

20. This is how, beggars, recollecting-aspiration-serenity
when made much of
brings to fulfilment the four settings-up of memory.

Four Fulfils Seven

21. And how developed, beggars do the four setting's-up of memory,
made much of,
bring to fulfilment the seven dimensions of self-awakening?

Body

22. At whatever time, beggars,
as a bhikkhu lives in body overseeing body
with established memory,
at such a time, beggars,
a bhikkhu's memory is not confused.

At whatever time, beggars,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

23. At whatever time, beggars, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is
produced,
at such a time

a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

24. At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

25. At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

26. At whatever time, beggars,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

27. At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

28. At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time

that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

§

Sensation

22-28.2. At whatever time, beggars,
as a bhikkhu lives in sensations overseeing sensations
with established memory,
at such a time, beggars,
a bhikkhu's memory is not confused.

At whatever time, beggars,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

§

States of the Heart

22-28.3. At whatever time, beggars,
as a bhikkhu lives in states of the heart overseeing states of the heart
with established memory,
at such a time, beggars,
a bhikkhu's memory is not confused.

At whatever time, beggars,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,

exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment

the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

The Dhamma

22-28.4. At whatever time, beggars,
 as a bhikkhu lives in the Dhamma overseeing the Dhamma
 with established memory,
 at such a time, beggars,
 a bhikkhu's memory is not confused.

At whatever time, beggars,
 that a bhikkhu's memory is established unconfused,
 at such a time
 a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, beggars,
 that a bhikkhu's memory dimension of self-awakening is produced,
 at such a time
 a bhikkhu attains and brings to fulfilment
 the memory dimension of self-awakening.

Living thus recollected,
 he undertakes the wise investigation,
 exploration,
 thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
 living thus recollected,
 undertakes the wise investigation,
 exploration,
 thorough remembrance of things,
 at such a time
 a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
 that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
 at such a time
 a bhikkhu attains and brings to fulfilment
 the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
 exploration,
 thorough remembrance of things,
 tireless energy is set up.

At whatever time, beggars,
 as a bhikkhu wisely investigates,
 explores,
 thoroughly remembers things

with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,

at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

29. This is how, beggars,
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment
the seven dimensions of self-awakening.

iii

Seven Fulils Two

30. And how, beggars, do the seven dimensions of awakening,
when developed and made much of,
fulfil freedom-vision?

31. Here beggars, a bhikkhu develops the memory dimension of self-awakening
based on solitude,
based on dispassion,
based on ending,
culminating in giving up;
develops the investigation-of-Dhamma dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the energy-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the Enthusiasm-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the impassivity-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the serenity-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

develops the detachment-dimension of self-awakening

based on solitude,
based on dispassion,
based on ending,
culminating in giving up;

32. This is how, beggars, the seven dimensions of awakening
when developed and made much of
fulfil freedom-vision.

§

This is how, beggars,
recollecting-aspiration-serenity,
is one thing,

developed and made much of,
that brings to fulfilment
the four settings-up of memory;
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment
the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment freedom-vision.

This is, beggars,
how one thing,
developed and made much of,
brings to fulfilment
four things;
four things,
developed and made much of,
bring to fulfilment
seven things;
seven things,
developed and made much of,
bring to fulfilment two things.

[1] For footnotes to technical terms, see: [SN 5.54.13](#)

CHAPTER XVI

Beggars 2 ^[1]

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 16

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting.

There then a large number of beggars approached Bhagava and drew near.

Having drawn near they exchanged greetings together with Bhagava.

Having exchanged greetings and shared friendly talk they took seats to one side.

Seated to one side then, Bhagava said this to those beggars there:

3. "Now can it be, beggars, that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,
developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things?"

Bhagava is the root of Dhamma for us, bhante,
Bhagava is the channel for Dhamma
Bhagava is the custodian.

Surely it would be well, bhante,
if the point of this were to occur to Bhagava to explain.

Bhagava saying it,
the beggars will bear it in mind.

"It can be, beggars that one thing,
developed and made much of,
brings to fulfilment four things;
that four things,

developed and made much of,
bring to fulfilment seven things;
that seven things,
developed and made much of,
bring to fulfilment two things."

But, bhante, what one thing,
developed and made much of,
brings to fulfilment four things;
what four things,
developed and made much of,
bring to fulfilment seven things;
what seven things,
developed and made much of,
bring to fulfilment two things?

Recollecting-aspiration-serenity, beggars, is one thing,
developed and made much of,
that brings to fulfilment the four settings-up of memory;
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment freedom-vision.

i

One Fulfil Four

5. And how developed does recollecting-aspiration-serenity,
when made much of,
bring to fulfilment the four settings-up of memory?

6. Here beggars, a beggar having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting, he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

7. If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

8. 'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Observing enthusiasm,

I will inspire,'

this is the way he trains.

9. 'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

10. 'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,
I will inspire,'

this is the way he trains.

'Pacifying the own-making of the heart,
I will expire,'

this is the way he trains.

'Reflecting on the heart,
I will inspire,'

this is the way he trains.

'Reflecting on the heart,
I will expire,'

this is the way he trains.

11. 'Abundantly content in heart,
I will inspire,'

this is the way he trains.

'Abundantly content in heart,
I will expire,'

this is the way he trains.

'Composing the heart,
I will inspire,'

this is the way he trains.

'Composing the heart,
I will expire,'

this is the way he trains.

'Liberating the heart,
I will inspire,'

this is the way he trains.

'Liberating the heart,
I will expire,'

this is the way he trains.

12. 'On the look-out for inconsistency,
I will inspire,'

this is the way he trains.

'On the look-out for inconsistency,
I will expire,'

this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.

'On the look-out for the end of lust,
I will expire,'
this is the way he trains.

'On the look-out for ending,
I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

13. At such a time, beggars, as a bhikkhu
inspiring deeply, knows:
'I am inspiring deeply',
expiring deeply, knows:
'I am expiring deeply',
inspiring shallowly, knows:
'I am inspiring shallowly',
expiring shallowly, knows:
'I am expiring shallowly',
'Reflecting on the totality of bodily experience
I will inspire,' trains,
'Reflecting on the totality of bodily experience,
I will expire,' trains,
'Pacifying own-body-making,
I will inspire,' trains,
'Pacifying own-body-making,
I will expire,' trains —
at such a time, beggars,

a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

How so?

14. Here, beggars, aspiration is said to be
another term for body.

This is how, at such a time, beggars,
a bhikkhu lives bodily overseeing body,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

15. At such a time, beggars, as a bhikkhu
trains 'Observing enthusiasm,
I will inspire,'
trains 'Reflecting on enthusiasm,
I will expire,'
trains 'Observing pleasure,
I will inspire,'
trains 'Observing pleasure,
I will expire,'
trains 'Reflecting on the own-making of the heart,
I will inspire,'
trains 'Reflecting on the own-making of the heart,
I will expire,'
trains 'Pacifying the own-making of the heart,
I will inspire,'
trains 'Pacifying the own-making of the heart,
I will expire,' —
at such a time, beggars, a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

How so?

16. Here, beggars, well investigated,
aspiration is said to be another term for sensation.

This is how, at such a time, beggars,
a bhikkhu lives in sensations overseeing sensations,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

17. At such a time, beggars, as a bhikkhu

trains 'Reflecting on the heart,

I will inspire,'

trains 'Reflecting on the heart,

I will expire,'

trains 'Abundantly content in heart,

I will inspire,'

trains 'Abundantly content in heart,

I will expire,'

trains 'Composing the heart,

I will inspire,'

trains 'Composing the heart,

I will expire,'

trains 'Liberating the heart,

I will inspire,'

trains 'Liberating the heart,

I will expire,' —

at such a time, beggars, a bhikkhu lives in states of the heart overseeing states
of the heart,

ardent,

self-composed,

recollecting,

having put away worldly aspirations and exasperations.

How so?

18. It is not, beggars,

with absent-mindedness and lack of self-awareness,

that recollecting-aspiration-serenity is said to be developed.

This is how, at such a time, beggars,
a bhikkhu lives in states of the heart overseeing states of the heart,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.

19. At such a time, beggars, as a bhikkhu
trains 'On the look-out for inconsistency,
I will inspire,'
trains 'On the look-out for inconsistency,
I will expire,'
trains 'On the look-out for the end of lust,
I will inspire,'
trains 'On the look-out for the end of lust,
I will expire,'
trains 'On the look-out for ending,
I will inspire,'
trains 'On the look-out for ending,
I will expire,'
trains 'On the look-out for opportunities to let go,
I will inspire,'
trains 'On the look-out for opportunities to let go,
I will expire,' —
at such a time, beggars, a bhikkhu lives in the Dhamma overseeing the
Dhamma,
ardent,
self-composed,
recollecting,
having put away worldly aspirations and exasperations.
Such a one, with wisdom seeing well,
becomes objectively detached
and lets go of ambition and disappointment.
This is how, at such a time, beggars,
a bhikkhu lives in the Dhamma overseeing the Dhamma,
ardent,
self-composed,
recollecting,

having put away worldly aspirations and exasperations.

20. This is how, beggars, recollecting-aspiration-serenity
when made much of
brings to fulfilment the four settings-up of memory.

ii

Four Fulfils Seven

21. And how developed, beggars do the four setting's-up of memory,
made much of,
bring to fulfilment the seven dimensions of self-awakening?

Body

22. At whatever time, beggars,
as a bhikkhu lives in body overseeing body
with established memory,
at such a time, beggars,
a bhikkhu's memory is not confused.

At whatever time, beggars,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

23. At whatever time, beggars, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,

exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is
produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

24. At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

25. At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

26. At whatever time, beggars,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.
Impassive the body is happy,
the heart is serene.

27. At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.
He, serene of heart and happy

has become objectively detached.

28. At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

§

Sensation

22-28.2. At whatever time, beggars,
as a bhikkhu lives in sensations overseeing sensations
with established memory,
at such a time, beggars,
a bhikkhu's memory is not confused.

At whatever time, beggars,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time

a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is entheusiastic in mind,
the body impassive,

the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

§

States of the Heart

22-28.3. At whatever time, beggars,
as a bhikkhu lives in states of the heart overseeing states of the heart
with established memory,
at such a time, beggars,
a bhikkhu's memory is not confused.

At whatever time, beggars,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.



The Dhamma

22-28.4. At whatever time, beggars,
as a bhikkhu lives in the Dhamma overseeing the Dhamma
with established memory,
at such a time, beggars,
a bhikkhu's memory is not confused.

At whatever time, beggars,
that a bhikkhu's memory is established unconfused,
at such a time
a bhikkhu's memory dimension of self-awakening is set up.

At whatever time, beggars,
that a bhikkhu's memory dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the memory dimension of self-awakening.

Living thus recollected,
he undertakes the wise investigation,
exploration,
thorough remembrance of things.

At whatever time, beggars, as a bhikkhu,
living thus recollected,
undertakes the wise investigation,
exploration,
thorough remembrance of things,
at such a time
a bhikkhu's investigation-of-Dhamma dimension of self awakening is set up.

At whatever time
that a bhikkhu's investigation-of-Dhamma dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the investigation-of-Dhamma dimension of self-awakening.

With this wise investigation,
exploration,
thorough remembrance of things,
tireless energy is set up.

At whatever time, beggars,
as a bhikkhu wisely investigates,
explores,
thoroughly remembers things
with tireless energy set up,
at such a time
a bhikkhu has set up the energy dimension of self-awakening.

At whatever time
that a bhikkhu's energy dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the energy dimension of self-awakening.

This setting up of the energy dimension of self-awakening
gives rise to uncarnal excitement.

At whatever time, beggars,
as a bhikkhu sets up his energy
there arises uncarnal excitement,
at such a time
a bhikkhu has set up the Enthusiasm dimension of self-awakening.

At whatever time
that a bhikkhu's Enthusiasm-dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the Enthusiasm dimension of self-awakening.

Entheusiastic in mind,
the body is impassive,
the heart is impassive.

At whatever time, beggars,
as a bhikkhu is entheusiastic in mind,
the body impassive,
the heart impassive,
at such a time
a bhikkhu has set up the impassivity dimension of self-awakening.

At whatever time
that a bhikkhu's impassivity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment

the impassivity dimension of self-awakening.

Impassive the body is happy,
the heart is serene.

At whatever time, beggars,
as a bhikkhu is impassive
the body happy,
the heart serene,
at such a time
a bhikkhu has set up the serenity dimension of self-awakening.

At whatever time
that a bhikkhu's serenity dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the serenity dimension of self-awakening.

He, serene of heart and happy
has become objectively detached.

At whatever time, beggars,
as a bhikkhu is serene of heart and happy,
at such a time
a bhikkhu has set up the detachment dimension of self-awakening.

At whatever time
that a bhikkhu's detachment dimension of self-awakening is produced,
at such a time
a bhikkhu attains and brings to fulfilment
the detachment-dimension of self-awakening.

29. This is how, beggars,
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment
the seven dimensions of self-awakening.

iii

Seven Fulfil Two

30. And how, beggars, do the seven dimensions of awakening,
when developed and made much of,
fulfil freedom-vision?

31. Here beggars, a bhikkhu develops the memory dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the investigation-of-Dhamma dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the energy-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the Enthusiasm-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the impassivity-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the serenity-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

develops the detachment-dimension of self-awakening

based on solitude,

based on dispassion,

based on ending,

culminating in giving up;

32. This is how, beggars, the seven dimensions of awakening when developed and made much of

fulfil freedom-vision.

§

This is how, beggars,
recollecting-aspiration-serenity,
is one thing,
developed and made much of,
that brings to fulfilment
the four settings-up of memory;
the four setting's-up of memory,
developed and made made much of,
bring to fulfilment
the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
bring to fulfilment freedom-vision.

This is, beggars,
how one thing,
developed and made much of,
brings to fulfilment
four things;
four things,
developed and made much of,
bring to fulfilment
seven things;
seven things,
developed and made much of,
bring to fulfilment two things.

[1] For footnotes to technical terms, see: [SN 5.54.13](#)

Self-yokes to Rebirth

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 17

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting.

There then Bhagava said this:

2. Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into the letting go of the self-yokes to rebirth.^[1]

3. And how developed, beggars, does recollecting-aspiration-serenity,
when made much of,
evolve into the letting go of the self-yokes to rebirth?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

'Observing pleasure,
I will inspire,'
this is the way he trains.

'Observing pleasure,
I will expire,'
this is the way he trains.

'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.

'Reflecting on the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the heart,
I will expire,'
this is the way he trains.

'Abundantly content in heart,
I will inspire,'
this is the way he trains.

'Abundantly content in heart,
I will expire,'
this is the way he trains.

'Composing the heart,
I will inspire,'
this is the way he trains.

'Composing the heart,
I will expire,'
this is the way he trains.

'Liberating the heart,
I will inspire,'
this is the way he trains.

'Liberating the heart,
I will expire,'
this is the way he trains.

'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.

'On the look-out for inconsistency,
I will expire,'
this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.

'On the look-out for the end of lust,
I will expire,'
this is the way he trains.

'On the look-out for ending,
I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

11. This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into the letting go of the self-yokes to rebirth.

[1] Sanjyōjānanam. 1. One-truth-view, 2. doubt, 3. trust in good works, ethics and rituals, 4. wanting pleasure, 5. anger, 6. lust for material things, 7. lust for immaterial things, 8. pride, 9. fear, 10. blindness

PED:

Sanjyoga: [fr. saṅ+yuj] 1. bond, fetter M I.498; S I.226; III.70; IV.36; A IV.280...
— 2. union, association... —3. connection (within the sentence), construction (accanta-)...

Sanjyōjana[fr. saṅyuñjati] bond, fetter S IV.163 etc.; especially the fetters that bind man to the wheel of transmigration Vin I.183; S I.23; V.241, 251; A I.264; III.443; IV.7 sq. (diṭṭhi-); M I.483; J I.275;. The ten fetters are (1) sakkāyadiṭṭhi; (2) vicikicchā; (3) silabbataparāmāso; (4) kāmacchando; (5) vyāpādo; (6) rūparāgo; (7) arūparāgo; (8) māno; (9) uddhaccaṃ; (10) avijjā. The first three are the tīṇi saṅjyōjanāni e. g. M I.9; A I.231, 233; D I.156; II.92 sq., 252; III.107, 132, 216; S V.357, 376, 406. The seven last are the satta saṅjyōjanāni. The first five are called orambhāgiyāni e. g. A I.232 sq.; II.5, 133; V.17; D I.156; II.92, 252; M I.432; S V.61, 69. The last five are called uddhambhāgiyāni e. g. A V.17; S V.61, 69. A diff. enumn of seven saṅjyōjanas at D III.254 and A IV.7, viz. anunaya-, paṭigha-, diṭṭhi-, vicikicchā-, māna-, bhavarāga-, avijjā-. A list of eight is found at M I.361 sq. Cp. also ajjhata-saṅjyōjano and bahiddhāsaṅjyōjano puggalo A I.63 sq.; kiṃ-su-s- S I.39.

CHAPTER XVIII

Self-remnants

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 18

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting.

There then Bhagava said this:

2. Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into the ultimate eradication of the Self-remnants.^[1]

3. And how developed, beggars, does recollecting-aspiration-serenity,
when made much of,
evolve into the ultimate eradication of the Self-remnants?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

'Observing pleasure,
I will inspire,'
this is the way he trains.

'Observing pleasure,
I will expire,'
this is the way he trains.

'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.

'Reflecting on the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the heart,
I will expire,'
this is the way he trains.

'Abundantly content in heart,
I will inspire,'
this is the way he trains.

'Abundantly content in heart,
I will expire,'
this is the way he trains.

'Composing the heart,
I will inspire,'
this is the way he trains.

'Composing the heart,
I will expire,'
this is the way he trains.

'Liberating the heart,
I will inspire,'
this is the way he trains.

'Liberating the heart,
I will expire,'
this is the way he trains.

'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.

'On the look-out for inconsistency,
I will expire,'
this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.

'On the look-out for the end of lust,
I will expire,'
this is the way he trains.

'On the look-out for ending,
I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

11. This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into the ultimate eradication of the Self-remnants.

[1] *Anusaya*. Anu = further saya = one's own, self. The remnant predisposition to identification with an impulse, sensation, mental state, inclination, opinion or action remaining after one knows better. Think of the desire to smoke after having quit. This can be very strong and obvious to faint and subtle; almost unnoticable. Woodward: tendency; Bhk. Bodhi: underlying tendency. The seven: 1. *kāmarāga*: sense-pleasure-lust; 2. *paṭigha*: repulsion; 3. *ditṭha*: theories or points of view; 4. *vicikiccha*: doubts; 5. *mānā*: pride, gone-mental, letting something go to one's head; 6. *bhavarāga*: life-lust; 7. *avijja*: blindness.

Knowing the stretch

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 19

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting.

There then Bhagava said this:

2. Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into encompassing knowledge of the stretch.^[1]

3. And how developed, beggars, does recollecting-aspiration-serenity,
when made much of,
evolve into encompassing knowledge of the stretch?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,
I will inspire,'
this is the way he trains.

'Reflecting on the totality of bodily experience,
I will expire,'
this is the way he trains.

'Pacifying own-body-making,
I will inspire,'
this is the way he trains.

'Pacifying own-body-making,
I will expire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will inspire,'
this is the way he trains.

'Reflecting on enthusiasm,
I will expire,'
this is the way he trains.

'Observing pleasure,
I will inspire,'
this is the way he trains.

'Observing pleasure,
I will expire,'
this is the way he trains.

'Reflecting on the own-making of the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the own-making of the heart,
I will expire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will inspire,'
this is the way he trains.

'Pacifying the own-making of the heart,
I will expire,'
this is the way he trains.

'Reflecting on the heart,
I will inspire,'
this is the way he trains.

'Reflecting on the heart,
I will expire,'
this is the way he trains.

'Abundantly content in heart,
I will inspire,'
this is the way he trains.

'Abundantly content in heart,
I will expire,'
this is the way he trains.

'Composing the heart,
I will inspire,'
this is the way he trains.

'Composing the heart,
I will expire,'
this is the way he trains.

'Liberating the heart,
I will inspire,'
this is the way he trains.

'Liberating the heart,
I will expire,'
this is the way he trains.

'On the look-out for inconsistency,
I will inspire,'
this is the way he trains.

'On the look-out for inconsistency,
I will expire,'
this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'
this is the way he trains.

'On the look-out for the end of lust,
I will expire,'
this is the way he trains.

'On the look-out for ending,
I will inspire,'
this is the way he trains.

'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

11. This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into encompassing knowledge of the stretch.

[1] *Addhāna-pariññā*. Lifespan-, time-, encompassing-knowledge. The ability to know the duration or 'stretch' of life. It could also be the knowledge of the course, direction or outcome of a life. I have not seen this described. It would fit with a number of episodes where a bhikkhu announces that he is about to die. It would also fit the case where a bhikkhu is to know when his life-resources are exhausted.

Destruction of the Corruptions

Saṅyutta Nikāya,
V: Mahāvagga
54. Ānāpāna Saṅyutta
Sutta 20

[1] I HEAR TELL:

Once upon a time Bhagava, Savatthi-town revisiting.

There then Bhagava said this:

2. Recollecting-aspiration-serenity, beggars,
developed and made much of,
evolves into the letting go of the self-yokes to rebirth.
Evolves into encompassing knowledge of the stretch.
Evolves into destruction of the corruptions.^[1]

3. And how developed, beggars, does recollecting-aspiration-serenity,
when made much of,
evolve into the letting go of the self-yokes to rebirth?
Evolve into encompassing knowledge of the stretch?
Evolve into destruction of the corruptions?

Here beggars, a beggar
having gotten himself off to the forest
or to the root of some tree,
or to some empty hut,
and having taken up his seat there
sitting down,
setting the body upright,
legs bent-across-lapwise,
recollecting he attends to the face,
just so he recollects inspiration,
just so he recollects expiration.

If he inspires deeply, he knows:

'I am inspiring deeply.'

If he expires deeply, he knows:

'I am expiring deeply.'

If he inspires shallowly, he knows:

'I am inspiring shallowly.'

If he expires shallowly, he knows:

'I am expiring shallowly.'

'Reflecting on the totality of bodily experience,

I will inspire,'

this is the way he trains.

'Reflecting on the totality of bodily experience,

I will expire,'

this is the way he trains.

'Pacifying own-body-making,

I will inspire,'

this is the way he trains.

'Pacifying own-body-making,

I will expire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will inspire,'

this is the way he trains.

'Reflecting on enthusiasm,

I will expire,'

this is the way he trains.

'Observing pleasure,

I will inspire,'

this is the way he trains.

'Observing pleasure,

I will expire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will inspire,'

this is the way he trains.

'Reflecting on the own-making of the heart,

I will expire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will inspire,'

this is the way he trains.

'Pacifying the own-making of the heart,

I will expire,'

this is the way he trains.

'Reflecting on the heart,
I will inspire,'

this is the way he trains.

'Reflecting on the heart,
I will expire,'

this is the way he trains.

'Abundantly content in heart,
I will inspire,'

this is the way he trains.

'Abundantly content in heart,
I will expire,'

this is the way he trains.

'Composing the heart,
I will inspire,'

this is the way he trains.

'Composing the heart,
I will expire,'

this is the way he trains.

'Liberating the heart,
I will inspire,'

this is the way he trains.

'Liberating the heart,
I will expire,'

this is the way he trains.

'On the look-out for inconsistency,
I will inspire,'

this is the way he trains.

'On the look-out for inconsistency,
I will expire,'

this is the way he trains.

'On the look-out for the end of lust,
I will inspire,'

this is the way he trains.

'On the look-out for the end of lust,
I will expire,'

this is the way he trains.

'On the look-out for ending,

I will inspire,
this is the way he trains.
'On the look-out for ending,
I will expire,'
this is the way he trains.

'On the look-out for opportunities to let go,
I will inspire,'
this is the way he trains.
'On the look-out for opportunities to let go,
I will expire,'
this is the way he trains.

11. This is how, beggars, recollecting-aspiration-serenity,
when developed and made much of,
evolves into the letting go of the self-yokes to rebirth.
Evolves into encompassing knowledge of the stretch.
Evolves into destruction of the corruptions.

[1] *Āsavānaṃ khayāya. Kāmāsava bhavasava avijjāsava* and sometimes also *diṭṭhā* *āsava* Lust (or desire), living or becoming, blindness, and theories or opinions or points of view. See [Glossology: Asava](#). Knowledge of the destruction of the asavas is always the last step before achieving arahantship. Knowledge of having destroyed the asavas is one of the three 'visions' of the Arahant. The other two are the ability to see past lives and the ability to know the outcome of a deed.

Part III

The Pāḷi

Adapted from the 1995 edition of the digital version of the **Sri Lanka Buddha Jayanti Tripitaka Series** and proofed against, and mostly resolved to the 1994 **Pali Text Society** *Saṅyutta-Nikaya*, edited by M. Leon Feer

Sutta 1

Ekadhamma Suttaṃ

[1][[than](#)][[olds](#)] Evam me suttaṃ ekaṃ samayam Bhagavā Sāvattthiyaṃ viharati
Jetavane Anāthapindikassa ārāme:^[1]|| ||

Tatra kho Bhagavā bhikkhū āmantesi Bhikkhavo ti|| ||

Bhadante ti te bhikkhū Bhagavato paccassosum|| ||

Bhagavā etad avoca:|| ||

Ekadhammo bhikkhave, bhāvito bahulīkato mahapphalo hoti mahānisamsa.||

Katamo ekadhammo?||

Ānāpānasati.|| ||

Kathaṃ bhāvitā ca bhikkhave ānāpānasati?||

Kathaṃ bahulīkatā mahapphalā hoti, mahānisamsā?|| ||

Idha, bhikkhave,, bhikkhū araṇṇagato vā rukkhamaṅgato vā suñṇāgāragato v
ā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim
upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

Dīghaṃ vā assasanto dīghaṃ assasāmī ti pajānāti.||

Dīghaṃ vā passasanto dīghaṃ passasāmī ti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||

Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

Sabbakāyapaṭisaṅvedī assasissāmīti sikkhati.||

Sabbakāyapaṭisaṅvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Pītipaṭisaṅvedī assasissāmīti sikkhati.||

Pītipaṭisaṅvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṅvedī assasissāmīti sikkhati.||

Sukhapaṭisaṅvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṅvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṅvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||

Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||

Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||

Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Aniccānupassī assasissāmīti sikkhati.||

Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||

Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||

Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī assasissāmīti sikkhati.||

Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

Evaṃ bhāvitā kho bhikkhave, ānāpānasati evaṃ bahulīkatā mahapphalā hoti mahānisamsāti.|| ||

[1]Text abbreviates:

Sāvatti||

ārāme||

Tatra kho||

la||

etaḍ avoca|| ||

Hereafter text is per PTS version.

10. (54) ĀnāpānaSaṅyutta

1. Ekadhammavaggo

Sutta 2

Bojjhaṅga Suttaṃ

[1-2][olds] Sāvatti||
ārāme||
tatra||
voca|| ||

[3] Ānāpānasati bhikkhave bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā. || ||

Kathaṃ bhāvitā ca bhikkhave ānāpānasati kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā. || ||

[4] Idha, bhikkhave,, bhikkhū ānāpānasatisahagataṃ satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmi. || ||

Ānāpānasatisahagataṃ dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Ānāpānasatisahagataṃ viriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Ānāpānasatisahagataṃ pītisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Ānāpānasatisahagataṃ passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Ānāpānasatisahagataṃ samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Ānāpānasatisahagataṃ upekhā sambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

[5] Evaṃ bhāvitā kho bhikkhave, ānāpānasati evaṃ bahulikatā mahapphalā hoti mahānisaṃsā ti. || ||

1. Ekadhammavaggo

Sutta 3

Suddhaka Suttaṃ

[1-2][olds] Sāvatthi||
ārāme||
tatra||
voca|| ||

[3] Ānāpānasati bhikkhave bhāvitā bahulikatā mahapphalā hoti mahānisamsā.||

Kathaṃ bhāvitā ca bhikkhave ānāpānasati kathaṃ bahulikatā mahapphalā hoti mahānisamsā.|| ||

[4] Idha, bhikkhave,, bhikkhū araṇṇagato vā rukkhamūlagato vā suññāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

[5] Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||
Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||
Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

[6] Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||
Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.|| ||
Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[7] Pītipaṭisaṃvedī assasissāmīti sikkhati.||
Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||
Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[8] Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||
Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[9] Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||
Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||
Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||
Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

[10] Aniccānupassī assasissāmīti sikkhati.||
Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||
Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||
Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||
Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

[11] Evaṃ bhāvitā kho bhikkhave, ānāpānasati evaṃ bahuḷikatā mahapphalā
hoti mahānisaṃsāti.|| ||

1. Ekadhammavaggo

Sutta 4

Phala Suttaṃ

[1-2][olds] Ānāpānasati bhikkhave bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.||

Kathaṃ bhāvitā ca bhikkhave ānāpānasati kathaṃ bahulīkatā mahapphalā hoti mahānisamsā.|| ||

[4] Idha, bhikkhave,, bhikkhū araṇṇagato vā rukkhamaṅgagato vā suññāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

[5] Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||
Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||
Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

[6] Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||
Sabbakāyapaṭisaṃvedī passissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[7] Pītipaṭisaṃvedī assasissāmīti sikkhati.||
Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||
Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[8] Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||

Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[9] Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||

Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||

Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

[10] Aniccānupassī assasissāmīti sikkhati.||

Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||

Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||

Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||

Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

[11] Evaṃ bhāvitā kho bhikkhave, ānāpānasati evaṃ bahulikatā mahapphalā
hoti mahānisamsā.|| ||

[13] Evaṃ bhāvitāya kho bhikkhave, ānāpānasatiyā evaṃ bahulikatāya
dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ, diṭṭh'eva dhamme aññā,
sati vā upādisese anāgāmitāti.|| ||

1. Ekadhammavaggo

Sutta 5

Dutiya Phala Suttaṃ

[1-2][olds] Ānāpānasati bhikkhave bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.||

Kathaṃ bhāvitā ca bhikkhave ānāpānasati kathaṃ bahulīkatā mahapphalā hoti mahānisamsā.|| ||

[4] Idha, bhikkhave,, bhikkhū araṇṇagato vā rukkhamaḷagato vā suñṇāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

[5] Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||
Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||
Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

[6] Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||
Sabbakāyapaṭisaṃvedī passissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[7] Pītipaṭisaṃvedī assasissāmīti sikkhati.||
Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||
Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[8] Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||

Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[9] Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||

Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||

Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

[10] Aniccānupassī assasissāmīti sikkhati.||

Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||

Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||

Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||

Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

[11] Evaṃ bhāvitā kho bhikkhave, ānāpānasati evaṃ bahuḷikatā mahapphalā
hoti mahānisamsā.|| ||

[12] Evaṃ bhāvitāya kho bhikkhave ānāpānasatiyā evaṃ bahuḷikatāya satta
phalā sattānisaṃsā paṭikaṅkhās katame satta phalā sattānisaṃsā:|| ||

[13] Diṭṭheva dhamme paṭigacca aññaṃ ārādheti.|| ||

No ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti,||

atha maraṇakāle aññaṃ ārādheti.|| ||

No ce diṭṭheva dhamme paṭigacca aññaṃ ārādheti, no ce maraṇakāle aññaṃ
ārādheti||

atha pañcantaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarā parinibb
āyī hoti.|| ||

Upahacca-parinibbāyī hoti.|| ||

Asaṅkhāra-parinibbāyī hoti.|| ||

Sasaṅkhāra-parinibbāyī hoti.|| ||

Uddhaṃsoto hoti akaniṭṭhagāmī.|| ||

[14] Evaṃ bhāvitāya kho bhikkhave, ānāpānasatiyā evaṃ bahuḷikatāya ime
sattaphalā sattānisaṃsā paṭikaṅkhā ti.|| ||

1. Ekadhammavaggo

Sutta 6

Ariṭṭha Suttaṃ

[1-2][olds] Sāvatti||

Tatra kho Bhagavā||

la||

etad avoca|| ||

Bhāvettha no tumhe bhikkhave, ānāpānasatin ti.|| ||

[3] Evaṃ vutte āyasmā ariṭṭho Bhagavāntaṃ etad avoca:|| ||

"Ahaṃ kho bhante, bhāvemī ānāpānasatin ti".|| ||

Yathā kathaṃ pana tvaṃ Ariṭṭha, bhāvesi ānāpānasatinti.|| ||

[4] Atītesu me bhante kāmesu kāmacchando pahīno.||

Anāgatesu me kāmesu kāmacchando vigato.||

Ajjhattam bahiddhā ca me dhammesu paṭighasaññā suppaṭiviniṭā.||

So satova assasāmī sato passasāmī.||

Evaṃ khvāhaṃ bhante, bhāvemī ānāpānasatin ti.|| ||

[5] Atthesā Ariṭṭha, ānāpānasati nesā natthī ti vadāmi.||

Api ca Ariṭṭha yathā ānāpānasati vitthārena paripuṇṇā hoti||

taṃ suṇāhi, sādhu kaṃ manasi karohi,||

bhāsissāmīni.|| ||

Evaṃ bhante ti kho āyasmā ariṭṭho Bhagavāto paccassosi.|| ||

[6] Bhagavā etad avoca:||

Kathaṃ ca Ariṭṭha, ānāpānasati vitthārato paripuṇṇā hoti:|| ||

[7] Idha Ariṭṭha, bhikkhū araññagato vā rukkhamaṃlagato vā suññāragato vā

nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim

upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

[8] Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||

Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||

Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

[9] Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||

Sabbakāyapaṭisaṃvedī passissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[10] Pītipaṭisaṃvedī assasissāmīti sikkhati.||

Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||

Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[11] Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||

Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[12] Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||

Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||

Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

[13] Aniccānupassī assasissāmīti sikkhati.||

Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||

Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||

Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||

Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

Evaṃ bhāvitā kho Ariṭṭha, ānāpānasati evaṃ bahuḷikatā mahapphalā hoti mahānisamsā.|| ||

[14] Evaṃ kho Ariṭṭha, ānāpānasati vitthārena paripuṇṇā hotī ti.|| ||

1. Ekadhammavaggo

Sutta 7

Kappina Suttaṃ

[1-2][olds] Sāvatti||
voca|| ||

[3] Tena kho pana samayena āyasmā Mahākappino Bhagavāto avidūre nisinno hoti pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.|| ||

[4] Addasā kho Bhagavā āyasmantaṃ Mahākappinaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.||

Disvāna bhikkhū āmantesi:|| ||

"Passatha no tumhe bhikkhave, etassa bhikkhūno kāyassa iñjitattaṃ vā phanditattaṃ vā" ti.|| ||

[5] Yadā pi mayaṃ bhante taṃ āyasmantaṃ passāma saṅghamajjhe vā nisintaṃ ekaṃ vā raho nisintaṃ||

tadā pi mayaṃ tassa āyasmato na passāma kāyassa iñjitattaṃ vā phanditattaṃ vā ti.|| ||

[6] Yassa bhikkhave samādhi'ssa bhāvitattā bahulīkatattā n'eva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā||

na cittassa iñjitattaṃ vā hoti phanditattaṃ vā|| ||

Tassa so bhikkhave bhikkhū samādhi'ssa nikāmalābhī akicchālābhī akasiralābhī.|| ||

[7] Katamassa ca bhikkhave,||

samādhi'ssa bhāvitattā bahulīkatattā n'eva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā||

na cittassa iñjitattaṃ vā hoti phanditattaṃ vā?|| ||

Ānāpānasatisamādhi'ssa bhikkhave,||

bhāvitattā bahulīkatattā n'eva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā||

na cittassa iñjitattaṃ vā hoti phanditattaṃ vā:|| ||

[8] Kathaṃ bhāvite ca bhikkhave,||

ānāpānasati-samādhimhi katham bahulīkate n'eva kāyassa iñjitattam vā hoti
phanditattam vā||

na cittassa iñjitattam vā hoti phanditattam vā: || ||

[9] Idha, bhikkhave,, bhikkhū arañṇagato vā rukkhamaḷagato vā suñṇāragato
vā nisīdati pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim
upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

[10] Dīgham vā assasanto dīgham assasāmīti pajānāti.||

Dīgham vā passasanto dīgham passasāmīti pajānāti.|| ||

Rassam vā assasanto rassam assasāmīti pajānāti.||

Rassam vā passasanto rassam passasāmīti pajānāti.|| ||

[11] Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||

Sabbakāyapaṭisaṃvedī passissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāram assasissāmīti sikkhati.||

Passam-bhayaṃ kāyasaṅkhāram passasissāmīti sikkhati.|| ||

[12] Pītipaṭisaṃvedī assasissāmīti sikkhati.||

Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||

Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāram assasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāram passasissāmīti sikkhati.|| ||

[13] Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāram assasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāram passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||

Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[14] Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||

Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||

Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

[15] Aniccānupassī assasissāmīti sikkhati.||

Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||

Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||

Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||

Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

[16] Evaṃ bhāvitā kho bhikkhave, ānāpānasatisamādimhi evaṃ bahulīkatā

n'eva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā||

na cittassa iñjitattaṃ vā hoti phanditattaṃ vā ti.|| ||

1. Ekadhammavaggo

Sutta 8

Dīpa Suttaṃ

[1-2][olds] Sāvatti||

voca|| ||

[3] Ānāpānasatisamādhi bhikkhave, bhāvito bahulīkato mahapphalo hoti mahānisamso.|| ||

Kathaṃ bhāvito ca bhikkhave, ānāpānasati-samādhi kathaṃ bahulīkato mahapphalo hoti mahānisamsā:|| ||

[4] Idha, bhikkhave,, bhikkhū araṇṇagato vā rukkhamūlagato vā suññāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

[5] Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||

Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||

Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

[6] Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||

Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[7] Pītipaṭisaṃvedī assasissāmīti sikkhati.||

Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||

Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[8] Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||
Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[9] Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||
Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||
Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||
Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

[10] Aniccānupassī assasissāmīti sikkhati.||
Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||
Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||
Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||
Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

[11] Evaṃ bhāvitā kho bhikkhave, ānāpānasatisamādimhi evaṃ bahulīkatā mahapphalo hoti mahānisamso.|| ||

[12] Aham pi sudaṃ bhikkhave pubb'eva sambodhā anabhisambuddho bodhisattova samāno iminā vihārena bahulaṃ vihārāmi.||
Tassa mahayaṃ bhikkhave iminā vihārena bahulaṃ viharato n'eva kāyo kilamati na cakkhūni||
anupādāya ca me āsavehi cittaṃ vīmuccati.|| ||

[13] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya:||
"N'eva kāyo kilameyya na ca cakkhūni||
anupādāya ca me āsavehi cittaṃ vimucceyyā" ti||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[14] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya:||
"Ye me gehasitā saraṅkappā te pahīyeyyunti".||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[15] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
"Appaṭikkūle paṭikkūlasaññī vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[16] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
"Paṭikkūle appaṭikkūlasaññī vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[17] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
"Appaṭikkūle ca paṭikkūle ca paṭikkūlasaññī vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[18] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
[318] "Paṭikkūle ca appaṭikkūle ca appaṭikkūlasaññī vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[19] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
"Appaṭikkūlañca paṭikkūlañca tad ubhayaṃ abhinivajjetvā upekhako
vihareyyaṃ sato sampajāno ti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[20] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
"Viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ
vivekajaṃ pīti-sukhaṃ paṭhamaṃ-jhānaṃ upasampajja vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[21] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya:|
"Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ
avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyaṃ-jhānaṃ upasampajja
vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[22] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
"Pītiyā ca virāgā upekhako ca vihareyyaṃ sato ca sampajāno sukhañca k
āyena paṭisaṅvedeyyaṃ yaṃ taṃ ariyā ācikkhanti upekhako satimā sukhavih
ārīti tatiyaṃ-jhānaṃ upasampajja vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[23] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
"Sukhassa ca pahānā dukkhassa ca pahānā pubb'eva somanassa-domanass
ānaṃ attha-gamā adukkhaṃ-asukhaṃ upekhāsati-pārisuddhiṃ catutthaṃ-jh
ānaṃ upasampajja vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[24] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
"Sabbaso rūpa-saññānaṃ samatikkamā paṭigha-saññānaṃ attha-gamā n
ānattasaññānaṃ amanasi-kārā ananto ākāso ti ākāsaññāyatanam
upasampajja vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[25] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
"Sabbaso ākāsaññāyatanam samatikkamā anantaṃ viññāṇanti viññāṇaṃ
āyatanam upasampajja vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[26] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
"Sabbaso viññāṇaṃ āyatanam samatikkamā 'N'atthi kiñcī ti ākiñcaññ
āyatanam upasampajja vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[27] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya||
"Sabbaso ākiñcaññāyatanam samatikkamā n'eva-saññā-nāsaññāyatanam
upasampajja vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[28] Tasmā ti ha bhikkhave, bhikkhū ce pi ākankheyya:|
"Sabbaso n'eva-saññā-nāsaññāyatanaṃ samatikkamā saññāvedayitanirodhaṃ
upasampajja vihareyyanti"||
ayam eva ānāpānasati-samādhi sādhukaṃ manasikātabbo.|| ||

[29] Evaṃ bhāvite kho bhikkhave, ānāpānasati-samādhimhi evaṃ bahulīkate
sukhañca vedanaṃ vedeti sā aniccāti pajānāti,||
anajjhositāti pajānāti,||
anabhinanditāti pajānāti,||
Dukkhaṃ ce vedanaṃ vedeti sā aniccāti pajānāti,||
anajjhositāti pajānāti,||
anabhinanditāti pajānāti,||
Adukkha-m-asukhañ ce vedanaṃ vedeti sā aniccāti pajānāti,||
anajjhositāti pajānāti,||
anabhinanditāti pajānāti.|| ||

[30] So sukhañ ce vedanaṃ vediyati visaṅyutto naṃ vediyati.||
Dukkhañ ce vedanaṃ vediyati visaṅyutto naṃ vediyati.||
Adukkhamasukhañ ce vedanaṃ vediyati visaṅyutto naṃ vediyati.|| ||
So kāyapariyantikaṃ vedanaṃ vediyamāno||
kāyapariyantikaṃ vedanaṃ vediyāmīti pajānāti||
jīvitapariyantikaṃ vedanaṃ vediyamāno||
jīvitapariyantikaṃ vedanaṃ vediyāmīti pajānāti.|| ||
Kāyassa bheda uddhaṃ jīvita-pariyādānā idheva sabbavedayitāni
anabhinanditāni sītibhavissantīti pajānāti.|| ||

[31] Seyyathāpi, bhikkhave,, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jh
āyeyya,||
tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya,||
evaṃ eva kho, bhikkhave,, bhikkhū [320] kāyapariyantikaṃ vedanaṃ
vediyamāno kāyapariyantikaṃ vedanaṃ vediyāmī ti pajānāti.||
Jīvitapariyantikaṃ vedanaṃ vediyamāno jīvitapariyantikaṃ vedanaṃ vediy
āmīti pajānāti.|| ||
Kāyassa bheda uddhaṃ jīvita-pariyādānā idheva sabbavedayitāni
sītibhavissantī ti pajānātī ti.|| ||

1. Ekadhammavaggo

Sutta 9

Vesālī or Asubha Suttaṃ

[1-2][than][olds] Evam me suttaṃ ekaṃ samayam Bhagavaṃ Vesālīyaṃ viharati
Mahāvane Kāśyapa. || ||

[2] Tena kho pana samayena Bhagavā bhikkhūnaṃ aneka-pariyāyena
asubhakathaṃ katheti. ||
Asubhāya vaṇṇaṃ bhāsati, ||
asubhabhāvanāya vaṇṇaṃ bhāsati. || ||

[3] Atha kho Bhagavā bhikkhū āmantesi: ||
"Icchāmaṃ bhikkhave, ||
addhamāsaṃ paṭisallīyituṃ. ||
Namhi kenaci upasaṅkamitabbo aññatra ekena piṇḍapātānīhārakena" ti. || ||
Evaṃ bhante ti kho te bhikkhū Bhagavāto paṭissutvā nāssudha koci Bhagav
āntaṃ upasaṅkamati aññatra ekena piṇḍapātānīhārakena. || ||

[4] Atha kho te bhikkhū Bhagavā aneka-pariyāyena asubhakathaṃ kathesi
asubhāya vaṇṇaṃ bhāsati. ||
Asubhabhāvanāya vaṇṇaṃ bhāsati ti ||
anekākāra-vokāraṃ asubhabhāvanānuyogam anuyuttā viharanti. || ||

Te iminā kāyena aṭṭiyamānā harāyamānā jigucchamānā satthahāraṃ
pariyesanti. ||
Dasa pi bhikkhū ekāhena satthaṃ āharanti. ||
Vīsatiṃ pi bhikkhū ekāhena satthaṃ āharanti. ||
Tiṃsaṃ pi bhikkhū ekāhena satthaṃ āharanti. || ||

[5] Atha kho Bhagavā tassa uddhamāsassa accayena paṭisallānā vuṭṭhito
āyasmantaṃ Ānandaṃ āmantesi: || ||

"Kiṃ nu kho Ānanda, ||
tanubhūto viya bhikkhūsaṅgho" ti. || ||

[6] Tathā hi pana bhante Bhagavā bhikkhūnaṃ aneka-pariyāyena
asubhakathaṃ kathesi asubhāya vaṇṇaṃ bhāsati, ||
asubhabhāvanāya vaṇṇaṃ bhāsati. ||

[te ca bhante, bhikkhū:|

"Bhagavā kho aneka-pariyāyena asubhakathaṃ kathesi.||

Asubhāya vaṇṇaṃ bhāsati,|

asubhabhāvanāya vaṇṇaṃ bhāsati" ti] anekākāravokāraṃ asubhabhāvan
ānuyogam anuyuttā viharanti.|| ||

Te iminā kāyena aṭṭiyamānā harāyamānā satthahāraṃ pariyesanti dasa pi
bhikkhū vīsampi tiṅsam pi bhikkhū ekāhena satthaṃ āharanti.|| ||

Sādhu bhante, Bhagavā aññaṃ pariyāyaṃ ācikkhatu tathā yathā-yaṃ
bhikkhūsaṅgho aññāya saṅghaheyyā" ti.|| ||

[7] Tenah'Ānanda yāvatikā bhikkhū Vesāliṃ upanissāya viharanti,|
te sabbe upaṭṭhānasālāyaṃ sannipātehi ti.|| ||

Evam bhante' ti kho āyasmā Ānando Bhagavāto paṭissutvā yāvatikā bhikkhū
Vesāliṃ upanissāya viharanti,|

te sabbe upaṭṭhānasālāyaṃ sannipātehi yena Bhagavā ten'upasaṅkami.||

Upasaṅkamitvā Bhagavāntaṃ etad avoca:|

"Sannipatito bhante bhikkhūsaṅgho yassa dāni Bhagavā kālaṃ maññati" ti.|| ||

[8] Atha kho Bhagavā yena upaṭṭhānasālā ten'upasaṅkami.||

Upasaṅkamitvā paññatte āsane nisīdi.||

Nisajja kho Bhagavā bhikkhū āmantesi:| ||

[9] "Ayaṃ pi kho bhikkhave, ānāpānasati-samādhi bhāvito bahulīkato santo
c'eva paṇīto ca asecanako sukho ca vihāro uppannuppanne ca pāpake
akusale dhamme ṭhānaso antaradhāpeti vūpasameti.|| ||

[10] Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse ūhataṃ rajojallaṃ,|
tam enaṃ mahā akālamegho ṭhānaso antaradhāpeti vūpasameti||

Evam eva kho bhikkhave ānāpānasati-samādhi bhāvito bahulīkato santo
c'eva paṇīto [322] ca asecanako ca sukho ca vihāro uppannuppanne ca p
āpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti.|| ||

[11] Kathaṃ bhāvito bhikkhave, ānāpānasati-samādhi kathaṃ bahulīkato
santo c'eva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca p
āpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti?|| ||

[12] Idha, bhikkhave,, bhikkhū araññagato vā rukkhamaṃlagato vā suññāragato
vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ
upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

[13] Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||

Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||

Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

[14] Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||

Sabbakāyapaṭisaṃvedī passissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[15] Pītipaṭisaṃvedī assasissāmīti sikkhati.||

Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||

Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[16] Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||

Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[17] Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||

Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||

Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

[18] Aniccānupassī assasissāmīti sikkhati.||

Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||

Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||

Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||

Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

[19] Evaṃ bhāvito kho bhikkhave, ānāpānasati-samādhi evaṃ bahulīkato
santo c'eva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca p
āpake akusale dhamme ṭhānaso antaradhāpeti vūpasametīti.|| ||

1. Ekadhammavaggo

Sutta 10

Kimbila Suttaṃ

[1-2][olds] Evaṃ me suttaṃ ekaṃ samayaṃ Bhagavā Kimbilāyaṃ viharati
Veluvane.|| ||

[2] Tatra kho Bhagavā āyasmantaṃ Kimbilaṃ āmantesi:||
"Kathaṃ bhāvito nu kho Kimbila ānāpānasati-samādhi kathaṃ bahulīkato
mahapphalo hoti mahānisamsa ti.|| ||

Evaṃ vutte āyasmā Kimbilo tuṅhī ahosi.|| ||

[3] Dutiyam pi kho Bhagavā āyasmantaṃ Kimbilaṃ āmantesi:||
"Kathaṃ bhāvito kho Kimbila ānāpānasati-samādhi kathaṃ bahulīkato
mahapphalo hoti mahānisamsa" ti.|| ||

Dutiyam pi kho āyasmā Kimbilo tuṅhī ahosi.|| ||

[4] Tatiyam pi kho Bhagavā āyasmantaṃ Kimbilaṃ āmantesi:||
"Kathaṃ bhāvito nu kho Kimbila, ānāpānasati-samādhi kathaṃ bahulīkato
mahapphalo hoti mahānisamsa" ti.|| ||

Tatiyam pi kho āyasmā Kimbilo tuṅhī ahosi.|| ||

[5] Evaṃ vutte āyasmā Ānando Bhagavāntaṃ etad avoca:|| ||

"Etassa Bhagavā kālo||
etassa Sugata kālo yaṃ Bhagavā ānāpānasati-samādhiṃ bhāseyya.||
Bhagavato sutvā bhikkhū dhāressantī" ti.|| ||

Tenaĥ'Ānanda suṅāhi sādhukaṃ manasi-karohi bhāsissāmī ti.|| ||

Evaṃ bhante ti kho āyasmā Ānando Bhagavāto paccassosi.|| ||

[6] Bhagavā etad avoca:|| ||

"Kathaṃ bhāvito ca Ānanda ānāpānasati-samādhi kathaṃ bahulīkato
mahapphalo hoti mahānisamsa:|| ||

[7] Idha, bhikkhave,, bhikkhū araṇṇagato vā rukkhamaṅgato vā suññāragato
vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim
upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

[8]

Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||
Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||
Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

[9] Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||
Sabbakāyapaṭisaṃvedī passissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[10] Pītipaṭisaṃvedī assasissāmīti sikkhati.||
Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||
Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[11] Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||
Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[12] Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||
Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||
Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||
Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

[13] Aniccānupassī assasissāmīti sikkhati.||
Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||
Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||
Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||
Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

[14] Evaṃ bhāvito kho Ānanda, ānāpānasati-samādhi evaṃ bahulīkato
mahapphalo hoti mahānisamso.|| ||

[15] Yasmiṃ samaye Ānanda bhikkhū||
dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti,||

dīghaṃ vā passasanto dīghaṃ passasāmīti pajānā ti,||
rassaṃ vā assasanto rassaṃ assasāmīti pajānāti. ||
rassaṃ vā passasanto rassaṃ passasāmīti pajānā ti. ||
sabbakāyapaṭisaṃvedī assasissāmīti sikkhati,||
sabbakāyapaṭisaṃvedī passasissāmīti sikkhati,||
passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati,||
passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati,||
Kāye kāyānupassī Ānanda bhikkhū tasmīṃ samaye viharati ātāpī sampajāno
satimā vineyya loke abhijjhādomanassaṃ. || ||

Taṃ kissa hetu? || ||

[16] Kāyaññatarāhaṃ Ānanda etaṃ vadāmi yad idaṃ assāsapassāsāṃ. ||
Tasmā ti h'Ānanda, kāye kāyānupassī bhikkhū tasmīṃ samaye viharati ||
ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. || ||

[17] Tasmīṃ samaye Ānanda, bhikkhū pītipaṭisaṃvedī assasissāmīti
sikkhati,||
pītipaṭisaṃvedī passasissāmīti sikkhati,||
sukhapaṭisaṃvedī assasissāmīti sikkhati,||
sukhapaṭisaṃvedī passasissāmīti sikkhati,||
cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati. ||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati. ||
Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati,||
passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati,||
Vedanāsu vedanānupassī Ānanda bhikkhū tasmīṃ samaye viharati ātāpī
sampajāno satimā vineyya loke abhijjhādomanassaṃ. || ||

Taṃ kissa hetu? || ||

[18] Vedanaññatarāhaṃ Ānanda etaṃ vadāmi yad idaṃ assāsapassāsānaṃ s
ādhukaṃ manasikāraṃ. ||
Tasmā ti h'Ānanda vedanāsu vedanānupassī bhikkhū tasmīṃ samaye viharati
ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. || ||

[19] Yasmiṃ samaye Ānanda, bhikkhū cittapaṭisaṃvedī assasissāmīti
sikkhati,||
cittapaṭisaṃvedī passasissāmīti sikkhati,||
abhippamodayaṃ cittaṃ assasissāmīti sikkhati,||
abhippamodayaṃ cittaṃ passasissāmīti sikkhati,||
samādahaṃ cittaṃ assasissāmīti sikkhati,||
samādahaṃ cittaṃ passasissāmīti sikkhati,||
vimocayaṃ cittaṃ assasissāmīti sikkhati,||
vimocayaṃ cittaṃ passasissāmīti sikkhati,||
Citte cittānupassī Ānanda, bhikkhū tasmīṃ samaye viharati ātāpī sampajāno
satimā vineyya loke abhijjhādomanassaṃ. || ||

Taṃ kissa hetu? || ||

[20] Nāhaṃ Ānanda, muṭṭhassatissa asampajānassa ānāpānasati-samādhi-bh
āvanaṃ vadāmi. ||

Tasmā ti h'Ānanda, citte cittānupassī bhikkhū tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

[21] Yasmim̐ samaye Ānanda, bhikkhū aniccānupassī assasissāmīti sikkhati,||
aniccānupassī passasissāmīti sikkhati,||
virāgānupassī assasissāmīti sikkhati,||
virāgānupassī passasissāmīti sikkhati,||
nirodhānupassī assasissāmīti sikkhati,||
nirodhānupassī passasissāmīti sikkhati,||
paṭinissaggānupassī assasissāmīti sikkhati,||
paṭinissagaggānupassī passasissāmīti sikkhati,||
Dhammesu dhammānupassī Ānanda, bhikkhū tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

So yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ,||
taṃ paññāya disvā disvā sādhukaṃ ajjupekkhitā hoti.||
Tasmā ti h'Ānanda, dhammesu dhammānupassī bhikkhū tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

[22] Seyyathāpi Ānanda cātummahāpathe mahāpaṃsupuñjo puratthimāya ce pi disāya āgaccheyya sakaṭaṃ vā ratho vā upahanateva taṃ paṃsupuñjaṃ.||
Pacchimāya ce pi disāya āgaccheyya sakaṭaṃ vā ratho vā upahanateva taṃ paṃsupuñjaṃ.||
Uttarāya ce pi disāya āgaccheyya sakaṭaṃ vā ratho vā upahanateva taṃ paṃsupuñjaṃ.||
Dakkhiṇāya ce pi disāya āgaccheyya sakaṭaṃ vā ratho vā upahanateva taṃ paṃsupuñjaṃ.|| ||

Evam eva kho Ānanda, bhikkhū kāye kāyānupassī viharanto pi upahanateva pāpake akusale dhamme.||
Vedanāsu vedanānupassī viharanto pi upahanateva pāpake akusale dhamme.||
Citte cittānupassī viharanto pi upahanateva pāpake akusale dhamme.||
Dhammesu dhammānupassī viharanto'pi upahanateva pāpake akusale dhammeti.|| ||

Ekadhammavaggo paṭhamo.|| ||

Saṅyutta Nikāya,
V: Mahāvagga
54 Ānāpāna Saṅyutta

2. Ānanda
or
Dutiyo vaggo

Sutta 11

Icchānaṅgala Suttaṃ

[1][olds] Ekam samayaṃ Bhagavā Icchānaṅgale viharati Icchānaṅgalavanasaṅḍe.|| ||

Tatra kho Bhagavā bhikkhū āmantesi:||

"Icchāmaṃ bhikkhave, temāsaṃ paṭisallīyituṃ.||

Namhi kenaci upasaṅkamitabbo||

aññatra ekena piṇḍapātanihārakena" ti.|| ||

Evaṃ bhante ti kho te bhikkhū Bhagavāto paṭissutvā nāssu koci Bhagavāntaṃ upasaṅkamati aññatra ekena piṇḍapātanihārakena.|| ||

Atha kho Bhagavā tassa temāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi:|| ||

"Sa ce vo bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyumaṃ||

"Katamena āvuso vihārena Samaṇo Gotamo vassāvāsaṃ bahulaṃ vihāsī ti"||
evaṃ puṭṭhā tumhe bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ
vyākareyyātha:||

Ānāpānasatisamādhinā kho āvuso, Bhagavā vassāvāsaṃ bahulaṃ vihāsī" ti.||
||

Idhāhaṃ bhikkhave, sato assasāmī, sato passasāmī.|| ||

Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāmi,||

dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāmi.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāmi,||

rassaṃ vā passasanto rassaṃ passasāmīti pajānāmi.|| ||

Sabbakāyapaṭisaṃvedī assasissāmīti pajānāmi,||

sabbakāyapaṭisaṃvedī passasissāmīti pajānāmi.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti pajānāmi,||

passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti pajānāmi.|| ||

Pītipaṭisaṃvedī assasissāmīti pajānāmi,||

pītipaṭisaṃvedī passasissāmīti pajānāmī.|| ||

Sukhapaṭisaṃvedī assasissāmīti pajānāmī,||
sukhapaṭisaṃvedī passasissāmīti pajānāmī.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti pajānāmī,||
cittasaṅkhārapaṭisaṃvedī passasissāmīti pajānāmī.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti pajānāmī,||
passam-bhayaṃ cittasaṅkhāraṃ passasimīti pajānāmi.|| ||

Cittapaṭisaṃvedī assasissāmīti pajānāmi,||
Cittapaṭisaṃvedī passasissāmīti pajānāmi.|| ||

Abhippamodayaṃ cittaṃ assasissāmīti pajānāmi,||
abhippamodayaṃ cittaṃ passasissāmīti pajānāmi.|| ||

Samādahaṃ cittaṃ assasissāmīti pajānāmi,||
samādahaṃ cittaṃ passasissāmīti pajānāmi.|| ||

Vimocayaṃ cittaṃ assasissāmīti pajānāmi,||
vimocayaṃ cittaṃ passasissāmīti pajānāmi.|| ||

Paṭinissaggānupassī assasissāmīti pajānāmi,||
paṭinissaggānupassī passasissāmīti pajānāmi.|| ||

Yaṃ hi taṃ bhikkhave, sammā vadamāno vadeyya ariyavihāro iti pi
brahmavihāro iti pi Tathāgatavihāro iti pi||
ānāpānasati-samādhiṃ sammā vadamāno vadeyya, ariyavihāro iti pi
buhmavihāro iti pi Tathāgatavihāro iti pi.|| ||

Ye te bhikkhave, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ
patthayamānā viharanti,||
tesaṃ ānāpānasati-samādhi bhāvito bahulikato āsavānaṃ khayāya
saṅvattati.||

Ye ca kho te bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīy
ā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā samma-daṇṇā
vimuttā,||
tesaṃ ānāpānasati-samādhi bhāvito bahulikato diṭṭh'eva'adhamme sukhavih
ārāya c'eva saṅvattati satisampajaññāya ca.|| ||

Yaṃ hi taṃ bhikkhave, sammā vadamāno vadeyya ariyavihāro iti pi
brahmavihāro iti pi Tathāgatavihāro iti pi||
ānāpānasati-samādhiṃ sammā vadamāno vadeyya ariyavihāro iti pi
brahmavihāro iti pi Tathāgatavihāro iti pi ti.|| ||

Saṅyutta Nikāya,
V: Mahāvagga
54 Ānāpāna Saṅyutta

2. Ānanda
or
Dutiyo vaggo

Sutta 12

Kaṅkheyya Suttaṃ

[1-2][olds] Ekaṃ samayaṃ āyasmā Lomasavaṅgīso Sakkesu viharati
Kapilavatthusmiṃ Nigrodhārāme.|| ||

2. Atha kho Mahānāmo Sakko yen'āyasmā Lomasavaṅgīso ten'upasaṅkami.||
||

Upasaṅkamitvā āyasmantaṃ Lomasavaṅgīsaṃ abhivādetvā ekam antaṃ
nisīdi.|| ||

Ekam antaṃ nisinno kho Mahānāmo Sakko āyasmantaṃ Lomasavaṅgīsaṃ
etad avoca.|| ||

3. So eva nu kho bhante, sekho vihāro so Tathāgatavihāro||
udāhu añño sekho vihāro añño Tathāgatavihāro ti.|| ||

Na kho āvuso Mahānāma,||
sv'eva sekho vihāro so Tathāgatavihāro,||
añño kho āvuso Mahānāma sekho vihāro||
añño Tathāgatavihāro.|| ||

4. Ye te āvuso Mahānāma bhikkhū sekhā appattamānasā anuttaraṃ
yogakkhemaṃ patthayamānā viharanti.|| ||

Te pañca nīvaraṇe pahāya viharanti.|| ||

Katame pañca?|| ||

Kāmacchandanivaraṇaṃ pahāya viharanti.||

Vyāpādanīvaraṇaṃ pahāya viharanti.||

Thīnamiddhanivaraṇaṃ pahāya viharanti.||

Uddhaccakukkuccanivaraṇaṃ pahāya viharanti.||

Vicikicchānīvaraṇaṃ pahāya viharanti.|| ||

Ye pi te āvuso Mahānāma, bhikkhū sekhā appattamānasā anuttaraṃ
yogakkhemaṃ patthayamānā viharanti.|| ||

Te ime pañca nīvaraṇe pahāya viharanti.|| ||

5. Ye ca kho te āvuso Mahānāma bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā samma'd'aññā vimuttā tesam pañca nīvaraṇā pahīnā ucchinnamūlā tāl āvatthukatā anabhāvakatā āyatiṃ anuppādadhammā.|| ||

Katame pañca?|| ||

Kāmacchandanivaraṇaṃ pahīnaṃ ucchinnamūlaṃ tāla-vatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.|| ||

Vyāpādanīvaraṇaṃ pahīnaṃ ucchinnamūlaṃ tāla-vatthu-kataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.|| ||

Thīnamiddhanivaraṇaṃ pahīnaṃ ucchinnamūlaṃ tāla-vatthu-kataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.|| ||

Uddhaccakukkucanīvaraṇaṃ pahīnaṃ ucchinnamūlaṃ tāla-vatthu-kataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.|| ||

Vicikicchā nīvaraṇaṃ pahīnaṃ ucchinnamūlaṃ tāla-vatthu-kataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.|| ||

Ye te āvuso Mahānāma, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā samma'd'aññā vimuttā.|| ||

Tesam ime pañca nīvaraṇā pahīnā ucchinnamūlā tālavatthukatā anabhāvakatā āyatiṃ anuppādadhammā.|| ||

6. Tad aminā p'etaṃ āvuso Mahānāma pariyāyena veditabbaṃ.|| ||

Yathā añño va sekho vihāro,||
añño Tathāgatavihāro.|| ||

7. Ekam idāhaṃ āvuso Mahānāma samayaṃ Bhagavā Icchānaṅgale viharati Icchānaṅgalavanasaṅḍe.|| ||

8. Tatra kho āvuso Mahānāma Bhagavā bhikkhū āmantesi:|| ||

"Icchāmaṃ bhikkhave, temāsaṃ paṭisallīyituṃ.||

Namhi kenaci upasaṅkamitabbo||

aññatra ekena piṇḍapātanihārakena" ti.|| ||

Evaṃ bhante ti kho te bhikkhū Bhagavāto paṭissutvā nāssu koci Bhagavāntaṃ upasaṅkamati aññatra ekena piṇḍapātanihārakena.|| ||

9. Atha kho Bhagavā tassa temāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi:|| ||

"Sa ce vo bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyumaṃ||

"Katamena āvuso vihārena Samaṇo Gotamo vassāvāsaṃ bahulaṃ vihāsī ti"||
evaṃ puṭṭhā tumhe bhikkhave, tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyātha:||

Ānāpānasatisamādhinā kho āvuso, Bhagavā vassāvāsaṃ bahulaṃ vihāsī" ti.||
||

10. Idhāhaṃ bhikkhave, sato assasāmī, sato passasāmī.|| ||

11. Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāmi,||

dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāmi.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāmi,||
rassaṃ vā passasanto rassaṃ passasāmīti pajānāmi.|| ||

Sabbakāyapaṭisaṃvedī assasissāmīti pajānāmi,||
sabbakāyapaṭisaṃvedī passasissāmīti pajānāmi.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti pajānāmī,||
passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti pajānāmī.|| ||

Pītipaṭisaṃvedī assasissāmīti pajānāmī,||
pītipaṭisaṃvedī passasissāmīti pajānāmī.|| ||

Sukhapaṭisaṃvedī assasissāmīti pajānāmī,||
sukhapaṭisaṃvedī passasissāmīti pajānāmī.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti pajānāmī,||
cittasaṅkhārapaṭisaṃvedī passasissāmīti pajānāmī.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti pajānāmī,||
passam-bhayaṃ cittasaṅkhāraṃ passasimīti pajānāmi.|| ||

Cittapaṭisaṃvedī assasissāmīti pajānāmi,||
Cittapaṭisaṃvedī passasissāmīti pajānāmi.|| ||

Abhippamodayaṃ cittaṃ assasissāmīti pajānāmi,||
abhippamodayaṃ cittaṃ passasissāmīti pajānāmi.|| ||

Samādahaṃ cittaṃ assasissāmīti pajānāmi,||
samādahaṃ cittaṃ passasissāmīti pajānāmi.|| ||

Vimocayaṃ cittaṃ assasissāmīti pajānāmi,||
vimocayaṃ cittaṃ passasissāmīti pajānāmi.|| ||

Paṭinissaggānupassī assasissāmīti pajānāmi,||
paṭinissaggānupassī passasissāmīti pajānāmi.|| ||

17. Yaṃ hi taṃ bhikkhave, sammā vadamāno vadeyya ariyavihāro iti pi
brahmavihāro iti pi Tathāgatavihāro iti pi||
ānāpānasati-samādhiṃ sammā vadamāno vadeyya, ariyavihāro iti pi
buhmavihāro iti pi Tathāgatavihāro iti pi.|| ||

18. Ye te bhikkhave, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ
patthayamānā viharanti,||
tesaṃ ānāpānasati-samādhi bhāvito bahulikato āsavānaṃ khayāya
saṅvattati.||

Ye ca kho te bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīy
ā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā samma-daṇṇā
vimuttā,||
tesaṃ ānāpānasati-samādhi bhāvito bahulikato diṭṭh'eva'adhamme sukhavīh
ārāya c'eva saṅvattati satisampajaññāya ca.|| ||

19. Yaṃ hi taṃ bhikkhave, sammā vadamāno vadeyya ariyavihāro iti pi
brahmavihāro iti pi Tathāgatavihāro iti pi||
ānāpānasati-samādhiṃ sammā vadamāno vadeyya ariyavihāro iti pi

brahmavihāro iti pi Tathāgatavihāro iti pī ti.|| ||

20. Iminā kho etaṃ āvuso Mahānāma, pariyāyena veditabbaṃ||
yathā añño va sekho vihāro añño Tathāgatavihāro ti.|| ||

Saṅyutta Nikāya,
V: Mahāvagga
54 Ānāpāna Saṅyutta

2. Ānanda
or
Dutiyo vaggo

Sutta 13

Ānanda Suttaṃ

[1-2][ati][olds] Savatthi|| ||

Atha kho āyasmā Ānando yena Bhagavā ten'upasaṅkami.||
Upasaṅkamitvā Bhagavāntaṃ abhivādetvā ekam antaṃ nisīdi.||
Ekam antaṃ nisinno kho āyasmā Ānando Bhagavāntaṃ etad avoca:|| ||

3. "Atthi nu kho bhante, eko dhammo bhāvito bahulīkato cattāro dhamme paripūreti;||

cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti;||
satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī" ti?|| ||

"Atthi kho Ānanda eko dhammo bhāvito bahulīkato cattāro dhamme paripūreti;||

cattāro dhammā bhāvitā bahulīkatā sattadhamme paripūrenti;||
satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī" ti.|| ||

4. "Katamo pana bhante, eko dhammo bhāvito bahulīkato cattāro dhamme paripūreti;||

cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti;||
satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī" ti?|| ||

Ānāpānasatisamādhi kho Ānanda eko dhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti;||

cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti;||
satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.|| ||

i

5. Kathaṃ bhāvito ca, ānāpānasati-samādhi kathaṃ bahulīkato cattāro satipaṭṭhāne paripūreti?|| ||

6. Idha, Ānanda, bhikkhū araṇṇagato vā rukkhamūlagato vā suñṇāragato vā

nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim
upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

7. Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||
Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||
Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

[8] Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||
Sabbakāyapaṭisaṃvedī passissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[9] Pītipaṭisaṃvedī assasissāmīti sikkhati.||
Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||
Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[10] Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||
Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[11] Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||
Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||
Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||
Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

[12] Aniccānupassī assasissāmīti sikkhati.||
Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||
Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||
Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||
Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

13. Yasmiṃ samaye Ānanda bhikkhū dīghaṃ vā assasanto dīghaṃ assasāmīti
pajānāti,||

dīghaṃ vā passasanto dīghaṃ passasāmī ti pajānāti,||
rassaṃ vā assasanto rassaṃ assasāmīti pajānāti,||
rassaṃ vā passasanto rassaṃ passasāmīti pajānāti,||
sabbakāyapaṭisaṃvedī assasissāmīti sikkhati,||
sabbakāyapaṭisaṃvedī passasissāmīti sikkhati,||
passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati,||
passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati,||
kāye kāyānupassī Ānanda,||
bhikkhū tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ. || ||

Taṃ kissa hetu? || ||

14. Kāyaññatarāhaṃ Ānanda etaṃ vadāmi,||
yad idaṃ assāsapassāsāṃ. || ||

Tasmā ti ha Ānanda, kāye kāyānupassī bhikkhū tasmim̐ samaye viharati āt
āpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. || ||

15. Yasmiṃ samaye Ānanda, bhikkhū pītipaṭisaṃvedī assasissāmīti
sikkhati,||

pītipaṭisaṃvedī passasissāmīti sikkhati,||
sukhapaṭisaṃvedī assasissāmīti sikkhati,||
sukhapaṭim̐vedī passasissāmīti sikkhati,||
cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati,||
cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati,||
passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati,||
passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati,||
vedanāsu vedanānupassī Ānanda,||
bhikkhū tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ. || ||

Taṃ kissa hetu? || ||

16. Vedanaññatarāhaṃ Ānanda, etaṃ vadāmi,||
yad idaṃ assāsapassāsānaṃ sādhukaṃ manasikāraṃ. || ||

Tasmā ti ha Ānanda, vedanāsu vedanānupassī bhikkhū tasmim̐ samaye
viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. || ||

17. Yasmiṃ samaye Ānanda, bhikkhū cittapaṭisaṃvedī assasissāmīti
sikkhati,||

cittapaṭisaṃvedī passasissāmīti sikkhati,||
abhippamodayaṃ cittaṃ assasissāmīti sikkhati,||
abhippamodayaṃ cittaṃ passasissāmīti sikkhati,||
samādahaṃ cittaṃ assasissāmīti sikkhati,||
samādahaṃ cittaṃ passasissāmīti sikkhati,||
vimocayaṃ cittaṃ assasissāmīti sikkhati,||
vimocayaṃ cittaṃ passasissāmīti sikkhati,||
citte cittānupassī Ānanda, bhikkhū tasmim̐ samaye viharati ātāpī sampajāno
satimā vineyya loke abhijjhādomanassaṃ. || ||

Taṃ kissa hetu?|| ||

18. Nāhaṃ Ānanda, muṭṭhassatissa asampajānassa ānāpānasati-samādhibh
āvanam vadāmi.|| ||

Tasmā ti h'Ānanda, citte cittānupassī bhikkhū tasmim samaye viharati ātāpī
sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

19. Yasmiṃ samaye Ānanda, bhikkhū aniccānupassī||

assasissāmīti sikkhati,||

aniccānupassī passasissāmīti sikkhati,||

virāgānupassī assasissāmīti sikkhati,||

virāgānupassī passasissāmīti sikkhati,||

nirodhānupassī assasissāmīti sikkhati,||

nirodhānupassī passasissāmīti sikkhati,||

paṭinissaggānupassī assasissāmīti sikkhati,||

paṭinissaggānupassī passasissāmīti sikkhati,||

dhammesu dhammānupassī Ānanda,||

bhikkhū tasmim samaye viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ.|| ||

So yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā s
ādhukaṃ ajjupekkhitā hoti.|| ||

Tasmā ti ha Ānanda, dhammesu dhammānupassī bhikkhū tasmim samaye
viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

20. Evaṃ bhāvito kho Ānanda ānāpānasati-samādhi evaṃ bahulīkato cattāro
satipaṭṭhāne paripūreti.|| ||

ii

21. Kathaṃ bhāvitā ca Ānanda cattāro satipaṭṭhānā kathaṃ bahulīkatā satta
sambojjhaṅge paripūrenti?|| ||

22. Yasmiṃ samaye Ānanda bhikkhū kāye kāyānupassī viharati upaṭṭhitāsati
tasmim samaye Ānanda bhikkhuno sati hoti asammuṭṭhā.|| ||

Yasmiṃ samaye Ānanda bhikkhūno upaṭṭhitā sati asammuṭṭhā
satisambojjhaṅgo tasmim samaye bhikkhūno āraddho hoti.|| ||

Satisambojjhaṅgaṃ tasmim samaye Ānanda bhikkhū bhāveti||
satisambojjhaṅgo tasmim samaye bhikkhūno bhāvanā-pāripūriṃ gacchati.|| ||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati
parivīmaṃsam āpajjati.|| ||

23. Yasmiṃ samaye Ānanda, bhikkhū tathā sato viharanto taṃ dhammaṃ
paññāya pavicināti pavicarati parivīmaṃsam āpajjati,||
dhammavicayasambojjhaṅgo tasmim samaye bhikkhūno āraddho hoti,||
dhammavicayasambojjhaṅgaṃ tasmim samaye bhikkhū bhāveti,||
dhammavicayasambojjhaṅgo tasmim samaye bhikkhūno bhāvanāpāripūriṃ
gacchati.|| ||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ.|| ||

24. Yasmiṃ samaye Ānanda, bhikkhūno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsam āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ,|| viriyasambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Viriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,|| viriyasambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

Āraddha viriyassa uppajjati pīti nirāmisā.|| ||

25. Yasmiṃ samaye Ānanda, bhikkhūno āraddhaviriyassa uppajjati pīti nirāmisā,|| pītisambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,|| pītisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

Pītimanassa kāyo pi passambhati,
cittam pi passambhati.|| ||

26. Yasmiṃ samaye Ānanda bhikkhūno pītimanassa kāyo pi passambhati,|| cittam pi passambhati,|| passaddhisambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,|| passaddhisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

Passaddhakāyassa sukhino cittam samādhiyati.|| ||

27. Yasmiṃ samaye Ānanda bhikkhūno passaddhakāyassa sukhino cittam samādhiyati,|| samādhisambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Samādhisambojjhaṅgaṃ tasmīṃ samayo bhikkhū bhāveti,|| samādhisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

So tathā samāhitaṃ cittam sādhuḃkaṃ ajjupekkhitā hoti.|| ||

28. Yasmiṃ samaye Ānanda bhikkhū tathā samāhitaṃ cittam sādhuḃkaṃ ajjupekkhitā hoti,|| upekhāsambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Upekhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,
upekhāsambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

22-28.2. Yasmiṃ samaye Ānanda bhikkhū vedanāsu vedanānupassī viharati upaṭṭhitāsati tasmīṃ samaye Ānanda bhikkhuno sati hoti asammuṭṭhā.|| ||

Yasmiṃ samaye Ānanda bhikkhūno upatṭhitā sati asammuṭṭhā
satisambojjhaṅgo tasmिṃ samaye bhikkhūno āraddho hoti. || ||

Satisambojjhaṅgaṃ tasmिṃ samaye Ānanda bhikkhū bhāveti ||
satisambojjhaṅgo tasmिṃ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati. || ||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati
parivīmaṃsam āpajjati. || ||

Yasmiṃ samaye Ānanda, bhikkhū tathā sato viharanto taṃ dhammaṃ paññ
āya pavicināti pavicarati parivīmaṃsam āpajjati, ||
dhammavicayasambojjhaṅgo tasmिṃ samaye bhikkhūno āraddho hoti, ||
dhammavicayasambojjhaṅgaṃ tasmिṃ samaye bhikkhū bhāveti, ||
dhammavicayasambojjhaṅgo tasmिṃ samaye bhikkhūno bhāvanā-pāripūriṃ
gacchati. || ||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato
āraddhaṃ hoti viriyaṃ asallīnaṃ. || ||

Yasmiṃ samaye Ānanda, bhikkhūno taṃ dhammaṃ paññāya pavicinato
pavicarato parivīmaṃsam āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ, ||
viriyasambojjhaṅgo tasmिṃ samaye bhikkhūno āraddho hoti. || ||

Viriyasambojjhaṅgaṃ tasmिṃ samaye bhikkhū bhāveti, ||
viriyasambojjhaṅgo tasmिṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. ||
||

Āraddha viriyassa uppajjati pīti nirāmisā. || ||

Yasmiṃ samaye Ānanda, bhikkhūno āraddhaviriyassa uppajjati pīti nirāmis
ā, ||
pītisambojjhaṅgo tasmिṃ samaye bhikkhūno āraddho hoti. || ||

Pītisambojjhaṅgaṃ tasmिṃ samaye bhikkhū bhāveti, ||
pītisambojjhaṅgo tasmिṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. || ||

Pītimanassa kāyo pi passambhati,
cittam pi passambhati. || ||

Yasmiṃ samaye Ānanda bhikkhūno pītimanassa kāyo pi passambhati, ||
cittam pi passambhati, ||
passaddhisambojjhaṅgo tasmिṃ samaye bhikkhūno āraddho hoti. || ||

Passaddhisambojjhaṅgaṃ tasmिṃ samaye bhikkhū bhāveti, ||
passaddhisambojjhaṅgo tasmिṃ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati. || ||

Passaddhakāyassa sukhino cittam samādhiyati. || ||

Yasmiṃ samaye Ānanda bhikkhūno passaddhakāyassa sukhino cittam sam
ādhiyati, ||
samādhisambojjhaṅgo tasmिṃ samaye bhikkhūno āraddho hoti. || ||

Samādhisambojjhaṅgaṃ tasmिṃ samayo bhikkhū bhāveti, ||
samādhisambojjhaṅgo tasmिṃ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati. || ||

So tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.|| ||

Yasmiṃ samaye Ānanda bhikkhū tathā samāhitaṃ cittaṃ sādhukaṃ
ajjupekkhitā hoti,||

upekhāsambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Upekhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,
upekhāsambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||

22-28.3. Yasmiṃ samaye Ānanda bhikkhū citte cittānupassī viharati upaṭṭhit
āsati tasmīṃ samaye Ānanda bhikkhuno sati hoti asammuṭṭhā.|| ||

Yasmiṃ samaye Ānanda bhikkhūno upaṭṭhitā sati asammuṭṭhā
satisambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Satisambojjhaṅgaṃ tasmīṃ samaye Ānanda bhikkhū bhāveti||
satisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati.|| ||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati
parivīmaṃsam āpajjati.|| ||

Yasmiṃ samaye Ānanda, bhikkhū tathā sato viharanto taṃ dhammaṃ paññ
āya pavicināti pavicarati parivīmaṃsam āpajjati,||
dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti,||
dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,||
dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati.|| ||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato
āraddhaṃ hoti viriyaṃ asallīnaṃ.|| ||

Yasmiṃ samaye Ānanda, bhikkhūno taṃ dhammaṃ paññāya pavicinato
pavicarato parivīmaṃsam āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ,||
viriyasambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Viriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,||
viriyasambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.||
||

Āraddha viriyassa uppajjati pīti nirāmisā.|| ||

Yasmiṃ samaye Ānanda, bhikkhūno āraddhaviriyassa uppajjati pīti nirāmis
ā,||
pītisambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,||
pītisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

Pītimanassa kāyo pi passambhati,
cittam pi passambhati.|| ||

Yasmiṃ samaye Ānanda bhikkhūno pītimanassa kāyo pi passambhati,||
cittam pi passambhati,||

passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||
Passaddhisambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||
Passaddhakāyassa sukhino cittaṃ samādhiyati.|| ||
Yasmim̐ samaye Ānanda bhikkhūno passaddhakāyassa sukhino cittaṃ sam
ādhiyati,||
samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||
Samādhisambojjhaṅgaṃ tasmim̐ samayo bhikkhū bhāveti,||
samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||
So tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.|| ||
Yasmim̐ samaye Ānanda bhikkhū tathā samāhitaṃ cittaṃ sādhukaṃ
ajjupekkhitā hoti,||
upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||
Upekhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,
upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||

22-28.4. Yasmim̐ samaye Ānanda bhikkhū Dhammesu dhammānupassī
viharati upaṭṭhitāsati tasmim̐ samaye Ānanda bhikkhūno sati hoti asammuṭṭh
ā.|| ||

Yasmim̐ samaye Ānanda bhikkhūno upaṭṭhitā sati asammuṭṭhā
satisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||
Satisambojjhaṅgaṃ tasmim̐ samaye Ānanda bhikkhū bhāveti||
satisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati.|| ||
So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati
parivīmaṃsam āpajjati.|| ||
Yasmim̐ samaye Ānanda, bhikkhū tathā sato viharanto taṃ dhammaṃ paññ
āya pavicināti pavicarati parivīmaṃsam āpajjati,||
dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti,||
dhammavicayasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati.|| ||
Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato
āraddhaṃ hoti viriyaṃ asallīnaṃ.|| ||
Yasmim̐ samaye Ānanda, bhikkhūno taṃ dhammaṃ paññāya pavicinato
pavicarato parivīmaṃsam āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ,||
viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||
Viriyasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||

viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.||
||
Āraddha viriyassa uppajjati pīti nirāmisā.|| ||
Yasmim̐ samaye Ānanda, bhikkhūno āraddhaviriyassa uppajjati pīti nirāmis
ā,||
pītisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||
Pītisambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
pītisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||
Pītimanassa kāyo pi passambhati,
cittam pi passambhati.|| ||
Yasmim̐ samaye Ānanda bhikkhūno pītimanassa kāyo pi passambhati,||
cittam pi passambhati,||
passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||
Passaddhisambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||
Passaddhakāyassa sukhino cittam samādhīyati.|| ||
Yasmim̐ samaye Ānanda bhikkhūno passaddhakāyassa sukhino cittam sam
ādhīyati,||
samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||
Samādhisambojjhaṅgaṃ tasmim̐ samayo bhikkhū bhāveti,||
samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||
So tathā samāhitam̐ cittam sādhuḥkaṃ ajjupekkhitā hoti.|| ||
Yasmim̐ samaye Ānanda bhikkhū tathā samāhitam̐ cittam sādhuḥkaṃ
ajjupekkhitā hoti,||
upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||
Upekhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,
upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||

29. Evaṃ bhāvitā kho Ānanda cattāro satipaṭṭhānā evaṃ bahulīkatā satta
bojjhaṅge paripūrenti.|| ||

iii

30. Kathaṃ bhāvitā ca Ānanda sattabojjhaṅgā kathaṃ bahulīkatā vijj
āvimuttiṃ paripūrenti?|| ||

31. Idh'Ānanda, bhikkhū satisambojjhaṅgaṃ bhāveti vivekanissitam||

virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmi. || ||

Dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Viriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ. || ||

Pīṭisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmi. || ||

Passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

32. Evaṃ bhāvitā kho Ānanda satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ
paripūrentī ti. || ||

Yathā purimasuttanto evaṃ vitthāretabbaṃ || ||

Saṅyutta Nikāya,
V: Mahāvagga
54 Ānāpāna Saṅyutta

2. Ānanda
or
Dutiyo vaggo

Sutta 14

Dutiya Ānanda Suttaṃ

[1-2][olds] Savatthi|| ||

Atha kho āyasmā Ānando yena Bhagavā ten'upasaṅkami.|| ||

Upasaṅkamtivā Bhagavāntaṃ abhivādetvā ekam antaṃ nisīdi.|| ||

Ekam antaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ Bhagavā etad avoca:|| ||

Atthi nu kho Ānanda eko dhammo bhāvito bahulīkato cattāro dhamme
paripūreti,||

cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti||

satta dhammā bhāvitā bahulīkatā dve dhamme paripūrenti?|| ||

Bhagavammūlakā no bhante dhammā,||

dhammā Bhagavānnettikā,||

Bhagavāmpaṭisaraṇā.|| ||

Sādhu vata bhante,||

Bhagavāntaṃyeva paṭibhātu etassa bhāsitassa attho,||

Bhagavāto sutvā bhikkhū dhāressantī ti.|| ||

Atth'Ānanda eko dhammo bhāvito bahulīkato cattāro dhamme paripūreti,||

cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti,||

satta dhammā bhāvitā bahulīkatā dve dhamme paripūrenti.|| ||

i

5. Kathaṃ bhāvito ca, ānāpānasati-samādhi kathaṃ bahulīkato cattāro
satipaṭṭhāne paripūreti?|| ||

6. Idha, Ānanda, bhikkhū araṇṇagato vā rukkhamūlagato vā suññāragato vā
nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim
upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

7. Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||
Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||
Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

[8] Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||
Sabbakāyapaṭisaṃvedī passissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[9] Pītipaṭisaṃvedī assasissāmīti sikkhati.||
Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||
Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[10] Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||
Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[11] Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||
Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||
Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||
Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

[12] Aniccānupassī assasissāmīti sikkhati.||
Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||
Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||
Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||
Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

13. Yasmiṃ samaye Ānanda bhikkhū dīghaṃ vā assasanto dīghaṃ assasāmīti
pajānāti,||
dīghaṃ vā passasanto dīghaṃ passasāmī ti pajānāti,||
rassaṃ vā assasanto rassaṃ assasāmīti pajānāti,||

rassaṃ vā passasanto rassaṃ passasāmīti pajānāti,||
sabbakāyapaṭisaṃvedī assasissāmīti sikkhati,||
sabbakāyapaṭisaṃvedī passasissāmīti sikkhati,||
passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati,||
passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati,||
kāye kāyānupassī Ānanda,||
bhikkhū tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ. || ||

Taṃ kissa hetu? || ||

14. Kāyaññatarāhaṃ Ānanda etaṃ vadāmi,||
yad idaṃ assāpassāsāṃ. || ||

Tasmā ti ha Ānanda, kāye kāyānupassī bhikkhū tasmim̐ samaye viharati āt
āpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. || ||

15. Yasmim̐ samaye Ānanda, bhikkhū pītipaṭisaṃvedī assasissāmīti
sikkhati,||

pītipaṭisaṃvedī passasissāmīti sikkhati,||
sukhapaṭisaṃvedī assasissāmīti sikkhati,||
sukhapaṭim̐vedī passasissāmīti sikkhati,||
cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati,||
cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati,||
passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati,||
passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati,||
vedanāsu vedanānupassī Ānanda,||
bhikkhū tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ. || ||

Taṃ kissa hetu? || ||

16. Vedanaññatarāhaṃ Ānanda, etaṃ vadāmi,||
yad idaṃ assāpassāsānaṃ sādhukaṃ manasikāraṃ. || ||

Tasmā ti ha Ānanda, vedanāsu vedanānupassī bhikkhū tasmim̐ samaye
viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. || ||

17. Yasmim̐ samaye Ānanda, bhikkhū cittapaṭisaṃvedī assasissāmīti
sikkhati,||

cittapaṭisaṃvedī passasissāmīti sikkhati,||
abhippamodayaṃ cittaṃ assasissāmīti sikkhati,||
abhippamodayaṃ cittaṃ passasissāmīti sikkhati,||
samādahaṃ cittaṃ assasissāmīti sikkhati,||
samādahaṃ cittaṃ passasissāmīti sikkhati,||
vimocayaṃ cittaṃ assasissāmīti sikkhati,||
vimocayaṃ cittaṃ passasissāmīti sikkhati,||
citte cittānupassī Ānanda, bhikkhū tasmim̐ samaye viharati ātāpī sampajāno
satimā vineyya loke abhijjhādomanassaṃ. || ||

Taṃ kissa hetu? || ||

18. Nāhaṃ Ānanda, muṭṭhassatissa asampajānassa ānāpānasati-samādhibh

āvanam vadāmi.|| ||

Tasmā ti h'Ānanda, citte cittānupassī bhikkhū tasmim samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

19. Yasmiṃ samaye Ānanda, bhikkhū aniccānupassī||

assasissāmīti sikkhati,||

aniccānupassī passasissāmīti sikkhati,||

virāgānupassī assasissāmīti sikkhati,||

virāgānupassī passasissāmīti sikkhati,||

nirodhānupassī assasissāmīti sikkhati,||

nirodhānupassī passasissāmīti sikkhati,||

paṭinissaggānupassī assasissāmīti sikkhati,||

paṭinissaggānupassī passasissāmīti sikkhati,||

dhammesu dhammānupassī Ānanda,||

bhikkhū tasmim samaye viharati ātāpī sampajāno satimā vineyya loke

abhijjhādomanassaṃ.|| ||

So yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā s ādhukaṃ ajjupekkhitā hoti.|| ||

Tasmā ti ha Ānanda, dhammesu dhammānupassī bhikkhū tasmim samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

20. Evaṃ bhāvito kho Ānanda ānāpānasati-samādhi evaṃ bahulīkato cattāro satipaṭṭhāne paripūreti.|| ||

ii

21. Kathaṃ bhāvitā ca Ānanda cattāro satipaṭṭhānā kathaṃ bahulīkatā satta sambojjhaṅge paripūrenti?|| ||

22. Yasmiṃ samaye Ānanda bhikkhū kāye kāyānupassī viharati upaṭṭhitāsati tasmim samaye Ānanda bhikkhuno sati hoti asammuṭṭhā.|| ||

Yasmiṃ samaye Ānanda bhikkhūno upaṭṭhitā sati asammuṭṭhā satisambojjhaṅgo tasmim samaye bhikkhūno āraddho hoti.|| ||

Satisambojjhaṅgaṃ tasmim samaye Ānanda bhikkhū bhāveti|| satisambojjhaṅgo tasmim samaye bhikkhūno bhāvanā-pāripūriṃ gacchati.|| ||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsam āpajjati.|| ||

23. Yasmiṃ samaye Ānanda, bhikkhū tathā sato viharanto taṃ dhammaṃ paññāya pavicināti pavicarati parivīmaṃsam āpajjati,|| dhammavicayasambojjhaṅgo tasmim samaye bhikkhūno āraddho hoti,|| dhammavicayasambojjhaṅgaṃ tasmim samaye bhikkhū bhāveti,|| dhammavicayasambojjhaṅgo tasmim samaye bhikkhūno bhāvanāpāripūriṃ gacchati.|| ||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ.|| ||

24. Yasmiṃ samaye Ānanda, bhikkhūno taṃ dhammaṃ paññāya pavicinato pavicarato parivīmaṃsam āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ,||
viriyasambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Viriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,||
viriyasambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.||
||

Āraddha viriyassa uppajjati pīti nirāmisā.|| ||

25. Yasmiṃ samaye Ānanda, bhikkhūno āraddhaviriyassa uppajjati pīti nirāmisā,||

pītisambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,||

pītisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

Pītimanassa kāyo pi passambhati,

cittam pi passambhati.|| ||

26. Yasmiṃ samaye Ānanda bhikkhūno pītimanassa kāyo pi passambhati,||
cittam pi passambhati,||

passaddhisambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,||

passaddhisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

Passaddhakāyassa sukhino cittam samādhiyati.|| ||

27. Yasmiṃ samaye Ānanda bhikkhūno passaddhakāyassa sukhino cittam samādhiyati,||

samādhisambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Samādhisambojjhaṅgaṃ tasmīṃ samayo bhikkhū bhāveti,||

samādhisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

So tathā samāhitaṃ cittam sādhuḃkaṃ ajjupekkhitā hoti.|| ||

28. Yasmiṃ samaye Ānanda bhikkhū tathā samāhitaṃ cittam sādhuḃkaṃ ajjupekkhitā hoti,||

upekhāsambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Upekhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,

upekhāsambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

22-28.2. Yasmiṃ samaye Ānanda bhikkhū vedanāsu vedanānupassī viharati upaṭṭhitāsati tasmīṃ samaye Ānanda bhikkhūno sati hoti asammuṭṭhā.|| ||

Yasmiṃ samaye Ānanda bhikkhūno upaṭṭhitā sati asammuṭṭhā satisambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Satisambojjhaṅgaṃ tasmim̐ samaye Ānanda bhikkhū bhāveti||
satisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati.|| ||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati
parivīmaṃsam āpajjati.|| ||

Yasmim̐ samaye Ānanda, bhikkhū tathā sato viharanto taṃ dhammaṃ paññ
āya pavicināti pavicarati parivīmaṃsam āpajjati,||
dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti,||
dhammavicayasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā-pāripūriṃ
gacchati.|| ||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato
āraddhaṃ hoti viriyaṃ asallīnaṃ.|| ||

Yasmim̐ samaye Ānanda, bhikkhūno taṃ dhammaṃ paññāya pavicinato
pavicarato parivīmaṃsam āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ,||
viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Viriyasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.||
||

Āraddha viriyassa uppajjati pīti nirāmisā.|| ||

Yasmim̐ samaye Ānanda, bhikkhūno āraddhaviriyassa uppajjati pīti nirāmis
ā,||
pītisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Pītisambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
pītisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

Pītimanassa kāyo pi passambhati,
cittam pi passambhati.|| ||

Yasmim̐ samaye Ānanda bhikkhūno pītimanassa kāyo pi passambhati,||
cittam pi passambhati,||
passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Passaddhisambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||

Passaddhakāyassa sukhino cittam samādhīyati.|| ||

Yasmim̐ samaye Ānanda bhikkhūno passaddhakāyassa sukhino cittam sam
ādhīyati,||
samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Samādhisambojjhaṅgaṃ tasmim̐ samayo bhikkhū bhāveti,||
samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||

So tathā samāhitaṃ cittam sādhuṃ ajjhupekkhitā hoti.|| ||

Yasmim̐ samaye Ānanda bhikkhū tathā samāhitaṃ cittam sādhuṃ

ajjupekkhitā hoti,||
upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||
Upekhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,
upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||

22-28.3. Yasmiṃ samaye Ānanda bhikkhū citte cittānupassī viharati upaṭṭhit
āsati tasmim̐ samaye Ānanda bhikkhuno sati hoti asammuṭṭhā.|| ||

Yasmiṃ samaye Ānanda bhikkhūno upaṭṭhitā sati asammuṭṭhā
satisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Satisambojjhaṅgaṃ tasmim̐ samaye Ānanda bhikkhū bhāveti||
satisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati.|| ||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati
parivīmaṃsam āpajjati.|| ||

Yasmiṃ samaye Ānanda, bhikkhū tathā sato viharanto taṃ dhammaṃ paññ
āya pavicināti pavicarati parivīmaṃsam āpajjati,||
dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti,||
dhammavicayasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati.|| ||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato
āraddhaṃ hoti viriyaṃ asallīnaṃ.|| ||

Yasmiṃ samaye Ānanda, bhikkhūno taṃ dhammaṃ paññāya pavicinato
pavicarato parivīmaṃsam āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ,||
viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Viriyasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.||
||

Āraddha viriyassa uppajjati pīti nirāmisā.|| ||

Yasmiṃ samaye Ānanda, bhikkhūno āraddhaviriyassa uppajjati pīti nirāmis
ā,||
pītisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Pītisambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
pītisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

Pītimanassa kāyo pi passambhati,
cittam pi passambhati.|| ||

Yasmiṃ samaye Ānanda bhikkhūno pītimanassa kāyo pi passambhati,||
cittam pi passambhati,||
passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Passaddhisambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||

passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati. || ||

Passaddhakāyassa sukhino cittaṃ samādhiyati. || ||

Yasmim̐ samaye Ānanda bhikkhūno passaddhakāyassa sukhino cittaṃ sam
ādhiyati, ||

samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti. || ||

Samādhisambojjhaṅgaṃ tasmim̐ samayo bhikkhū bhāveti, ||

samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati. || ||

So tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti. || ||

Yasmim̐ samaye Ānanda bhikkhū tathā samāhitaṃ cittaṃ sādhukaṃ
ajjupekkhitā hoti, ||

upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti. || ||

Upekhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,

upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati. || ||

22-28.4. Yasmim̐ samaye Ānanda bhikkhū Dhammesu dhammānupassī
viharati upaṭṭhitāsati tasmim̐ samaye Ānanda bhikkhūno sati hoti asammuṭṭh
ā. || ||

Yasmim̐ samaye Ānanda bhikkhūno upaṭṭhitā sati asammuṭṭhā
satisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti. || ||

Satisambojjhaṅgaṃ tasmim̐ samaye Ānanda bhikkhū bhāveti ||

satisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati. || ||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati
parivīmaṃsam āpajjati. || ||

Yasmim̐ samaye Ānanda, bhikkhū tathā sato viharanto taṃ dhammaṃ paññ
āya pavicināti pavicarati parivīmaṃsam āpajjati, ||

dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti, ||

dhammavicayasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti, ||

dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati. || ||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato
āraddhaṃ hoti viriyaṃ asallīnaṃ. || ||

Yasmim̐ samaye Ānanda, bhikkhūno taṃ dhammaṃ paññāya pavicinato
pavicarato parivīmaṃsam āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ, ||

viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti. || ||

Viriyasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti, ||

viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. ||

||

Āraddha viriyassa uppajjati pīti nirāmisā.|| ||

Yasmiṃ samaye Ānanda, bhikkhūno āraddhaviriyassa uppajjati pīti nirāmisā,||

pītisambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,||

pītisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

Pītimanassa kāyo pi passambhati,

cittam pi passambhati.|| ||

Yasmiṃ samaye Ānanda bhikkhūno pītimanassa kāyo pi passambhati,||

cittam pi passambhati,||

passaddhisambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,||

passaddhisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

Passaddhakāyassa sukhino cittam samādhīyati.|| ||

Yasmiṃ samaye Ānanda bhikkhūno passaddhakāyassa sukhino cittam samādhīyati,||

samādhīsambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Samādhīsambojjhaṅgaṃ tasmīṃ samayo bhikkhū bhāveti,||

samādhīsambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

So tathā samāhitam cittam sādhuḥkaṃ ajjupekkhitā hoti.|| ||

Yasmiṃ samaye Ānanda bhikkhū tathā samāhitam cittam sādhuḥkaṃ ajjupekkhitā hoti,||

upekhāsambojjhaṅgo tasmīṃ samaye bhikkhūno āraddho hoti.|| ||

Upekhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti,

upekhāsambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

29. Evaṃ bhāvitā kho Ānanda cattāro satipaṭṭhānā evaṃ bahulīkatā satta bojjhaṅge paripūrenti.|| ||

iii

30. Kathaṃ bhāvitā ca Ānanda sattabojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti?|| ||

31. Idh'Ānanda, bhikkhū satisambojjhaṅgaṃ bhāveti vivekanissitam|| virāganissitam nirodhanissitam vossaggapariṇāmi.|| ||

Dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitam virāganissitam

nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Viriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ. || ||

Pītisambojjhagaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmi. || ||

Passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

32. Evaṃ bhāvitā kho Ānanda satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ
paripūrentī ti. || ||

Yathā purimasuttanto evaṃ vitthāretabbaṃ || ||

Saṅyutta Nikāya,
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2. Ānanda
or
Dutiyo vaggo

Sutta 15

Bhikkhu Suttaṃ

[1-2][olds] Savatthi|| ||

Atha kho sambahulā bhikkhū yena Bhagavā ten'upasaṅkamim̐su.||

Upasaṅkamitvā||

bhagavtaṃ abhivādetvā ekam antaṃ nisīdim̐su.|| ||

Bhikkhū saddhiṃ sammodi.|| ||

Ekam antaṃ nisinnā kho te bhikkhū Bhagavāntaṃ etad avocum̐:|| ||

"Atthi nu kho bhante eko dhammā bhāvito bahulīkato cattāro dhamme paripūreti,||

cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti,||

satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī" ti?|| ||

"Atthi bhikkhave eko dhammā bhāvito bahulīkato cattāro dhamme paripūreti,||

cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti,||

satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī" ti.|| ||

Katamo pana bhante, eko dhammo bhāvito bahulīkato cattāro dhamme paripūrenti,||

cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti,||

satta dhammā bhāvitā bahulīkatā dve dhamme paripūrenti?|| ||

Ānāpānasatisamādhi kho bhikkhave eko dhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti,||

cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti,||

satta bojjhaṅgā bhāvitā bahulīkatā vijajāvimuttiṃ paripūrenti.|| ||

satipaṭṭhāne paripūreti?|| ||

6. Idha, bhikkhave, bhikkhū araṇṇagato vā rukkhamūlagato vā suñṇāragato vā
ā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim
upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

7. Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||
Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||
Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

[8] Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||
Sabbakāyapaṭisaṃvedī passissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[9] Pītipaṭisaṃvedī assasissāmīti sikkhati.||
Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||
Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

[10] Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||
Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||
Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||
Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

[11] Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||
Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||
Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||
Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

[12] Aniccānupassī assasissāmīti sikkhati.||
Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||
Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||
Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||
Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

13. Yasmiṃ samaye bhikkhave bhikkhū dīghaṃ vā assasanto dīghaṃ assas
āmīti pajānāti,||
dīghaṃ vā passasanto dīghaṃ passasāmī ti pajānāti,||
rassaṃ vā assasanto rassaṃ assasāmīti pajānāti,||
rassaṃ vā passasanto rassaṃ passasāmīti pajānāti,||
sabbakāyapaṭisaṃvedī assasissāmīti sikkhati,||
sabbakāyapaṭisaṃvedī passasissāmīti sikkhati,||
passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati,||
passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati,||
kāye kāyānupassī bhikkhave,||
bhikkhū tasmīṃ samaye viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ. || ||

Taṃ kissa hetu? || ||

14. Kāyaññatarāhaṃ bhikkhave etaṃ vadāmi,||
yad idaṃ assāpassāsāsaṃ. || ||

Tasmā ti ha bhikkhave, kāye kāyānupassī bhikkhū tasmīṃ samaye viharati
ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. || ||

15. Yasmiṃ samaye bhikkhave, bhikkhū pītipaṭisaṃvedī assasissāmīti
sikkhati,||

pītipaṭisaṃvedī passasissāmīti sikkhati,||
sukhapaṭisaṃvedī assasissāmīti sikkhati,||
sukhapaṭisaṃvedī passasissāmīti sikkhati,||
cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati,||
cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati,||
passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati,||
passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati,||
vedanāsu vedanānupassī bhikkhave,||
bhikkhū tasmīṃ samaye viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ. || ||

Taṃ kissa hetu? || ||

16. Vedanaññatarāhaṃ bhikkhave, etaṃ vadāmi,||
yad idaṃ assāpassāsānaṃ sādhukaṃ manasikāraṃ. || ||

Tasmā ti ha bhikkhave, vedanāsu vedanānupassī bhikkhū tasmīṃ samaye
viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. || ||

17. Yasmiṃ samaye bhikkhave, bhikkhū cittapaṭisaṃvedī assasissāmīti
sikkhati,||

cittapaṭisaṃvedī passasissāmīti sikkhati,||
abhippamodayaṃ cittaṃ assasissāmīti sikkhati,||
abhippamodayaṃ cittaṃ passasissāmīti sikkhati,||
samādahaṃ cittaṃ assasissāmīti sikkhati,||
samādahaṃ cittaṃ passasissāmīti sikkhati,||
vimocayaṃ cittaṃ assasissāmīti sikkhati,||
vimocayaṃ cittaṃ passasissāmīti sikkhati,||

citte cittānupassī bhikkhave, bhikkhū tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

Taṃ kissa hetu?|| ||

18. Nāhaṃ bhikkhave, muṭṭhassatissa asampajānassa ānāpānasati-samādhibhāvanam̐ vadāmi.|| ||

Tasmā ti h'bhikkhave, citte cittānupassī bhikkhū tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

19. Yasmiṃ samaye bhikkhave, bhikkhū aniccānupassī||

assasissāmīti sikkhati,||

aniccānupassī passasissāmīti sikkhati,||

virāgānupassī assasissāmīti sikkhati,||

virāgānupassī passasissāmīti sikkhati,||

nirodhānupassī assasissāmīti sikkhati,||

nirodhānupassī passasissāmīti sikkhati,||

paṭinissaggānupassī assasissāmīti sikkhati,||

paṭinissaggānupassī passasissāmīti sikkhati,||

dhammesu dhammānupassī bhikkhave,||

bhikkhū tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

So yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhuḥkaṃ ajjupekkhitā hoti.|| ||

Tasmā ti ha bhikkhave, dhammesu dhammānupassī bhikkhū tasmim̐ samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

20. Evaṃ bhāvito kho bhikkhave ānāpānasati-samādhi evaṃ bahulīkato cattāro satipaṭṭhāne paripūreti.|| ||

ii

21. Kathaṃ bhāvitā ca bhikkhave cattāro satipaṭṭhānā kathaṃ bahulīkatā satta sambojjhaṅge paripūrenti?|| ||

22. Yasmiṃ samaye bhikkhave bhikkhū kāye kāyānupassī viharati upaṭṭhitāsatī tasmim̐ samaye bhikkhave bhikkhuno satī hoti asammuṭṭhā.|| ||

Yasmiṃ samaye bhikkhave bhikkhūno upaṭṭhitā satī asammuṭṭhā satisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Satisambojjhaṅgaṃ tasmim̐ samaye bhikkhave bhikkhū bhāveti||

satisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati.|| ||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati parivīmaṃsam āpajjati.|| ||

23. Yasmiṃ samaye bhikkhave, bhikkhū tathā sato viharanto taṃ dhammaṃ paññāya pavicināti pavicarati parivīmaṃsam āpajjati,||

dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti,||

dhammavicayasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati.|| ||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato
āradhmaṃ hoti viriyaṃ asallīnaṃ.|| ||

24. Yasmiṃ samaye bhikkhave, bhikkhūno taṃ dhammaṃ paññāya
pavicinato pavicarato parivīmaṃsam āpajjato āradhmaṃ hoti viriyaṃ
asallīnaṃ,||
viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Viriyasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.||
||

Āraddha viriyassa uppajjati pīti nirāmisā.|| ||

25. Yasmiṃ samaye bhikkhave, bhikkhūno āraddhaviriyassa uppajjati pīti nir
āmisā,||

pītisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Pītisambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
pītisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ gacchati.|| ||

Pītimanassa kāyo pi passambhati,
cittam pi passambhati.|| ||

26. Yasmiṃ samaye bhikkhave bhikkhūno pītimanassa kāyo pi
passambhati,||

cittam pi passambhati,||

passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Passaddhisambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||
passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||

Passaddhakāyassa sukhino cittam samādhīyati.|| ||

27. Yasmiṃ samaye bhikkhave bhikkhūno passaddhakāyassa sukhino cittam
samādhīyati,||

samādhīsambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Samādhīsambojjhaṅgaṃ tasmim̐ samayo bhikkhū bhāveti,||
samādhīsambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||

So tathā samāhitam̐ cittam̐ sādhuḥkaṃ ajjupekkhitā hoti.|| ||

28. Yasmiṃ samaye bhikkhave bhikkhū tathā samāhitam̐ cittam̐ sādhuḥkaṃ
ajjupekkhitā hoti,||

upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti.|| ||

Upekhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,
upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati.|| ||

22-28.2. Yasmiṃ samaye bhikkhave bhikkhū vedanāsu vedanānupassī
viharati upaṭṭhitāsati tasmिṃ samaye bhikkhave bhikkhuno sati hoti
asammuṭṭhā. || ||

Yasmiṃ samaye bhikkhave bhikkhūno upaṭṭhitā sati asammuṭṭhā
satisambojjhaṅgo tasmिṃ samaye bhikkhūno āradho hoti. || ||

Satisambojjhaṅgaṃ tasmिṃ samaye bhikkhave bhikkhū bhāveti ||
satisambojjhaṅgo tasmिṃ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati. || ||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati
parivīmaṃsam āpajjati. || ||

Yasmiṃ samaye bhikkhave, bhikkhū tathā sato viharanto taṃ dhammaṃ
paññāya pavicināti pavicarati parivīmaṃsam āpajjati, ||
dhammavicayasambojjhaṅgo tasmिṃ samaye bhikkhūno āradho hoti, ||
dhammavicayasambojjhaṅgaṃ tasmिṃ samaye bhikkhū bhāveti, ||
dhammavicayasambojjhaṅgo tasmिṃ samaye bhikkhūno bhāvanā-pāripūriṃ
gacchati. || ||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato
āradhaṃ hoti viriyaṃ asallīnaṃ. || ||

Yasmiṃ samaye bhikkhave, bhikkhūno taṃ dhammaṃ paññāya pavicanato
pavicarato parivīmaṃsam āpajjato āradhaṃ hoti viriyaṃ asallīnaṃ, ||
viriyasambojjhaṅgo tasmिṃ samaye bhikkhūno āradho hoti. || ||

Viriyasambojjhaṅgaṃ tasmिṃ samaye bhikkhū bhāveti, ||
viriyasambojjhaṅgo tasmिṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. ||
||

Āradha viriyassa uppajjati pīti nirāmisā. || ||

Yasmiṃ samaye bhikkhave, bhikkhūno āradhviriyassa uppajjati pīti nir
āmisā, ||
pītisambojjhaṅgo tasmिṃ samaye bhikkhūno āradho hoti. || ||

Pītisambojjhaṅgaṃ tasmिṃ samaye bhikkhū bhāveti, ||
pītisambojjhaṅgo tasmिṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. || ||

Pītimanassa kāyo pi passambhati,
cittam pi passambhati. || ||

Yasmiṃ samaye bhikkhave bhikkhūno pītimanassa kāyo pi passambhati, ||
cittam pi passambhati, ||
passaddhisambojjhaṅgo tasmिṃ samaye bhikkhūno āradho hoti. || ||

Passaddhisambojjhaṅgaṃ tasmिṃ samaye bhikkhū bhāveti, ||
passaddhisambojjhaṅgo tasmिṃ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati. || ||

Passaddhakāyassa sukhino cittam samādhiyati. || ||

Yasmiṃ samaye bhikkhave bhikkhūno passaddhakāyassa sukhino cittam sam

ādhiyati,||

samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti. || ||

Samādhisambojjhaṅgaṃ tasmim̐ samayo bhikkhū bhāveti,||

samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati. || ||

So tathā samāhitam̐ cittam̐ sādhuḥkaṃ ajjhupekkhitā hoti. || ||

Yasmim̐ samaye bhikkhave bhikkhū tathā samāhitam̐ cittam̐ sādhuḥkaṃ
ajjhupekkhitā hoti,||

upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti. || ||

Upekhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,

upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati. || ||

22-28.3. Yasmim̐ samaye bhikkhave bhikkhū citte cittānupassī viharati
upaṭṭhitāsati tasmim̐ samaye bhikkhave bhikkhuno sati hoti asammuṭṭhā. || ||

Yasmim̐ samaye bhikkhave bhikkhūno upaṭṭhitā sati asammuṭṭhā
satisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti. || ||

Satisambojjhaṅgaṃ tasmim̐ samaye bhikkhave bhikkhū bhāveti||

satisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati. || ||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati
parivīmaṃsam āpajjati. || ||

Yasmim̐ samaye bhikkhave, bhikkhū tathā sato viharanto taṃ dhammaṃ
paññāya pavicināti pavicarati parivīmaṃsam āpajjati,||

dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti,||

dhammavicayasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||

dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati. || ||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato
āraddham̐ hoti viriyam̐ asallīnam̐. || ||

Yasmim̐ samaye bhikkhave, bhikkhūno taṃ dhammaṃ paññāya pavicinato
pavicarato parivīmaṃsam āpajjato āraddham̐ hoti viriyam̐ asallīnam̐,||

viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti. || ||

Viriyasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||

viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. ||

||

Āraddha viriyassa uppajjati pīti nirāmisā. || ||

Yasmim̐ samaye bhikkhave, bhikkhūno āraddhaviriyassa uppajjati pīti nir
āmisā,||

pītisambojjhaṅgo tasmim̐ samaye bhikkhūno āraddho hoti. || ||

Pītisambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti,||

pītisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. || ||
Pīṭimanassa kāyo pi passambhati,
cittam̐ pi passambhati. || ||
Yasmim̐ samaye bhikkhave bhikkhūno pīṭimanassa kāyo pi passambhati, ||
cittam̐ pi passambhati, ||
passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno āradḍho hoti. || ||
Passaddhisambojjhaṅgam̐ tasmim̐ samaye bhikkhū bhāveti, ||
passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati. || ||
Passaddhakāyassa sukhino cittam̐ samādhīyati. || ||
Yasmim̐ samaye bhikkhave bhikkhūno passaddhakāyassa sukhino cittam̐ sam
ādhīyati, ||
samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno āradḍho hoti. || ||
Samādhisambojjhaṅgam̐ tasmim̐ samayo bhikkhū bhāveti, ||
samādhisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati. || ||
So tathā samāhitam̐ cittam̐ sādhuḥkam̐ ajjupekkhitā hoti. || ||
Yasmim̐ samaye bhikkhave bhikkhū tathā samāhitam̐ cittam̐ sādhuḥkam̐
ajjupekkhitā hoti, ||
upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno āradḍho hoti. || ||
Upekhāsambojjhaṅgam̐ tasmim̐ samaye bhikkhū bhāveti,
upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā pāripūriṃ
gacchati. || ||

22-28.4. Yasmim̐ samaye bhikkhave bhikkhū Dhammesu dhammānupassī
viharati upaṭṭhitāsati tasmim̐ samaye bhikkhave bhikkhuno sati hoti
asammutṭhā. || ||

Yasmim̐ samaye bhikkhave bhikkhūno upaṭṭhitā sati asammutṭhā
satisambojjhaṅgo tasmim̐ samaye bhikkhūno āradḍho hoti. || ||
Satisambojjhaṅgam̐ tasmim̐ samaye bhikkhave bhikkhū bhāveti ||
satisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati. || ||
So tathā sato viharanto taṃ dhammaṃ paññāya pavicināti pavicarati
parivīmaṃsam āpajjati. || ||
Yasmim̐ samaye bhikkhave, bhikkhū tathā sato viharanto taṃ dhammaṃ
paññāya pavicināti pavicarati parivīmaṃsam āpajjati, ||
dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno āradḍho hoti, ||
dhammavicayasambojjhaṅgam̐ tasmim̐ samaye bhikkhū bhāveti, ||
dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati. || ||
Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato

āradhamaṃ hoti viriyaṃ asallīnaṃ. || ||

Yasmiṃ samaye bhikkhave, bhikkhūno taṃ dhammaṃ paññāya pavacinato pavicarato parivīmaṃsam āpajjato āradhamaṃ hoti viriyaṃ asallīnaṃ, || viriyasambojjhaṅgo tasmīṃ samaye bhikkhūno āradhho hoti. || ||

Viriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti, || viriyasambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. || ||

Āradhha viriyassa uppajjati pīti nirāmisā. || ||

Yasmiṃ samaye bhikkhave, bhikkhūno āradhviriyassa uppajjati pīti nirāmisā, || pītisambojjhaṅgo tasmīṃ samaye bhikkhūno āradhho hoti. || ||

Pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti, || pītisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. || ||

Pītimanassa kāyo pi passambhati, cittaṃ pi passambhati. || ||

Yasmiṃ samaye bhikkhave bhikkhūno pītimanassa kāyo pi passambhati, || cittaṃ pi passambhati, || passaddhisambojjhaṅgo tasmīṃ samaye bhikkhūno āradhho hoti. || ||

Passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti, || passaddhisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. || ||

Passaddhakāyassa sukhino cittaṃ samādhiyati. || ||

Yasmiṃ samaye bhikkhave bhikkhūno passaddhakāyassa sukhino cittaṃ samādhiyati, || samādhisambojjhaṅgo tasmīṃ samaye bhikkhūno āradhho hoti. || ||

Samādhisambojjhaṅgaṃ tasmīṃ samayo bhikkhū bhāveti, || samādhisambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. || ||

So tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti. || ||

Yasmiṃ samaye bhikkhave bhikkhū tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti, || upekhāsambojjhaṅgo tasmīṃ samaye bhikkhūno āradhho hoti. || ||

Upekhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhū bhāveti, || upekhāsambojjhaṅgo tasmīṃ samaye bhikkhūno bhāvanā pāripūriṃ gacchati. || ||

29. Evaṃ bhāvitā kho bhikkhave cattāro satipaṭṭhānā evaṃ bahulikatā satta bojjhaṅge paripūrenti. || ||

30. Kathaṃ bhāvitā ca bhikkhave sattabojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ pariṇeṇti? || ||

31. Idh'bhikkhave, bhikkhū satisambojjhaṅgaṃ bhāveti vivekanissitaṃ || virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmi. || ||

Dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Viriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Pītisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmi. || ||

Passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

Upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. || ||

32. Evaṃ bhāvitā kho bhikkhave satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ pariṇeṇti ti. || ||

Yathā purimasuttanto evaṃ vitthāretabbaṃ || ||

Saṅyutta Nikāya,
V: Mahāvagga

10. (54) ĀnāpānaSaṅyutta

2. Ānanda
or
Dutiyo vaggo

Sutta 16

Dutiya Bhikkhū Suttaṃ

[1-2][olds] Savatthi|| ||

Atha kho sambahulā bhikkhū yena Bhagavā ten'upasaṅkamimsu.||
Upasaṅkamtivā Bhagavtaṃ abhivādetvā ekam antaṃ nisīdim̐su.|| ||

Bhikkhū saddhiṃ sammodi.|| ||

Ekam antaṃ nisinnā kho te bhikkhū Bhagavāntaṃ etad avocum̐:|| ||

"Atthi nu kho bhikkhave eko dhammā bhāvito bahulīkato cattāro dhamme
paripūreti,||

cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti,||
satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī" ti?|| ||

Bhagavammūlakā no bhante dhammā,||

dhammā Bhagavānnettikā,||

Bhagavāmpaṭisaraṇā.|| ||

Sādhu vata bhante,||

Bhagavāntaṃyeva paṭibhātu etassa bhāsitassa attho,||

Bhagavāto sutvā bhikkhū dhāressantī ti.|| ||

"Atthi bhikkhave eko dhammā bhāvito bahulīkato cattāro dhamme
paripūreti,||

cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti,||
satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī" ti.|| ||

Katamo pana bhikkhave, eko dhammo bhāvito bahulīkato cattāro dhamme
paripūrenti,||

cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti,||
satta dhammā bhāvitā bahulīkatā dve dhamme paripūrenti:|| ||

Ānāpānasatisamādhi kho bhikkhave eko dhammo bhāvito bahulīkato cattāro
satipaṭṭhāne paripūreti,||

cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti,||
satta bojjhaṅgā bhāvitā bahulīkatā vijajāvimuttiṃ paripūrenti. || ||

i

Kathaṃ bhāvito ca bhikkhave, ānāpānasati-samādhī kathaṃ bahulīkato catt
āro satipaṭṭhāne paripūreti: || ||

Idha, bhikkhave,, bhikkhū araṇṇagato vā rukkhamaḷagato vā suñṇāragato vā
nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim
upaṭṭhapetvā so sato va assasati sato va passasati. || ||

Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti. ||

Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti. || ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti. ||

Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti. || ||

Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati. ||

Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati. || ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati. ||

Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati. || ||

Pītipaṭisaṃvedī assasissāmīti sikkhati. ||

Pītipaṭisaṃvedī passasissāmīti sikkhati. || ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati. ||

Sukhapaṭisaṃvedī passasissāmīti sikkhati. || ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati. ||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati. || ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati. ||

Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati. || ||

Cittapaṭisaṃvedī assasissāmīti sikkhati. ||

Cittapaṭisaṃvedī passasissāmīti sikkhati. || ||

Abhippamodayaṃ cittaṃ assasissāmīti sikkhati. ||

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati. || ||

Samādahaṃ cittaṃ assasissāmīti sikkhati. ||

Samādahaṃ cittaṃ passasissāmīti sikkhati. || ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati. ||

Vimocayaṃ cittaṃ passasissāmīti sikkhati. || ||

Aniccānupassī assasissāmīti sikkhati. ||

Aniccānupassī passasissāmīti sikkhati. || ||

Virāgānupassī assasissāmīti sikkhati. ||

Virāgānupassī passasissāmīti sikkhati. || ||

Nirodhānupassī assasissāmīti sikkhati. ||

Nirodhānupassī passasissāmīti sikkhati. || ||

Paṭinissaggānupassī passasissāmīti sikkhati.||
Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

Yasmiṃ samaye bhikkhave bhikkhū dīghaṃ vā assasanto dīghaṃ assasāmīti
pajānāti,||

dīghaṃ vā passasanto dīghaṃ passasāmī ti pajānāti.||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti,||

rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.||

Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati,||

sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati,||

passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.||

Kāye kāyānupassī bhikkhave, bhikkhū tasmīṃ samaye viharati ātāpī sampaj
āno satimā vineyya loke abhijjhādomanassaṃ.||

Taṃ kissa hetu?|| ||

Kāyaññatarāhaṃ bhikkhave etaṃ vadāmi, yad idaṃ assāsapassāsāṃ.||

Tasmā ti h'bhikkhave, kāye kāyānupassī bhikkhū tasmīṃ samaye viharati āt
āpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

Yasmiṃ samaye bhikkhave, bhikkhū pītipaṭisaṃvedī assasissāmīti sikkhati,||
pītipaṭisaṃvedī passasissāmīti sikkhati.||

Sukhapaṭisaṃvedī assasissāmīti sikkhati,||

sukhapaṭiṃvedī passasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati,||

cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati,||

passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.||

Vedanāsu vedanānupassī bhikkhave, bhikkhū tasmīṃ samaye viharati ātāpī
sampajāno satimā vineyya loke abhijjhādomanassaṃ.||

Taṃ kissa hetu?|| ||

Vedanaññatarāhaṃ bhikkhave, etaṃ vadāmi yad idaṃ assāsapassāsānaṃ s
ādhukaṃ manasikāraṃ.||

Tasmā ti ha bhikkhave, vedanāsu vedanānupassī bhikkhū tasmīṃ samaye
viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

Yasmiṃ samaye bhikkhave, bhikkhū cittapaṭisaṃvedī assasissāmīti
sikkhati,||

cittapaṭisaṃvedī passasissāmīti sikkhati.||

Abhippamodayaṃ cittaṃ assasissāmīti sikkhati,||

abhippamodayaṃ cittaṃ passasissāmīti sikkhati.||

Samādahaṃ cittaṃ assasissāmīti sikkhati,||

samādahaṃ cittaṃ passasissāmīti sikkhati.||

Vimocayaṃ cittaṃ assasissāmīti sikkhati,||

vimocayaṃ cittaṃ passasissāmīti sikkhati.||

Citte cittānupassī bhikkhave, bhikkhū tasmīṃ samaye viharati ātāpī sampaj
āno satimā vineyya loke abhijjhādomanassaṃ.||

Taṃ kissa hetu?|| ||

Nāhaṃ bhikkhave, muṭṭhassatissa asampajānassa ānāpānasati-samādhibh
āvanaṃ vadāmi.||

Tasmā ti ha bhikkhave, citte cittānupassī bhikkhū tasmim̐ samaye viharati āt
āpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

Yasmim̐ samaye bhikkhave, bhikkhū aniccānupassī||
assasissāmīti sikkhati,||

aniccānupassī passasissāmīti sikkhati.||

Virāgānupassī assasissāmīti sikkhati,||

virāgānupassī passasissāmīti sikkhati.||

Nirodhānupassī assasissāmīti sikkhati,||

nirodhānupassī passasissāmīti sikkhati.||

Paṭinissaggānupassī assasissāmīti sikkhati,||

paṭinissaggānupassī passasissāmīti sikkhati.||

Dhammesu dhammānupassī bhikkhave, bhikkhū tasmim̐ samaye viharati āt
āpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

So yaṃ taṃ hoti abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā s
ādhukaṃ ajjupekkhitā hoti.||

Tasmā ti h'bhikkhave, dhammesu dhammānupassī bhikkhū tasmim̐ samaye
viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.|| ||

Evaṃ bhāvito kho bhikkhave ānāpānasati-samādhi evaṃ bahulīkato cattāro
satipaṭṭhāne paripūreti.|| ||

ii

Kathaṃ bhāvitā ca bhikkhave cattāro satipaṭṭhānā kathaṃ bahulīkatā satta
sambojjhaṅge paripūrenti.|| ||

Yasmim̐ samaye bhikkhave bhikkhū kāye kāyānupassī viharati upaṭṭhitāsati
tasmim̐ samaye bhikkhave bhikkhuno sati hoti asammuṭṭhā.||

Yasmim̐ samaye bhikkhave bhikkhūno upaṭṭhitā sati asammuṭṭhā

satisambojjhaṅgo tasmim̐ samaye bhikkhūno āradho hoti.||

Satisambojjhaṅgaṃ tasmim̐ samaye bhikkhave bhikkhū bhāveti.||

Satisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati.||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati pavicarati

parivīmaṃsam āpajjati.|| ||

Yasmim̐ samaye bhikkhave, bhikkhū tathā sato viharanto taṃ dhammaṃ
paññāya pavicināti parivīmaṃsam āpajjati.||

Dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno āradho hoti.||

Dhammavicayasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti.||

Dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati.||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsam āpajjato
āradhaṃ hoti viriyaṃ asallīnaṃ.|| ||

Yasmim̐ samaye bhikkhave, bhikkhūno taṃ dhammaṃ paññāya pavicinato

pavicarato parivīmaṃsam āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ,||
viriyasambojjhaṅgo tasmaṃ samaye bhikkhūno āraddho hoti.||
Viriyasambojjhaṅgaṃ tasmaṃ samaye bhikkhū bhāveti.||
Viriyasambojjhaṅgo tasmaṃ samaye bhikkhūno bhāvanāpāripūriṃ gacchati.||
Āraddhaviriyassa uppajjati pīti nirāmisā.|| ||

Yasmaṃ samaye bhikkhave, bhikkhūno āraddhaviriyassa uppajjati pīti nir
āmisā,||

pītisambojjhaṅgo tasmaṃ samaye bhikkhūno āraddho hoti.||
Pītisambojjhaṅgaṃ tasmaṃ samaye bhikkhū bhāveti.||
Pītisambojjhaṅgo tasmaṃ samaye bhikkhūno bhāvanāpāripūriṃ gacchati.||
Pīti manassa kāyopi passambhati. Cittampi passambhati.|| ||

Yasmaṃ samaye bhikkhave bhikkhūno pīti manassa kāyo pi passambhati,||
cittam pi passambhati,||

passaddhisambojjhaṅgo tasmaṃ samaye bhikkhūno āraddho hoti.||
Passaddhisambojjhaṅgaṃ tasmaṃ samaye bhikkhū bhāveti.||
Passaddhisambojjhaṅgo tasmaṃ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati.||

Passaddhakāyassa sukhino cittaṃ samādhīyati.|| ||

Yasmaṃ samaye bhikkhave bhikkhūno passaddhakāyassa sukhino cittaṃ sam
ādhīyati,||

samādhisambojjhaṅgo tasmaṃ samaye bhikkhūno āraddho hoti.||
Samādhisambojjhaṅgaṃ tasmaṃ samayo bhikkhū bhāveti.||
Samādhisambojjhaṅgo tasmaṃ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati.||

So tathā samāhitaṃ cittaṃ sādhu kaṃ ajjupekkhitā hoti.|| ||

Yasmaṃ samaye bhikkhave bhikkhū tathā samāhitaṃ cittaṃ sādhu kaṃ
ajjupekkhitā hoti,||

upekhāsambojjhaṅgo tasmaṃ samaye bhikkhūno āraddho hoti.||
Upekhāsambojjhaṅgaṃ tasmaṃ samaye bhikkhū bhāveti.||
Upekhāsambojjhaṅgo tasmaṃ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati.|| ||

Yasmaṃ samaye bhikkhave bhikkhū vedanāsu vedanānupassī...||

Citte cittānupassī...||

Dhammesu dhammānupassī viharati upaṭṭhitāsati tasmaṃ samaye bhikkhave
bhikkhuno sati hoti asammuṭṭhā.|| ||

Yasmaṃ samaye bhikkhave bhikkhūno upaṭṭhitā sati hoti asammuṭṭhā,||
satisambojjhaṅgo tasmaṃ samaye bhikkhūno āraddho hoti.||

Satisbojjhaṅgaṃ tasmaṃ samaye bhikkhū bhāveti.||
Satisambojjhaṅgo tasmaṃ samaye bhikkhūno bhāvanā-pāripūriṃ gacchati.|| ||

Yathā pathamaṃ satipaṭṭhānam evaṃ vitthāretabbaṃ|| ||

So tathā sato viharanto taṃ dhammaṃ paññāya pavicanati pavicarati
parivīmaṃsamāpajjati.|| ||

Yasmaṃ samaye bhikkhave bhikkhū tathā sato viharanto taṃ dhammaṃ paññ

āya pavicanāti. || ||

Pavicarati parivīmaṃsamāpajjati. || ||

Dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno āradḍho hoti. || ||

Dhammavicayasambojjhaṅgaṃ tasmim̐ samaye bhikkhūno bhāveti. || ||

Dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ gacchati. || ||

Tassa taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsamāpajjato āradḍhaṃ hoti viriyaṃ asallīnaṃ. || ||

Yasmim̐ samaye bhikkhave bhikkhūno taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsamāpajjato āradḍhaṃ hoti viriyaṃ asallīnaṃ, ||
viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno āradḍho hoti. || ||

Viriyasambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti. || ||

Viriyasambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ gacchati. ||
||

Āradḍhaviriyassa uppajjati pīti nirāmisā. || ||

Yasmim̐ samaye bhikkhave bhikkhūno āradḍhaviriyassa uppajjati pīti nir
āmisā, ||

pītisambojjhaṅgo tasmim̐ samaye bhikkhūno āradḍho hoti. || ||

Pītisambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ gacchati. || ||

Pītimanassa kāyopi passambhati. || ||

Cittampi passambhati. || ||

Yasmim̐ samaye bhikkhave bhikkhūno pītimanassa kāyo pi passambhati, ||
cittampi passambhati, ||

passaddhisambojjhaṅgo tasmim̐ samaye bhikkhūno āradḍho hoti. || ||

Passaddhisambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti. || ||

Passaddhisambijjheṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ gacchati. || ||

Passaddhakāyassa sukhino cittaṃ samādhīyati. || ||

Yasmim̐ samaye bhikkhave, bhikkhūno passaddhakāyassa sukhino cittaṃ samādhīyati, ||

samādhīsambojjhaṅgo tasmim̐ samaye bhikkhūno āradḍho hoti. || ||

Samādhīsambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti. || ||

Samādhīsambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ gacchati. || ||

So tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti. || ||

Yasmim̐ samaye bhikkhave, bhikkhū tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti, ||

upekhāsambojjhaṅgo tasmim̐ samaye bhikkhūno āradḍho hoti. || ||

Upekhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhū bhāveti. || ||

Upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhūno bhāvanāpāripūriṃ
gacchati.|| ||

Evam̐ bhāvitā kho bhikkhave cattāro satipaṭṭhānā evam̐ bahulīkatā satta
bojjhaṅge paripūrenti.|| ||

iii

Kathaṃ bhāvitā ca bhikkhave satta bojjhaṅgā kathaṃ bahulīkatā vijj
āvimuttiṃ paripūrenti:|| ||

Idh'bhikkhave, bhikkhū satisambojjhaṅgaṃ bhāveti vivekanissitaṃ||
virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmi.|| ||

Dhammavicayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.|| ||

Viriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.|| ||

Pītisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmi.|| ||

Passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.|| ||

Samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.|| ||

Upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ
nirodhanissitaṃ vossaggapariṇāmiṃ.|| ||

Evam̐ bhāvitā kho bhikkhave, satta bojjhaṅgā evam̐ bahulīkatā vijjāvimuttiṃ
paripūrentī ti.|| ||

Yathā purimasuttanto evam̐ vitthāretabbaṃ|| ||

Saṅyutta Nikāya,
V: Mahāvagga
54 Ānāpāna Saṅyutta

2. Ānanda
or
Dutiyo vaggo

Sutta 17

Saṅyojana Suttaṃ

[1-2][olds] Savatthi|| ||

Ānāpānasatisamādhi bhikkhave bhāvito bahulīkato saṅyojanappahānāya saṅvattati.|| ||

Kathaṃ bhāvito ca bhikkhave ānāpānasati-samādhi kathaṃ bahulīkato saṅyojanappahānāya saṅvattati?|| ||

Idha, bhikkhave,, bhikkhū arañṇagato vā rukkhamūlagato vā suññāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||

Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||

Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||

Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Pītipaṭisaṃvedī assasissāmīti sikkhati.||

Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||

Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||

Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||

Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||

Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Aniccānupassī assasissāmīti sikkhati.||

Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||

Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||

Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||

Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

Evaṃ bhāvito kho bhikkhave, ānāpānasati-samādhi evaṃ bahulikato
saṃyojanappahānāya saṃvattatīti.|| ||

Saṅyutta Nikāya,
V: Mahāvagga
54 Ānāpāna Saṅyutta

2. Ānanda
or
Dutiyo vaggo

Sutta 18

Anusaya Suttaṃ

[1-2][olds] Savatthi|| ||

Ānāpānasatisamādhi bhikkhave bhāvito bahulīkato anusayasamugghātāya saṅvattati.|| ||

Kathaṃ bhāvito ca bhikkhave ānāpānasati-samādhi kathaṃ bahulīkato anusayasamugghātāya saṅvattati?|| ||

Idha, bhikkhave,, bhikkhū araṇṇagato vā rukkhamūlagato vā suññāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||

Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||

Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||

Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Pītipaṭisaṃvedī assasissāmīti sikkhati.||

Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||

Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||

Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||

Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||

Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Aniccānupassī assasissāmīti sikkhati.||

Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||

Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||

Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||

Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

Evaṃ bhāvito kho bhikkhave, ānāpānasati-samādhi evaṃ bahulikato
anusayasamugghātāya saṃvattatīti.|| ||

Saṅyutta Nikāya,
V: Mahāvagga
54 Ānāpāna Saṅyutta

2. Ānanda
or
Dutiyo vaggo

Sutta 19

Addhāna Suttaṃ

[1-2][olds] Savatthi|| ||

Ānāpānasatisamādhi bhikkhave bhāvito bahulīkato addhānapariññāya
saṅvattati.|| ||

Kathaṃ bhāvito ca bhikkhave ānāpānasati-samādhi kathaṃ bahulīkato addh
ānapariññāya saṅvattati?

Idha, bhikkhave,, bhikkhū araññagato vā rukkhamūlagato vā suññāragato vā
nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim
upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||

Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||

Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||

Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Pītipaṭisaṃvedī assasissāmīti sikkhati.||

Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||

Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||

Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||

Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||

Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Aniccānupassī assasissāmīti sikkhati.||

Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||

Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||

Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||

Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

Evaṃ bhāvito kho bhikkhave, ānāpānasati-samādhi evaṃ bahulikato addh
ānapariññāya saṃvattatī ti.|| ||

Saṅyutta Nikāya,
V: Mahāvagga
54 Ānāpāna Saṅyutta

2. Ānanda
or
Dutiyo vaggo

Sutta 20

Āsavakkhaya Suttaṃ

[1-2][olds] Savatthi|| ||

Ānāpānasatisamādhi bhikkhave bhāvito bahulīkato āsavānaṃ khayāya
saṅvattati.|| ||

Kathaṃ bhāvito ca bhikkhave ānāpānasati-samādhi kathaṃ bahulīkato āsav
ānaṃ khayāya saṅvattati?|| ||

Idha, bhikkhave,, bhikkhū araṇṇagato vā rukkhamūlagato vā suññāragato vā
nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim
upaṭṭhapetvā so sato va assasati sato va passasati.|| ||

Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.||

Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.|| ||

Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.||

Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.|| ||

Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.||

Sabbakāyapaṭisaṃvedī passissāmīti sikkhati.|| ||

Passam-bhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Pītipaṭisaṃvedī assasissāmīti sikkhati.||

Pītipaṭisaṃvedī passasissāmīti sikkhati.|| ||

Sukhapaṭisaṃvedī assasissāmīti sikkhati.||

Sukhapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Cittasaṅkhārapaṭisaṃvedī assasissāmīti sikkhati.||

Cittasaṅkhārapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Passam-bhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.||

Passam-bhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.|| ||

Cittapaṭisaṃvedī assasissāmīti sikkhati.||

Cittapaṭisaṃvedī passasissāmīti sikkhati.|| ||

Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.||

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Samādahaṃ cittaṃ assasissāmīti sikkhati.||

Samādahaṃ cittaṃ passasissāmīti sikkhati.|| ||

Vimocayaṃ cittaṃ assasissāmīti sikkhati.||

Vimocayaṃ cittaṃ passasissāmīti sikkhati.|| ||

Aniccānupassī assasissāmīti sikkhati.||

Aniccānupassī passasissāmīti sikkhati.|| ||

Virāgānupassī assasissāmīti sikkhati.||

Virāgānupassī passasissāmīti sikkhati.|| ||

Nirodhānupassī assasissāmīti sikkhati.||

Nirodhānupassī passasissāmīti sikkhati.|| ||

Paṭinissaggānupassī passasissāmīti sikkhati.||

Paṭinissaggānupassī passasissāmīti sikkhati.|| ||

Evaṃ bhāvito kho bhikkhave, ānāpānasati-samādhi evaṃ bahulikato āsav
ānaṃ khayāya saṃvattatīti.|| ||

ĀNĀPĀNASAMĪYUTTAM SAMATTAM.

Part III

The

Translations

of

Bhikkhu Thanissaro

Samyutta Nikāya
V. Mahā Vagga
54. Ānāpānasamyutta

Sutta 1

Ekadhamma suttaṃ

One Thing

Adapted from Bhk. Thanissaro's [SN 5 54 13](#) by Michael Olds

[1][olds] I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery.

There the Blessed One addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said,

"One thing, Monks, developed and pursued brings great fruit, great benefit.

What one thing?

Mindfulness of in-and-out breathing.

"Now how is mindfulness of in-and-out breathing developed and pursued so as to bring great fruit, great benefit?"

"There is the case where a monk,
having gone to the wilderness,
to the shade of a tree,
or to an empty building,
sits down folding his legs crosswise,
holding his body erect,
and setting mindfulness to the fore.

Always mindful, he breathes in;
mindful he breathes out.

"Breathing in long,
he discerns that he is breathing in long;
or breathing out long,
he discerns that he is breathing out long.

Or breathing in short,
he discerns that he is breathing in short;
or breathing out short,
he discerns that he is breathing out short.

He trains himself to breathe in
sensitive to the entire body,
and to breathe out
sensitive to the entire body.

He trains himself to breathe in
calming the bodily processes,
and to breathe out
calming the bodily processes.

"He trains himself to breathe in
sensitive to rapture,
and to breathe out
sensitive to rapture.

He trains himself to breathe in
sensitive to pleasure,
and to breathe out
sensitive to pleasure.

He trains himself to breathe in
sensitive to mental processes,
and to breathe out
sensitive to mental processes.

He trains himself to breathe in
calming mental processes,
and to breathe out
calming mental processes.

"He trains himself to breathe in
sensitive to the mind,
and to breathe out
sensitive to the mind.

He trains himself to breathe in
satisfying the mind,
and to breathe out
satisfying the mind.

He trains himself to breathe in
steadying the mind,

and to breathe out
steadying the mind.

He trains himself to breathe in
releasing the mind,
and to breathe out
releasing the mind.

"He trains himself to breathe in
focusing on inconstancy,
and to breathe out
focusing on inconstancy.

He trains himself to breathe in
focusing on dispassion [literally, fading],
and to breathe out
focusing on dispassion.

He trains himself to breathe in
focusing on cessation,
and to breathe out
focusing on cessation.

He trains himself to breathe in
focusing on relinquishment,
and to breathe out
focusing on relinquishment.

"This is how mindfulness of in-and-out breathing
is developed and pursued
so as to bring great fruit, great benefit.

Samyutta Nikāya
V. Mahā Vagga
54. Ānāpānasamyutta

Sutta 9

Vesali Sutta

At Vesali

Translated from the Pali by Thanissaro Bhikkhu

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[1][olds] I have heard that on one occasion the Blessed One was staying near Vesali in the Great Wood, at the Gabled Hall.

Now on that occasion the Blessed One,
with many lines of reasoning,
was giving the monks a talk on the unattractiveness [of the body],
was speaking in praise of [the perception of] unattractiveness,
was speaking in praise of the development of [the perception of]
unattractiveness.

Then the Blessed One addressed the monks:

"Monks, I wish to go into seclusion for half a month.
I am not to be approached by anyone at all
except for the one who brings almsfood."

"As you say, lord,"
the monks responded to him.

And no one approached the Blessed One
except for the one who brought almsfood.

Then the monks — [thinking,]

"The Blessed One,
with many lines of reasoning,
has given a talk on the unattractiveness [of the body],

has spoken in praise of [the perception of] unattractiveness,
has spoken in praise of the development of [the perception of]
unattractiveness" —
remained committed to the development of [the perception of]
unattractiveness in many modes and manners.

They

— ashamed, repelled, and disgusted with this body —
sought for an assassin.

In one day, ten monks took the knife.

In one day, twenty monks took the knife.

In one day, thirty monks took the knife.

Then the Blessed One, emerging from his seclusion
after half a month's time,
said to Ven. Ananda,

"Ananda, why does the community of monks seem so depleted?"

"Because, lord, the Blessed One,
with many lines of reasoning,
gave the monks a talk on the unattractiveness [of the body],
spoke in praise of [the perception of] unattractiveness,
spoke in praise of the development of [the perception of] unattractiveness.

The monks — [thinking,]

'The Blessed One, with many lines of reasoning,
has given a talk on the unattractiveness [of the body],
has spoken in praise of [the perception of] unattractiveness,
has spoken in praise of the development of [the perception of]
unattractiveness'
— remained committed to the development of [the perception of]
unattractiveness in many modes and manners.

They

— ashamed, repelled, and disgusted with this body —
sought for an assassin.

In one day, ten monks took the knife.

In one day, twenty monks took the knife.

In one day, thirty monks took the knife.

It would be good, lord, if the Blessed One would explain another method
so that this community of monks might be established in gnosis."

"In that case, Ananda,
gather in the assembly hall
all the monks who live in dependence on Vesali."

"As you say, lord," Ven. Ananda responded.

When he had gathered in the assembly hall
all the monks who lived in dependence on Vesali,
he went to the Blessed One and said:

"The community of monks is gathered, lord.

Now is the time to do as the Blessed One sees fit."

Then the Blessed One went to the assembly hall
and sat down on a seat made ready.

As he was sitting there,
he addressed the monks:

"Monks, this concentration through mindfulness of in-and-out breathing,
when developed and pursued,
is both peaceful and exquisite,
a refreshing and pleasant abiding
that immediately disperses and allays
any evil, unskillful [mental] qualities
that have arisen.

Just as when, in the last month of the hot season,
a great rain-cloud out of season
immediately disperses and allays
the dust and dirt that have been stirred up,
in the same way
this concentration through mindfulness of in-and-out breathing,
when developed and pursued,
is both peaceful and exquisite,
a refreshing and pleasant abiding
that immediately disperses and allays
any evil, unskillful [mental] qualities that have arisen.

"And how is concentration through mindfulness of in-and-out breathing
developed and pursued
so as to be both peaceful and exquisite,
a refreshing and pleasant abiding
that immediately disperses and allays
any evil, unskillful [mental] qualities that have arisen?"

"There is the case where a monk,

having gone to the wilderness,
to the shade of a tree,
or to an empty building,
sits down folding his legs crosswise,
holding his body erect,
and setting mindfulness to the fore.
Always mindful, he breathes in;
mindful he breathes out.

"Breathing in long, he discerns,
'I am breathing in long';
or breathing out long, he discerns,
'I am breathing out long.'

Or breathing in short, he discerns,
'I am breathing in short';
or breathing out short, he discerns,
'I am breathing out short.'

He trains himself,
'I will breathe in sensitive to the entire body.'
He trains himself,
'I will breathe out sensitive to the entire body.'

He trains himself,
'I will breathe in calming bodily fabrication [in-and-out breathing].'
He trains himself,
'I will breathe out calming the bodily fabrication.'

"He trains himself,
'I will breathe in sensitive to rapture.'
He trains himself,
'I will breathe out sensitive to rapture.'

He trains himself,
'I will breathe in sensitive to pleasure.'
He trains himself,
'I will breathe out sensitive to pleasure.'

He trains himself,
'I will breathe in sensitive to mental fabrication [feeling and perception].'
He trains himself,
'I will breathe out sensitive to mental fabrication.'

He trains himself,
'I will breathe in calming mental fabrication.'

He trains himself,
'I will breathe out calming mental fabrication.'

"He trains himself,
'I will breathe in sensitive to the mind.'

He trains himself,
'I will breathe out sensitive to the mind.'

He trains himself,
'I will breathe in gladdening the mind.'
He trains himself, 'I will breathe out gladdening the mind.'

He trains himself,
'I will breathe in steadying the mind.'

He trains himself,
'I will breathe out steadying the mind.'

He trains himself,
'I will breathe in releasing the mind.'

He trains himself,
'I will breathe out releasing the mind.'

"He trains himself,
'I will breathe in focusing on inconstancy.'

He trains himself,
'I will breathe out focusing on inconstancy.'

He trains himself,
'I will breathe in focusing on dispassion [*literally*, fading].'

He trains himself,
'I will breathe out focusing on dispassion.'

He trains himself,
'I will breathe in focusing on cessation.'
He trains himself, 'I will breathe out focusing on cessation.'

He trains himself,
'I will breathe in focusing on relinquishment.'

He trains himself,
'I will breathe out focusing on relinquishment.'

"This is how concentration through mindfulness of in-and-out breathing is developed and pursued so as to be both peaceful and exquisite, a refreshing and pleasant abiding that immediately disperses and allays any evil, unskillful [mental] qualities that have arisen."

Samyutta Nikāya
V. Mahā Vagga
54. Ānāpāna Samyutta

Sutta 13

Ananda Sutta

To Ananda

(on Mindfulness of Breathing)

Translated from the Pali by Thanissaro Bhikkhu.

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[1][olds] I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery.

Then Ven. Ananda went to the Blessed One and, on arrival, bowed down to him and sat to one side.

As he was sitting there he addressed the Blessed One, saying,

"Is there one quality that, when developed and pursued, brings four qualities to completion?

And four qualities that, when developed and pursued, bring seven qualities to completion?

And seven qualities that, when developed and pursued, bring two qualities to completion?"

"Yes, Ananda, there is one quality that, when developed and pursued, brings four qualities to completion;

and four qualities that, when developed and pursued, bring seven qualities to completion;

and seven qualities that, when developed and pursued, bring two qualities to completion.

And what is the one quality that, when developed and pursued, brings four qualities to completion?

What are the four qualities that, when developed and pursued, bring seven

qualities to completion?

What are the seven qualities that, when developed and pursued, bring two qualities to completion?

"Mindfulness of in-and-out breathing, when developed and pursued, brings the four frames of reference (foundations of mindfulness) to completion.

The four frames of reference, when developed and pursued, bring the seven factors for Awakening to completion.

The seven factors for Awakening, when developed and pursued, bring clear knowing and release to completion.

Mindfulness of In-and-Out Breathing

"Now how is mindfulness of in-and-out breathing developed and pursued so as to bring the four frames of reference to their culmination?

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire body, and to breathe out sensitive to the entire body. He trains himself to breathe in calming the bodily processes, and to breathe out calming the bodily processes.

"He trains himself to breathe in sensitive to rapture, and to breathe out sensitive to rapture. He trains himself to breathe in sensitive to pleasure, and to breathe out sensitive to pleasure. He trains himself to breathe in sensitive to mental processes, and to breathe out sensitive to mental processes. He trains himself to breathe in calming mental processes, and to breathe out calming mental processes.

"He trains himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind. He trains himself to breathe in satisfying the mind, and to breathe out satisfying the mind. He trains himself to breathe in steadying the mind, and to breathe out steadying the mind. He trains himself to breathe in releasing the mind, and to breathe out releasing the mind.

"He trains himself to breathe in focusing on inconstancy, and to breathe out focusing on inconstancy. He trains himself to breathe in focusing on

dispassion [literally, fading], and to breathe out focusing on dispassion. He trains himself to breathe in focusing on cessation, and to breathe out focusing on cessation. He trains himself to breathe in focusing on relinquishment, and to breathe out focusing on relinquishment.

The Four Frames of Reference

"Now, on whatever occasion a monk breathing in long discerns that he is breathing in long; or breathing out long, discerns that he is breathing out long; or breathing in short, discerns that he is breathing in short; or breathing out short, discerns that he is breathing out short; trains himself to breathe in... and out sensitive to the entire body; trains himself to breathe in... and out calming the bodily processes: On that occasion the monk remains focused on the body in and of itself — ardent, alert, and mindful — subduing greed and distress with reference to the world. I tell you that this — the in-and-out breath — is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world.

"On whatever occasion a monk trains himself to breathe in... and out sensitive to rapture; trains himself to breathe in... and out sensitive to pleasure; trains himself to breathe in... and out sensitive to mental processes; trains himself to breathe in... and out calming mental processes: On that occasion the monk remains focused on feelings in and of themselves — ardent, alert, and mindful — subduing greed and distress with reference to the world. I tell you that this — close attention to in-and-out breaths — is classed as a feeling among feelings, which is why the monk on that occasion remains focused on feelings in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world.

"On whatever occasion a monk trains himself to breathe in... and out sensitive to the mind; trains himself to breathe in... and out satisfying the mind; trains himself to breathe in... and out steadying the mind; trains himself to breathe in... and out releasing the mind: On that occasion the monk remains focused on the mind in and of itself — ardent, alert, and mindful — subduing greed and distress with reference to the world. I don't say that there is mindfulness of in-and-out breathing in one of confused mindfulness and no alertness, which is why the monk on that occasion remains focused on the mind in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world.

"On whatever occasion a monk trains himself to breathe in... and out focusing on inconstancy; trains himself to breathe in... and out focusing on dispassion;

trains himself to breathe in... and out focusing on cessation; trains himself to breathe in... and out focusing on relinquishment: On that occasion the monk remains focused on mental qualities in and of themselves — ardent, alert, and mindful — subduing greed and distress with reference to the world. He who sees clearly with discernment the abandoning of greed and distress is one who oversees with equanimity, which is why the monk on that occasion remains focused on mental qualities in and of themselves — ardent, alert, and mindful — putting aside greed and distress with reference to the world.

"This is how mindfulness of in-and-out breathing is developed and pursued so as to bring the four frames of reference to their culmination.

The Seven Factors for Awakening

"And how are the four frames of reference developed and pursued so as to bring the seven factors for Awakening to their culmination?"

"On whatever occasion the monk remains focused on the body in and of itself — ardent, alert, and mindful — putting aside greed and distress with reference to the world, on that occasion his mindfulness is steady and without lapse.

When his mindfulness is steady and without lapse, then mindfulness as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"Remaining mindful in this way, he examines, analyzes, and comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, and coming to a comprehension of that quality with discernment, then analysis of qualities as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"In one who examines, analyzes, and comes to a comprehension of that quality with discernment, unflagging persistence is aroused. When unflagging persistence is aroused in one who examines, analyzes, and comes to a comprehension of that quality with discernment, then persistence as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"In one whose persistence is aroused, a rapture not-of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is aroused, then rapture as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"For one who is enraptured, the body grows calm and the mind grows calm. When the body and mind of an enraptured monk grow calm, then serenity as

a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"For one who is at ease — his body calmed — the mind becomes concentrated. When the mind of one who is at ease — his body calmed — becomes concentrated, then concentration as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"He oversees the mind thus concentrated with equanimity. When he oversees the mind thus concentrated with equanimity, equanimity as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[Similarly with the other three frames of reference: feelings, mind, and mental qualities.]

"This is how the four frames of reference are developed and pursued so as to bring the seven factors for Awakening to their culmination.

Clear Knowing and Release

"And how are the seven factors for Awakening developed and pursued so as to bring clear knowing and release to their culmination? There is the case where a monk develops mindfulness as a factor for Awakening dependent on seclusion... dispassion... cessation, resulting in relinquishment. He develops analysis of qualities as a factor for Awakening... persistence as a factor for Awakening... rapture as a factor for Awakening... serenity as a factor for Awakening... concentration as a factor for Awakening... equanimity as a factor for Awakening dependent on seclusion... dispassion... cessation, resulting in relinquishment.

"This is how the seven factors for Awakening, when developed and pursued, bring clear knowing and release to their culmination."

That is what the Blessed One said. Gratified, Ven. Ananda delighted in the Blessed One's words.

APPENDICES

BUDDHA'S INDIA

References:

Buddhist India, T.W. Rhys Davids

Warren, Buddhism in Translations

Pali Text Society: Dictionary of Pali Proper Names [DPPN].



Table of Place Names

| Place Name | Description |
|------------|---|
| Bhaggā | <p>DPPN: The name of a tribe and a country, the capital of which was Suṃsumāragiri. The Buddha went there several times in the course of his wanderings [<i>e.g.</i> A. ii. 61, iv. 85., etc; <i>Vin.</i> ii. 127; iv. 115, 198.] and three rules for the monks were laid down there. [<i>Vin.</i> v. 145.] Bodhirājakumāra son of Udena of <u>Kosambī</u> [the C.H.I. (i. 175) says that the Bhaggā were members of the <u>Vajjian</u> confederacy.], lived there, apparently as his father's viceroy, in which case the Bhaggā were subject to Kosambī. The Bhagga country lay between <u>Vesāli</u> and <u>Sāvatti</u>.</p> <p>It was while sojourning in the Bhagga-country that Moggallāna was attacked by Māra entering into his stomach [M. i.</p> |

332.], and it was there that he preached the Anumāna Sutta [ibid., 95]. Sirimaṇḍa and the parents of Nakula were inhabitants of the Bhagga-country, and Sigāalapitā [ThagA. i 70] went there in order to meditate; there he became an arahant.

In the Apadāna [Ap. ii. 359] the Bhaggā are mentioned with the Kārusā.

Campā



The capital of Anga noted for a beautiful lake and Campaka trees.

DPPN: "Campa is generally identified with a site about twenty-four miles to the east of the modern Bhagalpur, near the villages of Campanagara and Campapura."

Ceti, Cetiya

One of the 16 Provinces. DPPN: The people of Ceti seem to have had two distinct settlements: one, perhaps the older, was in the mountains probably the present Nepal...the other, probably a later colony, lay near the Yamuna, to the east, in the neighbourhood of and contiguous to the settlement of the Kurus...this part of the country corresponds roughly to the modern Bundelkhand and the adjoining region.

It was here that the first lie was told by the king: Apacara.^[1] Residence of Anuruddha.

Gayā (Bodhi-Gayā)

The town now associated with the Buddha's enlightenment — in fact it was three gāvutas (5-1/4 miles) from the Bodhi-tree, located on the Nerañjarā River, fifteen yojanas (105 miles) from Benares. It was between the Bodhi-tree and Gaya that the Buddha first spoke to a human being (Upaka) after his enlightenment.

Bohd Gaya

Icchānaṅgala

DPPN: A brahmin village in the Kosala country. It was while staying in the woodland thicket there that the Buddha preached the *Ambaṭṭha Sutta* [DN 3]. From this sutta, the village would seem to have been near Pokkharasādi's domain of Ukkaṭṭhā. It was the residence of "Mahāsāḷa" brahmins. The *Sutta Nipāta* (which spells the name as Icchānaṅkala) mentions several eminent brahmins who lived

there, among them Caṅkī, Tārukkha, Pokkarasāti, Jānussoṇi and Todeyya. There were also two learned youths, Vāseṭṭha and Bharadvāja at Icchānaṅgala, who, finding it impossible to bring their discussion to a conclusion, sought the Buddha, then staying in the village. Their interview with the Buddha is recorded in the *Vāseṭṭha Sutta* [MN 98]. Buddhaghosa says that learned brahmins of Kosala, deeply versed in the Vedas, were in the habit of meeting together from time to time at Icchānaṅgala in order to recite the Vedas and discuss their interpretation.

According to the *Saṅyutta Nikāya* [SN 5.54.11], the Buddha once stayed for three months in the jungle thicket at Icchānaṅgala, in almost complete solitude, visited only by a single monk who brought him his food. But from the *Aṅguttara Nikāya*, it would appear that the Buddha was not left to enjoy the solitude which he desired, for we are told that the residents of Icchānaṅgala, having heard of the Buddha's visit, came to him in large numbers and created a disturbance by their shouts. The Buddha had to send Nāgita, who was then his personal attendant, to curb the enthusiasm of his admirers.

Isipatana

Outside Benares (Today known as Saranath). Location of The Deer Park, the place where Gotama taught The DhammaCakkappavattana Sutta, the first sutta, to the five friends who first accompanied him into homelessness.

Jetavana

A park in Savatthi, in which was built the Anathapindikarama. When the Buddha accepted Anāthapiṇḍika's invitation to visit Savatthi, the latter, seeking a suitable place for the Buddha's residence, discovered this park belonging to Jetakumara. When he asked to be allowed to buy it, Jeta's reply was: "Not even if you could cover the whole place with gold coins. Anathapindika said that he would buy it at that price, and when Jeta answered that he had had no intention of making a bargain, the matter was taken before the Lords of Justice, who decided that if the price mentioned were paid, Anathapindika had the right of purchase. Anathapindika had gold brought down in carts and covered Jetavana with pieces laid side by side. The

money brought in the first journey was found insufficient to cover one small spot near the gateway. So Anathapindika sent his servants back for more, but Jeta, inspired by Anathapindika's earnestness, asked to be allowed to give this spot. Anathapindika agreed and Jeta erected there a gateway, with a room over it. Anathapindika built in the grounds dwelling rooms, retiring rooms, store rooms and service halls, halls with fireplaces, closets, cloisters, halls for exercise, wells, bathrooms, ponds, open and roofed sheds, etc.) The building, of which the Gandhakuti formed a part, was evidently called the Gandhakuti-parivena, and there the Buddha would assemble the monks and address them. The site, on which stands the bed of the Buddha in the Gandhakuti, is the same for every Buddha, and is one of the unalterable sites.)

In all the amount said to have been spent in establishing the Park was 72 crores — as I understand it the coin used was the Kahāpaṇa which was square, was of a fixed weight of about 146 grains, and was usually made of copper or silver, but my recollection was that the Jetavana was paid for in gold. So, depending on which metal was used, and taking into consideration the fact that copper, at the time would have been considered much more valuable than it is today and silver and gold would not have been subjected to the manipulation of central banks as it is today (Tuesday, April 01, 2003 12:22 PM; Gold @335/oz), the price of the Jetavana would have been about \$80,280,000,000 (today — Saturday, November 20, 2004 6:17 AM — with Gold @446.90/oz that would be \$107,095,916,417) if the Kahāpaṇawas made of gold; \$105,840,000 if made of silver; and \$1,080,000 if made of copper.

Kapilavatthu

Capital city of the Sākyan clan, location of Lumbinīvana, birthplace of Gotama. The country was a republic, governed by a sort of parliament or council of chiefs, ruled over by an elected "king" (we might say president); at the time of the Buddha's birth this king was the Buddha's father, Suddhodana. Location of the delivery of the Sekha Sutta,^[5] the Madhupiṇḍika Sutta,^[6] the 121. Mahāsuññata Sutta,^[7] and the Dakkhiṇāvibhaṅga Sutta^[8]

| | |
|------------------|---|
| Kamm āsadhama | A town of Potters in Kuru-land. The place where the M āgandiya Sutta, Mahānidāna Sutta, <u>MahāSatipaṭṭhāna</u> Sutta, and Āneñjasappāya Suttas were delivered. |
| Kosala | DPPN [excerpts]: Northwest of Magadha and next to Kāsī. In the Buddha's time it was a powerful kingdom ruled over by Pasenadi, who was succeeded by his son Viḍūḍabha. At this time Kāsī was under the rule of Kosala. At the time of the Buddha Sāvatti was the capital of Kosala. The Buddha spent the greater part of his time in Kosala, either in S āvatthi or in touring in the various parts of the country, and many of the Vinaya rules were formulated in Kosala. |
| Kosambī | Capital city of the Vamsas. It's kings during the Buddha's time were Parantapa and his son Udena whom we hear of in connection with the Magandiya Sutta in the story of S āmavati. DPPN gives the route from Mahissati to Rājagaha as: Ujjeni, Gonaddha, Vedisa, Vanasavhya, Kosambi, Sāketa, Sāvatti, Setavyā, Kapilavatthu, Kusinārā, Pāvā, Bhoganagara and Vesāli. |
| Kuru Land | see: <u>Kurus</u> ; below. |
| KuSāvati | KuSāvati was the name of a famous city mentioned as the capital of Southern Kusala in post-Buddhistic Sanskrit plays and epic poems. In the Mahābhārata it is called KuSavati. It is said to have been so named after KuSa, son of Rāma, by whom it was built; and it is also called KuSasthali |
| Kusinārā | Where in the Upavattana of Kusinārā, in the Sāla Grove of the Mallians, between the twin Sāla trees, the utter passing away of the Tathāgata took place. "The place, Ānanda, at which the believing man can say, "Here the Tathāgata passed finally away in that utter passing away which leaves nothing whatever to remain behind!" is a spot to be visited with feelings of reverence and awe. "This Kusinārā, Ānanda, was the royal city of king Mahā- |

Sudassana, under the name of Kusāvati, and on the east and on the west it was twelve leagues in length, and on the north and on the south it was seven leagues in breadth."

Lumbini

Birthplace of the Buddha.

From the Times of India THURSDAY, AUGUST 01, 2002 10:30:38 AM: BHUBANESWAR: Lord Buddha, the founder of Buddhism who attained enlightenment 2,500 years ago, was born not in Nepal but in Orissa, researchers here claim.

The Buddha, they say, was born at a village that was earlier known as Lumbini near Kapileswar village on the outskirts of this city and not at the famous Lumbini in Nepal, noted archaeologist Chandrabhanu Patel says.

Patel, who is also head of the Orissa Museum, bases his claim on the findings of a research team led by him that examined rocks, inscriptions and other materials found in excavations.

Orissa has a host of ancient Buddhist sites, including Ratnagiri, Udaygiri, Lalitgiri, Kuruma, Brahmavana, Langudi and Ganiapali.

Excavators have found large domes, monasteries, sculptures and other objects of archaeological importance at these sites. The team's finding is based on research carried out at these venues.

Kalinga, as Orissa was known in that period, formed an important geographical niche between northern and southern India and maintained close trade and cultural ties with Myanmar, Sri Lanka and other Indian Ocean islands.

The turning point in Buddhist history came with Emperor Asoka's conquest of Kalinga in 261 B.C. The emperor, who later converted to Buddhism, is said to have sent his children to propagate Buddhism in Ceylon, now Sri Lanka. A stone pillar inscription of Asoka discovered at Kapileswar in 1928 and now in Ashutosh Museum at Kolkata points to the Buddha's birthplace being in Orissa, Patel said.

"Our scholars who read and deciphered the inscription found that it carries six lines in Prakrit language and Asokan Brahmi script that say that in the 20th year of his coronation Asoka worshipped at Kapileswar as Lord

Buddha was born here," Patel said.

While historians say that Buddha was born at Lumbini in Nepal, Patel said, a village near Kapileswar named Lembei could well be his birthplace. The ancient name of this village was Lumbini, he claimed.

The inscription says that Asoka exempted Lumbini village from all taxes in 240 B.C. because the Buddha was born there, Patel claimed.

A broken portion of Ashoka pillar nine feet high and 12 feet in girth was found in the Bhaskareswar temple located four kilometres from Kapileswar.

Broken bells and replicas of Asoka's famous four-lion emblem recovered from these areas are also currently at the state museum, he said.

Legend has it that the Buddha entered his mother's womb as a white elephant. At Dhauri, seven kilometres from Kapileswar, Ashoka carved out the statue of an elephant along with his edict.

Patel said researchers also found four sculptures of Ashoka in Kapileswar temple premises representing four stages of his transformation from a king to a sage.

Patel discounted the ancient inscriptions in Nepal identifying that kingdom as the Buddha's birthplace. He said Asoka had not installed those inscriptions.

Patel claimed the Buddha's relics in gilded stone caskets were found during an excavation at Lalitgiri in Orissa's Jajpur district in 1985.

Archaeologists had said the stone casket contains the ashes of the Buddha, who was cremated when he attained Nirvana at the age of 80.

Māgadha

Land of the Māgadhas. One of the main kingdoms of Buddha's India. Its capital was Rājagaha. Kings of the time were Bimbisāra and his son Ajātasattu. Boundaries were the River Campa on the east, the Vindhya mountains on the south, the River Soṇa on the west and the River Ganges on the north. Sāriputta and Moggallāna were Magadhas.

Other places in Magadha: Ekanālā, Nālakagāma, Senāṅigāma, Khānumata, Andhakavindha, Macala, Mātulā,

| | |
|----------------|--|
| | Ambalaṭṭhikā, Pāṭigāma, Nālandā and Sālindiya. |
| Mallā | One of the <u>16 provinces</u> , with two major kingdoms whose capitals were <u>Pāvā</u> and <u>Kusināra</u> . |
| Nālandā | A place that became famous as a center for Buddhist studies. 1 league from Rājagaha; the journey between Rājagaha and Nālandā is the scene of the Brahmajala Sutta, first sutta of the Digha Nikaya. |
| Nālagāma | Birth- and death-place of Sariputta. |
| Pāvā | A city of the <u>Mallas</u> near Kusināra where The Buddha ate his last meal, a gift from Cunda the Smith. Location for the Sangiti Sutta. |
| Rājagaha | <p>The capital of Magadha, one of the six great cities. During the Buddha's time ruled over by Bimbisāra and later his son Ajātasattu.</p> <p>Sāriputta and Moggallāna entered the Sangha here during the Buddha's first visit.</p> <p>The location of Vulture's Peak, the Banyan Grove, Robbers' Cliff, Sattapañṇi cave on the slope of Mount Vebhāra, Black Rock on the slope of Mount Isigili, Sītavana Grove in the mountain cave Sappasonḍika, Tapoda Grove, Bambu Grove, the Squirrels' Feeding Ground, Jīvaka's Mango Grove, and the Deer Forest at Maddakukki.</p> <p>The Āṭānāṭiya, Udumbarika, Kassapasīhanāda, Jīvaka, Mahāsakuladāyī, and Sakkapañha suttas were delivered here.</p> |
| Sāvatti | <p>Capital of Kosala, located on the River Aciravatī. The Buddha spent twenty-five years in Sāvatti and more suttas (844 according to Woodward)^[2] were delivered there than in any other single location.</p> <p>It was in Sāvatti that the Buddha performed the miracle called "The Twins."^[3]</p> |
| Thullakoṭṭhita | A Kuru township |
| Tudigāma | Ruled over as by a king, by the Brahman Todeyya. |

| | |
|-------------------|---|
| Ukkatṭha | A Kosalan township. Ruled over as if by a king by the brahman Pokkharasāti. Location of the SuBhagavana where the MūlapariyāyaSutta was delivered. |
| Uruvelakappa-town | A Malla town, location for the delivery of Kindred Sayings, IV, The Salayatana Book, #11: Lucky, pp 232ff., #12: Rasiya, pp234; V, The Great Chapter, Kindred Sayings on the Faculties, vi, #1: Sala PTS, Woodward trans., and Gradual Sayings, IV: The Book of the Nines, The Great Chapter, x #41: Tapusa, pp293 PTS, E.M. Hare "Now what is the cause, what is the reason my mind does not leap up, calm down, stand upright and bend towards letting go even though I understand it to be "The Peace"? It is because the danger of pleasures is not seen by me, not made a big deal of, the advantage of giving up is not experienced by me!" |
| Vesāli | Capital city of the Licchavis, a clan of the <u>Vajjians</u> . Location for the delivery of the Ratana Sutta and <u>Vesali Sutta</u> . It was here that at the request of Ananda, Mahapajapati's plea that women be allowed to join the order was granted. ^[4] It was here also, that Gotama renounced the remainder of his lifespan and determined that he would die at the end of three months. According to PDPN: "At the time of the Buddha, Vesali was a very large city, rich and prosperous, crowded with people and with abundant food. There were seven thousand seven hundred and seven pleasure grounds, and an equal number of lotus ponds." |

The Middle Country

Warren: Buddhism in Translations pp41:

The Middle Country is the country defined in the Vinaya as follows: —

"It lies in the middle, on this side of the town Kajaṅgala on the east, beyond which is Mahā-Sāla, and beyond that the border districts. It lies in the middle, on this side of the river Salalavatī on the southeast, beyond which are the border districts. It lies in the middle, on this side of the town Setakannika on

the south, beyond which are the border districts. It lies in the middle, on this side of the Brahmanical town Thūna on the west, beyond which are the border districts. It lies in the middle, on this side of the hill Usīraddhaja on the north, beyond which are the border districts."

The Four Major Kingdoms

Buddhist India, T.W. Rhys Davids, pp.3:

In those parts of India which came very early under the influence of Buddhism, we find ... four kingdoms of considerable extent and power ...

1. The kingdom of **Magadha**, with its capital at Rājagaha (afterwards at Pāṭaliputta), reigned over at first by King Bimbisāra and afterwards by his son Ajātasattu.
 2. To the north-west there was the kingdom of **Kosala** — the Northern Kosala — with its capital at Sāvatti, ruled over at first by King Pasenadi and afterwards by his son Viḍūḍabha.
 3. Southwards from Kosala was the kingdom of the Vamsas or Vatsas, with their capital at Kosambi on the Jumna, reigned over by King Udena, the son of Parantapa.
 4. And still farther south lay the kingdom of **Avanti**, with its capital Ujjeni, reigned over by King Pajjota.
-

The Five Great Rivers

The Gaṅgā, Jambudīpa, Yamunā, Aciravatī, Sarabhū, and Mahī.

The Sixteen Provinces of Buddhist India

PED: The 16 provinces of Buddhist India are comprised in the soḷasa mahājanapadā (Miln 350) enumd at A I.213=IV.252 sq.=Nd2 247 (on Sn 1102) as follows: Angā, Magadhā (+Kālingā, Nd2] Kāsī, Kosalā, Vajjī, Mallā, Cetī (Cetiya A IV.), Vamsā (Vangā A I.), Kurū, Pañcālā, Majjā (Macchā A), Sūrasenā, Assakā, Avantī, Yonā (Gandhārā A), Kambojā. Cp. Rhys Davids,



T.W.Rhys Davids: Buddhist India pp 23 ff:

1. The Angas dwelt in the country to the east of Magadha, having their capital a Champā, near the modern Bhagalpur. Its boundaries are unknown. In the Buddha's time it was subject to Magadha, and we never hear of its having regained independence. But in former times it was independent, and there are traditions of wars between these neighbouring countries. The Anga raja in the Buddha's time was simply a wealthy nobleman, and we only know of him as the grantor of a pension to a particular brahmin.
2. The **Magadhas**, as is well known, occupied the district now called Behar. It was probably then bounded to the north by the Ganges, to the east by the river Champa, on the south by the Vindhya Mountains, and on the west by the river Sona. In the Buddha's time (that is, inclusive of Anga) it is said to have had eighty thousand villages and to have been three hundred leagues (about twenty three hundred miles) in circumference.
3. The Kāsīs are of course the people settled in the district around Benares. In the time of the Buddha this famous old kingdom of the Bhāratas had fallen to so low a political level that the revenues of the townships had become a bone of contention between Kosala and Magadha, and the kingdom itself was incorporated into Kosala. Its mention in this list is historically important, as we must conclude that the memory of it as an independent state was still fresh in men's minds. This is confirmed by the very frequent mention of it as such in the Jātakas, where it is said to have been over two thousand miles in circuit. But it never regained independence, and its boundaries are unknown.
4. The **Kosalas** were the ruling clan in the kingdom whose capital was Sāvātthī, in what is now Nepal, seventy miles north-west of the modern Gorakhpur. It included Benares and Sāketa; and probably had the Ganges for its southern boundary, the Gandhak for its eastern boundary, and the mountains for its northern boundary. The Sākiyas already acknowledged, in the seventh century B.C., the suzerainty of Kosala.

It was the rapid rise of this kingdom of Kosala, and the inevitable struggle in the immediate future between it and Magadha, which was the leading point in the politics of the Buddha's time. These hardy mountaineers had swept into their net all the tribes between the mountains and the Ganges. Their progress was arrested on the east by the free clans. And the struggle between Kosala

and Magadha for the paramount power in all India was, in fact, probably decided when the powerful confederation of the Licchavis became arrayed on the side of Magadha. Several successful invasions of Kāsī by the Kosalans under their kings, Vanka, Dabbasena, and Kaṃsa, are referred to a date before the Buddha's time. And the final conquest would seem to be ascribed to Kaṃsa, as the epithet "Conqueror of Benares" is a standing addition to his name.

5. The **Vajjians** included eight confederate clans, of whom the Licchavis and the Videhans were the most important. It is very interesting to notice that while tradition makes Videha a kingdom in earlier times, it describes it in the Buddha's time as a republic. Its size, as a separate kingdom, is said to have been three hundred leagues (about one hundred miles) in circumference. Its capital, Mithitā, was about thirty-five miles north-west from Vesāli, the capital of the Licchavis. There it was that the great King Janaka ruled a little while before the rise of Buddhism. And it is probable that the modern town of Janak-pur preserves in its name a memory of this famous rajput scholar and philosopher of olden time.

6. The **Mallas** of Kusināra and Pāvā were also independent clans, whose territory, if we may trust the Chinese pilgrims, was on the mountain slopes to the east of the Sākiya land, and to the north of the Vajjian confederation. But some would place it south of the Sākiyas and east of the Vajjians.

7. The **Cetis** were probably the same tribe as that called Cedi in older documents, and had two distinct settlements. One, probably the older, was in the mountains, in what is now called Nepal. The other, probably a later colony, was near Kosambi to the east and has been even confused with the land of the Vaṃsā, from which this list makes them distinct.

8. Vaṃsā is the country of the Vacchas, of which Kosambi, properly only the name of the capital, is the more familiar name. It lay immediately to the north of Avanti, and along the banks of the Jumna.

9. The **Kurus** occupied the country of which Indraprastha, close to the modern Delhi, was the capital; and had the Panchālas to the east and the Matsyas to the south. Tradition gives the kingdom a circumference of two thousand miles. They had very little political importance in the Buddha's time. It was at Kammāssa-dhamma in the Kuru country that several of the most important Suttantas — the Mahā Satipaṭṭhāna, for instance, and the Mahā Nidāna — were delivered. And RaĀĀhapāla was a Kuru noble.

10. The two Pañcālas occupied the country to the east of the Kurus, between the mountains and the Ganges. Their capitals were Kampilla and Kanoj.

11. The **Macchas**, or Matsyas, were to the south of the Kurus and west of the Jumna, which separated them from the Southern Pañcālas.
12. The Sūrasenas, whose capital was Madhurā, were immediately south-west of the Macchas, and west of the Jumna.
13. The **Assakas** had, in the Buddha's time, a settlement on the banks of the Godhāvāri. Their capital was Potana, or Potali. The country is mentioned with Avanti in the same way as Anga is with Magadha, and its position on this list, between Sūrasena and Avanti, makes it probable that, when the list was drawn up, its position was immediately north-west of Avanti. In that case the settlement on the Godhāvāri was a later colony; and this is confirmed by the fact that there is no mention of Potana (or Potali) there. The name of the tribe is also ambiguous. Sanskrit authors speak both of A.smakā and of A.svakā. Each of these would be Assakā, both in the local vernacular and in Pāli. And either there were two distinct tribes so called, or the Sanskrit form A.svakā is a wrong reading, or a blunder in the Sanskritisation of Assakā.
14. **Avanti**, the capital of which was Ujjeni, was ruled over by King Caṇḍa Pajjota (Pajjota the Fierce) referred to above. The country, much of which is rich land, had been colonised or conquered by Aryan tribes who came down the Indian valley, and turned west from the Gulf of Kach. It was called Avanti at least as late as the second century A.D., but from the seventh or eighth century onwards it was called Mātava.
15. Gandhārā, modern Kandahar, was the district of Eastern Afghanistan, and it probably included the north-west of the Panjab. Its capital was Takkasilā. The King of Gandhārā in the Buddha's time, Pukkusāti, is said to have sent an embassy and a letter to King Bimbisāra of Magadha.
16. Kambojā was the adjoining country in the extreme north-west, with Dvāraka as its capital.

Highways (Trade Routes)

from: Rhys Davids, Buddhist India, pp103ff

1. *North to South-west*. Sāvatti to Patiṭṭhāna (Paithan) and back. The principal stopping places are given^[1] (beginning from the south) as Māhissati, Ujjeni, Gonaddha, Vedisa, Kosambi, and Sāketa.
2. *North to South-east*. Sāvatti to Rājagaha. It is curious that the route

between these two ancient cities is never, so far as I know, direct, but always along the foot of the mountains to a point north of Vesāli, and only then turning south to the Ganges. By taking this circuitous road the rivers were crossed at places close to the hills where the fords were more easy to pass. But political considerations may also have had their weight in the original choice of this route, still followed when they were no longer of much weight.^[2] The stopping places were (beginning at Sāvatti), Setavya, Kapilavastu, Kusinārā, Pāvā, Hatthi-gāma, Bhaṇḍagama, Vesāli, Pātaliputta, and Nālandā. The road probably went on to Gaya, and there met another route from the coast, possibly at Tāmralipti, to Benares.^[3]

3. *East to West.* The main route was along the great rivers, along which boats plied for hire. We even hear of express boats. Upwards the rivers were used along the Ganges as far west as Sahajāti,^[4] and along the Jumna as far west as Kosambi.^[5] Downwards, in later times at least, the boats went right down to the mouths of the Ganges, and thence either across or along the coast to Burma.^[6] In the early books we hear only of the traffic downward as far as Magadha, that is, to take the farthest point, Champā. Upwards it went thence to Kosambi, where it met the traffic from the south (Route 1), and was continued by cart to the south-west and north-west.

Besides the above we are told of traders going from Videha to Gandhāra,^[7] from Magadha to Sovāra,^[8] from Bharukaccha round the coast to Burma,^[9] from Benares down the river to its mouth and thence on to Burma,^[10] from Champā to the same destination.^[11] In crossing the desert west of Rājputra the caravans are said^[12] to travel only in the night, and to be guided by a "land-pilot," who, just as one does on the ocean, kept the right route by observing the stars. The whole description of this journey is too vividly accurate to life to be an invention. So we may accept it as evidence not only that there was a trade route over the desert, but also that pilots, guiding ships or caravans by the stars only, were well known.

In the solitary instance of a trading journey to Babylon (averu) we are told that it was by sea, but the port of departure is not mentioned.^[13] There is one story, the world-wide story of the Sirens, who are located in Tambapaṇṇi-dīpa, a sort of fairy land, which is probably meant for Ceylon.^[14] Lankā does not occur. Traffic with China is first mentioned in the Milinda (pp. 127, 327, 359), which is some centuries later.

[1] In S.N. 1011-1013.

[2] Sutta Nipāta *loc. cit.*, and Dīgha, 2.

[3] *Vinaya Texts*, I. 81.

[4] *Ibid.* 3. 401

[5] *Ibid.* 3. 382

[6] That is at Thaton, then called Suvanna-bhūmi, the Gold Coast, See Dr. Mabel Bode in the *Sā.sana Vamsa*, p. 12.

[7] *Jāt.* 3. 365

[8] *V.V.A.* 370.

[9] *Jāt.* 3. 188.

[10] *Ibid.* 4. 15-17.

[11] *Ibid.* 6. 32-35.

[12] *Ibid.* I. 108.

[13] *Ibid.* 3. 126. Has the foreign country called Seruma (*Jāt.* 3. 189) any connection with Sumer or the land of Akkad?

[14] *Jāt.* 2. 127.

The Ten Sounds Of A Big City

The noise of elephants, and the noise of horses, and the noise of chariots; the sounds of the drum, of the tabor, and of the lute; the sound of singing, and the sounds of the cymbal and of the gong; and lastly, with the cry, "Eat, drink, and be merry!"

§

Locations of the Buddha's Rainy Season Residences

Commencing from the very first day of attaining Buddhahood on the fullmoon day of Kason (about May) in the year 103 Maha Era (589 B.C.), the Buddha spent the rainy seasons (Vassa) at the following places:

| Rainy Season | Place |
|--------------|-------|
|--------------|-------|

| | |
|--------------------|--|
| 1st | Deer Park, Isipatana, Baranasi |
| 2nd,3rd and 4th | Veluvana Monastery, R ājagaha |
| 5th | Pinnacled Hall, Kutagarasala, Great Forest Mahavana Vesali |
| 6th | Makula Hill |
| 7th | Tavatimsa Celestial Realm |
| 8th | Bhesakala Deer Park, Sam sumara-giri, Bhagga Province |
| 9th | Kosambi |
| 10th | Palileyyaka Grove |
| 11th | Nalikarama Monastery, Nalaka Brahmin Village |
| 12th | at the foot of Naleru Neem Tree, Veranja Province |
| 13th | Caliya Hill |
| 14th | Jetavana Monastery, Savatthi |
| 15th | Nigrodharama Monastery, Kapilavatthu |
| 16th | near Alavi |
| 17th | Veluvana Monastery, R ājagaha |
| 18th,19th | Caliya Hill |
| 20th | Veluvana Monastery, R |

ājagaha

| | |
|-----------------|----------------------------------|
| 21st to 38th | Jetavana Monastery, Savatthi |
| 39th to 44th | Pubbarama Monastery, Savatthi |
| 45th | Veluva Village |

[1] AKA Devadatta

[2] KS. v. xviii (DPPN: II: 1127)

[3] I hear tell this is a work of power only possible to Buddhas. It was apparently done numerous times by Gotama, but the most famous occasion was at the time when he laid down the rule that Bhikkhus were not to perform such feats in the presence of laymen. When the ajavikas heard of this rule they sensed an opportunity, and went around saying that they could match feat-for-feat any deed of the Bhikkhus. The Buddha, stating that this rule did not apply to himself, took up the challenge and stated that in seven days he would perform "The Twins" outside the city gates of Sāvattthi under a mango tree. Well then the Ajavikas went and uprooted every mango tree for a mile around the city, but this did not disturb the Buddha. On the day of the feat, he was given a mango to eat for lunch, and he instructed Ananda to plant the seed outside the city. Ananda did so, and the tree grew instantly to full height. This feat is performed by "Preaching while walking back and forth." It consists of presenting the body split into four sections (imagine a split-screen view of a body on your TV); the top two sections consist of one side showing the profile view and one side showing the facing view; the bottom two sections show the same, but on opposite sides. Multi-colored lights radiate out from the body, while each of the four sections alternate opposing displays of the four elements: the facing half of the upper portion, for example spewing fire from the mouth, while the profile side spews water from the ear.

During the performance of this feat several million individuals were apparently able to attain the state of Streamwinner, and it is after this event, so the story goes, that the Buddha went to the Tusita realm and preached the Abhidhamma to his mother. ...a story I simply cannot buy...and I don't have any trouble buying the story of the performance of this feat...I wonder if anyone has dealt with the issue as to whether or not the future Buddhas that wait their turn in Tusita are Streamwinners or Non-returners or whether they begin in their last birth on Earth, from scratch? Hum...to answer my own question, I believe it is a matter of doctrine that the idea of the Smmasambuddha depends on the bodhisatva discovering The Way for himself, unassisted. This means he must not even be a Streamwinner at the time of the Great Renunciation. This means that the Buddha would have been wasting his time teaching the Abhidhamma to his mother, and I do not think the Buddha's deliberately waste their time. They may teach someone who asks a question knowing that individual will not understand the answer, but I do not think they would go out of their way to teach someone that would not understand.

[4]The Rules for female Bhikkhus, The Bhikkhuni Patimokkha The Bhikkhunis' Code of Discipline, Translated from the Pali by Thanissaro Bhikkhu.

[5]Majjhima Nikāya I: 53. Sekha Sutta, I.353; WP: The Disciple in Higher Training, 460; PTS: Discourse for Learners, II.18

[6]Majjhima Nikāya I: 18. Madhupiṇḍika Sutta, I.108; WP: The Honey Ball, 201; PTS: Discourse of the Honey-ball, I.141; ATI: The Ball of Honey

[7]See: Majjhima Nikāya III: 122. Mahāsuññata Sutta, The Greater Discourse on Voidness the Nanamoli/Bodhi translation, and The Greater Discourse on Emptiness, the Horner translation.

[8]Majjhima Nikāya III: 142. Dakkhinavibhanga Sutta, III.253; WP: The Exposition of Offerings, 1102; PTS: Discourse on the Analysis of Offerings, III.300

Appendix 2

Glossology Table

| Pali | Footnotes and references | Olds | Bodhi | Nanamoli | Thanissaro | Woodward |
|-------------------|-------------------------------|--|-------------------------------|-------------------------------|--|--------------------------|
| Aniccā | sn05.54.1.n12 | Inconsistency, Change, Impermanence, Instability | Impermanence | Impermanence | Change, Inconsistency | |
| Aññā | sn05.54.4.n1 | Omniscience, Answer Knowledge | Knowledge | Knowledge | Knowledge | Realization |
| Anusaya | sn05.54.12.n2 | Self-remnants | Underlying Tendency | Underlying Tendency | | Tendency (Inclination) |
| Āsavas | sn05.54.1.n2 | Corruptions, no-goods, Influences, Issues | Taints | Taints | Fermentations | Āsavas |
| Balāni | MN 118 | Enablers (<i>saddhā</i> : trust; <i>virīya</i> : energy; <i>hiri</i> : shame; <i>ottappa</i> : fear of blame; <i>sati</i> : memory; <i>samādhi</i> : serenity; <i>paññā</i> : wisdom) | Faculties | Faculties | Strengths | |
| Cattari Iddhipada | MN 118 | Power Paths (<i>chanda</i> : wishing; <i>citta</i> : heart; <i>virīya</i> : energy; <i>vimāṅsa</i> : investigation) | Bases for Spiritual Power | Bases for Spiritual Power | Fermentations | |
| Dhamma-vicaya | sn05.54.2.n3 | Investigation of Dhamma | investigation-of-states | investigation-of-states | Analysis of Qualities | investigation of Dhamma |
| Indriyani | MN 118 | Forces (<i>saddhā</i> : trust; <i>virīya</i> : energy; <i>hiri</i> : shame; <i>ottappa</i> : fear of blame; <i>sati</i> : memory; <i>samādhi</i> : serenity; <i>paññā</i> : wisdom) | Faculties, controlling powers | Faculties, controlling powers | Faculties | |
| Jhāna | sn05.54.1.n8 | Brilliance, Knowing, Burning, Shining | jhana | jhana | jhana, mental absorption; a state of strong concentration focused on a single sensation or mental notion | jhana |
| Nirodha | MN 118 | Ending, eradication | Cessation | Cessation | Cessation | making to cease, ending, |

| | | | | | | |
|--------------|-------------------------------|--|--------------------------|-------------------------------------|--------------------------|-----------------------------------|
| | | | | | | cessation |
| Nīvaraṇa | sn05.54.12.n2 | Distractions | Hinderances | Hinderances | Hinderances | Fetter |
| Passaddhi | sn05.54.2.n5 | Impassivity, Poise | tranquillity | tranquillity | serenity | tranquillity calm [an 10.2] |
| Pīti | | Enthusiasm, passion, excitement | rapture | rapture, rapture and pleasure | Rapture | zest |
| rūpa | | Form | Material Form | Material Form | Form | Form |
| Samādhi | sn05.54.2.n6 | Serenity, being on top of it, Getting High | concentration | concentration | concentration | concentration |
| Sambojjhangā | sn05.54.1.n8 | Dimensions of Awakening, Dimensions of Self- awakening | enlightenment factors | enlightenment factors | Factors for Awakening | Limbs of Wisdom |
| Sanjkhāra | sn05.54.5.n2 | Own-making, personalization, confounding | formations | formations | fabrications | activities complex |
| Sati | sn05.54.2.n1 | Memory and Recollecting | mindfulness | mindfulness | mindfulness | mindfulness |
| Upekkhā | sn05.54.2.n7 | Detachment, Objective Detachment | equanimity | equanimity | equanimity | equanimity |
| Vicāra | sn05.54.1.n8 | Thoughts, specifically the thoughts connected to imagining things, Mentally Rambling on, re-enacting, reacting | examining | sustained thought | evaluation | |
| Vijja | MN 118 n 12 | Vision, seeing | true knowledge | true knowledge | clear knowing | knowledge |
| Vīmaṃsa | MN 118 n 23 | Investigation, remembrance, reminiscence | investigation | investigation | discrimination | |
| Vimutti | MN 118 n 12 | Freedom, liberation | liberation | deliverance | Release | Release |
| Viriya | sn05.54.2.n4 | Energy, virility | energy | energy | Persistence | energy |
| Vitakkā | sn05.54.1.n8 | Thinking, thought, word-thought | thinking | applied thought | directed thought | |

Miscellaneous Appendixes

Contents

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§

The Ten Fundamental Attachments

Sanjyojana

(The 'ṅ' in SAN is an 'N-G' say 'N'-'G', and, in *Pāḷi* they hate the sound 'AE' as we in the U.S. make the 'A', so say 'AH', so: SAHNG-YO-JA-NA)

SAN = one's own; YOJA = yoga = yoke; JANA = burning to live

The Yokes to Rebirth

- 1.** Sakkayaditti: One-Truth View. Holding the view that any one way of seeing the self is the one true way and that all other ways are false
- 2.** Vicikiccha: Doubt. Re-What?-What?-Stuff (C-Cha = K-Kha, except it is Human K-Kha)
Formally, in the Pali: Doubt about dukkha, doubt about the origin of dukkha, doubt about the ending of dukkha, and doubt about the Way to the ending of dukkha.
- 3.** Silabbataparamaso: Foolish Beliefs. Holding to the belief that Ethical Culture, Good Deeds, Ritual or Ceremony will bring an end to dukkha, pain, or will free one from the effects of kamma.
- 4.** Kamacchando: Pleasure Wishing, Wanting. Attachment to wanting, wishing for pleasure, greed, lust, wanting to give pleasure, seeking one's own good, not being satisfied with things the way they are.
- 5.** Vyapado: Wrath, Anger, Malevolence, ill-will, going the way of the not-the-way.
- 6.** Ruparago: rupa = Material, raga = rage (as in it's all the rage), lust. Materialism, attachment to things with form, shape: The eye and sigh ta it, The ear ana soun'a loveallaroun, the nose and scenta mula, the tongue and a tastitree, the body ana toucha evera Eve ana Anna anna Ava ana Ona n On for Eva.
Rupa means 'light'. Everything that has 'become' or has been 'own-made' is 'rupa'. Rupa raga refers to desire for things that have actual shape.

7. Aruparago: (A=not) Unworldly desire. Desire for the immaterial. This is not to imply that the so-called 'immaterial states' do not have rupa. They have rupa but it is of such a nature as is not perceived through the 5 senses. Purely mental. Attachment to the Incorporeal, Ideas, Nibbana.

8. Mano: Gone Mental, Pride. Pride of Birth, Family Wealth, Health, Youth, Life. Conceit. Arrogance

9. Uddhaccan: Shuddering C-Ca. Overexcitement. Attachment to detachment producing excitement, flurry, anxiety, worry, fear and trembling and loosing ya grip.

10. Avijja: Blindness. No Vision. Not seeing j-ja as it really is. In this system it comes down to not seeing the Four Truths — 'This is Pain', 'This is the Source of Pain', 'This is the ending of Pain', 'This is the Way to walk the walk for the ending of Pain'.



The Four Pairs Of Very Powerful Individuals

As a Group, known as The Samgha: The Order, The Gang, The Brotherhood, The Blood, The Congregashona.

The Sotapatti

Most commonly known as The Streamwinner. One with an Ear (SOTA) for the Patter of Pat (Pajapati: The Creator of the Created, the Creator of Language, Patois, Patter, Pali, Parla, Spracha, Talka, Habla, Bla, Bla, BlaKha). In the Pali Streamwinners range from those with unshakable faith that the Buddha has found the way to the End of dukkha to those who have attained the Dhammacakkhu: The Eye of Dhamma: seeing for one's self that whatsoever has come to be, all that is destined to come to an end.

1. An individual headed straight toward becoming such or
2. One who is such

Start up the Pali Way by aiming for this one. At the least the guarantee is that attaining this, one is safe from rebirth in Hell or as an animal or daemon. In the Pali, as one would expect, this is not a promise made out of thin air, but is based on the logic of the condition, which is:

The Sotapatti is an Individual who has broken through the Tini Sanyojanani:

1. Sakkayaditthi: One Self View
2. Vicikiccha: Doubts
3. Silabbataparamaso: Belief that Virtue, Good Deeds, Rites and Rituals will result in the end of pain, freedom from kamma or attainment of Nibbana. (Note: Good deeds are certainly a good thing that one can believe creates good kamma.)

The Tini Sanyojanani are capable of yoking (downbinding) one to rebirth in Hells, as an animal, as a ghost or as a daemon (as well as to good rebirths). Conversely, being detached in these three ways prevents thereafter the possibility of rebirth in these Woeful Ways.

Additionally, the nature of the vision (wisdom, knowledge, insight) developed to break

through these three attachments is such as will, after a time, eat through all the other attachments, so it is said that one who has got this far is assured of attaining utter Detachment, Upekkha, Nibbana.

The Sakadagamin

The Just-One-More-Timer, or more commonly called The Once-Returner.

3. An Individual headed straight toward becoming such or
4. One who is such.

This is a Sotapatti who has gone a long way toward breaking through pleasure-seeking and anger.

The Anāgāmin

The No-Turning-Backer, or The Never-Againer, or, more commonly known as The Non-Returner.

5. An Individual headed straight toward becoming such or
6. One who is such.

One who has broken, or will break at death of the body, or before rebirth in a new existence, or shortly after rebirth in a new existence, or half-way through the new existence, the Orambhagiyani Sanyojana: The Yokes to the Downbound.

1. Sakkayaditthi: One Self View
2. Vicikiccha: Doubt
3. Silabbataparamaso: Belief that Virtue, Good Deeds, Rites and Rituals will result in the end of pain, freedom from kamma or attainment of Nibbana.
4. Kamacchando: Pleasure Wishing
5. Vyapado: Anger

This individual is most commonly said to be reborn in the Subhakinna Realms, loka or locations which are especially conducive toward solving the problem of dukkha. There are five such realms:

- Aviha (The Harmless),
- Atappa (No Self Torture, or No Burning),
- Sudassa and
- Sudassi (beats me, something to do with being Pure),
- and Akanittha (No Youngsters Here).

A Chinese school of Buddhism, (The Pure Land Buddhists), make it their objective not to attain Nibbana, but to be reborn in these realms. These are the only five places of rebirth where even you will not have been born at one time or another in the long distant past. You will have been born in every other single condition of any sort whatsoever, excepting up to the state of Sotapatti — and some will have attained this and even higher conditions prior to this life. Individuals reborn in these realms always finish up attaining Nibbana. Non-Returners can be reborn elsewhere than these realms, and rebirth for the Non-returner takes place through spontaneous reappearance in a male individuality aged about 15. Such beings are on record as having made brief appearances back in this world after being reborn in one of those realms. The laws of relativity appear to apply to heavenly births, in spite of what channels and mediums would have us believe. Not only are the rebirths in higher realms of extraordinary length (millions of years), but they are experienced, subjectively much as we experience time here, so a visit to a lower realm must be timed extraordinarily accurately

and will appear to such a being to last but a finger snap. [remember to snap fingers]. Aside from matters of Time, beings from higher realms seldom visit earth for the reason that it is said to stink for a distance upward toward the heavens of about 200,000 miles. When they do make it here, they stand, they would never sit in it.

The Arahatta

The Worthy, The Trackless

7. An Individual headed straight toward becoming such or
8. One who is such.

One who has broken through all Ten Attachments.

Five things that are impossible for an Arahatta:

1. Telling an intentional lie
2. Intentionally killing a living creature
3. Theft
4. Sexual Intercourse
5. Saving up for future enjoyment of Sense Pleasures

Of Arahata, two are ranked as The Most Powerful:

A Sammasambuddha: The Buddha. One, who after an enormous period of training, alone in the world (unassisted) attains Upekkha, Detachment, Arahantship, Nibbana, Akalika (Living Outside Time), and is then able to teach and lead a large following (Gotama had a following in the many millions in his own time). There can be only one Sammasambuddha at a time in the world.

And

A Paccakabuddha: Usually called a Silent Buddha; one who attains Arahantship unassisted, but who generally declines to teach. Examples exist of this class teaching, but they apparently have little or no 'charisma' or ability to inspire the faith of many.

Odd Miscellaneous Bit of Information:

The Karmic rebound off a Sotapatti is said to be a hundred thousand times a boundless number of huge heaps. So they say: "Up passed Sotapatti, what can you say?" In trying to figure out how to work very effective good deeds, one should also be aware that as well as the above mentioned very powerful men, there is a type of receiver of action that is not graded as an individual: An act done toward an individual who legitimately stands in as the representative of a group. A gift given to The Samgha, through a Beggar who is an initiated member of The Samgha is considered to be more potent in it's rebound than even a gift to a living Buddha. Additionally, of course, receivers of action may be ordinary common men of poor moral behavior (rebound 1000 X), ordinary common men of good moral behavior (rebound 100,000 X), and there are animals (100 X) and ghosts too who are possible sources of rebounds.

§

The Pali "Canon"

The list below is what I would call the "strict" canon. Books we can be very sure are of the oldest strata of the collection process; highly likely to be reflecting an accurate picture of what the Buddha taught

Vinaya Pitaka / The Book of the Discipline

Sutta Pitaka

Digha Nikaya / Dialogues of the Buddha

Majjhima Nikaya / Middle Length Sayings

Samyutta Nikaya / The Book of Kindred Sayings

Anguttara Nikaya / The Book of Gradual Sayings

Doubtful but not problematic in terms of Dhamma:

Udana / Verses of Uplift

Theragatha / Elders' Verses Vol I: Psalms of the Brethren

Therigatha / Elders' Verses Vol II: Psalms of the Sisters

Jataka / Birth Stories. Note: These stories sometimes relate non-Dhamma values but are justified in doing so as they represent to be the values held by Gotama prior to his becoming The Buddha.



The Realms of the Imagination, or A Map of the Mind

At one point it was widely believed in the West that Buddhism was atheistic, that Buddhists did not believe in God. This is not the case at all. At it's most fundamental, the Pali holds that the world is the work of the Imagination or Mind, and consequently, in a subjective sense, anything that a being can believe is possible. Holding that it is all an illusion, however, does not mean that some illusions are not stronger than others. We hold the "ordinary" world together by our collective illusion. We do not permit certain things to "exist" until "science" has proven they are able to exist. I, personally, have enjoyed immensely watching the evolution of physics in just my lifetime. It has made remarkable strides towards a physics that was accepted by Buddhists 2600 years ago.

The Buddhist Cosmology is essentially that of the Hindu culture into which Gotama was born, with some reorganization and some additions. As Westerners, we should be aware that in all likelihood this is the same set of beliefs in slightly changed form that was the basis of the Greek and Roman Cosmologies. There is, in this system, a Creator god, a "Brahma" named Pajapati. If we allow that we may not know the nature of what is called here

an "Angel" and a Demon, much of the Hindu system from Pajapati down could fit seamlessly (well, there might have to be some trimming and tucking) into western beliefs. A greater difference is in the fact that in the Hindu hierarchy there are gods above Pajapati. Essentially we might say that they point to Pajapati and say: "He did it!" There is one more major difference: Many of the Hindu Gods, including Pajapati, reflect a deep underlying belief in the duality of Nature: Pajapati is The Creator of the Created, therefore he is also the One Who Brings Death, Mara, The Evil One. I believe a certain element of this does in fact exist in Christianity in the belief that God created the Devil. The difference is that in the Hindu belief system God does not dissociate himself from his responsibility.

That is a very rough delineation of the difference between the Judeo-Christian cosmology and the Hindu Cosmology. The difference between both of these and the Pali is that the Pali holds that while there is no argument about the existence or non existence of these various sorts of beings and their positions, none of them has overcome death or ending; and all of them are in the same boat in terms of being unable to point to anything there that is the self of them: and all are, as a consequence, subject to rebirth. If it has come into being, it is subject to Time; it has a beginning, a middle, and an End.

Here, then, is the Pali Cosmology, or Map of the Mind. The names of spheres of consciousness where beings tend to be reborn. Again in the Pali system the world is like the imagination, anything is possible, but there are certain predictable tendencies — for example, in the imaginations of nearly all peoples, "bad" peoples are imagined to be reborn in some variation or another of Hell.

Beings living in the kama lokas

Beings that reside in Niraya Hells.

There are thousands of varieties of Hell in this system. Birth in none of them is permanent. Some deeds are so powerfully "bad" that they result in birth in what is called The White Lotus Hell, which lasts as long as an evolution and devolution of the world — a "kappa." A kappa is made up of countless aeons; a simile for the length of an aeon is: imagine a huge cart full of sesame seeds, and once every hundred years a man were to come along and remove one of them; well the cart would be empty before the aeon was over; or, imagine Mount Everest, and once every hundred years a man were to come along and rub it with a silk cloth; well, Mount Everest would be worn away more quickly than an aeon. Long enough for most people, but even beings born there are not irredeemable. Such a deed is the killing of Mother or Father or of

an Arahant or Silent Buddha or drawing the blood of a Buddha (it is not possible to murder a Sammasambuddha). The White Lotus hell takes consciousness and breaks it up into hundreds of thousands of separate parts (each being an existence which is living and dying in accordance with the effects of his kamma) and scatters them across the cosmos so that the "individual" is in an endless agony over what, exactly is the Him of Him (of course he is unable to reach the conclusion that none of them are).

Beings that reside in Animal Bodies.

I am constantly amazed, when, during discussions of "reincarnation" (a non-Buddhist concept in which the soul or true self hops from incarnation to incarnation — the Pali concept being likened to what occurs when one match lights another, it is neither the same flame nor a completely different one, but the one depends on the other and both depend on conditions, there being no "one thing" there that is the "flame of flame") people say "When I am reborn, I want to be a horse or ..."

"Beings of unskillful mental deeds, deeds of word thought and speech, and deeds of body, who once enjoyed delicious tastes here, beggars, are reborn as grass eaters, dung eaters, scrap-heap eaters, beings that prey on each other or on the weak and helpless" and the list of the disagreeable facts of life for animals goes on and on."

Beings that reside in Ghostly Realms.

Beings with sometimes enormous bodies (as big as a football field and even larger) and minute mouths that are always hungry. Most beings in these realms are immensely unhappy.

"I saw a man, his robes were in flames, his bowl was in flames, as he passed through the air, uttering cries of pain ... this man was a deceitful Beggar.

"I saw a man, reduced to a lump of meat, being pecked at by vultures, and ravens, and crows as he passed through the air, uttering cries of pain ... this man was a cattle butcher.

"I saw a man, swords passed through his skull and came out his eyes, they passed through his eyes and came out his mouth, they passed through his mouth and came out his neck, they passed through his neck and came out his chest, as he passed through the air, uttering cries of pain ... this man was an assassin.

"I saw a man, his testicles were so swollen he had to throw them over his shoulder to walk, when he sat, he sat on them, as he passed through the air, uttering cries of pain ... this man was an adulterer".

Beings that reside in Demonic Forms

(let's put it this way, Freddy Kruger has nothing on these guys)

Beings that reside as Men (Manusa)

This is the advantage of being born as Man: Here we suffer both pain and pleasure but neither exclusively. In most of the rebirths in lower realms, the pain is unremitting or the wits are lacking to allow for reflection sufficient to mend one's ways; in most of the realms above the pleasure is unremitting and does not allow for reflection or motivation sufficient to mend one's ways. Just here is there sufficient opportunity and motivation for reflection on the various states of existence and the wits to work your way out of all this Dukkha.

This is the simile describing the rarity of birth as a man:

Imagine a Yoke with One Hole cast out onto the sea;

the current causes it to drift to the East,

the current causes it to drift to the West,

the current causes it to drift to the North,

the current causes it to drift to the South;

the Wind causes it to drift to the East,

the Wind causes it to drift to the West,

the Wind causes it to drift to the North,

the Wind causes it to drift to the South;

then imagine a blind sea turtle.

He swims to the East,

he swims to the West,

he swims to the North,

he swims to the South;

once every hundred years

he pokes his head up to the surface.

As often as that sea turtle

poking his head up to the surface

pokes his head up

into that Yoke with one hole,

rarer than that is birth as a human being.

Lifespan: A day in the life of man is considered to be the time between one setting of the sun and the next;

a year is the time it takes to complete one revolution of the earth around the sun,

i.e., @365 of those days,

today, if a man lives long,

he lives but 77 of those years

or but a little longer.

Hare, PTS, Book of the Sevens:

"Short is the life of man,
insignificant and trifling,
fraught with ill and trouble ...
For the born there is no immortality.

For today, monks,
he who lives long
lives but a hundred years or a little more ...
And though he live six and thirty thousand days,
he eats but two and seventy thousand meals ...
and this includes mother's milk
and foodless times.

Beings that reside with the Four Kings of the 4 Directions:

Gods very similar to the Greek and Roman gods, with all their powers and faults.

Beings that reside with the Gods of the Chamber of the Three and Thirty:

The high council; headed by Sakka, aka Indra, aka Zeus, aka Jupiter >poss Thor.

The Ruler of the Gods.

The Rain God.

God of Thunder.

God of War.

Beings that reside in Yama's Paradise:

Yama's paradise. Yama is another dual character, he also serves as the Lord of Judgement, Lord of the Underworld. It's him what casts ya into Niriaya. A most fearsome looking fellow with a necklace of skulls, a big black stick and a big black dog. You remember? "Din'ja Gedda ma message?" atsa Yama!

Beings that reside with The gods of the Heaven of Delight (Tusita):

The realm where future Buddhas wait. At this time the Buddha's mother resides here.

Beings that reside with The Gods of Creation (Nimmanarati):

From the human point of view we might call them the Gods of Inspiration. Fantastical inventions just drip from their fingers.

Beings that reside with The Gods of Manipulation (Paranimmitavasavatti):

Gods with the power to dispense success or failure. (Note: This may appear to be in contradiction to the laws of kamma. What is at work here, as it is, even, in the case of Pajapati and the creation of the world, is that beings are

identifying with impersonal processes, they think they have the power, and others think they have the power.)

Beings living in the Rupa Lokas They still have forms, but the forms are here perceived as made of light.

Up Passed Here, all beings are reborn as males. Let go of that he/she stuff. This is a matter of the logic of the imagination. Women simply have too many disadvantages. Men, for the most part, do not want to become women and men at this level do not want women around. These are places of intense peace and happiness. No hen-pecking whatsoever. No lust or temptations of the flesh. If you are a woman and want to go to one of these places, become a man.

Beings that reside in the Brahmavarisa — Brahma's Party, Retinue:

Comparable to the Christian "heaven" but somewhat at a distance from Brahma (God).

Beings that reside in the Paradise of Maha Brahma:

Also comparable to the Christian "heaven" but in the presence of Brahma. Brahma is a being very close in qualities to the Christian "God." There is, however, more than one Brahma, and Brahma is not immortal, although his lifespan is enormous.

Beings that reside in the Abhassara Realm:

The Ambassadors of the Heart. They live on Friendly vibrations and traverse space uttering cries of joy. They are Radiant beings; they radiate light. As above, they differ in outward appearance, but are of one mind. In most cases when the world comes to an end, beings are reborn in this location. Upon the beginning of the Re-evolution of the World, one by one they drop from here, the first being reborn as Maha Brahma, the rest being reborn under him, believing he created them and the world

Beings that reside in the Subhakinna Realm:

These beings also feed on Friendly Vibrations and traverse space uttering cries of joy ... "oh the joy! Oh the joy!" They are luminescent in appearance, of uniform appearance and of one mind.

Beings that reside in the Vehapphala Realm:

We Have the Fruit!

Beings that reside in the Asanna Realm:

This is the group that is non percipient, their lifespan ends when a thought occurs to them.

The Overseer of this realm: Abhibhu.

Abhibhu be up above,
up above all is love,
Abhibhu be up above all is love.

Beings that reside in the Suddhavasa Realms: Aviha, Attappa, Sudassa, Sudassi, and Akanittha:

This is the one realm (or set of realms) one can be assured one has never previously revisited. These are special abodes where Non-Returners gather in an atmosphere highly conducive to attaining final Nibbana. Rebirth here is the goal of Chinese Pure Land Buddhists (although they have a different belief as to the nature of these places as inevitably leading the beings there to Nibbana). Suddhavasa means pure abode or habit. Aviha = ?The Harmless Ones; Attappa= ?The Cool Ones, no appetite, they already ate? (atta ata appa?); Sudassa and Sudassi beats me...? Pleasant all round, pure all round?; Akanittha = No youngsters here. Life here always ends in realizing Nibbana.

Beings of the Arupa Lokas (without form, immaterial, purely mental existence)

Beings that reside in the Akasanancayatana:

The Realm of Space

Beings that reside in the Vinnanancayatana:

The Realm of Consciousness

Beings that reside in the Akincannayatana:

The Realm of Having Nothing [possible to own or possess].

Beings that reside in the N'evassannasannayatana:

The Realm of Neither-Perceiving-Nor-Non-Perceiving

Nibbana, Downbound Never No More, Out of the Woods; Vimutti: Free; Akalika: Living Outside Time; Upekkha: Objectively Detached; the Unborn, the Undying, The Deathless, The Trackless, not being subject to being any kind of an It at any place of Atness, crossed over, beyond.



Is Nibbana Conditioned?

There is a big debate over whether or not Nibbana is 'conditioned'.^[1]

In English in the precise wording that needs to be used in order to see and understand this issue, independent from the Pali, and from the beginning:

'Being', 'existing', 'a living being', 'living', by definition^[2], starts at the conjunction of consciousness with named form. Where there is no conjunction of consciousness with named form there cannot be said to be any 'being' there.

This conjunction of consciousness with named form is called own-making, con-founding (the 'founding with one' of some thing), or con-juration (the raising up of a thing by the 'joining of one with' some thing).

This own-making itself arises as a repercussion of blindness. Hence it is not the 'fabrication' or 'conditioning' or 'causing' of being or consciousness by some external force. It is the work of the self and is the projection of self, through action, into a future consciousness of self in connection with the experience of experience, that is, the perception of consciousness conjoined to named forms.

Nibbana is attained at such a time as having seen the point where the perception of sensation ends, the knowledge arises that this very experience (seeing, perception, insight) is constructed by one's self (own-made) and is subject to change and is let go.

The result is complete and utter detachment from everything whatsoever. If, while experiencing this experience of the freedom of utter detachment one realizes that *this* is the freedom one has been seeking, then one may say one has eliminated blindness, ended own-making, and has attained Nibbana.

One can now see that according to the terminology just used, one can say that the attaining of Nibbana is conditioned but that it is not own-made.

The Debate introducing the Pali terminology and how translation of such is causing the misunderstanding

The problem is a consequence of mis-translating 'sankhara' as 'conditioning', 'fabrication' [Bhk. Thanissaro], 'constructions' [Horner, Punnaaji], 'formations' [Bhks. Nanamoli, Bodhi, Soma Thera]. Using such a translation, any translation that does not clearly indicate that what is being spoken of is something that is being made into the personal by the individual or has become as a consequence of having been made personal by an individual, is confusing the idea of conditions with personalization. Nibbana is conditioned in the sense that it is a result of having followed the path, but it is not a thing that is experienced as personal or is an 'identified-with' state.

Nibbana is un-sankharamed, it's attainment is not said to be without antecedent conditions.

The Paticca Samuppada describes the process of 'conditioning', 'causing' 'creating the dependant or requisite conditions for', or the things downbound to which result in the repercussion known as existence.

Downbound blindness repercusses bound up with own-making; downbound own-making repercusses bound up with consciousness; downbound consciousness repercusses bound up with nama/rupa ... and the rest.

By the elimination of blindness, which is the elimination of the fact of not seeing this process, there is no repercussion bound up with own-making; by the elimination of own-making there is no repercussion bound up with consciousness; by the elimination of consciousness there is no repercussion bound up with nama/rupa ... and the rest with the end result being Nibbana. It is conditioned by not doing own-making; it is not own-made but it is conditioned.

Definitions:

Saṅkhārā [*saṅ* = own, con, com, co, with; *khārā* making] Own-making, co-founding, confounding in the sense of founded with, conjuration in the sense of the joining together of this and that, you and the world, identified-with consciousness with nama/rupa. This term is a near-synonym for 'kamma', but is applied to the personal. It is, like 'kamma', two-sided. It is the identification with the intent to produce experience of existing through acts of body, speech, and mind, and it is the identified-with result of that action. The term selected for it's translation should clearly point to it's nature as the force of personalization. This

will clearly separate it from the process of 'conditioning' or 'causing'.

Nidana [ni = down; dana = given] downbound, tied up with or in. The word is the word used for the first knot tied in the weaving process hence it's use as the introduction to 'weaving' a spell (sutta). Later only does it become 'foundation,' 'basis,' 'cause,' 'condition'.

Paticca Repercussion. Result. Rebound. The *Paticca Samuppada* does not imply 'cause', it describes mechanism of action, process, the result in 'this' of the presence of 'that'.

Dhātu This is our word 'data'. It should probably be left at that. Turning it into 'element' turns it into an object rather than a piece of information. Characteristic, or attribute would be better.

Some quotes that bear on the discussion:

The Three Characteristics

Sabbe saṅkhārā aniccā||
Sabbe saṅkhārā dukkhā||
Sabbe dhammā anattā.|| ||

All own-made: unstable

All own-made: painful

All things: not-self.

Translating *saṅkhārā* as 'own-making' we can understand the meaning to be that by letting go of own-making, and the idea of 'self' 'attā' the goal of escape from pain is accomplished. There is no need to read an implication of an 'actual' existing everlasting Nibbana in the change in terms from *saṅkhārā* to *dhammā*.

The Buddha's last words:

Handa dani bhikkhave amantayami vo:|
"Vaya-dhamma sankhara, appamadena sampadethati."|| ||

There you are, then, Beggars! I craft this counsel for you:

The own-made is a flighty thing, I say

get yourselves out of this sputtering madness! — Olds

We hear: "All conditioned things come to an end." or "Transient are all conditioned things."

All fabrications are subject to decay — Bhk. Thanissaro

Cases where 'conditioned' is used by translators for *saṅkhārā* that then use the same terms or the like for 'nidana'. The source of the confusion.

Dvi imā, Ānanda, dhātuyo: Saṅkhatā ca dhātu asaṅkhatā ca dhātu.|| ||

Horner: There are these two elements, Ananda, the element that is constructed

and the element that is unconstructed.

Ms. Horner footnotes that 'constructed' is *saṁkhata* and states that it is understood to be a synonym for the five *khandhā* and that the 'unconstructed' is a synonym for Nibbana. Understanding that the *khandhā* delimit 'existence, and translating *saṁkhata* as 'own-making' and 'dhatu' as 'characteristic' makes the statement clear:

There are these two 'characteristics': the characteristic that is own-made and the characteristic that is not own-made.

Bhk. Bodhi has written an essay (without citations) that fuels much of the discussion on the Internet:

Bhk. Bodhi: "The Buddha refers to Nibbana as a 'dhamma'. For example, he says "of all dhammas, conditioned or unconditioned, the most excellent dhamma, the supreme dhamma is, Nibbana". 'Dhamma' signifies actual realities, the existing realities as opposed to conceptual things."

There is no justification here for understanding the term 'dhamma' as signifying anything more than the place-holder term which is in English 'thing'. "Of all things, own-made or not own-made, the most excellent thing, the supreme thing is Nibbana." That "Dhamma" signifies 'actual realities' as opposed to conceptual things is not a distinction found in the suttas.

Bhk. Bodhi: Dhammas are of two types, conditioned and unconditioned. A conditioned dhamma is an actuality which has come into being through causes or conditions, something which arises through the workings of various conditions. The conditioned dhammas are the five aggregates: form, feeling, perception, mental formations and consciousness. The conditioned dhammas do not remain static. They go through a ceaseless process of becoming. They arise, undergo transformation and fall away due to its conditionality.

Here again we need to ask why when the *khandhā* are clearly identified with the delimiting of an existing conscious being, the term for making this existing thing, which is understood to be being made by a person [Downbound blindness repercusses bound up in own-making] is given an impersonal translation, 'conditioning', that is misleading.

Bhk. Bodhi: However, the unconditioned dhamma is not produced by causes and conditions. It has the opposite characteristics from the conditioned: it has no arising, no falling away and it undergoes no transformation. Nevertheless, it is an actuality, and the Buddha refers to Nibbana as an unconditioned Dhamma.

Is Nibbana conditioned by its path?

Now the question is often asked: If Nibbana is attained by the practice of the path, doesn't this make it something conditioned something produced by the path? Doesn't Nibbana become an effect of the cause, which is the path? Here we have to distinguish between Nibbana itself and the attainment of Nibbana. By practising the path one doesn't bring Nibbana into existence but rather discovers something already existing, something always present.

Here is the perfect example of the confusion over this issue. Yes Nibbana is attained by the practice of the path and that does make it something conditioned. No it is not something sankharamed or comes to be through, or is identified with, the personal. Bhk. Bodhi's solution is to claim for Nibbana an everlasting existence. This is not supported by anything in the suttas^[3] and enters the discussion of existence versus non-existence which is a matter of point of view which is something the Buddha's system consistently avoids due to it's nature as a source of contention. And right here we have a good example of how that works.

[1] Try a Google search: Is+Nibbana+conditioned

[2] DN 15

"Ettāvata kho Ānanda jāyetha vā jiyetha vā miyetha vā cavetha vā upapajjetha vā, ettāvata adhivacana-patho, ettāvata nirutti-patho, ettāvata paññatti-patho, ettāvata paññāvacaraṃ, ettāvata vaṭṭaṃ vattati, itthattaṃ paññāpanāya, yadidaṃ nāma-rūpaṃ saha viññāpēna [aññamaññaṃ paccayatāya vattati].'^{ti}." ||
— DN 15 Ī 22

To this extent only, Ananda, is there birth, aging, death, disappearance and reappearance; to this extent is there verbal expression; to this extent is there getting to the root; to this extent is there knowing; to this extent is there scope for discriminating and drawing distinctions; to this extent is there this run'n round showing up as some sort of being this at some place of being at ... that is to say: only just as far as mentality/materiality with recognition [named/form + consciousness].
— DN 15 § 22

[3] Bhk. Bodhi claims support for his point of view in mention that:

The Buddha also refers to Nibbana as an 'ayatana'. This means realm, plane or sphere. It is a sphere where there is nothing at all that correspond to our mundane experience, and therefore it has to be described by way of negations as the negation of all the limited and determinate qualities of conditioned things.

The term 'ayatana' is not restricted to the description of a physical realm, plane or sphere. It can be realm, as in the realm of the senses, sphere as in sphere of influence. There is nothing in this term that requires of Nibbana that it be an 'actual' thing in some 'actual' place. Nibbana is described in negative terms precisely *because* it is not an actual thing.

The Buddha also refers to Nibbana as a, 'Dhatu' an element, the 'deathless element'. He compares the element of Nibbana to an ocean. He says that just as the great ocean remains at the same level no matter how much water pours into it from the rivers, without increase or decrease, so the Nibbana element remains the same, no matter whether many or few people attain Nibbana.

Neither the term 'dhatu' [see above definition] nor the simile of the level of the

ocean require that Nibbana be an 'actual' thing.

He also speaks of Nibbana as something that can be experienced by the body, an experience that is so vivid, so powerful, that it can be described as "touching the deathless element with one's own body."

That a thing can be experienced by the body does not require that it be an 'actual' thing. Love is experienced by the body. The relief of freedom from disease or danger can be experienced by the body and neither of these things are 'actual' things.

The Buddha also refers to Nibbana as a 'state' ('pada') as 'amatapada' - the deathless state - or accutapada, the imperishable state.

'*Pada*' doesn't mean 'state'. It literally means 'foot' and comes down to 'path' or way. The deathless way. The imperishable way. Terms that do not imply an 'actual' thing.

Another word used by the Buddha to refer to Nibbana is 'Sacca', which means 'truth', an existing reality. This refers to Nibbana as the truth, a reality that the Noble ones have known through direct experience.

Although '*sacca*' does mean 'truth' or 'a true thing', and can be applied to Nibbana to mean that the Nibbana is an attainable thing, not a false trail, that does not translate to 'an 'actual' thing' or 'a thing existing in reality' i.e., visible, tangible, object.

So all these terms, considered as a whole, clearly establish that Nibbana is an actual reality and not the mere destruction of defilements or the cessation of existence.

I say no, all these terms, considered as a whole or in part do not establish any such thing.



THIS IS HOW I SEE
The Method
BEING TAUGHT IN THE SUTTAS

Practice Giving at every opportunity.

Live in the Manner of God

Pervade the 10 Directions with your Friendly Vibrations,

Sympathetic Vibrations,

Empathetic Vibrations, and

Objective Detachment.

Practice thinking, speaking, and acting ethically.

Practice a Little Self-Defense: want little, eat little, talk little, sleep little.

Acquaint yourself with the advantages and disadvantages of good and bad behavior.

Research the Dhamma.

Do your homework.

Know your shit.

See for yourself

Don't take anyone's word for anything.

Follow:

The Aristocratic Multi-Dimensional High Way

1. *Sammā Ditṭhi* High Working Hypothesis

Adopt as your Working Hypothesis these

Four Aristocrats of Truths

1. This is the truth about pain: This is all pain

2. This is the truth about the origin of pain: This pain originates from your hunger and thirst
3. This is the truth about how to end the pain: To end the pain, end the hunger and thirst
4. This is the truth about the walk to walk to end the pain: The walk to walk to end the pain is this Aristocratic Multidimensional High Way, that is: High Working Hypothesis; High Principles; High Talk; High Works; High Lifestyle; High Self-control; High Memory; High serenity; High Vision and High Objective Detachment.

2. *Sammā Saṅkhappa* **High Principles**

1. Abandoning, Dumping, Letting Go, Putting Down, Putting Away, Dropping, Giving Up, Departing from, Leaving behind, Renouncing
2. Non-Cruelty
3. Non-Harm

3. *Sammā Vācā* **High Talk**

No intentional untrue, cruel, harsh, slanderous or useless talk

4. *Sammā Kammanta* **High Works**

No intentional working harm, taking what has not been given, or straying from the path for pleasure's sake in your magic charms, works (deeds), or occupation.

5. *Sammā Ājīva* **High Lifestyle**

Make a lifestyle out of identifying those elements of your personality that are contra-indicated, low, unskillful, un-Aristocratic, profitless, and dumping them

6. *Sammā Vāyāma* **High Self-control**

Exercise Self-control. Intend to struggle to create and exert energy, take a stand, set the mind on and strive to

1. Restrain low unskillful conditions that have arisen in the here and now
2. Refrain from low unskillful conditions that have not yet arisen
3. Obtain high, skillful conditions that have not yet arisen
4. Retain high, skillful conditions that have arisen

7. *Sammā Sati* **High Memory**

Live, while you live in a body, in sensation, in the heart, and in the word,

Understanding body, sensation, the heart and the word,
Seeing them as they really are
Seeing how they arise
Seeing how they end
Watchful and Dilligent
APPAMADA (not-careless)
Recollected
Reviewing and Calming Down
Overcoming any hungar/thirst that may appear
Releasing it all
Above it all
Downbound to nothing at all in the world

8. *Sammā Samādhi* High serenity

Achieve a state with No Objectives,
No Indications of sense-pleasures, living, or blindness, and
Empty of sense-pleasures, living, and blindness, whether
Walking, Standing Sill, Sitting Down, or Lying down.

Do this by the practice of cultivating one state of mind by abandoning another, this way:

Sit down.

Sit up straight

Take in 1, 2, 3 Deep, Deep, Deep inhalations of fresh air, and
putting the mind at the area of the face, and

putting aside any wanting to attain pleasure, any anger, any inclination towards
lazyness, any fear and trembling, any doubt and vacillation, and
using any method or device that works for you, still, calm, and tranquillize the body
and concentrate the mind, and

having attained concentration in mind, having attained tranquillity of body, let go of
any method or device you have used to still, calm, and tranquillize the body and
concentrate the mind, and

from this point, practice "not-doing" and let it all go:

do not strive after any level of attainment in meditative skill

let go of any tension in the body that you notice arising and reside in the
appreciation of the peace and calm of solitude

let go of any "train of thought", rethinking and rambling on, that may arise, and
reside in the enjoyment of enthusiasm for serenity

let go of any inclination to enjoyment or enthusiasm and reside in ease

let go of any predisposition to return to bodily pains and pleasures or mental ease
or discomfort and reside in objective detachment.

9. *Sammā Vijja* or *Nāṇa* High Vision [or Knowledge]

Downbound Confounded Rebounding Conjunction

Downbound because "down" it is what is tying one down, "up" it is headed downward.
Confounded because it is the co-founding by that which is identified as the self and
"the world" of a personal world — made through identification with intentional acts of

body, speech or mind where the intention is to produce experience in the self and which result in sensations identified as belonging to the self.

Rebounding because it doubles back on the track of the force which creates it
Conjuration meaning the same thing as Confounding (joining together to bring into existence) but is here a word for the act where the former was a word for the fact.

See, do not "understand in theory" or "think through", but actually "envision" — "see in the mind" how:

Downbound blindness rebounds bound up in own-making

That is: Blindness to these Four Aristocrats of Truths — this Aristocratic Multi-Dimensional High Way — Or, in other words, blindness to the fact that Whatsoever has Come to Be is a Thing Destined to Come to an End — results in creation of existence in a personal world.



Downbound ownmaking rebounds bound up in consciousness

Knowing the knowable as an individual; self-consciousness, individualized consciousness.

Downbound consciousness rebounds bound up in Named Form

"Phenomena" FaceName. The inter-operation of the individualized mind (called "name" because it distinguishes and identifies itself and other by an internal set of names) and matter (called "form" or "shape" or "appearance" or "entity" because it is whatever can be said to have become a "thing" in the world, including states of the heart, concepts, sounds, etc.)

Downbound Named Form rebounds bound up in consciousness

Individualized — confounded — consciousness is the factor on which the nameform phenomena depends, and nameform is the factor on which individualized consciousness depends. It is only in-so-far-as these three: consciousness, name and form interact that there is that which is understood to be existence as a being in a state of being.

Downbound consciousness rebounds bound up in the realm of the senses

Downbound bound up in the realm of the senses rebounds bound up in contact

In the "realm" or "sphere" or "state" characterized by experience through contact through the six senses of the objects of those senses; being conscious of seeing sights, etc)

Downbound contact rebounds bound up in sensation

The experience of pleasure, pain, or neither pleasure nor pain in connection with a sense stimulus)

Downbound sensation rebounds bound up in wanting [that's that 'hunger and thirst'; craving; appetite]

To get, to get away.

Downbound wanting rebounds bound up bound up

Getting involved in getting, get-up, upkeep, fueling, grasping.

Downbound getting bound up rebounds bound up in living

Getting involved in living in some state of being an "it" in some place of being "at"

Downbound living rebounds bound up being born

As some kind of an "it" in some place of being "at".

Downbound being born rebounds bound up in

Aging, Sickness and Death

Grief and Lamentation

Pain and Misery

and Despair.

§

See how:

Cut Down blindness to the Four Aristocrats of Truths — this Aristocratic Multi-Dimensional High Way — cuts down rebounding bound up in own-making

Cut Down own-making cuts down rebounding bound up in consciousness

Cut Down consciousness cuts down rebounding bound up in Named Form

Cut Down Named Form cuts down rebounding bound up in consciousness

Cut Down consciousness cuts down rebounding bound up in the realm of the senses

Cut Down being bound up in the senses cuts down contact

Cutting Down contact cuts down rebounding bound up in sensation

Cut Down sensation cuts down rebounding bound up in hunger and thirst

Cut Down hunger and thirst cuts down rebounding bound up bound up

Cut Down getting bound up cuts down rebounding bound up in living

Cut Down living cuts down rebounding bound up being born

Cut Down being born cuts down rebounding bound up in

Aging, Sickness and Death

Grief and Lamentation

Pain and Misery

and Despair.

10. *Sammā Upekkhā* or *Vimutti* High Objective Detachment or Freedom

So seeing (High Vision), act accordingly. Seeing the arising of individualized consciousness and sensation; seeing the ending of individualized consciousness and sensation; understanding that this seeing and all those states of the heart that came before are own-made, made up of parts, subject to breaking a-part, ending, resolve (and do not just resolve, but actually do it) to let go of own-making states of the heart and by that attain the uttermost objective detachment possible, and at that point, seeing that this is being free,

In freedom recognize freedom, and

Recognize that birth has been left behind, and

Recognize that duty's doing has been done, and

Recognize that there is no more this side or that, and

Recognize that there is no more being any kind of an "it" at any place of "atness" left for you.

DIĠĠĠĠĠĠĠĠĠ

Digha Nikaya

Sutta 22

Mahā-Satipaṭṭhāna-Suttantaṃ

Setting-Up the Memory

Translated from the *Pāḷi* by Michael Olds

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Evamṃ me sutam|| ||

I HEAR TELL:^[1]

Once upon a time Bhagavā Kurūsuland came-a revisiting^[2]

their market town, Kammāssadhamma.

It was while there that The Lucky Man addressed the beggars: "Beggars!" he says.

'BrokeTooth!' say the beggars in response to The Lucky Man.

Bhagavā says this to them:

One sure thing, this, Beggars,^[3] a way for the purification of beings, for rising above ambition and disappointment, for the subsidence of pain and misery, for mastering the method, experiencing Nibbāna ...
— that is to say, the four settings-up of memory.

What four?

Here, beggars, a beggar



— revisits the body, watching over the body, ardent, cognisent, satisfied, having risen above ambition and disappointment;



— revisits the senses, watching over the sensations, ardent, cognisent, satisfied, having risen above ambition and disappointment;



— revisits the heart, watching over states of the heart, ardent, cognisent, satisfied, having risen above ambition and disappointment;



— revisits the Dhamma, watching over the Dhamma, ardent, cognisent, satisfied, having risen above aspiration and exasperation.



[2] And how, beggars, does a beggar revisiting the body, watch over the body?

Here beggars, a beggar, having gotten himself off to the forest or to the root of some tree, or to some empty hut, and having taken up his seat there sitting down, body upright, legs bent-across-lapwise^[4], and having set up recollectedness around the face,^[5] just so recollects inspiration, just so recollects expiration.

If he inspires deeply, he knows: 'I am inspiring deeply.'

If he expires deeply, he knows: 'I am expiring deeply.'

If he inspires shallowly, he knows: 'I am inspiring shallowly.'

If he expires shallowly, he knows: 'I am expiring shallowly.'

'Reflecting on the experience of^[6] all body, I will inspire,' this is the way he

trains.

'Observing all body, I will expire,' this is the way he trains.

'Pacifying^[2] the own-body, I will inspire,' this is the way he trains.

'Pacifying the own-body, I will expire,' this is the way he trains.

In the same way as the spinner,^[8] beggars, or his apprentice, in pulling long knows: 'I am pulling long.'

in pulling short knows: 'I am pulling short'

Even so, beggars, a beggar if he inspires deeply, knows: 'I am inspiring deeply.'

If he expires deeply, knows: 'I am expiring deeply.'

If he inspires shallowly, he knows: 'I am inspiring shallowly.'

If he expires shallowly, he knows: 'I am expiring shallowly.'

'Observing all body, I will inspire,' this is the way he trains.

'Observing all body, I will expire,' this is the way he trains.

'Pacifying the own-body, I will inspire,' this is the way he trains.

'Pacifying the own-body, I will expire,' this is the way he trains.

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

[3] Again, beggars, deeper than that, a beggar, having got going, knows: 'I
have gotten going,'

standing, knows: 'I am standing,'

sitting, knows: 'I am sitting,'

lying down, knows: 'I am lying down.'

Thus in suchwise as he manages the body
thus is such as he knows it to be.

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

[4] Again, beggars, deeper than that, a beggar, departing or returning does it
with cognizance;

looking at or looking the other way, he does it with cognizance;

stretching or flexing, he does it with cognizance;

wearing cloak, bowl and upper-robe he does it with cognizance;

eating, drinking, biting, or tasting he does it with cognizance;

Passing matter or passing water he does it with cognizance;

On the go, standing, sitting, asleep or awake, speaking or becoming silent he
does it with cognizance.

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

[5] Again, beggars, deeper than that, a beggar, reflects on this body encased by
skin as filled from the top of the tips of the hairs of the head above to the
bottom of the soles of the feet below with diverse sorts of putrid filth,

thinking:

'There is in this body hair of the head, body hair, nails, teeth, skin, meat, sinews, bones, marrow, esophagus, lungs, heart, pancreas, stomach, liver, kidneys, large intestine, small intestines, spleen, bile, phlegm, pus, blood, sweat, tears, fat, spit, snot, urine, feces and brain.^[2]'

In the same way, beggars, as with a double-mouthed sample-bag filled with various sorts of grain,^[10] such as:

fine rice^[11], unhusked rice, kidney beans, white beans, sesame, husked rice, and a man there with eyes in his head that can see, could see, when he dumped out that bag:

'Here is fine rice, unhusked rice, kidney beans, white beans, sesame, husked rice.'

— Even so, beggars, a beggar reflects on this body encased by skin as filled from the top of the tips of the hairs of the head above to the bottom of the soles of the feet below with diverse sorts of putrid filth, thinking:

'There is in this body hair of the head, body hair, nails, teeth, skin, meat, [294] sinews, bones, marrow, esophagus, lungs, heart, pancreas, stomach, liver, kidneys, large intestine, small intestines, spleen, bile, phlegm, pus, blood, sweat, tears, fat, spit, snot, urine, feces and brain.'

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

[6] Again, beggars, deeper than that, a beggar, reviews this same body, however it stands, whatever it is doing, in terms of the elementary data: 'There is, in this body, earth data, water data, fire data and wind data.'

In the same way, beggars, as the cattle-butcher or the cattle-butcher's apprentice having butchered a cow, arranges the parts at the *crossroads* as he sits

Even so, beggars, a beggar reviews this same body, however it stands, whatever it is doing, in terms of the elementary data:

'There is, in this body, earth data, water data, fire data and wind data.'

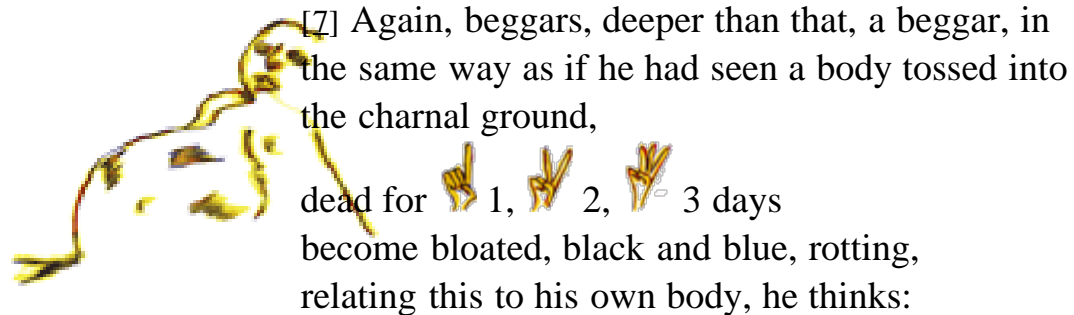
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or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.



'This body of mine too is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

[8] Again, beggars, deeper than that, a beggar, in the same way as if he had seen a body tossed into the charnal ground, being eaten by crows, being eaten by hawks, being eaten by vultures, being eaten by dogs, being eaten by jakals, being eaten by various sorts of living creatures, relating this to his own body, he thinks: 'This body of mine too is a thing just like that, will become just like that, will come to just such an end as that.'

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

[9] Again, beggars, deeper than that, a beggar, in the same way as if he had seen a body tossed into the charnal ground, a trail of bones, bloody members strung together by sinew, relating this to his own body, he thinks: 'This body of mine too is a thing just like that, will become just like that, will come to just such an end as that.'

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

Again, beggars, deeper than that, a beggar, in the same way as if he had seen a body tossed into the charnal ground,

a trail of bones, memberless smeared with blood strung together by sinew relating this to his own body, he thinks:

'This body of mine too is a thing just like that,

will become just like that,

will come to just such an end as that.'

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

Again, beggars, deeper than that, a beggar, in the same way as if he had seen a body tossed into the charnal ground,

a trail of bones, stripped of flesh and blood, strung together by sinew relating this to his own body, he thinks:

'This body of mine too is a thing just like that,

will become just like that,

will come to just such an end as that.'

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

Again, beggars, deeper than that, a beggar, in the same way as if he had seen
a body tossed into the charnal ground,

just bones, disconnected and scattered here, there and in-between, in one
place the hand-bone, in another place the footbone, in another place the
legbone, in another place the chestbone, in another place the hipbone, in
another place the backbone, and in another place the skull.

relating this to his own body, he thinks:

'This body of mine too is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

[10] Again, beggars, deeper than that, a beggar, in the same way as if he had
seen a body tossed into the charnal ground,

just bones, white, something like the pearl-white of shells,
relating this to his own body, he thinks:

'This body of mine too is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

Again, beggars, deeper than that, a beggar, in the same way as if he had seen
a body tossed into the charnal ground,

just bones, a heap of bones, dried-up, rotted year-old bones,

relating this to his own body, he thinks:

'This body of mine too is a thing just like that,

will become just like that,

will come to just such an end as that.'

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.

Again, beggars, deeper than that, a beggar, in the same way as if he had seen
a body tossed into the charnal ground,

just bones, putrid, chewed up bones,

relating this to his own body, he thinks:

'This body of mine too is a thing just like that,
will become just like that,
will come to just such an end as that.'

Thus he revisits body, watching over body with regard to the self
or he revisits body, watching over body with regard to externals
or he revisits body, watching over body with regard to himself and
externals.

Or he revisits body, watching over the origins of things,
or he revisits body, watching over the aging of things,
or he revisits body, watching over the origins and aging of things.

Or thinking: 'This is body' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits body, watching over body.



[11] And how, beggars, does a beggar revisiting sensation, watch over
sensation?

Here beggars, a beggar experiencing a pleasant sensation, knows:

'I am experiencing a pleasant sensation.'

experiencing a painful sensation, knows:

'I am experiencing a painful sensation.'

experiencing a sensation which is not unpleasant but not pleasant, knows:

'I am experiencing a sensation which is not unpleasant but not pleasant.'

Experiencing a carnal pleasant sensation, he knows:

'I am experiencing a carnal pleasant sensation.'

Experiencing a carnal-free pleasant sensation, he knows:

'I am experiencing a carnal-free pleasant sensation.'

Experiencing a carnal painful sensation, he knows:

'I am experiencing a carnal painful sensation.'

Experiencing a carnal-free painful sensation, he knows:

'I am experiencing a carnal-free painful sensation.'

Experiencing a carnal sensation that is not painful, but not pleasant, he knows:

'I am experiencing a carnal sensation that is not painful, but not pleasant.'

Experiencing a carnal-free sensation that is not painful, but not pleasant, he knows:

'I am experiencing a carnal-free sensation that is not painful, but not pleasant.'

Thus he revisits sensation, watching over sensation with regard to the self
or he revisits sensation, watching over sensation with regard to externals
or he revisits sensation, watching over sensation with regard to himself and
externals.

Or he revisits sensation, watching over the origins of things,
or he revisits sensation, watching over the aging of things,
or he revisits sensation, watching over the origins and aging of things.

Or thinking: 'This is sensation' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits sensation, watching over sensation.



[12] And how, beggars, does a beggar revisiting the heart, watch over the heart?

Here beggars, a beggar knows, of a heart with lust: 'This is a heart with lust.'

of a heart without lust, he knows: 'This is a heart without lust.'

of a heart with anger, he knows: 'This is a heart with anger.'

of a heart without anger, he knows: 'This is a heart without anger.'

of a deluded heart, he knows: 'This is a deluded heart.'

of a heart without delusion, he knows: 'This is a heart without delusion.'

of a constricted heart, he knows: 'This is a constricted heart.'

of a broad heart, he knows: 'This is a broad heart.'

of a closed heart, he knows: 'This is a closed heart.'

of an open heart, he knows: 'This is an open heart.'

of a heart that is less than superior, he knows: 'This heart is less than superior.'

of a heart that is nothing less than superior, he knows: 'This heart is nothing
less than superior.'

of an unbalanced heart, he knows: 'This is an unbalanced heart.'

of a balanced heart, he knows: 'This is a balanced heart.'

of a heart that is not free, he knows: 'This is a heart that is not free.'

of a heart that is free, he knows: 'This is a heart that is free.'^[12]

Thus he revisits the heart, watching over the heart with regard to the self
or he revisits the heart, watching over the heart with regard to externals
or he revisits the heart, watching over the heart with regard to himself and
externals.

Or he revisits the heart, watching over the origins of things,
or he revisits the heart, watching over the aging of things,
or he revisits the heart, watching over the origins and aging of things.

Or thinking: 'This is the heart' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits the heart, watching over the heart.



[13] And how, beggars, does a beggar revisiting Dhamma, watch over
Dhamma?

Here beggars, a beggar revisiting Dhamma watches over the Dhamma: 'Five
Distractions'.

And how, beggars, does a beggar, revisiting Dhamma watch over the
Dhamma: 'Five Distractions'?

Here, beggars, a beggar, when there is wishing for pleasure within, knows:
'There is within wishing for pleasure.'

when there is no wishing for pleasure within, knows:

'There is within no wishing for pleasure.'

He knows it, should there come to be the arising of unarisen wishing for
pleasure,

he knows it, should there come to be letting go of that arisen wishing for
pleasure,

and he knows it when there comes to be no future arising of that let go
wishing for pleasure.

When there is anger within, he knows:

'There is anger within.'

when there is no anger within, he knows:

'There is no anger within.'

He knows it, should there come to be the arising of unarisen anger,

he knows it, should there come to be letting go of that arisen anger,

and he knows it when there comes to be no future arising of that let go anger.

When there is lazyness and inertia within, he knows:

'There is lazyness and inertia within.'

when there is no lazyness and inertia within, he knows:

'There is no lazyness and inertia within.'

He knows it, should there come to be the arising of unarisen lazyness and inertia,

he knows it, should there come to be letting go of that arisen lazyness and inertia,

and he knows it when there comes to be no future arising of that let go lazyness and inertia.

When there is fear and trembling within, he knows:

'There is fear and trembling within.'

when there is no fear and trembling within, he knows:

'There is no fear and trembling within.'

He knows it, should there come to be the arising of unarisen fear and trembling,

he knows it, should there come to be letting go of that arisen fear and trembling,

and he knows it when there comes to be no future arising of that let go fear and trembling.

When there is vacillation within, he knows:

'There is vacillation within.'

when there is no vacillation within, he knows:

'There is no vacillation within.'

He knows it, should there come to be the arising of unarisen vacillation,

he knows it, should there come to be letting go of that arisen vacillation,

and he knows it when there comes to be no future arising of that let go vacillation.

Thus he revisits Dhamma, watching over Dhamma with regard to the self
or he revisits Dhamma, watching over Dhamma with regard to externals
or he revisits Dhamma, watching over Dhamma with regard to himself and
externals.

Or he revisits Dhamma, watching over the origins of things,
or he revisits Dhamma, watching over the aging of things,
or he revisits Dhamma, watching over the origins and aging of things.

Or thinking: 'This is Dhamma' he sets up recollecting just enough to get a

measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits Dhamma, watching over Dhamma.

§

[14] Again, beggars, deeper than that, a beggar, revisiting Dhamma watches over the Dhamma: 'Five Boundup Stockpiles'.

And how, beggars, does a beggar, revisiting Dhamma watch over the Dhamma: 'Five Boundup Stockpiles'?

Here beggars a beggar thinks:

'This is form, this is the origin of form, this is the settling of form;

This is sensation, this is the origin of sensation, this is the settling of sensation;

This is perception, this is the origin of perception, this is the settling of perception;

This is own-making, this is the origin of own-making, this is the settling of own-making;

This is consciousness, this is the origin of consciousness, this is the settling of consciousness.'

Thus he revisits Dhamma, watching over Dhamma with regard to the self
or he revisits Dhamma, watching over Dhamma with regard to externals
or he revisits Dhamma, watching over Dhamma with regard to himself and
externals.

Or he revisits Dhamma, watching over the origins of things,
or he revisits Dhamma, watching over the aging of things,
or he revisits Dhamma, watching over the origins and aging of things.

Or thinking: 'This is Dhamma' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits Dhamma, watching over Dhamma.

§

[15] Again, beggars, deeper than that, a beggar, revisiting Dhamma watches over the Dhamma: 'Six Internal/External Realms'.

And how, beggars, does a beggar, revisiting Dhamma watch over the Dhamma: 'Six Internal/External Realms'?

Here beggars a beggar knows the eye and knows forms,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go yoke.

Here beggars a beggar knows the ear and knows sounds,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go yoke.

Here beggars a beggar knows the nose and knows scents,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go yoke.

Here beggars a beggar knows the tongue and knows tastes,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go yoke.

Here beggars a beggar knows the body and knows touch,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go yoke.

Here beggars a beggar knows the mind and knows Dhamma,
he knows any yoke that arises rebounding off the two,
He knows it, should there come to be the arising of an unarisen yoke,
he knows it, should there come to be letting go of that arisen yoke,
and he knows it when there comes to be no future arising of that let go yoke.

Thus he revisits Dhamma, watching over Dhamma with regard to the self
or he revisits Dhamma, watching over Dhamma with regard to externals
or he revisits Dhamma, watching over Dhamma with regard to himself and
externals.

Or he revisits Dhamma, watching over the origins of things,

or he revisits Dhamma, watching over the aging of things,
or he revisits Dhamma, watching over the origins and aging of things.
Or thinking: 'This is Dhamma' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.
Thus he revisits but does not grasp after things of the world.
Even so, beggars, a beggar revisits Dhamma, watching over Dhamma.

§

[16] Again, beggars, deeper than that, a beggar, revisiting Dhamma watches
over the Dhamma: 'Seven Dimensions of Awakening.'

And how, beggars, does a beggar, revisiting Dhamma watch over the
Dhamma: 'Seven Dimensions of Awakening'?

Here, beggars, a beggar, when there is the memory dimension of self-
awakening within, knows:

'There is the memory dimension of self-awakening within.'

when there is no memory dimension of self-awakening within, knows:

'There is within no memory dimension of self-awakening.'

He knows it, should there come to be the arising of an unarisen memory
dimension of self-awakening,
and he knows it, should there come to be all-round thorough development of
that arisen memory dimension of self-awakening.

Here, beggars, a beggar, when there is the Dhamma-investigation dimension
of self-awakening within, knows:

'There is the Dhamma-investigation dimension of self-awakening within.'

when there is no Dhamma-investigation dimension of self-awakening within,
knows:

'There is within no Dhamma-investigation dimension of self-awakening.'

He knows it, should there come to be the arising of an unarisen Dhamma-
investigation dimension of self-awakening,
and he knows it, should there come to be all-round thorough development of
that arisen Dhamma-investigation dimension of self-awakening.

Here, beggars, a beggar, when there is the energy dimension of self-
awakening within, knows:

'There is the energy dimension of self-awakening within.'

when there is no energy dimension of self-awakening within, knows:

'There is within no energy dimension of self-awakening.'

He knows it, should there come to be the arising of an unarisen energy dimension of self-awakening,
and he knows it, should there come to be all-round thorough development of that arisen energy dimension of self-awakening.

Here, beggars, a beggar, when there is the enthusiasm dimension of self-awakening within, knows:

'There is the enthusiasm dimension of self-awakening within.'

when there is no enthusiasm dimension of self-awakening within, knows:

'There is within no enthusiasm dimension of self-awakening.'

He knows it, should there come to be the arising of an unarisen enthusiasm dimension of self-awakening,
and he knows it, should there come to be all-round thorough development of that arisen enthusiasm dimension of self-awakening.

Here, beggars, a beggar, when there is the impassivity dimension of self-awakening within, knows:

'There is the impassivity dimension of self-awakening within.'

when there is no impassivity dimension of self-awakening within, knows:

'There is within no impassivity dimension of self-awakening.'

He knows it, should there come to be the arising of an unarisen impassivity dimension of self-awakening,
and he knows it, should there come to be all-round thorough development of that arisen impassivity dimension of self-awakening.

Here, beggars, a beggar, when there is the serenity dimension of self-awakening within, knows:

'There is the serenity dimension of self-awakening within.'

when there is no serenity dimension of self-awakening within, knows:

'There is within no serenity dimension of self-awakening.'

He knows it, should there come to be the arising of an unarisen serenity dimension of self-awakening,
and he knows it, should there come to be all-round thorough development of that arisen serenity dimension of self-awakening.

Here, beggars, a beggar, when there is the detachment dimension of self-

awakening within, knows:

'There is the detachment dimension of self-awakening within.'

when there is no detachment dimension of self-awakening within, knows:

'There is within no detachment dimension of self-awakening.'

He knows it, should there come to be the arising of an unarisen detachment dimension of self-awakening,

and he knows it, should there come to be all-round thorough development of that arisen detachment dimension of self-awakening.

Thus he revisits Dhamma, watching over Dhamma with regard to the self
or he revisits Dhamma, watching over Dhamma with regard to externals
or he revisits Dhamma, watching over Dhamma with regard to himself and
externals.

Or he revisits Dhamma, watching over the origins of things,
or he revisits Dhamma, watching over the aging of things,
or he revisits Dhamma, watching over the origins and aging of things.

Or thinking: 'This is Dhamma' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits Dhamma, watching over Dhamma.

§

[17] Again, beggars, deeper than that, a beggar, revisiting Dhamma watches
over the Dhamma: 'Four Aristocrats of Truths'.

And how, beggars, does a beggar, revisiting Dhamma watch over the
Dhamma: 'Four Aristocrats of Truths'?

Here beggars a beggar thinks:

'Here is pain' and he knows it according to it's nature,

he thinks: 'This is the origin of pain.' and he knows it according to it's nature,

he thinks: 'This is the ending of pain.' and he knows it according to it's nature,

he thinks: 'This is the way settle the end of that pain.' and he knows it
according to it's nature.

Thus he revisits Dhamma, watching over Dhamma with regard to the self
or he revisits Dhamma, watching over Dhamma with regard to externals
or he revisits Dhamma, watching over Dhamma with regard to himself and

externals.

Or he revisits Dhamma, watching over the origins of things,
or he revisits Dhamma, watching over the aging of things,
or he revisits Dhamma, watching over the origins and aging of things.

Or thinking: 'This is Dhamma' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits Dhamma, watching over Dhamma.

[18] And what, beggars, is the Aristocrat of Truths as to pain?

Birth is pain,
Aging is pain,
Death is pain.

Grief and lamentation, pain and misery, and Despair are pain.

Not to gain the wished for is pain.

Essentially the Five Boundup Stockpiles are pain.

And what, beggars, is 'birth'?

Whatsoever for this or that being
of this or that group of beings
is birth,
the occurrence of individuality,
the regrouping of the Stockpiles,
the appearance of the Six-Fold Sense Spheres: —
this, beggars is said to be 'birth.'

And what, beggars, is 'aging'?

Whatsoever for this or that being
of this or that group of beings
is aging,
agedness,
the breaking,
the graying,
the wrinkling,
the diminishment of the lifespan,
the weakening of the powers,
this, beggars is said to be 'aging.'

And what, beggars, is 'death'?

Whatsoever for this or that being
of this or that group of beings
is passing,
passing away,
the breaking up,
disappearance,
the death in the dying,
the finishing of the lifespan,
the breaking up of the Stockpiles,
the laying down of the body,
this, beggars is said to be 'death.'

And what, beggars, is 'grief'?

Whatsoever, beggars, for anyone
is the condition of inner sadness,
heartbreak,
heartache,
state of missing and regret,
woe,
and affliction,
the grief,
feeling bad,
wretchedness,
state of woe,
and unhappiness
at experiencing some loss or tragedy,
this, beggars is said to be 'grief.'

And what, beggars, is 'lamentation'?

Whatsoever, beggars, for anyone
is the outward expression of grief,
lamentation
wailing,
weeping,
hysteria,
display of desolation
at experiencing some loss or tragedy,
this, beggars is said to be 'lamentation.'

And what, beggars, is 'pain'?

That, beggars which is bodily pain,
the bodily disagreeable

the experience of being connected bodily
with the disagreeable
this, beggars, is said to be 'pain.'

And what, beggars, is 'misery'?

That, beggars, which is heart-felt,
the emotionally disagreeable
the experience of being connected in heart
with the disagreeable
this, beggars, is said to be 'misery.'

And what, beggars, is 'despair'?

Whatsoever, beggars, for anyone
experiencing misfortune
being contacted with any sort of painful thing
is loss of hope,
being despondant,
dejection, depression,
this, beggars, is said to be 'despair.'

And what, beggars, is 'not to gain what is wished for is pain'?

In beings that are the object of birth, there comes the wish:
'O if only there were no being a thing that is born,
if only there were no getting born.

But such as such as this is not to be had by wishes.

This is the pain of not gaining what is wished for.

In beings that are the object of aging, there comes the wish:

'O if only there were no being an aging thing,
if only there were no aging.

But such as such as this is not to be had by wishes.

This is the pain of not gaining what is wished for.

In beings that are the object of sickness, there comes the wish:

'O if only there were no being a sick-getting thing,
if only there were no sickness.

But such as such as this is not to be had by wishes.

This is the pain of not gaining what is wished for.

In beings that are the object of dying, there comes the wish:

'O if only there were no being a dying thing,

if only there were no dying.

But such as such as this is not to be had by wishes.

This is the pain of not gaining what is wished for.

In beings that are the object of grief and lamentation, pain and misery and despair, there comes the wish:

'O if only there were no being a thing that gets grief and lamentation, pain and misery and despair,

if only there were no grief and lamentation, pain and misery and despair.

But such as such as this is not to be had by wishes.

This is the pain of not gaining what is wished for.

And what, beggars, are the five boundup stockpiled painpiles that are essentially pain?

In this case there is the form stockpile,

there is the sensation stockpile,

there is the perception stockpile,

there is the own-making stockpile,

there is the consciousness stockpile.

It is these, beggars, that are known as the five boundup stockpiled painpiles that are essentially pain.

This beggars, is what is said to be the Aristocrat of Truths as to pain.

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[19] And what, beggars, is the Aristocrat of Truths as to the origin of pain?

It is in whatsoever there is of hunger/thirst leading to living, accompanied by delight and lust, the being overjoyed at this and that,

that is to say: thirst for pleasure, thirst for living, thirst for escape.

So where is it, beggars, that this hunger/thirst appearing, appears, where entering does it settle in?

Wherever in the world there is loved form enjoyed form,

it is there that this hunger/thirst appearing, appears

it is there that entering, it settles in.

What in the world is loved form, enjoyed form?

The realm of the eye is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of the ear is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of the nose is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of the tongue is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of the body is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of the mind is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of visible objects is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of sounds is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of scents is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of tastes is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of touches is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of Dhammas is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears

it is there that entering, it settles in.

The realm of eye-consciousness objects is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of ear-consciousness is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of nose-consciousness is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of taste-consciousness is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of touch-consciousness is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of mind-consciousness is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of eye-contact objects is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of ear-contact is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of nose-contact is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of taste-contact is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of touch-contact is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of mind-contact is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of sensation born of eye-contact objects is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of sensation born of ear-contact is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of sensation born of nose-contact is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of sensation born of taste-contact is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of sensation born of touch-contact is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of sensation born of mind-contact is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of perception of forms is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of perception of sounds is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of perception of scents is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of perception of tastes is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of perception of touches is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears

it is there that entering, it settles in.

The realm of perception of Dhammas is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of form-intent is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of sound-intent is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of scent-intent is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of taste-intent is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of touche-intent is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of Dhamma-intent is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of form-object-hunger/thirst is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of sound-hunger/thirst is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of scent-hunger/thirst is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of taste-hunger/thirst is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of touche-hunger/thirst is loved form, enjoyed form,

it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of Dhamma-hunger/thirst is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of thinking about forms is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of thinking about sounds is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of thinking about scents is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of thinking about tastes is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of thinking about touches is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of thinking about Dhammas is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of reminiscing about shapes is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of reminiscing about sounds is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of reminiscing about scents is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of reminiscing about tastes is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of reminiscing about touches is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

The realm of reminiscing about Dhammas is loved form, enjoyed form,
it is there that this hunger/thirst appearing, appears
it is there that entering, it settles in.

This beggars is said to be the Aristocrat of Truths as to the origin of pain.

§§

[20] And what, beggars, is the Aristocrat of Truths as to settling the end of pain?

It is in the complete dispassion towards, ending of, giving up of, freedom from, dislodging of this very hunger/thirst.

So where is it, beggars, that this hunger/thirst abandoned, is abandoned, where extinguished does it go out?

Wherever in the world there is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

What in the world is loved form, enjoyed form?

The realm of the eye is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of the ear is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of the nose is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of the tongue is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of the body is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of the mind is loved form, enjoyed form,

it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of visible objects is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of sounds is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of scents is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of tastes is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of touches is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of Dhammas is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of eye-consciousness objects is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of ear-consciousness is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of nose-consciousness is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of taste-consciousness is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of touch-consciousness is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of mind-consciousness is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of eye-contact objects is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of ear-contact is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of nose-contact is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of taste-contact is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of touch-contact is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of mind-contact is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of sensation born of eye-contact objects is loved form, enjoyed
form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of sensation born of ear-contact is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of sensation born of nose-contact is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of sensation born of taste-contact is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of sensation born of touch-contact is loved form, enjoyed form,

it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of sensation born of mind-contact is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of perception of forms is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of perception of sounds is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of perception of scents is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of perception of tastes is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of perception of touches is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of perception of Dhammas is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of material-object-intent is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of sound-intent is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of scent-intent is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of taste-intent is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of touche-intent is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of Dhamma-intent is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of material-object-hunger/thirst is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of sound-hunger/thirst is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of scent-hunger/thirst is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of taste-hunger/thirst is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of touche-hunger/thirst is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of Dhamma-hunger/thirst is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of thinking about forms is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of thinking about sounds is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of thinking about scents is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of thinking about tastes is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,

it is there that extinguished it goes out.

The realm of thinking about touches is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of thinking about Dhammas is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of reminiscing about forms is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of reminiscing about sounds is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of reminiscing about scents is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of reminiscing about tastes is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of reminiscing about touches is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

The realm of reminiscing about Dhammas is loved form, enjoyed form,
it is there that this hunger/thirst abandoned, is abandoned,
it is there that extinguished it goes out.

This beggars is said to be the Aristocrat of Truths as to settling the end of pain.



[21] And what, beggars, is the Aristocrat of Truths as to the walk to walk to reach the end of pain?

It is this Aristocratic Multi-Dimensional High Way,
that is: High-Working Hypothesis, High Principles, High Talk, High Works,
High Lifestyle, High Self-control, High Memory, and High serenity.

And what, beggars, is High Working Hypothesis?

It is knowledge, beggars, about pain; knowledge about the origin of pain; knowledge about the ending of pain; knowledge about the walk to walk to reach the end of pain

This, beggars is what is said to be High Working Hypothesis.

And what, beggars, is High Principles?

The abandoning-principle,
the non-anger-principle,
the non-harm-principle,
these, beggars, are what is said to be High Principles.

And what, beggars, is High Talk?

Abstention from lying speech, abstention from slanderous speech, abstention from unkind speech, abstention from lip-flapping,
this, beggars, is what is said to be High Talk.

And what, beggars, is High Works?

Abstention from destruction of life, abstention from taking the ungiven, abstention from contra-indicated deeds,
this, beggars, is what is said to be High Works.

And what, beggars, is High Lifestyle?

Here, beggars, the student of the Aristocrats letting go of contra-indicated lifestyles, lives by proper, High Lifestyle,
this, beggars, is what is said to be High Lifestyle.

And what, beggars, is High Self-control?

Here beggars, a beggar intends to struggle to create and exert energy, take a stand against, set his mind on and strive after the non-arising of unarisen bad, unskillful things,

intends to struggle to create and exert energy, take a stand against, set his mind on and strive after letting go of arisen bad, unskillful things.

intends to struggle to create and exert energy, take a stand for, set his mind on and strive after the arising of unarisen skillful things,

intends to struggle to create and exert energy, take a stand for, set his mind on and strive after the establishment, clarification, greater development, fruitful

development and perfection of arisen skillful things.

This beggars is what is said to be High Self-control.

And what, beggars, is High Memory

Here, beggars, a beggar



— revisits the body, watching over the body, ardent, cogniscent, recollected, having risen above ambition and disappointment;



— revisits the senses, watching over the sensations, ardent, cogniscent, recollected, having risen above ambition and disappointment;



— revisits the heart, watching over states of the heart, ardent, cogniscent, recollected, having risen above ambition and disappointment;



— revisits the Dhamma, watching over the Dhamma, ardent, cogniscent, recollected, having risen above ambition and disappointment.

This beggars is what is said to be High Memory.

And what, beggars, is High serenity?

Here beggars, a beggar, separated from things of the senses,
separated from gross distractions;

with the interest, enjoyment, and sense of ease

that come with solitude,

with rethinking and reminiscing,

enters The First Brilliance

and makes a habitat a that.

And then separated from rethinking and reminiscing,

with impassivity and having become concentrated in mind, bringing the

attention to the interest, enjoyment, and sense of ease

that come with serenity,

without rethinking and reminiscing,

he enters The Second Brilliance

and makes a habitat a that

And then separated from interest and enjoyment,

with impassivity, detachment, and clear consciousness

bringing the attention to the pleasure

that comes with that sense of ease

the Aristocrats describe as:

'Detached, recollected, he's got the life!'
he enters The Third Brilliance
and makes a habitat a that
And then letting go of pain
letting go of pleasure
letting go of any predisposition to return to
bodily pains and pleasures
without pain
without pleasure
clearly conscious, detached,
recollected,
with the
bright
shiny
clean-clear-through
radiance
of
detachment
he enters The Fourth Brilliance
and makes a habitat a that.

This, beggars, is what is said to be High serenity.

This, beggars, is what is said to be the Aristocrat of Truths as to the walk to walk to reach the end of pain.

Thus he revisits Dhamma, watching over Dhamma with regard to the self
or he revisits Dhamma, watching over Dhamma with regard to externals
or he revisits Dhamma, watching over Dhamma with regard to himself and
externals.

Or he revisits Dhamma, watching over the origins of things,
or he revisits Dhamma, watching over the aging of things,
or he revisits Dhamma, watching over the origins and aging of things.

Or thinking: 'This is Dhamma' he sets up recollecting just enough to get a
measure of knowledge, a measure of recollectedness.

Thus he revisits but does not grasp after things of the world.

Even so, beggars, a beggar revisits Dhamma, watching over Dhamma.

[22] For him, beggars, who so develops these four settings-up of memory for seven rains,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, seven rains,

for him, beggars, who so develops these four settings-up of memory for six rains,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, six rains,

for him, beggars, who so develops these four settings-up of memory for five rains,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, five rains,

for him, beggars, who so develops these four settings-up of memory for four rains,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, four rains,

for him, beggars, who so develops these four settings-up of memory for three rains,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, three rains,

for him, beggars, who so develops these four settings-up of memory for two rains,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, two rains,

for him, beggars, who so develops these four settings-up of memory for one rains,

one fruit or another of these two fruits will result:

omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, one rains,
for him, beggars, who so develops these four settings-up of memory for seven
moons,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, seven moons,
for him, beggars, who so develops these four settings-up of memory for six
moons,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, six moons,
for him, beggars, who so develops these four settings-up of memory for five
moons,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, five moons,
for him, beggars, who so develops these four settings-up of memory for four
moons,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, four moons,
for him, beggars, who so develops these four settings-up of memory for three
moons,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, three moons,
for him, beggars, who so develops these four settings-up of memory for two
moons,

one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, two moons,
for him, beggars, who so develops these four settings-up of memory for one
moon,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, one moon,
for him, beggars, who so develops these four settings-up of memory for a half
moon,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

Let stand, beggars, a half moon,
for him, beggars, who so develops these four settings-up of memory for seven
days,
one fruit or another of these two fruits will result:
omniscience in this visible state, or
having distractions, non-returning.

'One sure thing, this, Beggars, a way for the purification of beings, for rising
above ambition and disappointment, for the subsidence of pain and misery,
for mastering the method, experiencing Nibbāna ...
— that is to say, the four settings-up of memory.'

It was because of this that that which has been said was said thus.

This is what Bhagava said and we hear that the bhikkhus there were delighted
at what the Lucky Man said.

[1] I'm just tell'n you what I'm hearing. The story most people have heard is that
this line (Evam me Sutam — usually translated 'Thus I have heard') was spoken
by Ananda at the first council as he recited from memory all he had heard. There
is another story. This is the way a seer will begin when he is going to tell you
what he has 'heard' in his meditations on a certain subject. In this translation I am
going to tell you what I hear in this way but 'reflected off' — (*as it carefully
adheres to*) the 'script' we have in the Pali version of this spell.

[2] I hear this spell (or the spell that was originally delivered as this spell) was cast
in front of an audience of a thousand seers on what in the USA would be known
as Halloween Night.

[3] *Ekāyano*. It is almost obligatory for a translator of the Satipatthana to footnote
this term. It is clear that the two camps are: 1. those who would wish to suggest
that not only was This Practice The One and Only Way (among thousands and

thousands described in the suttas ... which do, it is true, all come down to the same method) but that by extension Buddhism is the one and only way. Others that fall into this 'one and only way' camp include those who would rather not have to wade through the other 83,999 suttas of the Tipitaka. The other camp is made up of those who are trying to figure out how to say this in such a way that it does not imply that this practice or system is the one and only way (like the field/ground studies in psychology; they fail to see that this method is just a restatement of the same method used throughout the suttas, that is to say, essentially, the Four Truths). I have got a completely different take. The Buddha himself, no doubt anticipating this very debate, has suggested how to arrive at the meaning. He tells us straight out that it was because this way leads one who even only practices [perfectly] for seven days to either non-returning or Arahantship in this very life. It's got only one goal. It has a very narrow scope. The outcome is sure. Take a look; in one way we can say that the entire sutta is constructed so as to explain the meaning of 'ekayano'. This is [pick one]; a way to overcome dukkha; culminating in non-returning or higher.

[If practiced impeccably.]

On the other hand, for a different take on what is going on here, see [SN 5.54.1, n.4](#)

[4] [See SN 5.54.1, n5.](#)

[5] *Parimukham satim upaṭṭhapetvā*. Whatever the translators of this phrase finally agree on, this means in practice that the meditator is to make sure, remember, (mind) that the various muscles associated with (pari — around) the organs of the face (mukham) (especially around the eyes, at the corners of the nose and mouth, and the set of the teeth) are as free from tension as possible.

Woodward translates: "setting mindfulness in front of him" and interprets according to the hindu-yoga tradition "Between the eyebrows, where the Hindus place the brow-cakram." Bhikkhu Bodhi translates: "set up mindfulness in front of him" and quotes commentary: "...Vibh 252,14-16 says: 'This mindfulness is set up, well set up at the tip of the nose or at the centre of the upper lip.'

Path of Purity: "Establishing his mindfulness in front" means, setting his mindfulness in the direction of the subject of meditation. Or, *pari* (in *parimukham* "in front") has the meaning of "grasping all round"; *mukham* of "going out from"; *sati* (mindfulness) of "being present," and it is therefore said to be *parimukham sati*. The meaning is to be taken here according to the version of the Paṭisambhidi ā, [i, 176] of which the following is an abstract: setting up mindfulness concerning a going forth which is thoroughly grasped."

[6] [See SN MV 10:1, n7](#)

[7] [See SN MV 10:1, n8](#)

[8] *Bhamakāro*. "string-maker" or 'spin-maker'. Walshe, Rhys Davids, Bhk. Thanissaro, Horner and others: 'Turner'. This could be a lute player (? long note, short note); a turner (lathe worker) or potter (also called a turner), both giving difficulty with the idea of pulling long or short (the lathe or potting wheel is turned by pulling on a rope wound round a spindle that reverses gears when the rope has been fully pulled out and allowed to rewind around the spindle thus allowing a second pull...but there is nothing in the mechanism that would allow for short or long pulls; a top (toy) spinner, also with issues with regard to the long and short pulls; or we could just take the word at face value and say this is a spinner (of yarn or thread, i.e., sutta — where now it is necessary to pull out the wool long, and where now it is necessary to pull out the wool only slightly). Two

appeal to me: The Potter because of the relation to a sub-meaning of Bhagava; and 'spinner' because of the relationship to 'spinning' a 'sutta' (string, story, or spell).

[9]The brain is not included in all versions of this list. I hear it was only inserted by those following the commentary. Here I am going to side with the commentary for once. This is at one level a joke. Here I think the commentator had vision. He got the joke (The location of the brain — Where most people's minds are located; 'His mind is in the gutter' is how it is often put in English.). This idea is reflected elsewhere in similes. For example below in the charnal ground images there is one (#??) that describes the bones, now scattered, with the skull located at the pelvis; this occurs again in SN 2 17:9 where the bird that is torn apart has it's head located at it's tail feathers.

[10]This is another 'joke'. We in the modern west, with our flushing toilets will have a difficult time relating to this one, but the reader is reminded that when he opens that bag of his at the one end, a few days later what he puts in comes out when he opens up the other end, and a man with eyes in his head that can see can see: 'Here is that rice and beans, here is that potato I swallowed whole, etc.' Please note here also the Freudian-like symbolism of the corn, husked and ready for boiling.

[11]Fine quality rice husked and with the black grains removed.

[12]I have reversed the order on the last two items to follow the usual and instructive way lists are ordered in the Pali, that is, proceeding from the lower state to the better state. This looks to have simply followed the pattern of the previous sets. It is often the case that in such a series a different case is found, in my opinion to keep the reciters awake. It could also be that I am incorrect here and that the unusual order of the Pali was a different message.

Digha Nikaya

Sutta 22

Mahā-Satipaṭṭhāna-Suttantaṃ

Adapted from the digital version of the **Sri Lanka Buddha Jayanti Tripitaka Series** and proofed against, and mostly resolved to the 1995 **Pali Text Society** *The Dīgha Nikāya* edited by Prof. T. W. Rhys Davids, Ph.D., LL.D., and Prof. J. Estlin Carpenter, M.A.

Evaṃ me sutam|| ||

[1][olds] Ekaṃ samayaṃ Bhagavā Kurūsu viharati|| ||

Kammāssadhamman-nāma Kurūnaṃ nigamo.|| ||

Tatra kho Bhagavā bhikkhū amantesi: 'Bhikkhavo' ti.|| ||

'Bhadante' ti te bhikkhū Bhagavato paccassosum.|| ||

Bhagavā etad-avoca:|| ||

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka-pariddavānaṃ samatikkamāya dukkha-domanassānaṃ attha-gamā ñāyassa adhigamāya nibbānassa sacchikiriyāya,||

yad idaṃ cattāro satipaṭṭhānā.|| ||

Katame cattāro?|| ||

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ,||

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ,||

citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ,||

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ.|| ||

[2][olds] Kathañ-ca bhikkhave bhikkhu kāya kāyānupassī viharati?|| ||

Idha, bhikkhave, bhikkhu araṇṇa-gato vā rukkha-mūla-gato vā suñṅāgāra-gato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā, so sato va assasati, sato passasati.|| ||

Dīghaṃ vā assasanto: 'Dīghaṃ assasāmiti,' pajānāti,||

dīghaṃ vā passasanto: 'Dīghaṃ passasāmiti,' pajānāti;||

rassaṃ vā assasanto: 'Rassaṃ assasāmiti,' pajānāti,||
rassaṃ vā passasanto: 'Rassaṃ passasāmiti,' pajānāti. || ||
'Sabba-kāya-paṭisaṃvedī assasissāmiti,' sikkhati;||
'Sabba-kāyapaṭisaṃvedī passasissāniti,' sikkhati. || ||
'Passambhayaṃ kāya-saṅkhāraṃ assasissāmiti,' sikkhati,||
'Passambhayaṃ kāya-saṅkhāraṃ passasissāmiti,' sikkhati. || ||
Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ
vā añchanto: 'Dīghaṃ añchāmiti,' pajānāti||
rassaṃ vā achanto: 'Rassaṃ añchāmiti,' pajānāti;||
Evam-eva kho bhikkhave bhikkhu dīghaṃ vā assasanto: 'Dīghaṃ assasāmiti,'
pajānāti,||
dīghaṃ vā passasanto: 'Dīghaṃ passasāmiti,' pajānāti;||
rassaṃ vā assasanto: 'Rassaṃ assasāmiti,' pajānāti,||
rassaṃ vā passasanto: 'Rassaṃ passasāmiti,' pajānāti. || ||
'Sabba-kāya-paṭisaṃvedī assasissāmiti,' sikkhati;||
'Sabba-kāyapaṭisaṃvedī passasissāniti' ti. sikkhati. || ||
'Passambhayaṃ kāya-saṅkhāraṃ assasissāmiti,' sikkhati;||
'Passambhayaṃ kāya-saṅkhāraṃ passasissāmiti,' sikkhati.

Iti ajjhattaṃ vā kāye kāyānupassī viharati,||
bahiddhā vā kāye kāyānupassī viharati,||
ajjhatta-bahiddhā vā kāye kāyānupassī viharati. || ||
Samudaya-dhammānupassī vā kāyasmim viharati,||
vaya-dhammānupassī vā kāyasmim viharati,||
samudaya-vaya-dhammānupassī vā kāyasmim viharati. || ||
'Atthi kāyo,' ti vā pan'assa satī paccupaṭṭhitā hotī yāvad-eva ñāṇa-mattāya
patissati-mattāya. || ||
Anissito ca viharati na ca kiñci loke upādiyati. || ||
Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati. || ||

[3][olds] Puna ca paraṃ bhikkhave bhikkhu gacchanto vā: ||
'Gacchāmiti,' pajānāti;||
ṭhito vā: 'ṭhito'mhī' ti pajānāti;||
nisinno vā: 'nisinno'mhī' ti pajānāti;||
sayāno vā: 'sayāno'mhī' ti pajānāti. || ||
Yathā yathā vā pan'assa kāyo paṇihito hotī,||
tathā tathā naṃ pajānāti. || ||

Iti ajjhattaṃ vā kāye kāyānupassī viharati,||
bahiddhā vā kāye kāyānupassī viharati,||
ajjhatta-bahiddhā vā kāye kāyānupassī viharati. || ||

Samudaya-dhammānupassī vā kāyasmim viharati,||
vaya-dhammānupassī vā kāyasmim viharati,||
samudaya-vaya-dhammānupassī vā kāyasmim viharati. || ||

'Atthi kāyo,' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva nāṇa-mattāya
patissati-mattāya. || ||

Anissito ca viharati na ca kiñci loke upādiyati. || ||

Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati. || ||

[4][olds] Puna ca paraṃ bhikkhave bhikkhu abhikkante paṭikkante sampajāna-
kāri hoti ||

Ālokite vilokite sampajānakāri hoti, ||

Samiñjite pasārite sampajānakāri hoti, ||

Sanḡhāṭi-patta-cīvara-dhāraṇe sampajānakāri hoti, ||

Asite pīte khāyite sāyite sampajānakāri hoti, ||

Uccāra-passāvakamme sampajānakāri hoti, ||

Gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhī-bhāve sampajāna-kāri hoti. || ||

Iti ajjhattaṃ vā kāye kāyānupassī viharati, ||

bahiddhā vā kāye kāyānupassī viharati, ||

ajjhatta-bahiddhā vā kāye kāyānupassī viharati. || ||

Samudaya-dhammānupassī vā kāyasmim viharati, ||

vaya-dhammānupassī vā kāyasmim viharati, ||

samudaya-vaya-dhammānupassī vā kāyasmim viharati. || ||

'Atthi kāyo,' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva nāṇa-mattāya
patissati-mattāya. || ||

Anissito ca viharati na ca kiñci loke upādiyati. || ||

Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati. || ||

[5][olds] Puna ca paraṃ bhikkhave bhikkhu imam eva kāyaṃ uddhaṃ pādatalā
ā adho kesa-matthakā taca-pariyan taṃ pūran-nānappakārassa asucino
paccavekkhati: ||

'Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhī
aṭṭhi-miñjā vakkhaṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ antaṃ
anta-guṇaṃ udariyaṃ karisaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo
assu vasā kheḷo siṅghāṇikā lasikā muttan,' ti. || ||

Seyyathāpi, bhikkhave, ubhato-mukhā mutolī pūrā nānā-vihitassa
dhañṇassa, ||

seyyath'idam: sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ,
tam enaṃ cakkhumā puriso muñcitvā paccavekkheyya: ||

'Ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍulā.' ti ||

— evam eva kho, bhikkhave, bhikkhu imam eva kāyaṃ uddhaṃ pādatalā
adho kesa-matthakā tacapariyan taṃ pūran-nānappakārassa asucino

paccavekkhati:||

'Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru-atthī
aṭṭhi-miñjā vakkam hadayam yakanam kilomakam pihakam papphasam antam
anta-guṇam udariyam karisam, pitttam semaham pubbo lohitam sedo medo
assu vasā kheḷo siṅghānikā lasikā muttan,' ti.|| ||

Iti ajjhattam vā kāye kāyānupassī viharati,||

bahiddhā vā kāye kāyānupassī viharati,||

ajjhatta-bahiddhā vā kāye kāyānupassī viharati.|| ||

Samudaya-dhammānupassī vā kāyasmim viharati,||

vaya-dhammānupassī vā kāyasmim viharati,||

samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||

'Atthi kāyo,' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇa-mattāya
patissati-mattāya.|| ||

Anissito ca viharati na ca kiñci loke upādiyati.|| ||

Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.|| ||

[6][olds] Puna ca param bhikkhave bhikkhu imam eva kāyam yathā-ṭhitam
yathā-panihitam dhātuso paccavekkhati:||

'Atthi imasmim kāye paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātu,' ti.|| ||

Seyyathāpi, bhikkhave, dakkho go-ghātako vā go-ghātak-antevāsī vā gāvim
vadhivā cātummahāpathe bilaso paṭivibhajitvā nisinno assa,||

evam eva kho, bhikkhave, bhikkhu imam eva kāyam yathā-ṭhitam yathā-
panihitam dhātuso paccavekkhati:||

'Atthi imasmim kāye paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātu,' ti.|| ||

Iti ajjhattam vā kāye kāyānupassī viharati,||

bahiddhā vā kāye kāyānupassī viharati,||

ajjhatta-bahiddhā vā kāye kāyānupassī viharati.|| ||

Samudaya-dhammānupassī vā kāyasmim viharati,||

vaya-dhammānupassī vā kāyasmim viharati,||

samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||

'Atthi kāyo,' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇa-mattāya
patissati-mattāya.|| ||

Anissito ca viharati na ca kiñci loke upādiyati.|| ||

Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.|| ||

[7][olds] Puna ca param bhikkhave bhikkhu seyyathāpi passeyya sarīram
sīvathikāya chaḍḍitam||

ekāhamatam vā dvīhanatam vā tīhamatam vā uddhumātakam vinīlakam
vipubbaka-jātam,||

so imam eva kāyaṃ upasaṅharati:||

'Ayaṃ pi kho kāyo evaṃ dhammo evaṃ bhāvī etaṃ anatīto,' ti.|| ||

Iti ajjhataṃ vā kāye kāyānupassī viharati,||

bahiddhā vā kāye kāyānupassī viharati,||

ajjhata-bahiddhā vā kāye kāyānupassī viharati.|| ||

Samudaya-dhammānupassī vā kāyasmim viharati,||

vaya-dhammānupassī vā kāyasmim viharati,||

samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||

'Atthi kāyo,' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇa-mattāya patissati-mattāya.|| ||

Anissito ca viharati na ca kiñci loke upādiyati.|| ||

Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.|| ||

[8][olds] Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ

sīvathikāya chaḍḍitaṃ,||

kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ

supāṇehi vā khajjamānaṃ siggālehi vā khajjamānaṃ vividehi vā pāṇaka-j

ātehi khajjamānaṃ,||

so imam eva kāyaṃ upasaṅharati:||

'Ayaṃ pi kho kāyo evaṃ dhammo evaṃ bhāvī etaṃ anatīto,' ti.|| ||

Iti ajjhataṃ vā kāye kāyānupassī viharati,||

bahiddhā vā kāye kāyānupassī viharati,||

ajjhata-bahiddhā vā kāye kāyānupassī viharati.|| ||

Samudaya-dhammānupassī vā kāyasmim viharati,||

vaya-dhammānupassī vā kāyasmim viharati,||

samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||

'Atthi kāyo,' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇa-mattāya patissati-mattāya.|| ||

Anissito ca viharati na ca kiñci loke upādiyati.|| ||

Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.|| ||

[9][olds] Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ

sīvahikāya chaḍḍitaṃ,||

aṭṭhi-saṅkhalikaṃ sa-maṃsa-lohitaṃ nahāru-sambandhaṃ,||

so imam eva kāyaṃ upasaṅharati:||

'Ayaṃ pi kho kāyo evaṃ dhammo evaṃ bhāvī etaṃ anatīto,' ti.|| ||

Iti ajjhataṃ vā kāye kāyānupassī viharati,||

bahiddhā vā kāye kāyānupassī viharati,||

ajjhatta-bahiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati,||
vaya-dhammānupassī vā kāyasmim viharati,||
samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo,' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇa-mattāya
patissati-mattāya.|| ||
Anissito ca viharati na ca kiñci loke upādiyati.|| ||
Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.|| ||

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvahikāya
chaḍḍitaṃ,||
aṭṭhi-sṅkhalikaṃ nimmaṃsa-lohitamakkhitaṃ nahāru-sambandhaṃ,||
so imam eva kāyaṃ upasaṅharati:||
'Ayam pi kho kāyo evaṃ-dhammo evaṃ-bhāvi etaṃ anatīto,' ti.|| ||

Iti ajjhattaṃ vā kāye kāyānupassī viharati,||
bahiddhā vā kāye kāyānupassī viharati,||
ajjhatta-bahiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati,||
vaya-dhammānupassī vā kāyasmim viharati,||
samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo,' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇa-mattāya
patissati-mattāya.|| ||
Anissito ca viharati na ca kiñci loke upādiyati.|| ||
Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.|| ||

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvahikāya
chaḍḍitaṃ,||
aṭṭhi-saṅkhalikaṃ apagata-maṃsa-lohitaṃ nahāru-sambandhaṃ,||
so imam eva kāyaṃ upasaṅharati:||
'Ayam pi kho kāyo evaṃ-dhammo evaṃ-bhāvi etaṃ anatīto,' ti.|| ||

Iti ajjhattaṃ vā kāye kāyānupassī viharati,||
bahiddhā vā kāye kāyānupassī viharati,||
ajjhatta-bahiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati,||
vaya-dhammānupassī vā kāyasmim viharati,||
samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo,' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇa-mattāya
patissati-mattāya.|| ||
Anissito ca viharati na ca kiñci loke upādiyati.|| ||

Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.|| ||

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya
chaḍḍitaṃ,||
aṭṭhikāni upagata-sambandhāni disā-vidisāsu vikkhittāni aññene hatthattikaṃ
aññena pādaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūraṭṭhikaṃ aññena
kaṭaṭṭhikaṃ aññena piṭṭhi-kaṇṭakaṃ aññena sīsa-kaṭāhaṃ,||
so imam eva kāyaṃ upasaṅharati:||
'Ayaṃ pi kho kāyo evaṃ-dhammo evaṃ-bhāvi etaṃ anatīto,' ti.|| ||

Iti ajjhattaṃ vā kāye kāyānupassī viharati,||
bahiddhā vā kāye kāyānupassī viharati,||
ajjhatta-bahiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati,||
vaya-dhammānupassī vā kāyasmim viharati,||
samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo,' ti vā pan'assa satī paccupaṭṭhitā hotī yāvad-eva ñāṇa-mattāya
patissati-mattāya.|| ||
Anissito ca viharati na ca kiñci loke upādiyati.|| ||
Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.|| ||

[10][olds] Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ
sīvathikāya chaḍḍitaṃ,||
aṭṭhikāni setāni saṅkha-vaṇṇūpanibhāni,||
so imam eva kāyaṃ upasaṅharati:||
'Ayaṃ pi kho kāyo evaṃ-dhammo evaṃ-bhāvi etaṃ anatīto,' ti.|| ||

Iti ajjhattaṃ vā kāye kāyānupassī viharati,||
bahiddhā vā kāye kāyānupassī viharati,||
ajjhatta-bahiddhā vā kāye kāyānupassī viharati.|| ||
Samudaya-dhammānupassī vā kāyasmim viharati,||
vaya-dhammānupassī vā kāyasmim viharati,||
samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||
'Atthi kāyo,' ti vā pan'assa satī paccupaṭṭhitā hotī yāvad-eva ñāṇa-mattāya
patissati-mattāya.|| ||
Anissito ca viharati na ca kiñci loke upādiyati.|| ||
Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.|| ||

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya
chaḍḍitaṃ,||
aṭṭhikāni puñjakitāni terovassikāni,||

so imam eva kāyaṃ upasaṅharati:||

'Ayaṃ pi kho kāyo evaṃ-dhammo evaṃ-bhāvi etaṃ anatīto,' ti.|| ||

Iti ajjhattaṃ vā kāye kāyānupassī viharati,||

bahiddhā vā kāye kāyānupassī viharati,||

ajjhatta-bahiddhā vā kāye kāyānupassī viharati.|| ||

Samudaya-dhammānupassī vā kāyasmim viharati,||

vaya-dhammānupassī vā kāyasmim viharati,||

samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||

'Atthi kāyo,' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇa-mattāya patissati-mattāya.|| ||

Anissito ca viharati na ca kiñci loke upādiyati.|| ||

Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.|| ||

Puna ca paraṃ bhikkhave bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ,||

aṭṭhikāni pūtīni cuṇṇakajātāni,||

so imam eva kāyaṃ upasaṅharati:||

'Ayaṃ pi kho kāyo evaṃ-dhammo evaṃ-bhāvi etaṃ anatīto,' ti.|| ||

Iti ajjhattaṃ vā kāye kāyānupassī viharati,||

bahiddhā vā kāye kāyānupassī viharati,||

ajjhatta-bahiddhā vā kāye kāyānupassī viharati.|| ||

Samudaya-dhammānupassī vā kāyasmim viharati,||

vaya-dhammānupassī vā kāyasmim viharati,||

samudaya-vaya-dhammānupassī vā kāyasmim viharati.|| ||

'Atthi kāyo,' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇa-mattāya patissati-mattāya.|| ||

Anissito ca viharati na ca kiñci loke upādiyati.|| ||

Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.|| ||

[11][olds] Kathaṅ ca bhikkhave bhikkhu vedanāsu vedanānupassī viharati?|| ||

Idha, bhikkhave, bhikkhu sukhaṃ vedanaṃ vediyamāno:||

'Sukhaṃ vedanaṃ vediyāmī' ti.pajānati;||

dukkhaṃ vedanaṃ vediyamāno:||

'Dukkhaṃ vedanaṃ vediyāmī' ti.pajānati;||

adukkhamamasukhaṃ vedanaṃ vediyamāno:||

'Adukkhamamasukhaṃ vedanaṃ vediyāmī' ti.pajānati.|| ||

Sāmiṣaṃ vā sukhaṃ vedanaṃ vediyamāno:||

'Sāmisam sukham vedanam vediyāmī' ti.pajānāti.|| ||
Nirāmisam vā sukham vedanam vediyamāno:||
'Nirāmisam sukham vedanam vediyāmī' ti.pajānāti.|| ||
Sāmisam vā dukkham vedanam vediyamāno:||
'Sāmisam dukkham vedanam vediyāmī' ti.pajānāti.|| ||
Nirāmisam vā dukkkham vedanam vediyamāno:||
'Nirāmisam dukkham vedanam vediyāmī' ti.pajānāti.|| ||
Sāmisam vā adukkhamamasukham vedanam vediyamāno:||
'Sāmisam adukkhamamasukham vedanam vediyāmī' ti.pajānāti.|| ||
Nirāmisam vā adukkhamamasukham vedanam vediyamāno:||
'Nirāmisam vā adukkhamamasukham vedanam vediyāmī' ti.pajānāti.|| ||

Iti ajjhattam vā vedanāsu vedanānupassī viharati;||
bahiddhā va vedanam vediyamāno viharati,||
ajjhatabhiddna vā vedanam vediyamāno viharati.|| ||
Samudaya-dhammānupassī vā vedanāsu viharati,||
vaya- dhammānupassī vā vedanam vediyamāno,||
samudayavaya dhammānupassī vā vedanam vediyamāno.|| ||
'Atthi vedanā' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamatt
āya patissati mattāya.|| ||
Anissito ca viharati na ca kiñci loke upādiyati.|| ||
Evaṃ kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.|| ||

[12][olds] Kathañ-ca bhikkhave bhikkhu citte cittānupassī viharati?|| ||

Idha, bhikkhave, bhikkhu sarāgam vā cittaṃ||
'Sarāgam cittaṃ' ti pajānāti;||
vītarāgam vā cittaṃ||
'Vītarāgam cittaṃ' ti pajānāti;||
sadosam vā cittaṃ||
'Sadosam cittaṃ' ti pajānāti;||
vītadosam vā cittaṃ||
'Vītadosam cittaṃ' ti pajānāti;||
samohaṃ vā cittaṃ||
'Samohaṃ cittaṃ' ti pajānāti;||
vītamohaṃ vā cittaṃ||
'Vītamohaṃ cittaṃ' ti pajānāti;||
saṅkhittaṃ vā cittaṃ||
'Saṅkhittaṃ cittaṃ' ti pajānāti;||
vikkhittaṃ vā cittaṃ||
'Vikkhittaṃ cittaṃ' ti pajānāti;||

mahaggataṃ vā cittaṃ||
'Mahaggataṃ cittaṃ' ti pajānāti;||
amahaggataṃ vā cittaṃ||
'Amahaggataṃ cittaṃ' ti pajānāti;||
sa-uttaraṃ vā cittaṃ||
'Sa-uttaraṃ cittaṃ' ti pajānāti;||
anuttaraṃ vā cittaṃ||
'Anuttaraṃ cittaṃ' ti pajānāti;||
samāhitaṃ vā cittaṃ||
'Samāhitaṃ cittaṃ' ti pajānāti;||
asamāhitaṃ vā cittaṃ||
'Asamāhitaṃ cittaṃ' ti pajānāti;||
vimuttaṃ vā cittaṃ||
'Vimuttaṃ cittaṃ' ti pajānāti;||
avimuttaṃ vā cittaṃ||
'Avimuttaṃ cittaṃ' ti pajānāti. || ||

Iti ajjhataṃ vā citte cittaṇupassī viharati,||
bahiddhā vā citte cittaṇupassī viharati,||
ajjhatabahiddhā vā citte cittaṇupassī viharati. || ||
Samudaya-dhammānupassī vā cittaṣmiṃ viharati,||
vaya-dhammānupassī vā cittaṣmiṃ viharati,||
samudayavayadhammānupassī vā cittaṣmiṃ viharati. || ||
'Atthi cittaṃ' ti vā paṇ'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya
patissati mattāya. || ||
Anissito ca viharati na ca kiñci loke upādiyati. || ||
Evaṃ kho bhikkhave bhikkhu citte cittaṇupassī viharati. || ||

[13][olds] Kathaṅ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati?
|| ||

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu
nīvaraṇesu. || ||

Kathaṅ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu
nīvaraṇesu? || ||

Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ: ||

'Atthi me ajjhataṃ kāmacchandaṃ' ti pajānāti, ||

asantaṃ vā ajjhataṃ kāmacchandaṃ: ||

'N'atthi me ajjhataṃ kāmacchandaṃ' ti pajānāti. || ||

Yathā ca anuppannassa kāmacchandassa uppādo hoti taṅ-ca pajānāti, ||

yathā ca uppannassa kāmacchandassa pahānaṃ hoti taṅ-ca pajānāti, ||

yathā ca pahīnassa kāmacchandassa āyatimaṃ anuppādo hoti taṅ-ca pajānāti. ||

||

Santaṃ vā ajjhattaṃ vyāpādaṃ:||

'Atthi me ajjhattaṃ vyāpādo' ti pajānāti,||

asantaṃ vā ajjhattaṃ vyāpādo:||

'N'atthi me ajjhattaṃ vyāpādo' ti pajānāti. || ||

Yathā ca anuppannāya vyāpādaassa uppādo hoti tañ-ca pajānāti,||

yathā ca uppannāya vyāpādaassa pahānaṃ hoti tañ-ca pajānāti,||

yathā ca pahīnāya vyāpādaassa āyatim anuppādo hoti tañ-ca pajānāti. || ||

Santaṃ vā ajjhattaṃ thīnamiddhaṃ:||

'Atthi me ajjhattaṃ thīnamiddhan' ti pajānāti,||

asantaṃ vā ajjhattaṃ thīnamiddhan:||

'N'atthi me ajjhattaṃ thīnamiddhan' ti pajānāti. || ||

Yathā ca anuppannāya thīnamiddhassa uppādo hoti tañ-ca pajānāti,||

yathā ca uppannāya thīnamiddhassa pahānaṃ hoti tañ-ca pajānāti,||

yathā ca pahīnāya thīnamiddhassa āyatim anuppādo hoti tañ-ca pajānāti. || ||

Santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ:||

'Atthi me ajjhattaṃ uddhaccakukkucan' ti pajānāti,||

asantaṃ vā ajjhattaṃ uddhaccakukkucan:||

'N'atthi me ajjhattaṃ uddhaccakukkucan€ ti pajānāti. || ||

Yathā ca anuppannāya uddhaccakukkuccassa uppādo hoti tañ-ca pajānāti,||

yathā ca uppannāya uddhaccakukkuccassa pahānaṃ hoti tañ-ca pajānāti,||

yathā ca pahīnāya uddhaccakukkuccassa āyatim anuppādo hoti tañ-ca pajānāti. || ||

Santaṃ vā ajjhattaṃ vicikicchāṃ:||

'Atthi me ajjhattaṃ vicikicchā' ti pajānāti,||

asantaṃ vā ajjhattaṃ vicikicchāṃ:||

'N'atthi me ajjhattaṃ vicikicchā' ti pajānāti. || ||

Yathā ca anuppannāya vicikicchāya uppādo hoti tañ-ca pajānāti,||

yathā ca uppannāya vicikicchāya pahānaṃ hoti tañ-ca pajānāti,||

yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañ-ca pajānāti. || ||

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,||

bahiddhā vā dhammesu dhammānupassī viharati,||

ajjhattabahiddhā vā dhammesu dhammānupassī viharati. || ||

Samudaya-dhammānupassī vā dhammesu viharati,||

vaydhammānupassī vā dhammesu viharati,||

samudaya-vaya-dhammānupassī vā dhammesu viharati. || ||

'Atthi dhammā' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissati mattāya. || ||

Anissito ca viharati na ca kiñci loke upādiyati. || ||

Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati

pañcasu nīvaraṇesu. || ||

§

[14][olds] Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas'upādānakkhandhesu.|| ||

Kathaṅ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas'upādānakkhandesu?|| ||

Idha, bhikkhave, bhikkhu:||

'Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo;||

iti vedanā, iti vedanāya samudayo; iti vedanāya atthagamo;||

iti saññā, iti saññāya samudayo, iti saññāya atthagamo;||

iti saṅkhārā, iti saṅkhārāṇaṃ samudayo, iti saṅkhārāṇaṃ atthagamo;||

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthagamo' ti.|| ||

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,||

bahiddhā vā dhammesu dhammānupassī viharati,||

ajjhattabahiddhā vā dhammesu dhammānupassī viharati.|| ||

Samudaya-dhammānupassī vā dhammesu viharati,||

vaydhammānupassī vā dhammesu viharati,||

samudaya-vaya-dhammānupassī vā dhammesu viharati.|| ||

'Atthi dhammā' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissati mattāya.|| ||

Anissito ca viharati na ca kiñci loke upādiyati.|| ||

Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas'upādānakkhandhesu.|| ||

§

[15][olds] Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.|| ||

Kathaṅ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?|| ||

Iha bhikkhave bhikkhu cakkhuṅ-ca pajānāti rūpe ca pajānāti,||

yaṅ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanam taṅ-ca pajānāti,||

yathā ca anuppannassa saṃyojanassa uppādo hoti taṅ-ca pajānāti,||

yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṅ-ca pajānāti,||

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṅ-ca pajānāti|| ||

Sotaṅ-ca pajānāti sadde ca pajānāti||

yaṅ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanam taṅ-ca pajānāti,||

yathā ca anuppannassa saṃyojanassa uppādo hoti taṅ-ca pajānāti,||

yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṅ-ca pajānāti,||

yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañ-ca pajānāti. || ||
 Ghānañ-ca pajānāti gandhe ca pajānāti ||
 yañ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanam tañ-ca pajānāti, ||
 yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti, ||
 yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañ-ca pajāāti, ||
 yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañ-ca pajānāti. || ||
 Jivhañ-ca pajānāti rase ca pajāti ||
 yañ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanam tañ-ca pajānāti, ||
 yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti, ||
 yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañ-ca pajāāti, ||
 yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañ-ca pajānāti. || ||
 Kāyañ-ca pajānāti phoṭṭhabbe ca pajāāti ||
 yañ-ca tad-ubhayaṃ paṭicca uppajjati saṃyojanam tañ-ca pajānāti, ||
 yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti, ||
 yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañ-ca pajāāti, ||
 yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañ-ca pajānāti. || ||
 Manañ-ca pajānāti dhamme ca pajānāti, ||
 yañ-ca tad ubhayaṃ paṭicca uppajjati saṃyojanam tañ-ca pajānāti, ||
 yathā ca anuppannassa saṃyojanassa uppādo hoti tañ-ca pajānāti, ||
 yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañ-ca pajānāti, ||
 yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañ-ca pajānāti. || ||

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, ||
 bahiddhā vā dhammesu dhammānupassī viharati, ||
 ajjhatabhiddhā vā dhammesu dhammānupassī viharati. || ||
 Samudaya-dhammānupassī vā dhammesu viharati, ||
 vaydhammānupassī vā dhammesu viharati, ||
 samudaya-vaya-dhammānupassī vā dhammesu viharati. || ||
 'Atthi dhammā' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamatt
 āya patissatimattāya. || ||
 Anissito ca viharati na ca kiñci loke upādiyati. || ||
 Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu
 ajjhattikabhāhiresu āyatanesu. || ||

§

[16][olds] Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī
 viharati sattasu bojjhaṅgesu. || ||

Kathañ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu
 bojjhaṅgesu? || ||

Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ sati-sambojjhaṅgaṃ: ||

'Atthi me ajjhattaṃ sati-sambojjhaṅgo' ti pajānāti. || ||

Asantaṃ vā ajjhattaṃ sati-sambojjhaṅgaṃ: ||

'N'atthi me ajjhattaṃ sati-sambojjhaṅgo' ti pajānāti. || ||

Yathā ca anuppannassa sati-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti, ||
yathā ca uppannassa sati-sambojjhaṅgassa bhāvanāpāripūrī hoti tañ-ca pajān
āti. || ||

Santaṃ vā ajjhattaṃ dhammavicaya-sambojjhaṅgaṃ: ||

'Atthi me ajjhattaṃ dhammavicaya-sambojjhaṅgo' ti pajānāti. || ||

Asantaṃ vā ajjhattaṃ dhammavicaya-sambojjhaṅgaṃ: ||

'N'atthi me ajjhattaṃ dhammavicaya-sambojjhaṅgo' ti pajānāti. || ||

Yathā ca anuppannassa dhammavicaya-sambojjhaṅgassa uppādo hoti tañ-ca
pajānāti, ||
yathā ca uppannassa dhammavicaya-sambojjhaṅgassa bhāvanāpāripūrī hoti
tañ-ca pajānāti. || ||

Santaṃ vā ajjhattaṃ viriya-sambojjhaṅgaṃ: ||

'Atthi me ajjhattaṃ viriya-sambojjhaṅgo' ti pajānāti. || ||

Asantaṃ vā ajjhattaṃ viriya-sambojjhaṅgaṃ: ||

'N'atthi me ajjhattaṃ viriya-sambojjhaṅgo' ti pajānāti. || ||

Yathā ca anuppannassa viriya-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti, ||
yathā ca uppannassa viriya-sambojjhaṅgassa bhāvanāpāripūrī hoti tañ-ca paj
ānāti. || ||

Santaṃ vā ajjhattaṃ pīti-sambojjhaṅgaṃ: ||

'Atthi me ajjhattaṃ pīti-sambojjhaṅgo' ti pajānāti. || ||

Asantaṃ vā ajjhattaṃ pīti-sambojjhaṅgaṃ: ||

'N'atthi me ajjhattaṃ pīti-sambojjhaṅgo' ti pajānāti. || ||

Yathā ca anuppannassa pīti-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti, ||
yathā ca uppannassa pīti-sambojjhaṅgassa bhāvanāpāripūrī hoti tañ-ca pajān
āti. || ||

Santaṃ vā ajjhattaṃ passaddhi-sambojjhaṅgaṃ: ||

'Atthi me ajjhattaṃ passaddhi-sambojjhaṅgo' ti pajānāti. || ||

Asantaṃ vā ajjhattaṃ passaddhi-sambojjhaṅgaṃ: ||

'N'atthi me ajjhattaṃ passaddhi-sambojjhaṅgo' ti pajānāti. || ||

Yathā ca anuppannassa passaddhi-sambojjhaṅgassa uppādo hoti tañ-ca pajān
āti, ||
yathā ca uppannassa passaddhi-sambojjhaṅgassa bhāvanāpāripūrī hoti tañ-ca
pajānāti. || ||

Santaṃ vā ajjhattaṃ samādhī-sambojjhaṅgaṃ:||
'Atthi me ajjhattaṃ samādhī-sambojjhaṅgo' ti pajānāti.|| ||
Asantaṃ vā ajjhattaṃ samādhī-sambojjhaṅgaṃ:||
'N'atthi me ajjhattaṃ samādhī-sambojjhaṅgo' ti pajānāti.|| ||
Yathā ca anuppannaṃ samādhī-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti,||
yathā ca uppannaṃ samādhī-sambojjhaṅgassa bhāvanāpāripūrī hoti tañ-ca pajānāti.|| ||

Santaṃ vā ajjhattaṃ upekhā-sambojjhaṅgaṃ:||
'Atthi me ajjhattaṃ upekhā-sambojjhaṅgaṃ:|| ||
Asantaṃ vā ajjhattaṃ upekhā-sambojjhaṅgaṃ:||
'N'atthi me ajjhattaṃ upekhā-sambojjhaṅgo ti pajānāti.|| ||
Yathā ca anuppannaṃ upekhā-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti,||
yathā ca uppannaṃ upekhā-sambojjhaṅgassa bhāvanāpāripūrī hoti tañ-ca pajānāti.|| ||

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,||
bahiddhā vā dhammesu dhammānupassī viharati,||
ajjhattabahiddhā vā dhammesu dhammānupassī viharati.|| ||
Samudaya-dhammānupassī vā dhammesu viharati,||
vaydhammānupassī vā dhammesu viharati,||
samudaya-vaya-dhammānupassī vā dhammesu viharati.|| ||
'Atthi dhammā' ti vā pañ'assa satī paccupaṭṭhitā hoti yāvad-eva ñāṇamattāya patissati mattāya.|| ||
Anissito ca viharati na ca kiñci loke upādiyati.|| ||
Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattaṃ bojjaṅgesu.|| ||

§

[17][olds] Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu.|| ||
Kathaṅ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu?|| ||
Idha, bhikkhave, bhikkhu:||
'Idaṃ dukkhaṃ' ti yathābhūtaṃ pajānāti,||
'Ayaṃ dukkhasamudayo' ti yathābhūtaṃ pajānāti,||
'Ayaṃ dukkha-nirodho' ti yathābhūtaṃ pajānāti,||
'Ayaṃ dukkha-nirodha-gāminī paṭipadā' ti yathābhūtaṃ pajānāti.|| ||

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,||
bahiddhā vā dhammesu dhammānupassī viharati,||
ajjhatabhiddhā vā dhammesu dhammānupassī viharati. || ||
Samudaya-dhammānupassī vā dhammesu viharati,||
vaydhammānupassī vā dhammesu viharati,||
samudaya-vaya-dhammānupassī vā dhammesu viharati. || ||
'Atthi dhammā' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva ñāṇamatt
āya patissati mattāya. || ||
Anissito ca viharati na ca kiñci loke upādiyati. || ||
Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu
ariya-saccesu. || ||

[18][olds] Katamañ ca bhikkhave dukkhaṃ ariya-saccaṃ? || ||

Jāti pi dukkhā, jarā pi dukkhā, [vyādhi pi dukkhā], maraṇam pi dukkhaṃ,
soka-parideva-dukkha-domanass'-upāyāsā pi dukkhā, yam p'icchaṃ na
labhati tam pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā.

Katamā ca bhikkhave jāti? || ||

Yā tesam tesam sattānaṃ tamhi tamhi satta-nikāye jāti sañjāti okkanti
abhinibbatti khandānaṃ pātu-bhāvo āyatanānaṃ paṭilābho,||
ayaṃ vuccati bhikkhave jāti. || ||

Katamā ca bhikkhave jarā? || ||

Yā tesam tesam sattānaṃ tamhi tamhi satta-nikāye jarā jīraṇatā khaṇḍiccaṃ
pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko,||
ayaṃ vuccati bhikkhave jarā. || ||

Katamañ ca bhikkhave maraṇaṃ? || ||

Yam tesam tesam sattānaṃ tamhā tamhā satta-nikāyā cuti cavanatā bhedo
antaradhānaṃ maccu maraṇaṃ kāla-kiriyā khandhānaṃ bhedo kaḷebarassa
nikkhepo,||

idaṃ vuccati bhikkhave maraṇaṃ. || ||

Katamo ca bhikkhave soko? || ||

Yo kho bhikkhave aññataraññatarena vyasanena samannāgatassa aññatar-
aññatarena dukkha-dhammena phuṭṭhassa soko socanā socitattaṃ anto-soko
anto-parisoko,||

ayaṃ vuccati bhikkhave soko. || ||

Katamo ca bhikkhave paridevo? || ||

Yo kho bhikkhave aññataraññatarena vyasanena sammannāgatassa
aññataraññatarena dukkha-dhammena phuṭṭhassa ādevo paridevo ādevanā
paridevanā ādevitattaṃ paridevitattaṃ,||

ayaṃ vucati bhikkhave paridevo. || ||

Katamañ ca bhikkhave dukkhaṃ? || ||

Yaṃ kho bhikkhave kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāya-samphassajaṃ
dukkhaṃ asātaṃ vedayitaṃ,||
idaṃ vuccati bhikkhave dukkhaṃ.|| ||

Katamañ ca bhikkhave domanassaṃ?|| ||

Yaṃ kho bhikkhave cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ
manosamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ,||
idaṃ vuccati bhikkhave domanassaṃ.|| ||

Katamo ca bhikkhave upāyāso?|| ||

Yo kho bhikkhave aññataraññatarena vyasanenna sammannāgatassa
aññataraññatarena dukkha-dhammena phuṭṭhassa āyāso upāyāso āyāsitaṃ
upāyāsitaṃ,||
ayaṃ vuccati bhikkhave upāyāso.|| ||

Katamañ ca bhikkhave yam p'icchaṃ na labhati tam pi dukkhaṃ?|| ||

Jāti-dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati:||

Aho vata mayaṃ na jāti-dhammā assāma,||
na ca vata no jāti āgaccheyyāti.|| ||

Na kho pan'etaṃ icchāya pattabbaṃ.|| ||

Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.|| ||

Jarā-dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati:||

Aho vata mayaṃ na jarā-dhammā assāma,||
na ca vata no jarā āgaccheyyāti.|| ||

Na kho pan'etaṃ icchāya pattabbaṃ.|| ||

Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.|| ||

Vyādhi-dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati:||

Aho vata mayaṃ na vyādhi-dhammā assāma,||
na ca vata no vyādhi āgaccheyyāti.|| ||

Na kho pan'etaṃ icchāya pattabbaṃ.|| ||

Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.|| ||

Maraṇa-dhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjati:||

Aho vata mayaṃ na maraṇa-dhammā assāma,||
na ca vata no maraṇa āgaccheyyāti.|| ||

Na kho pan'etaṃ icchāya pattabbaṃ.|| ||

Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.|| ||

Soka-parideva-dukkha-domanass-upāyāsa-dhammānaṃ bhikkhave sattānaṃ
evaṃ icchā uppajjati:||

Aho vata mayaṃ na soka-parideva-dukkha-domanassa-upāyāsa-dhammā ass

āma,||
na ca vata no soka-parideva-dukkha-domanassa-upāyāsā āgaccheyyun ti|| ||
Na kho pan' etaṃ icchāya pattaṃ. || ||
Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ. || ||

Katame ca bhikkhave saṃkhittena pañcupādānakkhandā dukkhā? || ||
Seyyathīdaṃ rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṃkhārūpādānakkhandho viññāṇūpādānakkhandho, ime vuccanti bhikkhave saṃkhittena pañcupādānakkhandhā dukkhā. || ||
Idaṃ vuccati bhikkhave dukkhaṃ ariya-saccaṃ. || ||

§§

[19][olds] Katamañ ca bhikkhave dukkha-samudayaṃ ariya-saccaṃ? || ||
Yāyaṃ taṇhā ponobhavikā nandi-rāga-sahagatā tatra tatrābhinandinī, ||
seyyathīdaṃ kāma-taṇhā bhava-taṇhā vibhava-taṇhā. || ||
Sā kho pan'esā bhikkhave taṇhā kattha uppajjamānā uppajjati, ||
kattha nivisamānā nivisati? || ||
Yaṃ loke piya-rūpaṃ sāta-rūpaṃ, ||
etth'esā taṇhā uppajjamānā uppajjati, ||
ettha nivisamānā nivisati. || ||

Kiñci loke piya-rūpaṃ sāta-rūpaṃ? || ||
Cakkhuṃ loke piya-rūpaṃ sāta-rūpaṃ, ||
etth'esā taṇhā uppajjamānā uppajjati, ||
ettha nivisamānā nivisati. || ||
Sotaṃ loke piya-rūpaṃ sāta-rūpaṃ, ||
etth'esā taṇhā uppajjamānā uppajjati, ||
ettha nivisamānā nivisati. || ||
Ghānaṃ loke piya-rūpaṃ sāta-rūpaṃ, ||
etth'esā taṇhā uppajjamānā uppajjati, ||
ettha nivisamānā nivisati. || ||
Jivhā loke piya-rūpaṃ sāta-rūpaṃ, ||
etth'esā taṇhā uppajjamānā uppajjati, ||
ettha nivisamānā nivisati. || ||
Kāyo loke piya-rūpaṃ sāta-rūpaṃ, ||
etth'esā taṇhā uppajjamānā uppajjati, ||
ettha nivisamānā nivisati. || ||
Mano loke piya-rūpaṃ sāta-rūpaṃ, ||
etth'esā taṇhā uppajjamānā uppajjati, ||

ettha nivisamānā nivisati.|| ||

Rūpā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Saddā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Gandhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Rasā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Phoṭṭhabbā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Dhammā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Cakkhu-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Sota-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Ghāna-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Jivhā-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Kāya-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Mano-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati.|| ||

Cakkhu-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||

ettha nivasamānā nivasati.|| ||

Sota-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Ghāna-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Jivhā-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Kāya-samphasso piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Mano-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'essā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.

Cakkhu-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Sota-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Ghāna-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Jivhā-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Kāya-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Mano-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Rūpa-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Sadda-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivasamānā nivasati.|| ||

Gandha-sañña loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Rasa-sañña loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Phoṭṭhabba-sañña loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Dhamma-sañña loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Rūpa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Sadda-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Gandha-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Rasa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Phoṭṭhabba-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Dhamma-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Rūpa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Sadda-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Gandha-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Rasa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Phoṭṭhabba-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Dhamma-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Rūpa-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Sadda-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Gandha-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Rasa-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Phoṭṭhabba-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Dhamma-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Rūpa-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Sadda-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Gandha-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Rassa-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Phoṭṭhabba-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā uppajjamānā uppajjati,||

ettha nivisamānā nivisati.|| ||

Dhamma-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā uppajamānā uppajjati,||

ettha nivisamānā nivisati.|| ||

Idaṃ vuccati bhikkhave dukkha-samudayaṃ ariya-saccaṃ.|| ||

§§

[20][olds] Katamañ ca bhikkhave dukkha-nirodhaṃ ariya-saccaṃ?|| ||

Yo tassā yeva taṇhāya asesavirāga-nirodho cāgo paṇinissaggo mutti an
ālayo.|| ||

Sā kho paṇ'esā bhikkhave taṇhā kattha pahīyamānā pahīyati,||

kattha nirujjhamānā nirujjhati?|| ||

Yaṃ loke piya-rūpaṃ,||

etth'esā taṇhā pahīyamānā pahīyati,||

ettha nirujjhamānā nirujjhati.|| ||

Kiñci loke piya-rūpaṃ sāta-rūpaṃ?|| ||

Cakkhuṃ loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā pahīyamānā pahīyati,||

ettha nirujjhamānā nirujjhati.|| ||

Sotaṃ loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā pahīyamānā pahīyati,||

ettha nirujjhamānā nirujjhati.|| ||

Ghānaṃ loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā pahīyamānā pahīyati,||

ettha nirujjhamānā nirujjhati.|| ||

Jivhā loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā pahīyamānā pahīyati,||

ettha nirujjhamānā nirujjhati.|| ||

Kāyo loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā pahīyamānā pahīyati,||

ettha nirujjhamānā nirujjhati.|| ||

Mano loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā pahīyamānā pahīyati,||

ettha nivisamānā nivisati.|| ||

Rūpā loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā pahīyamānā pahīyati,||

ettha nirujjhamānā nirujjhati.|| ||

Saddā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Gandhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Rasā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Phoṭṭhabbā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Dhammā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Cakkhu-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Sota-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Ghāna-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Jivhā-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Kāya-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Mano-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Cakkhu-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Sota-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Ghāna-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||

etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Jivhā-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Kāya-samphasso piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Mano-samphasso loke piya-rūpaṃ sāta-rūpaṃ,||
etth'essā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.

Cakkhu-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Sota-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Ghāna-camphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Jivhā-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Kāya-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Mano-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Rūpa-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Sadda-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Gandha-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Rasa-saññā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||

ettha nirujjhamānā nirujjhati.|| ||

Phoṭṭhabba-sañña loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Dhamma-sañña loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Rūpa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Sadda-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Gandha-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Rasa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Phoṭṭhabba-sañcentnā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Dhamma-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Rūpa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Sadda-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Gandha-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Rasa-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Phoṭṭhabba-taṇhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā taṇhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati.|| ||

Dhamma-tañhā loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Rūpa-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Sadda-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Gandha-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Rasa-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Phoṭṭhabba-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Dhamma-vitakko loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Rūpa-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Sadda-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Gandha-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Rassa-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Phoṭṭhabba-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā pahīyamānā pahīyati,||
ettha nirujjhamānā nirujjhati. || ||

Dhamma-vicāro loke piya-rūpaṃ sāta-rūpaṃ,||
etth'esā tañhā uppajamānā uppajjati,||
ettha nivisamānā nivisati. || ||

Idaṃ vuccati bhikkhave dukkha-nirodhaṃ ariya-saccaṃ. || ||

[21][olds] Katamañ ca bhikkhave dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ?|| ||

Ayaṃ eva Ariyo Aṭṭhaṅgiko Maggo,||
seyyathīdaṃ sammā-diṭṭhi, sammā-saṃkappo, sammā-vācā, sammā
kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.|| ||

Katamā ca bhikkhave sammā-diṭṭhi?|| ||

Yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkha-samudaye ñāṇaṃ dukkha-nirodhe
ñāṇaṃ dukkha-nirodha-gāminiyā paṭipadāya ñāṇaṃ,||
ayaṃ vuccati bhikkhave sammā-diṭṭhi.|| ||

Katamo ca bhikkhave sammā-saṃkappo?|| ||

Nekkhamma-saṃkappo, avyāpāda-saṃkappo, avihimsā-saṃkappo,||
ayaṃ vuccati bhikkhave sammā-saṃkappo.|| ||

Katamā ca bhikkhave sammā-vācā?|| ||

Musā-vādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya
veramaṇī, samphappalāpā veramaṇī,||
ayaṃ vuccati bhikkhave sammā-vācā.|| ||

Katamo ca bhikkhave sammā-kammanto?|| ||

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī,||
ayaṃ vuccati bhikkhave sammā-kammanto.|| ||

Katamo ca bhikkhave sammā-ājīvo?|| ||

Idha, bhikkhave, ariya-sāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvikaṃ
kappeti,||
ayaṃ vuccati bhikkhave sammā-ājīvo.|| ||

Katamo ca bhikkhave sammā-vāyāmo?|| ||

Idha, bhikkhave, bhikkhu anupannānaṃ pāpakānaṃ akusalānaṃ dhamm
ānaṃ anuppādāya chandaṃ janeti vāyamati,||
viriyāṃ ārabhati, cittaṃ paggaṇhāti padahati.|| ||
Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti
vāyamati,||
viriyāṃ ārabhati, cittaṃ paggaṇhāti padahati.|| ||
Anupannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti v

āyamati,||
viriyam ārabhati, cittaṃ paggaṇhāti padahati.|| ||

Uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammosāya bhiyyobhāvāya
vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati,||
viriyam ārabhati, cittaṃ paggaṇhāti padahati.|| ||

Ayam vuccati bhikkhave sammā-vāyāmo.|| ||

Katamā ca bhikkhave sammā-sati?|| ||

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā
vineyya loke abhijjhā-domanassaṃ,||
vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke
abhijjhā-domanassaṃ,||
citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-
domanassaṃ,||
dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke
abhijjhā-domanassaṃ.|| ||

Ayam vuccati bhikkhave sammā-sati.

Katamo ca bhikkhave sammā-samādhi?

Idha, bhikkhave, bhikkhu vivicc'eva kāmehi vivicca akusalehi dhammehi
savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ paṭhamaṃ-jhānaṃ upasampajja
viharati.|| ||

Vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādhijaṃ cetaso ekodi-bhāvaṃ
avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyaṃ-jhānaṃ upasampajja
viharati.|| ||

Pītiyā ca virāgā upekhako viharati sato ca sampajāno,||
sukhañ ca kāyena patisaṃvedeti yan taṃ ariyā ācikkhanti:||
'Upekhako satimā sukha-vihārī.' ti, tatiya-jjhānaṃ upasampajja viharati.|| ||

Sukhassa ca pahāā dukkhassa ca pahānā pubb'eva somanassa-domanassānaṃ
attha-gamā adukkhaṃ-asukhaṃ upekhā-sati-pārisuddhiṃ catutthaṃ-jhānaṃ
upasampajja viharati.|| ||

Ayam vuccati bhikkhave sammā-samādhi.

Idaṃ vuccati bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati,||
bahiddhā vā dhammesu dhammānupassī viharati,||
ajjhattabahiddhā vā dhammesu dhammānupassī viharati.|| ||

Samudaya-dhammānupassī vā dhammesu viharati,||
vaydhammānupassī vā dhammesu viharati,||
samudaya-vaya-dhammānupassī vā dhammesu viharati.|| ||

'Atthi dhammā' ti vā pan'assa sati paccupaṭṭhitā hoti yāvad-eva nāṇamatt

āya patissati mattāya.|| ||

Anissito ca viharati na ca kiñci loke upādiyati.|| ||

Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu
ariya-saccesu.|| ||

[22][olds] Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta
vassāni,||

tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:||

diṭṭhe va dhamme aññā,||

sati vā upādisese anāgāmitā.|| ||

Tiṭṭhantu bhikkhave satta vassāni,||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni||

tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:||

diṭṭhe va dhamme aññā,||

sati vā upādisese anāgāmitā.|| ||

Tiṭṭhantu bhikkhave cha vassāni,||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca vass
āni||

tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:||

diṭṭhe va dhamme aññā,||

sati vā upādisese anāgāmitā.|| ||

Tiṭṭhantu bhikkhave pañca vassāni,||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri vass
āni||

tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:||

diṭṭhe va dhamme aññā,||

sati vā upādisese anāgāmitā.|| ||

Tiṭṭhantu bhikkhave cattāri vassāni,||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi vassāni||

tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:||

diṭṭhe va dhamme aññā,||

sati vā upādisese anāgāmitā.|| ||

Tiṭṭhantu bhikkhave tīṇi vassāni,||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya dve vassāni||

tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:||

diṭṭhe va dhamme aññā,||

sati vā upādisese anāgāmitā.|| ||

Tiṭṭhantu bhikkhave dve vassāni,||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ vassaṃ||

tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:||

diṭṭhe va dhamme aññā,||

sati vā upādisese anāgāmitā. || ||

Tiṭṭhantu bhikkhave ekaṃ vassaṃ, ||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni ||

tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: ||

diṭṭhe va dhamme aññā, ||

sati vā upādisese anāgāmitā. || ||

Tiṭṭhantu bhikkhave satta māsāni, ||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni ||

tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: ||

diṭṭhe va dhamme aññā, ||

sati vā upādisese anāgāmitā. || ||

Tiṭṭhantu bhikkhave cha māsāni, ||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca mās

āni ||

tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: ||

diṭṭhe va dhamme aññā, ||

sati vā upādisese anāgāmitā. || ||

Tiṭṭhantu bhikkhave pañca māsāni, ||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri mās

āni ||

tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: ||

diṭṭhe va dhamme aññā, ||

sati vā upādisese anāgāmitā. || ||

Tiṭṭhantu bhikkhave cattāri māsāni, ||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi māsāni ||

tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: ||

diṭṭhe va dhamme aññā, ||

sati vā upādisese anāgāmitā. || ||

Tiṭṭhantu bhikkhave tīṇi māsāni, ||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya dve māsāni ||

tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: ||

diṭṭhe va dhamme aññā, ||

sati vā upādisese anāgāmitā. || ||

Tiṭṭhantu bhikkhave dve māsāni, ||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ māsāṃ ||

tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: ||

diṭṭhe va dhamme aññā, ||

sati vā upādisese anāgāmitā. || ||

Tiṭṭhantu bhikkhave ekaṃ māsāṃ, ||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya addha m

āsāṃ ||

tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ: ||

diṭṭhe va dhamme aññā, ||

sati vā upādisese anāgāmitā.|| ||

Tiṭṭhantu bhikkhave ekaṃ māsaṃ,||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya addha m
āsaṃ||

tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:||

diṭṭhe va dhamme aññā,||

sati vā upādisese anāgāmitā.|| ||

Tiṭṭhantu bhikkhave addha māsaṃ,||

yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāham||

tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ:||

diṭṭhe va dhamme aññā,||

sati vā upādisese anāgāmitā.|| ||

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokapariddhavānaṃ

samatikkamāya dukkhadomanassānaṃ attha-gamāya ñāyassa adhigamāya

nibbānassa sacchikiriyaṃ,||

yad idaṃ cattāro satipaṭṭhānā ti,||

iti yan-taṃ vuttaṃ idaṃ-etaṃ paṭicca vuttan-ti.

Idam-avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinadun-
ti.

SATIPAṬṬHĀNA SUTTA

Recollecting Aspiration

The Inspiring Expiring Mind

Or

The Satisfaction of Breathing In and Out

Translated from the Pali by
Michael Olds

I HEAR TELL:

Once upon a time Bhaggava
Savatthi-town, East-park, Migara's-Mother's Palace
come-a revisiting with many highly recognized ...
highly recognized Elders
together with their Students ...

... and there was The Ancient Sariputta and
The Ancient Maha-Moggallana and
The Ancient Maha-Kassapa and
The Ancient Maha-Kaccayana and
The Ancient Maha Kotthita and
The Ancient Maha-Kappinena and
The Ancient Maha-Cundena and
The Ancient Anuruddha and

The Ancient Revata and
The Ancient Ananda ...

... and, additionally, there were other highly recognized Elders
together with their Students.

Now at this time Elder beggars were instructing and exhorting new beggars ...

Such-a one of the Elder beggars would be instructing and exhorting ten
beggars

Such-a one of the Elder beggars would be instructing and exhorting twenty
beggars

Such-a one of the Elder beggars would be instructing and exhorting thirty
beggars

Such-a one of the Elder beggars would be instructing and exhorting forty
beggars ...^[1]

... and the new beggars instructed and exhorted by Elder beggars came to
know excellent and remarkable progress.

Now at this time, it being the Preparation^[2], the fifteenth the Invitation full-
moon night, Bhaggava was seated outdoors with the brotherhood of beggars
gathered round.

Then Bhaggava, being silent, looking over the brotherhood of beggars being
silent, said to the beggars:

I am pleased, beggars,
with this path's course,
I am pleased in heart, beggars,
with this path's course.

Wherefore, beggars,
put forth an extra measure of energy
to get the ungotten
acquire the unacquired
realize the unrealized
... for myself,
for the fourth month
I will remain here in Savatthi-town for Komudim.'

Then the beggars of the countryside heard:

'I hear Bhaggava will remain for the fourth month, in Savathi-town 'til
Komudim!'

And the beggars of the countryside set out for Savatthi to see the Bhaggava.

And so the Elder beggars put forth an extra measure of exhortation and instruction for these new beggars.

Such-a one of the Elder beggars would be instructing and exhorting ten beggars

Such-a one of the Elder beggars would be instructing and exhorting twenty beggars

Such-a one of the Elder beggars would be instructing and exhorting thirty beggars

Such-a one of the Elder beggars would be instructing and exhorting forty beggars ...

... and these new beggars instructed and exhorted by Elder beggars came to know excellent and remarkable progress.

Now at this time, it being the fifteenth, the full-moon night of the fourth month, Komudim, Bhaggava was seated outdoors with the brotherhood of beggars gathered round.

Then Bhaggava, being silent, looking over the brotherhood of beggars being silent, said to the beggars:

'No lip-flapping!^[3] beggars,
this gathering is without lipflappers!

Beggars, this gathering is pure
set on the essence.

Such is the nature, beggars
of this brotherhood of beggars
such is the nature beggars,
of this gathering.

Of such a nature is this gathering,
that for offerings,
for having as a guest,
for gift-giving,
for closed-palm-salutation
it is an unsurpassable meritorious-opportunity for the world.

Such is the nature, beggars
of this brotherhood of beggars
such is the nature, beggars

of this gathering.

Of such a nature is this gathering,
that a small gift becomes great,
a great gift becomes greater.

Such is the nature, beggars
of this brotherhood of beggars
such is the nature, beggars
of this gathering.

Of such a nature is this gathering,
that it is difficult to gain the sight of such in the world.

Such is the nature, beggars
of this brotherhood of beggars
such is the nature, beggars
of this gathering.

Of such a nature is this gathering,
that it is enough to travel many-a-mile
with just a lunch bag
to see it.

Such is the nature, beggars
of this brotherhood of beggars
such is the nature, beggars
of this gathering.

There are, beggars,
beggars here in this brotherhood of beggars
arahants,
who have left behind the corruptions,
who have lived the life,
done duty's doing,
laid down the load,
thoroughly destroyed the yokes to rebirth,
who have attained for themselves
freedom through the highest knowledge.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
who have thoroughly destroyed
the five yokes to downbound rebirth,
who will spontaneously reappear
in a world^[4] where they are of a nature not to return
and who will attain final nibbana there.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
who have thoroughly destroyed
the three yokes to rebirth,
who by the thinning-out of lust, anger and stupidity,
are one-more-time-returners,
once more to return to this world,
here to make an end of pain.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
who have thoroughly destroyed
the three yokes to rebirth,
earstream winners,
of a nature to attain no lower state
bound up bound up in self-awakening.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.^[5]

There are, beggars,
beggars here in this brotherhood of beggars
that live developing the four settings-up of memory
as their yoga practice^[6]
Even such is the nature, beggars

of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing the four high ways of walking the walk^[2]
as their yoga practice.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing the four power paths
as their yoga practice.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing the five forces
as their yoga practice.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing the five enablers
as their yoga practice.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing the seven dimensions of awakening
as their yoga practice.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing the aristocratic eight dimensional way
as their yoga practice.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing friendly vibrations.^[8]

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing sympathetic vibrations
as their yoga practice.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing empathetic vibrations
as their yoga practice.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing objective detachment
as their yoga practice.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,

beggars here in this brotherhood of beggars
that live developing 'the foul'^[9]
as their yoga practice.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing the perception of inconsistency^[10]
as their yoga practice.

Even such is the nature, beggars
of beggars here
in this brotherhood of beggars.

There are, beggars,
beggars here in this brotherhood of beggars
that live developing recollecting aspiration^[11]
as their yoga practice.

Recollecting aspiration, beggars
developed and made much of,
is of great fruit,
great benefit.

Recollecting aspiration beggars,
developed and made much of,
completely perfects the four settings-up of memory;
the four settings-up of memory,
developed and made much of,
completely perfects the seven dimensions of awakening;
the seven dimensions of awakening,
developed and made much of,
completely perfects freedom through vision.^[12]

And how, beggars is recollecting aspiration developed?

How made much of?

How of great fruit of great benefit?

Here beggars, a beggar goes to the forest,
goes to the root of some tree,
goes to some empty place,
sits down cross-legged,
with body controlled and erect,
intentionally bringing presence of mind
to the area of the face^[13] he recollects inspiration; recollects aspiration.

With a deep inspiration thinks^[14]:

'My inspiration was deep',
and thus makes himself consciously aware;
with a deep expiration thinks:

'My expiration was deep',
and thus makes himself consciously aware;

with a shallow inspiration thinks:

'My inspiration was shallow',
and thus makes himself consciously aware;

with a shallow expiration thinks:

'My expiration was shallow',
and thus makes himself consciously aware;

trains himself thinking:

'I will inspire experiencing all the body';

trains himself thinking:

'I will expire experiencing all the body'^[15];

trains himself thinking:

'Calming down the own-made body I will inspire';

trains himself thinking:

'Calming down the own-made body I will expire';

trains himself thinking:

'Experiencing enthusiasm I will inspire';

trains himself thinking:

'Experiencing enthusiasm I will expire';

trains himself thinking:

'Experiencing pleasure I will inspire';

trains himself thinking:

'Experiencing pleasure I will expire';

trains himself thinking:

'Experiencing the own-made^[16] heart^[17]

I will inspire';

trains himself thinking:

'Experiencing the own-made heart I will expire';

trains himself thinking:

'Calming down the own-made heart I will inspire';

trains himself thinking:

'Calming down the own-made heart I will expire';

trains himself thinking:

'Experiencing the heart I will inspire';

trains himself thinking:

'Experiencing the heart I will expire';

trains himself thinking:

'Overjoyed at heart I will inspire';

trains himself thinking:

'Overjoyed at heart I will expire';

trains himself thinking:

'Elevated^[18] in heart I will inspire';

trains himself thinking:

'Elevated in heart I will expire';

trains himself thinking:

'Released in heart I will inspire';

trains himself thinking:

'Released in heart I will expire';

trains himself thinking:

'Observing inconsistency I will inspire';

trains himself thinking:

'Observing inconsistency I will expire';

trains himself thinking:

'Observing dispassion^[19] I will inspire';

trains himself thinking:

'Observing dispassion I will expire';

trains himself thinking:

'Observing ending I will inspire';

trains himself thinking:

'Observing ending I will expire';

trains himself thinking:

'Observing letting go I will inspire';

trains himself thinking:

'Observing letting go I will expire';

It is thus, beggars, that recollecting aspiration is developed,
made much of,
is of great fruit,
of great benefit.

And how, beggars,
is recollecting aspiration developed,
how made much of,
such as to completely perfect the four settings-up of Memory?

At such time, beggars, as a beggar,
with a deep inspiration thinks:
'My inspiration was deep',
and thus makes himself consciously aware;
with a deep expiration thinks:
'My expiration was deep',
and thus makes himself consciously aware;
with a shallow inspiration thinks:
'My inspiration was shallow',
and thus makes himself consciously aware;
with a shallow expiration thinks:
'My expiration was shallow',
and thus makes himself consciously aware;
trains himself thinking:
'I will inspire experiencing all the body';
trains himself thinking:
'I will expire experiencing all the body';
trains himself thinking:
'Calming down the own-made body I will inspire';
trains himself thinking:
'Calming down the own-made body I will expire';
at such a time, beggars, a beggar is living in a body observing body^[20],
ardent,
having set up memory,
comprehending,
having put away worldly aspirations and exasperations.

'Of body'^[21], beggars, is aspiration;

this is one way of speaking about body,
say I.

Wherefore, in this case a beggar is a beggar
living in a body observing body,
ardent,^[22]
having set up memory,
comprehending,
having put away worldly aspirations and exasperations.

At such time, beggars,
as a beggar, trains himself thinking:
'Calming down the own-made body I will inspire';
trains himself thinking:
'Calming down the own-made body I will expire';
trains himself thinking:
'Experiencing enthusiasm I will inspire';
trains himself thinking:
'Experiencing enthusiasm I will expire';
trains himself thinking:
'Experiencing pleasure I will inspire';
trains himself thinking:
'Experiencing pleasure I will expire';
trains himself thinking:
'Experiencing the own-made heart I will inspire';
trains himself thinking:
'Experiencing the own-made heart I will expire';
trains himself thinking:
'Calming down the own-made heart I will inspire';
trains himself thinking:
'Calming down the own-made heart I will expire';
at such a time, beggars,
a beggar is living in sensation observing sensation,
ardent,
having set up memory,
comprehending,
having put away worldly aspirations and exasperations.

'Of sensation', beggars, is aspiration;
this is one way of speaking about

thoroughly tracing sensation back to it's origins,
say I.

Wherefore, here a beggar
is a beggar living in sensation observing sensation,
ardent,
having set up memory,
comprehending,
having put away worldly aspirations and exasperations.

At such time, beggars, as a beggar trains himself thinking:
'Experiencing the heart I will inspire';
trains himself thinking:
'Experiencing the heart I will expire';
trains himself thinking:
'Overjoyed at heart I will inspire';
trains himself thinking:
'Overjoyed at heart I will expire';
trains himself thinking:
'Elevated in heart I will inspire';
trains himself thinking:
'Elevated in heart I will expire';
trains himself thinking:
'Released in heart I will inspire';
trains himself thinking:
'Released in heart I will expire';
at such a time, beggars,
a beggar is living in the heart observing the heart,
ardent,
having set up memory,
comprehending,
having put away worldly aspirations and exasperations.

Not 'of muddled, uncomprehending heart'
is recollecting aspiration say I.

Wherefore, here a beggar
is a beggar living in the heart observing the heart,
ardent,
having set up memory,
comprehending,

having put away worldly aspirations and exasperations.

At such time, beggars,
as a beggar trains himself thinking:
'Observing inconsistency I will inspire';
trains himself thinking:
'Observing inconsistency I will expire';
trains himself thinking:
'Observing dispassion I will inspire';
trains himself thinking:
'Observing dispassion I will expire';
trains himself thinking:
'Observing ending I will inspire';
trains himself thinking:
'Observing ending I will expire';
trains himself thinking:
'Observing letting go I will inspire';
trains himself thinking:
'Observing letting go I will expire';
at such a time, beggars,
a beggar is living in The Dhamma observing The Dhamma,
ardent,
having set up memory,
comprehending,
having put away worldly aspirations and exasperations.

He who, seeing with wisdom,
lets go of aspirations and exasperations
is one who has commendably mastered objective detachment.

Wherefore, here a beggar
is a beggar living in The Dhamma observing the Dhamma,
ardent,
having set up memory,
comprehending,
having put away worldly aspirations and exasperations.

This is how, beggars,
recollecting aspiration is developed,
how made much of

such as to completely perfect
the four settings-up of Memory.

And how, beggars,
is the four settings-up of Memory developed,
how made much of
such as to completely perfect
the seven dimensions of awakening?

At such time, beggars,
as a beggar is living in a body observing body,
ardent,
having set up memory,
comprehending,
having put away worldly aspirations and exasperations,
unmuddled memory is established in him;
at such a time, beggars,
as a beggar has unmuddled memory established,
the memory-dimension of self-awakening
is at that time brought into being,
the memory-dimension of self-awakening
is at that time developed,
the memory-dimension of self-awakening
has at that time got to perfection.

He, with memory thus developed
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.²³

At such a time, beggars, as a beggar with memory thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,
the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;
the investigation-of-dhamma-dimension of self-awakening
is at that time developed,

the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.

At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;
the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,
the energy-building-dimension of self-awakening
is at that time got to perfection.

Steady energy sets up uncarnal excitement

At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,
the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening^[24]
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.

In the enthusiastic heart, the body is in equipoise, the heart is in equipoise,

At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,
the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening
is at that time developed,
the impassivity-dimension of self-awakening
is at that time got to perfection.

Impassive of body the pleased heart achieves elevation.

At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.

He who is of elevated heart has commendably mastered objective detachment

At such a time, beggars, as a beggar
is of elevated heart,
has commendably mastered objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,
the objective-detachment-dimension of self-awakening
is at that time got to perfection.

At such time, beggars, as a beggar
is living in sensation observing sensation,
ardent,
having set up memory,
comprehending,
having put away worldly aspirations and exasperations,
unmuddled memory is established in him;
at such a time, beggars,
as a beggar has unmuddled memory established,
the memory-dimension of self-awakening
is at that time brought into being
the memory-dimension of self-awakening
is at that time developed
the memory-dimension of self-awakening

has at that time got to perfection.

He, with memory thus developed
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.

At such a time, beggars, as a beggar with memory thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,
the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;
the investigation-of-dhamma-dimension of self-awakening
is at that time developed,
the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.

At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;
the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,
the energy-building-dimension of self-awakening
is at that time got to perfection.

Steady energy sets up uncarnal excitement.

At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,
the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.

In the enthusiastic heart, the body is in equipoise, the heart is in equipoise,

At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,
the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening
is at that time developed,
the impassivity-dimension of self-awakening
is at that time got to perfection.

Impassive of body the pleased heart achieves elevation.

At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.

He who is of elevated heart has commendably mastered objective detachment.

At such a time, beggars, as a beggar
is of elevated heart,
has commendably mastered objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,
the objective-detachment-dimension of self-awakening
is at that time got to perfection.

At such time, beggars, as a beggar
is living in the heart observing the heart,
having set up memory,
comprehending,
having put away worldly aspirations and exasperations,
unmuddled memory is established in him;
at such a time, beggars, as a beggar
has unmuddled memory established
the memory-dimension of self-awakening
is at that time brought into being,
the memory-dimension of self-awakening
is at that time developed,
the memory-dimension of self-awakening
has at that time got to perfection.
He, with memory thus developed
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.

At such a time, beggars, as a beggar with memory thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,
the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;
the investigation-of-dhamma-dimension of self-awakening
is at that time developed,
the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.

At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;
the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,

the energy-building-dimension of self-awakening
is at that time got to perfection.

Steady energy sets up uncarnal excitement.

At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,
the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.

In the enthusiastic heart, the body is in equipoise, the heart is in equipoise,

At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,
the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening
is at that time developed,
the impassivity-dimension of self-awakening
is at that time got to perfection.

Impassive of body the pleased heart achieves elevation.

At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.

He who is of elevated heart has commendably mastered objective detachment.

At such a time, beggars, as a beggar
is of elevated heart,
has commendably mastered objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,
the objective-detachment-dimension of self-awakening
is at that time got to perfection.

At such time, beggars,
as a beggar is living in The Dhamma observing The Dhamma,
ardent,
having set up memory,
comprehending,
having put away worldly aspirations and exasperations,
unmuddled memory is established in him;
at such a time, beggars,
as a beggar has unmuddled memory established,
the memory-dimension of self-awakening
is at that time brought into being,
the memory-dimension of self-awakening
is at that time developed,
the memory-dimension of self-awakening
has at that time got to perfection.

He, with memory thus developed
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation.

At such a time, beggars, as a beggar with memory thus developed,
wisely examines,
carefully examines phenomena,
undertakes a thoroughly conducted investigation,

the investigation-of-dhamma-dimension of self-awakening
is at that time brought into being;
the investigation-of-dhamma-dimension of self-awakening
is at that time developed,
the investigation-of-dhamma-dimension of self-awakening
is at that time got to perfection.

At such a time, beggars, as a beggar wisely examines,
carefully examines phenomena
undertakes a thoroughly conducted investigation,
steady energy is put forth;
the energy-building-dimension of self-awakening
is at that time brought into being,
the energy-building-dimension of self-awakening
is at that time developed,
the energy-building-dimension of self-awakening
is at that time got to perfection.

Steady energy sets up uncarnal excitement.

At such a time, beggars,
as a beggar's steady energy
sets up uncarnal excitement,
the enthusiasm-dimension of self-awakening
is at that time brought into being,
the enthusiasm-dimension of self-awakening
is at that time developed,
the enthusiasm-dimension of self-awakening
is at that time got to perfection.

In the enthusiastic heart, the body is in equipoise, the heart is in equipoise,

At such a time, beggars,
as a beggar is of enthusiastic heart,
the body in equipoise,
the heart in equipoise,
the impassivity-dimension of self-awakening
is at that time brought into being,
the impassivity-dimension of self-awakening

is at that time developed,
the impassivity-dimension of self-awakening
is at that time got to perfection.

Impassive of body the pleased heart achieves elevation.

At such a time, beggars, as a beggar
impassive of body,
the pleased heart achieving elevation,
the serenity-dimension of self-awakening
is at that time brought into being,
the serenity-dimension of self-awakening
is at that time developed,
the serenity-dimension of self-awakening
is at that time got to perfection.

He who is of elevated heart has commendably mastered objective detachment.

At such a time, beggars, as a beggar
is of elevated heart,
has commendably mastered objective detachment,
the objective-detachment-dimension of self-awakening
is at that time brought into being,
the objective-detachment-dimension of self-awakening
is at that time developed,
the objective-detachment-dimension of self-awakening
is at that time got to perfection.

This is how, beggars,
the four settings-up of memory is developed,
how made much of
such as to completely perfect
the seven dimensions of awakening.

And how, beggars
are the seven dimensions of awakening developed,
how made much of
such as to completely perfect freedom through vision?

Here beggars, a beggar develops the memory-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;

develops the investigation-of-dhamma-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;

develops the enthusiasm-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;

develops the impassivity-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;

develops the serenity-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go;

develops the objective-detachment-dimension of self-awakening,
supported by solitude,
supported by dispassion,
supported by ending,
culminating in thoroughly letting go.

This is how, beggars the seven dimensions of awakening are developed,
how made much of
such as to completely perfect freedom through vision.

Thus said the Bhaggava, and finding pleasure in the Bhaggava's word, the
Beggars were joyful.

HERE ENDS THE ANAPANASATISUTTA

[1] Anyone acquainted with hypnotism will recognize this as a form of regression suggestion. Bhante Punjabi complains loudly about early translations of "jhana" as "trance" and the idea that the jhanas are in any way hypnotic states. In the same way as I have made the point that the sutta is identical in form to the "magic spell" only that in the case of Buddhism, what we have is a "Dis-Spell", the jhana is a form of trance, only in the form of a Dis-trance...a waking up from the trance that is ordinary life-experience. In that light we can understand the series: Some Elders were instructing 10...20...30...40 as being a "progression suggestion"...soon, we can imagine, to be followed, SNAP FINGERS, by the snap of the fingers that will wake us up.

[2] Uposatha. See AN 8.41.

[3] Apalāpā: drivvling slack-jaw ... idle chatter. PED: Palāpa² [Vedic pralāpa, pa+lap;... "chaff as frivolous talk"] prattling, prattle, nonsense; adj. talking idly, chaffing, idle, void.

[4] The Pali says "there" but does not explain. The commentary says this means the Pure Abodes which is possible but not the only possibility.

[5] AKA "The Sangha" see: The Four Pairs of Powerful Individuals

[6] anuyoga. Yoga as we commonly understand it with it's more generalized meaning of whole-hearted devotion to some study. From the word for 'yoke'. PED: 1. application, devotion to...execution, practice of...- As adj. ...doing, given to, practising.

[7] = The Four High (Consummate, best, right) Efforts, or Sammā Vāyama

[8] *Metta*: Friendly Vibrations; *karuna*: sympathetic vibrations; *mudita*: empathetic vibrations; and *upekkha*: detachment; or collectively the *brahmacariya*: the ways of Brahma.

[9] A meditation practice that attempts to drive home the idea of impermanance and pain by the contimplation of "Foul Things" for example the cemetery contimplations, the idea of the foulness of all food.

[10] One way I know of that this is done (there may be others) is by way of the wind device (see Warren: *Buddhism in Translations*, The Forty Subjects of Meditation) usually the contimplation of leaves blowing in the wind.

[11] Ahum.

[12] vijjāvimutti. see Glossology: vijja, and vimutti. This is not "nana and dassana" "knowledge and vision" which is the knowledge that whatsoever has come to be is subject to ending attained by the post-streamwinner, pre-arahant, but is to be understood as the vision of the freed arahant. Vijja and Upekkha as two distinct terms are the final two steps to achieving Arahantship subsequent to mastering the first eight of the eight dimensional way (The Magga). The 'vijja' is of the paticca samuppada and 'Upekkha' is detachment from every form of own-making. At such a time as a person has achieved the insight that even the perception of the ending of sensation is own-made and has attained to complete

detachment, it is still necessary to have the knowledge that this is the freedom one has been seeking.

[13] *parimukhaṃ satim upaṭṭhapetvā*. Big debate with many biased opinions as to the meaning of this. PARI=all round; mukha=mug=face sati=mind upa=up ttha=stand PED: Upaṭṭhapeti and -ṭṭhāpeti [Caus. II. of upaṭṭhahati] 1. to provide, procure, get ready, put forth, give... 2. to cause to be present...

The wording is the same in the Satipatthana Sutta

[14] 'ti' 'this,' meaning 'said,' or 'he said' or 'end quote'; or as here 'saying to himself'. Thinking is always in this system 'word thought' and is considered speech of sorts even when inaudible. Here the idea I have inserted 'makes himself conscious' is not in the pali, but is the intention and is used because the accurate rendering would be subject to misunderstanding in our time and place (USA, Saturday, January 18, 2003 7:09 AM).

[15] *Sabbakāyapaṭisaṃvedī*. Here (and the wording is the same in the Satipatthana Sutta) I see no justification for the interpretation by Bodhi and others, relying on the commentaries (who try to force the meaning into some sort of awareness of the whole 'body of breath' or 'breathing body'), that anything other than what is being said (all-body-experiencing) is being said.

Walshe (LDB #22, pp336): 'conscious of the whole body.'

Warren: conscious of all his expirations

Nanamoli/Bodhi: I shall breathe out experiencing the whole body [of breath]

Horner: I will expire experiencing the whole body (with footnote: i.e. the breath-body).

[16] *saṅkhāra*. 'Own-made.' The meaning is co-founded (sa,=with, kara=make)(founded by 'one' by acting on 'that'); and is what I am saying is a specialized word for kamma, when the meaning is to be understood as the process of personalization that takes place when an individual acts from desire to create pleasure. 'The' *saṅkhāra* is the act itself (identifying with the act) and the outcome (experiencing the outcome as a personal event). Another translation could be 'conjured' 'brought up by joining with'.

[17] *citta*. Heart, meaning Mind as the 'center' of the mental work of an individual. Seat of the emotions is the way it is used in English, but it is more than just the emotions. It includes all 'mental states'. Emotions being thoughts that have become complex and have produced the strong sensations called emotions. I believe the distinction is made the same way in Pali as it is in English. When one wishes to indicate 'pure' mental activity, one uses 'mano', 'Mind' when one wishes to indicate emotional mental states, one uses 'citta', 'Heart.' When one wishes to emphasize aspects and functions of the memory, [recollection, reminiscence, investigation, examination, insight] one uses 'sati'.

[18] *Samādahaṃ cittaṃ*. High-minded, but following the distinction I make between heart and mind, where High-hearted is a real, but very old term that sounds strange today (Monday, January 20, 2003 8:52 AM).

[19] *Virāga*. vi=un, dis, raga=passion. Although it is possible to say that the ending of passion is cessation, I think the translation of this term directly into "cessation" is to draw a conclusion for the reader that he should be making for himself. (Here, especially so, as the term is directly followed by *nirodha*. PED: 1. absence of rāga, dispassionateness, indifference towards ... disgust, absence of desire, destruction of passions; waning, fading away, cleansing, purifying; emancipation, Arahantship. ... - Often nearly synonymous with *nibb*

āna, in the description of which it occurs frequently in foll. formula:
taṇhakkhaya virāga nirodha nibbāna ... - In other connection (more objectively as "destruction"): aniccataṅka sankhārānaṃ etc., vipariṇāma virāga nirodha ...; (as "ceasing, fading away":) khaya(-dhamma liable to), vaya-, virāga-, nirodha- M I.500; S II.26.

[20] Rhys Davids: as to the body, continue so to look upon the body
Nanamoli/Bodhi: contemplating the body as a body;
Horner: contemplating the body in the body
Walshe: contemplating the body as a body
Warren: Whenever, O priests, a priest lives, as respects the body, observant of the body.

[21] This segment and the other three are important for understanding the way in which these different 'dhammas' (breathing, the four satipatthanas, the seven-dimensions of wisdom) are made to become one another. Breathing is said to be observing the body because inspiration and expiration are the activities at their most fundamental level, of the body — a fact for a long time recognized as a sign that there was life remaining in the body. Experiencing the breathing process implies examination and investigation and at a very fundamental level, at the spot where sensation first gets its footing so it is said to be investigation of sensation. The whole process being examined becomes the examination of the heart; bringing the process to the state of detachment by letting go is done by way of Dhamma ... so the process begun by examining the breathing has become the mastery by way of the dhamma.

[22] ātāpī. I yield to the conventional view here, but in my mind's eye I see the meaning as "Living in a body, seeing the body aflame" ... but, of course, that is the meaning of 'ardent.' 'Inflamed' would do if it were not so strongly associated with anger.

[23] pari-vīmaṃsaṃ. pari=all-round; vīmaṃsa vi=re, in; maṃsa=member (as in the male member). I have a hard time getting passed the fact that this word means 're-member', but have yielded to the logic of this sutta here. Most of the other translators also have 'investigation' which certainly makes life easier. This translation fits in well here, but does not go well when the term appears as one of the iddhipada where I am convinced that what is involved is memory, not investigation.

I think what may be going on here is that investigation is actually an act of remembrance: the piecing together of this memory and that to form an idea of a thing.

[24] From a discussion of Jhana: Although the entrance to the second burning is marked by the ending of thinking, the *cause* is the appreciation of the state of jhana itself "I like doing this!". The second jhana is said to be "Born of Jhana". I call this turning the mind on itself. This turning the mind on itself is one step removed from the identification with thought I just described; the second level of Objective Detachment. This produces a "characteristic" or "sign": that of "Enthusiasm".

There is difference of opinion, exactly concerning the meaning of this term: '*pīti*'. I call it Enthusiasm; it is probably most accurately called "excitement" as in ordinary use this word has both a carnal and an un-carnal meaning. Some have called it "rapture", but this term carries European and Christian implications too exclusively religious in nature, and I don't see an ordinary state of rapture ... well, maybe at Raves. You might call it a "rush". The term is really one that

encompasses a spectrum of emotional states from mild appreciation through excitement, enthusiasm, appreciation, love and rapture and the word we use for translation should imply or at least allow for this spectrum.

References:

WP: Walshe, The Long Discourses of the Buddha, #22: On the Foundations of Mindfulness

Warren: Buddhism in Translations, Ch. 74: The Four Intent Contemplations