

ĀNĀPĀNASATISUTTAM (MN 118)
THE DISCOURSE ABOUT MINDFULNESS WHILE BREATHING

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EDITED & TRANSLATED BY ĀNANDAJOTI BHIKKHU
(OCTOBER, 2008)

PREFACE

PRIMARY TEXTS

BJT: Śrī Lamkan edition, *from the* Buddha Jayanti Tripitaka Series, Volume XII (Colombo, 1974/ 2517, reprinted with corrections 2005).

PTS: European edition, Majjhima-nikāya, Vol. III, (London 1899, reprinted Oxford, 1994).

Thai: Thai edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996).

ChS: Burmese edition as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date but = 1999).

COMMENTARIES

Pṭs: Paṭisambhidāmagga, (London, 1905 & 1907, reprinted Oxford, 1979).

Comm: Mahāparinibbānasuttavaṇṇanā, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

Vism: Visuddhimagga, as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date, but = 1999).

TRANSLATIONS

MLD: Middle Length Discourse of the Buddha, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (Wisdom Publications, 2001).

PD: The Path of Discrimination, translated by Ven. Ñāṇamoli (Oxford 1991).

PP: The Path of Purification, translated by Ven. Ñāṇamoli (Kandy, reprinted Taipei 2005).

NOTE

In writing up the notes to this translation I have preferred to rely on the Canonical Paṭisambhidāmagga wherever possible, and I have only used the commentarial aparratus where the former was lacking.

The intention has been to provide sufficient notes to explain my choice of readings and translation, and to expand on the doctrinal import of the discourse. The doctrinal notes need, however, to be supplemented by the notes to my translation of other discourses elsewhere on this website.

Ānandajoti Bhikkhu
October, 2008

ĀNĀPĀNASATISUTTAM¹ (MN 118)
THE DISCOURSE ABOUT MINDFULNESS WHILE BREATHING

THE SETTING

Evam² me sutam:
Thus I heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattī

Pubbārāme Migāramātupāsāde,
at Migāra's Mother's mansion in the Eastern Grounds,³

sambahulehi abhiññātehi abhiññātehi⁴ Therehi Sāvakehi saddhiṃ
together with a great many very well-known Elder Disciples

āyasmatā ca Sāriputtena,⁵ āyasmatā ca Mahāmoggallānena,
(such as) with venerable Sāriputta, with venerable Mahāmoggallāna,

āyasmatā ca Mahākassapena, āyasmatā ca Mahākaccāyanena,
with venerable Mahākassapa, with venerable Mahākaccāyana,

āyasmatā ca Mahākoṭṭhitena, āyasmatā ca Mahākappinena,
with venerable Mahākoṭṭhita, with venerable Mahākappina,

āyasmatā ca Mahācundena, āyasmatā ca Anuruddhena,⁶
with venerable Mahācunda, with venerable Anuruddha,

āyasmatā ca Revatena, āyasmatā ca Ānandena,
with venerable Revata, with venerable Ānanda,

¹ ChS: *Ānāpānassati-*, and so throughout. We would, in fact, expect gemination in this word as we see in e.g. *anussati*, but it appears that the Burmese reading is a scribal correction and that historically the form has been written without gemination.

² Thai: *evam*.

³ There were two main monasteries in Sāvattī: Jetavana, given by the merchant Anāthapiṇḍika (known as the chief of male alms-givers, *dāyakānam aggam*), and Pubbārāma, which was given by Visākhā (known as the chief of female alms-givers, *dāyikānam aggam*). According to tradition the Buddha spent the Rains Retreats in one or other of these monasteries from his 20th Rains Retreat until his 44th, so this discourse can be traced to the later period of his teaching career.

⁴ The repetition of the same word (*abhiññātehi*) in the Pāli indicates emphasis: *very well known*.

⁵ Thai: *Sārīputtena*; Thai always spells the name like this.

⁶ Thai omits *āyasmatā ca Anuruddhena*, probably by mistake.

aññehi ca abhiññātehi abhiññātehi Therehi Sāvakehi saddhiṃ.
together with other very well-known Elder Disciples.

THE TRAINING OF THE MONKS

Tena kho pana samayena Therā bhikkhū nave bhikkhū⁷ ovadanti anusāsanti.
Then at that time the Elder monks were advising and instructing the new monks.⁸

Appekacce Therā bhikkhū dasa pi bhikkhū ovadanti anusāsanti,
Some Elder monks were advising and instructing ten monks,

appekacce Therā bhikkhū vīsam-pi⁹ bhikkhū ovadanti anusāsanti,
some Elder monks were advising and instructing twenty monks,

appekacce Therā bhikkhū timsam-pi bhikkhū ovadanti anusāsanti,
some Elder monks were advising and instructing thirty monks,

appekacce Therā bhikkhū cattārīsam-pi¹⁰ bhikkhū ovadanti anusāsanti,
some Elder monks were advising and instructing forty monks,

te ca navā bhikkhū Therehi bhikkhūhi ovadiyamānā anusāsiyamānā
and while those new monks were being advised and instructed by the Elder monks

uḷāraṃ¹¹ pubbenāparaṃ visesaṃ pajānanti.¹²
they came to know successive lofty attainments.¹³

⁷ Thai omits *nave bhikkhū*, but includes it in the repetition below.

⁸ Comm: *ovadanti anusāsanti ti āmisasaṅgahena dhammasaṅgahena cā ti; dvīhi saṅgahehi saṅgaṇhitvā kammaṭṭhānovādānusāsanti ovadanti ca anusāsanti ca; advising and instructing means assisting in material (needs) and in spiritual ones; having assisted with these two assistances, they advised and instructed with advice and instruction in subjects for meditation (kammaṭṭhāna).*

⁹ PTS: *vīsatim pi*, and below, alternative form.

¹⁰ BJT: *cattārīsam-pi*; Thai: *cattāḷīsam-pi*, and below, alternative spelling.

¹¹ Thai: *olāraṃ*, and below, alternative spelling.

¹² PTS, ChS: *jananti*, and below, different form with more or less the same meaning.

¹³ Comm: *sīlaparipūraṇādito pubbavisesato uḷārataraṃ aparaṃ kasiṇaparikammādivisesaṃ jānanti ti; with the completion of virtue and so on they came to know other much loftier attainments based on the preparations for colour-circle meditation.*

Tena kho pana samayena Bhagavā Tad-ahuposathe pannarase,¹⁴

Then at that time the Gracious One, on that very Uposatha day of the fifteenth,¹⁵

Pavāraṇāya puṇṇāya puṇṇamāya rattiya,

on the Pavāraṇā full moon night,¹⁶

Bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

was sat in the open air surrounded by the Community of monks.

Atha kho Bhagavā,

Then the Gracious One,

tuṇhībhūtaṃ tuṇhībhūtaṃ¹⁷ Bhikkhusaṅghaṃ anuviloketvā, bhikkhū āmantesi:

after seeing the community of monks were maintaining complete silence, addressed the monks (saying):

“Āraddhosmi bhikkhave imāya paṭipadāya,

“I am satisfied,¹⁸ monks, with this practice,

āraddhacittosmi bhikkhave imāya paṭipadāya

my mind is satisfied with this practice,

tasmātiha bhikkhave bhīyosomattāya viriyaṃ¹⁹ ārabhatha

therefore, monks, put forth even more energy

appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya,

for the attainment of the unattained, for the accomplishment of the unaccomplished, for the realisation of the unrealised,²⁰

¹⁴ Thai: *paṇṇarase*, and below. Both forms seem to be current.

¹⁵ The Uposatha day is the new or full moon day which falls twice a month. There is normally 15 days between each Uposatha, but adjustments are made so that the 3rd and the 7th in each season fall on the 14th day. On this day the Community assembles to hear the chanting of the Pātimokkha code of discipline (except at the Pavāraṇā, see the next note).

¹⁶ The Pavāraṇā (Invitation) is a formal ceremony of the Community which takes place at the end of the Rains Retreat, which normally runs from July to October for the early Rains, or from August to November. At the ceremony each monk or nun makes an Invitation to other Community members to point out any shortcomings in their behaviour.

¹⁷ Thai omits second *tuṇhībhūtaṃ*, here and below. The repetition indicates emphasis: *complete silence*.

¹⁸ Comm: *Āraddho ti tuṭṭho*.

¹⁹ ChS: *vīriyaṃ*, ChS always spells this word in this way, further instances will not be noted.

²⁰ The datives in this sentence are being used like infinitives and have verbal force, the use of *dassanāya* 4 lines below is similar.

idhevāhaṃ Sāvattiyam Komudim cātumāsiniṃ āgamissāmī.” ti²¹

I will be right here at Sāvattī until the fourth month of Komudī comes.”²²

Assosum kho jānapadā bhikkhū:

The monks in the country heard:

“Bhagavā kira tattheva Sāvattiyam Komudim cātumāsiniṃ āgamissatī,” ti

“The Gracious One will be right there at Sāvattī until the fourth month of Komudī comes,”

te ca²³ jānapadā bhikkhū Sāvattim²⁴ osaranti Bhagavantaṃ dassanāya.²⁵

and those monks in the country descended on Sāvattī to see the Gracious One.

Te ca kho²⁶ Therā bhikkhū bhiiyosomattāya nave bhikkhū ovadanti anusāsanti,

Those Elder monks put forth even more energy advising and instructing the new monks,

appekacce Therā bhikkhū dasa pi bhikkhū ovadanti anusāsanti,

some Elder monks were advising and instructing ten monks,

appekacce Therā bhikkhū visam-pi bhikkhū ovadanti anusāsanti,

some Elder monks were advising and instructing twenty monks,

appekacce Therā bhikkhū tiṃsam-pi bhikkhū ovadanti anusāsanti,

some Elder monks were advising and instructing thirty monks,

appekacce Therā bhikkhū cattārīsam-pi bhikkhū ovadanti anusāsanti,

some Elder monks were advising and instructing forty monks,

te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā

and while those new monks were being advised and instructed by the Elder monks

uḷāraṃ pubbenāparaṃ visesaṃ pajānanti.

they came to know (even more) successive lofty attainments.

²¹ BJT, ChS: *āgameśāmī ti*, and similarly throughout, alternative form.

²² Komudī is the full-moon night of the month Kattikā (October-November), when the water-lily (*kumuda*) is said to blossom.

²³ ChS omits *ca*.

²⁴ Thai: *Sāvattiyam*, but *osarati* normally takes the accusative, not the locative.

²⁵ *Dassanāya* is a dative being used as a quasi-infinitive.

²⁶ PTS, Thai omit *kho*.

Tena kho pana samayena Bhagavā Tad-ahuposathe pannarase,
Then at that time the Gracious One, on that very Uposatha day of the fifteenth,

Komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā,
on the Komudī full moon night at the end of four months,

Bhikkhusaṅghaparivuto abbhokāse nisinno hoti.
was sat in the open air surrounded by the Community of monks.

Atha kho Bhagavā
Then the Gracious One,

tuphībhūtaṃ tuṇhibhūtaṃ Bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:
after seeing the community of monks were maintaining complete silence, addressed the monks (saying):

“Apalāpāyaṃ bhikkhave parisā; nippalāpāyaṃ bhikkhave parisā,
“The assembly, monks, is without frivolous speech; the assembly, monks, is free from frivolous speech,

suddhā sāre²⁷ patiṭṭhitā.
it is solely established in the essential.

Tathārūpo ayaṃ bhikkhave Bhikkhusaṅgho, tathārūpāyaṃ²⁸ bhikkhave parisā,
Such, monks, is this Community of monks, such, monks, is this assembly,

yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā,²⁹
and the assembly is worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṃ puññakkhettaṃ lokassa.³⁰
it is an unsurpassed field of merit for the world.³¹

Tathārūpo ayaṃ bhikkhave Bhikkhusaṅgho, tathārūpāyaṃ bhikkhave parisā,
Such, monks, is this Community of monks, such, monks, is this assembly,

yathārūpāya parisāya appaṃ dinnam³² bahuṃ hoti,
and giving a little gift to the assembly produces a great amount (of merit),

²⁷ Thai: *suddhasāre*; compound form of the words in the text.

²⁸ ChS: *tathārūpā ayaṃ*, and similarly throughout, parsed form of the words in the text.

²⁹ PTS: *āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo*, there needs to be agreement between *parisā* and the words in apposition.

³⁰ PTS adds *ti*.

³¹ The last phrase (from *āhuneyyā...* onwards) is the concluding part of the praise of the Community that occurs in the formula beginning: *Iti pi so...*

³² Thai, ChS: *bahu*, here and just below; there needs to be agreement in the adjectives.

bahuṃ dinnam bahutaram.

and a great gift (produces) an even greater amount.

Tathārūpo ayam bhikkhave Bhikkhusaṅgho, tathārūpāyam bhikkhave parisā,
Such, monks, is this Community of monks, such, monks, is this assembly,

yathārūpā parisā dullabhā dassanāya lokassa.
and the assembly is rare to see in the world.

Tathārūpo ayam bhikkhave Bhikkhusaṅgho, tathārūpāyam bhikkhave parisā,
Such, monks, is this Community of monks, such, monks, is this assembly,

yathārūpam parisam alam yojanagaṇanāni dassanāya gantum puṭosenāpi.³³
and it is suitable to go many leagues, even with a bag of provisions, to see this
assembly.³⁴

NOBLE PERSONS

Santi³⁵ **bhikkhave bhikkhū imasmiṃ Bhikkhusaṅghe**
Monks, there are monks in this Community of monks

Arahanto khīṇāsavā vusitavanto katakaraṇīyā,
who are Worthy, without pollutants, who have done what ought to be done,

ohitabhārā anuppattasatthā
who have put down the burden, reached their goal,

parikkhīṇabhavasaññojanā³⁶ **sammad-aññā vimuttā:**
destroyed the fetters that lead to continuation (of existence), who through final
knowledge are free:

evarūpā pi bhikkhave santi bhikkhū imasmiṃ Bhikkhusaṅghe.
monks, there are such monks in this Community of monks.³⁷

Santi bhikkhave bhikkhū imasmiṃ Bhikkhusaṅghe
Monks, there are monks in this Community of monks

³³ Thai: *pūṭamṣenāpi*, which shows the first word in the accusative case.

³⁴ Comm: *puṭosam vuccati pātheyyam*. The phrase is somewhat elliptic, but the meaning is that even going on a long journey for which provisions would be required is worthwhile if one gets to see such an assembly.

³⁵ PTS reads: *Tathārūpo ayam, bhikkhave, bhikkhusaṅgho tathārūpā 'yam, bhikkhave, parisā. Santi...*, but the repetition is unwarranted.

³⁶ PTS: *-saṃyojan-*, alternative spelling. PTS always spells this word in this way, further instances will not be noticed.

³⁷ Worthy Ones (*Arahantā*) are the highest of the four Noble Persons (*Ariya Puggalā*).

pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā,
who, through the complete destruction of the five lower fetters,

opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā:
will arisen spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world:

evarūpā pi bhikkhave santi bhikkhū imasmiṃ Bhikkhusaṅghe.
monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmiṃ³⁸ Bhikkhusaṅghe
Monks, there are monks in this Community of monks

tiṇṇaṃ saññojanānaṃ parikkhayā,
who, through the complete destruction of three fetters,

rāgadosamohānaṃ tanuttā,
and the diminuation of passion, hatred, and delusion,

Sakadāgāmino sakid-eva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti:
are Once-Returners, and will return only once more to this world, and (then) will make an end to suffering:

evarūpā pi bhikkhave santi bhikkhū imasmiṃ Bhikkhusaṅghe.
monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmiṃ Bhikkhusaṅghe
Monks, there are monks in this Community of monks

tiṇṇaṃ saññojanānaṃ parikkhayā,
who, through the complete destruction of three fetters,

Sotāpannā avinipātadhammā niyatā sambodhiparāyanā:³⁹
are Stream-Enterers, no longer subject to falling (into the lower realms), and have a fixed destiny ending in Final Awakening:

evarūpā pi bhikkhave santi bhikkhū imasmiṃ Bhikkhusaṅghe.
monks, there are such monks in this Community of monks.

³⁸ PTS: *imāsmim*, printer's error.

³⁹ BJT: *-parāyaṇā*, there is very often a variation in the texts between *ṇ* & *n*.

MONKS PRACTISING THE 37 THINGS ON THE SIDE OF AWAKENING

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

Catunnaṃ Satipaṭṭhānānaṃ bhāvanānuyogam-anuyuttā viharanti:

who live engaged in and devoted to the development of the Four Ways of Attending to Mindfulness:⁴⁰

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.⁴¹

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

Catunnaṃ Sammappadhānānaṃ bhāvanānuyogam-anuyuttā viharanti:

who live engaged in and devoted to the development of the Four Right Strivings:⁴²

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

Catunnaṃ Iddhipādānaṃ⁴³ bhāvanānuyogam-anuyuttā viharanti:

who live engaged in and devoted to the development of the Four Paths to Power:⁴⁴

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

Pañcannaṃ Indriyānaṃ bhāvanānuyogam-anuyuttā viharanti:

who live engaged in and devoted to the development of the Five Faculties:⁴⁵

⁴⁰ See my text and translation of Mahāsatipaṭṭhānasutta elsewhere on this website.

⁴¹ These monks enumerated here are all in one way or another practising to become Noble Persons through developing the various factors in the 37 things on the side of Awakening.

⁴² This is the same as Right Endeavour (*Sammāvāyāma*) in the Eightfold Noble Path.

⁴³ Thai, ChS abbreviate as *catunnaṃ sammappadhānānaṃ bhāvanānuyogam-anuyuttā viharanti ... catunnaṃ iddhipādānaṃ ... pañcannaṃ indriyānaṃ*, etc. until the last item in the *bojjhaṅga*-s, which is written out in full.

⁴⁴ The Four Paths to Power are *Concentration of desire ... energy ... mind ... (and) investigation ... accompanied by the process of striving*.

⁴⁵ Faith (*saddhā*), energy (*virīya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*).

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

Pañcannaṃ Balānaṃ bhāvanānuyogam-anuyuttā viharanti:

who live engaged in and devoted to the development of the Five Strengths:⁴⁶

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

Sattannaṃ⁴⁷ Bojjhaṅgānaṃ bhāvanānuyegamayuttā viharanti:

who live engaged in and devoted to the development of the Seven Factors of Awakening.⁴⁸

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

Ariyassa Aṭṭhaṅgikassa Maggassa bhāvanānuyogam-anuyuttā viharanti:

who live engaged in and devoted to the development of the Noble Eight-Fold Path:⁴⁹

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

⁴⁶ The same as the Faculties, but brought to perfection.

⁴⁷ PTS: *sattānaṃ*, alternative spelling; we often see a variation between *long vowel and simple consonant* (Vc) and *short vowel and doubled consonants* (vcc) in the texts.

⁴⁸ These are enumerated below.

⁴⁹ Right View (*Sammādiṭṭhi*), Right Thought (*Sammāsaṅkappa*), Right Speech (*Sammāvācā*), Right Action (*Sammākammanta*), Right Livelihood (*Sammā-Ājīva*), Right Endeavour (*Sammāvāyāma*), Right Mindfulness (*Sammāsati*), Right Concentration (*Sammāsamādhi*).

SIX FURTHER MEDITATIONS⁵⁰

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

mettābhāvanānuyogam-anuyuttā viharanti:

who live engaged in and devoted to the development of the meditation that is friendliness.⁵¹

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

karuṇābhāvanānuyogam-anuyuttā⁵² viharanti:

who live engaged in and devoted to the development of the meditation that is kindness.⁵³

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

muditābhāvanānuyogam-anuyuttā viharanti:

who live engaged in and devoted to the development of the meditation that is gladness.⁵⁴

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

⁵⁰ These six meditations are also grouped together elsewhere, e.g. MahāRāhulasutta (MN 61). The first four are collectively known as the Spiritual Moods (*Brahmavihārā*).

⁵¹ *Mettā* is an abstract formation from the normal word for *friend* in Pāḷi, *mitta*.

⁵² Thai, ChS abbreviate as *mettābhāvanānuyogam-anuyuttā viharanti ... karuṇābhāvanānuyogam-anuyuttā*, etc. up and till *aniccasaññā-*, which is written in full.

⁵³ Often translated as *compassion*, but that word is more correctly applied to *anukampa*, it means being concerned for the welfare of others, kindness towards other beings.

⁵⁴ Happiness at the success of others, the opposite of jealousy and envy.

upekkhābhāvanānuyogam-anuyuttā⁵⁵ viharanti:

who live engaged in and devoted to the development of the meditation that is equanimity:⁵⁶

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

asubhabhāvanānuyogam-anuyuttā viharanti:

who live engaged in and devoted to the development of the meditation on the unattractive:

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

aniccasaññābhāvanānuyogam-anuyuttā viharanti:

who live engaged in and devoted to the development of the meditation that is the perception of impermanence:

evarūpā pi bhikkhave santi bhikkhū imasmim̐ Bhikkhusaṅghe.

monks, there are such monks in this Community of monks.

MINDFULNESS WHILE BREATHING

Santi bhikkhave bhikkhū imasmim̐ Bhikkhusaṅghe

Monks, there are monks in this Community of monks

ānāpānasatibhāvanānuyogam-anuyuttā viharanti.

who live engaged in and devoted to the development of the meditation of mindfulness while breathing.

Ānāpānasati bhikkhave bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā.

Mindfulness while breathing, monks, when it has been developed and made much of yields great fruit and brings great advantages.

⁵⁵ PTS: *upekhā*, alternative spelling, showing the long ‘vowel-single consonant/short vowel-double consonant’ alternation. PTS always spells this word thus.

⁵⁶ For this and the next two meditations see my discussion in the notes to MahāRāhulovādasutta (MN 62).

Ānāpānasati bhikkhave bhāvitā bahulikatā Cattāro Satipaṭṭhāne paripūrenti,⁵⁷
Mindfulness while breathing, monks, when it has been developed and made much of
fulfils the Four Ways of Attending to Mindfulness,

Cattāro Satipaṭṭhānā bhāvitā bahulikatā Satta Bojjhaṅge paripūrenti,
the Four Ways of Attending to Mindfulness when they have been developed and made
much of fulfil the Seven Factors of Awakening,

Satta Bojjhaṅgā bhāvitā bahulikatā Vijjāvimuttiṃ paripūrenti.
the Seven Factors of Awakening when they have been developed and made much of
fulfil Knowledge and Freedom.

Kathaṃ bhāvitā ca bhikkhave ānāpānasati?
And how, monks, is mindfulness while breathing developed?

Kathaṃ bahulikatā mahapphalā hoti mahānisāṃsā?
How, when it has been made much of, does it yield great fruit and bring great
advantages?

PRELIMINARIES

Idha bhikkhave bhikkhu araṇṇagato vā, rukkhamūlagato vā,
Here,⁵⁸ monks, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, nisīdati.
or to an empty place, sits down.

Pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya,
After folding his legs crosswise, setting his body straight,

parimukhaṃ satim̐ upaṭṭhapetvā,
and establishing mindfulness at the front,

⁵⁷ BJT, PTS, ChS; *paripūrenti*, here and below, but a plural verb is needed, compare the next two lines.

⁵⁸ Pts: *Idhā ti imissā Diṭṭhiyā, imissā khantiyā, imissā ruciyā, imasmim̐ ādāye, imasmim̐ Dhamme, imasmim̐ Vinaye, imasmim̐ Dhammavinaye, imasmim̐ pāvacane, imasmim̐ brahmacariye, imasmim̐ Satthusāsane*; **Here** means *in this View, in this belief, in this opinion, in this persuasion, in this Teaching, in this Discipline, in this Teaching and Discipline, in this creed, in this spiritual life, in this Teacher's Dispensation.*

so sato va assasati, sato⁵⁹ passasati.

ever mindful he breathes in, mindful he breathes out.⁶⁰

MINDFULNESS OF THE BODY

Dīghaṃ vā assasanto “dīghaṃ assasāmī” ti pajānāti,

While breathing in long, he knows “I am breathing in long”,⁶¹

dīghaṃ vā passasanto “dīghaṃ passasāmī” ti pajānāti,

while breathing out long, he knows “I am breathing out long”,⁶²

rassaṃ vā assasanto “rassaṃ assasāmī” ti pajānāti,

while breathing in short, he knows “I am breathing in short”,

rassaṃ vā passasanto “rassaṃ passasāmī” ti pajānāti,

while breathing out short, he knows “I am breathing out short”,

sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati,

he trains like this: experiencing the whole body I will breathe in,⁶³

sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati,

he trains like this: experiencing the whole body I will breathe out,⁶⁴

⁵⁹ ChS: *sato va*, another of ChS unwarranted standardisations.

⁶⁰ Pṭṣ: *bāttimsāya ākārehi sato kāri hoti: dīghaṃ assāsavasena (...pe...) cittassa ekaggataṃ avikkhepaṃ pajānato, sati upaṭṭhitā hoti, tāya satiyā tena ñāṇena sato kāri hoti; in thirty-two ways he is one practising mindfulness: because of breathing in long (etc.) he knows his mind is one-pointed and unscattered, he is attending to mindfulness, he is practising mindfulness with this knowledge and this mindfulness (and the same with the other methods).*

⁶¹ There is a disagreement in the Commentaries as to the meaning of *assasati* and *passasati* and their cognates; the Vinaya says it means *out-breathing* and *in-breathing*; the Sutta Commentary says it is the other way around. Here we follow the Sutta Commentary.

⁶² Pṭṣ explains that as he is contemplating the long breath coming in and out wholesome desire (*chando*) and gladness (*pāmojja*) arise, and eventually equanimity is established.

⁶³ Pṭṣ: *Kāyo ti dve kāyā - nāmakāyo ca rūpakāyo ca; body means the two bodies - the mind-body and the physical body. Pṭṣ then explains mind as feelings, perceptions, contact, application of mind, and mental processes; and body as the four great elements, matter that is derived from them, breathing, the sign (nimitta), and whatever bodily processes there are. It would seem from this that Pṭṣ. does not agree that kāya here should mean only the whole body of breath (sakala assāsakāya), which is how it is taken in Vism.*

⁶⁴ Notice that we see a change in the instructions from the present tense of the verb to the future. Vism. says that in the first section he should just be breathing, and only now should he deliberately cultivate knowledge and that the change in tense signifies this.

passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti sikkhati,
he trains like this: making the bodily process calm I will breathe in,⁶⁵

passambhayaṃ kāyasaṅkhāraṃ passasissāmī ti sikkhati.
he trains like this: making the bodily process calm I will breathe out.

MINDFULNESS OF FEELINGS

Pītipaṭisaṃvedī assasissāmī ti sikkhati,
He trains like this: experiencing joy I will breathe in,

pītipaṭisaṃvedī⁶⁶ passasissāmī ti sikkhati,
he trains like this: experiencing joy I will breathe out,⁶⁷

sukhapaṭisaṃvedī assasissāmī ti sikkhati,
he trains like this: experiencing pleasure I will breathe in,

sukhapaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing pleasure I will breathe out,⁶⁸

cittasaṅkhārapaṭisaṃvedī assasissāmī ti sikkhati,
he trains like this: experiencing the mental process I will breathe in,

cittasaṅkhārapaṭisaṃvedī passasissāmī ti sikkhati,
he trains like this: experiencing the mental process I will breathe out,⁶⁹

passambhayaṃ cittasaṅkhāraṃ assasissāmī ti sikkhati,
he trains like this: making the mental process calm I will breathe in,

⁶⁵ Pṭṣ: *dīghaṃ assāsā (...pe...) kāyikā, ete dhammā kāyapaṭibaddhā kāyasaṅkhārā, te kāyasaṅkhāre passambhento nirodhento vūpasamento sikkhati*; long in-breath (etc.) belong to the body, these things are bound up with the body, are bodily processes, he trains in calming, settling and pacifying these bodily processes.

⁶⁶ PTS: -paṭī-, printer's error.

⁶⁷ Pṭṣ: *dīghaṃ (...pe...) assāsavasena cittassa ekaggataṃ avikkhepaṃ pajānato, uppajjati pīti pāmojjaṃ*; because of the long breath (etc.) he knows his mind is one-pointed and unscattered, and joy and gladness arise.

⁶⁸ Pṭṣ: *sukhan-ti dve sukhāni: kāyikaṅ-ca sukhaṃ, cetasikaṅ-ca sukhaṃ*; pleasure means there are two kinds of pleasure, bodily pleasure and mental pleasure. In brief, bodily pleasure is described as bodily agreeableness and pleasure arising from bodily contact; mental pleasure is described as mental agreeableness and pleasure arising from mental contact.

⁶⁹ Pṭṣ: *dīghaṃ assāsavasena (...pe...) saññā ca vedanā ca cetasikā, ete dhammā cittaapaṭibaddhā cittasaṅkhārā*; because of the long breath (etc.) there are the mental factors of perception and feeling, these things are bound up with the mind, they are mental processes. The same definition applies to the next pair as well.

passambhayaṃ cittasaṅkhāraṃ passasissāmī ti sikkhati.

he trains like this: making the mental process calm I will breathe out.

MINDFULNESS OF THE MIND

Cittapaṭisaṃvedī assasissāmī ti sikkhati,

He trains like this: experiencing the mind I will breathe in,

cittapaṭisaṃvedī passasissāmī ti sikkhati,

he trains like this: experiencing the mind I will breathe out,⁷⁰

abhippamodayaṃ cittaṃ assasissāmī ti sikkhati,

he trains like this: gladdening the mind I will breathe in,

abhippamodayaṃ cittaṃ passasissāmī ti sikkhati,

he trains like this: gladdening the mind I will breathe out,⁷¹

samādahaṃ cittaṃ assasissāmī ti sikkhati,

he trains like this: concentrating the mind I will breathe in,

samādahaṃ cittaṃ passasissāmī ti sikkhati,

he trains like this: concentrating the mind I will breathe out,⁷²

vimocayaṃ cittaṃ assasissāmī ti sikkhati,

he trains like this: freeing the mind I will breathe in,

vimocayaṃ cittaṃ passasissāmī ti sikkhati.

he trains like this: freeing the mind I will breathe out.⁷³

⁷⁰ Pṭs: *dīghaṃ assāsavasena (...pe...) viññāṇaṃ cittaṃ; because of the long breath (etc.) there is mind-consciousness.*

⁷¹ Pṭs: *dīghaṃ assāsavasena (...pe...) cittassa ekaggataṃ avikkhepaṃ pajānato uppajjati cittassa abhippamodo; because of the long breath (etc.) he knows his mind is one-pointed and unscattered, and gladness arises in the mind.*

⁷² Pṭs: *dīghaṃ assāsavasena (...pe...) cittassa ekaggatā avikkhepo samādhi; because of the long breath (etc.) his mind is one-pointed, unscattered and concentrated.*

⁷³ Pṭs: *rāgato ... dosato ... mohato ... mānato ... diṭṭhiyā ... vicikicchāya ... thinato ... uddhaccato ... ahirikato ... anottappato vimocayaṃ cittaṃ assasissāmī (...pe...) ti sikkhati; he trains like this: freeing the mind from passion ... hate ... delusion ... conceit ... (wrong) views ... doubt ... sloth (and torpor) ... agitation (and worry) ... lack of conscience ... (and) shamelessness I will breathe in (etc.).*

MINDFULNESS OF (THE NATURE OF) THINGS

Aniccānupassī assasissāmī ti sikkhati,

He trains like this: contemplating impermanence I will breathe in,

aniccānupassī passasissāmī ti sikkhati,

he trains like this: contemplating impermanence I will breathe out,⁷⁴

virāgānupassī assasissāmī ti sikkhati,

he trains like this: contemplating dispassion I will breathe in,

virāgānupassī passasissāmī ti sikkhati,

he trains like this: contemplating dispassion I will breathe out,⁷⁵

nirodhānupassī assasissāmī ti sikkhati,

he trains like this: contemplating cessation I will breathe in,

nirodhānupassī passasissāmī ti sikkhati,

he trains like this: contemplating cessation I will breathe out,

paṭinissaggānupassī assasissāmī ti sikkhati,

he trains like this: contemplating letting go I will breathe in,

paṭinissaggānupassī passasissāmī ti sikkhati.

he trains like this: contemplating letting go I will breathe out.⁷⁶

⁷⁴ Pṭṣ: *kiṃ aniccaṃ? Pañcakkhandhā aniccā. Kenatṭhena aniccā? Uppādavayaṭṭhena aniccā*; what is impermanence? The five constituent groups (of mind & matter) are impermanent. In what way are they impermanent? By way of rise and fall they are impermanent.

⁷⁵ Pṭṣ: *rūpe ādīnavaṃ disvā, rūpavirāge chandajāto hoti saddhādhimutto, cittañ-cassa svādhitṭhitam*; having seen the danger in form he is desirous for dispassion towards form, he is intent on faith, he determines his mind. The same is said for feelings, perceptions, (mental) processes, consciousness, the eye ... old age and death. Ñāṇamoli (PD 198) mentions that the factors (including those marked by ...) add up to 20 items, but no list I can see in Pṭṣ would give that number, and I am unable to find a list that would suit here. The same explanation is given for contemplating cessation below.

⁷⁶ Pṭṣ: *dve paṭinissaggā, pariccāgapaṭinissaggo ca pakkhandanapaṭinissaggo ca. Rūpaṃ pariccajatī ti, pariccāgapaṭinissaggo, rūpanirodhe nibbāne cittaṃ pakkhandatī ti, pakkhandanapaṭinissaggo*; (there are) two (types of) letting go, letting go through abandoning and letting go through entering. Abandoning form is known as letting go through abandoning, the mind entering into Emancipation though the cessation of form is known as letting go through entering. The same is said for feelings, etc. upto old age and death.

Evam bhāvitā kho bhikkhave ānāpānasati.

Like this, monks, is mindfulness while breathing developed.

Evam bahulikatā mahapphalā hoti mahānisaṃsā.

Like this, when it has been made much of, it yields great fruit and brings great advantages.

FULFILLMENT OF MINDFULNESS

FULFILLMENT OF MINDFULNESS OF THE BODY

Katham bhāvitā ca bhikkhave ānāpānasati?

And how, monks, is mindfulness while breathing developed?

Katham bahulikatā Cattāro Satipaṭṭhāne paripūrenti?

How, when made much of, does it fulfil the Four Ways of Attending to Mindfulness?

Yasmiṃ samaye bhikkhave bhikkhu,

Monks, a monk who, at whatever time,

dīghaṃ vā assasanto “dīghaṃ assasāmi” ti pajānāti,

while breathing in long, knows “I am breathing in long”,

dīghaṃ vā passasanto “dīghaṃ passasāmi” ti pajānāti,

while breathing out long, knows “I am breathing out long”,

rassaṃ vā assasanto “rassaṃ assasāmi” ti pajānāti,

while breathing in short, knows “I am breathing in short”,

rassaṃ vā passasanto “rassaṃ passasāmi” ti pajānāti,

while breathing out short, knows “I am breathing out short”,

sabbakāyapaṭisaṃvedī assasissāmi ti sikkhati,

trains like this: experiencing the whole body I will breathe in,

sabbakāyapaṭisaṃvedī passasissāmi ti sikkhati,

trains like this: experiencing the whole body I will breathe out,

passambhayaṃ kāyasaṅkhāraṃ assasissāmi ti sikkhati,

trains like this: making the bodily process calm I will breathe in,

passambhayaṃ kāyasaṅkhāraṃ passasissāmi ti sikkhati,

trains like this: making the bodily process calm I will breathe out,

kāye kāyānupassī bhikkhave tasmīṃ samaye bhikkhu viharati,

at that time, monks, a monk lives contemplating (the nature of) the body in the body,⁷⁷

⁷⁷ Pṭṣ: *katham taṃ kāyaṃ anupassati? aniccato anupassati, no niccato; dukkhato ... no*

ātāpī sampajāno satimā, vineyya loke abhiññādomanassam.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.⁷⁸

Kāyesu kāyaññatarāham bhikkhave etaṃ vadāmi yad-idaṃ: assāsapassāsā,⁷⁹

I say, monks, that this is a certain kind of body amongst the bodies, namely: breathing,

tasmātiha bhikkhave kāye kāyānupassī tasmim samaye bhikkhu viharati,

therefore, monks, at that time a monk lives contemplating (the nature of) the body in the body,

ātāpī sampajāno satimā, vineyya loke abhiññādomanassam.

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

FULFILLMENT OF MINDFULNESS OF THE FEELINGS

Yasmiṃ samaye bhikkhave bhikkhu,

Monks, a monk who, at whatever time,

pītiṭṭisaṃvedī assasissāmī ti sikkhati,

trains like this: experiencing joy I will breathe in,

pītiṭṭisaṃvedī passasissāmī ti sikkhati,

trains like this: experiencing joy I will breathe out,

sukhapaṭisaṃvedī assasissāmī ti sikkhati,

trains like this: experiencing pleasure I will breathe in,

sukhapaṭisaṃvedī passasissāmī ti sikkhati,

trains like this: experiencing pleasure I will breathe out,

cittasaṅkhārapaṭisaṃvedī assasissāmī ti sikkhati,

trains like this: experiencing the mental process I will breathe in,

sukhato; anattato ... no attato; nibbindati, no nandati; virajjati, no rajjati; nirodheti, no samudeti; paṇinissajjati, no ādiyati; how does he contemplate the body? He contemplates it as impermanent, not as permanent; ... as suffering not as pleasant; ... as not-Self, not as Self; tiring (of it), not delighting (in it); being dispassionate (towards it), not being passionate; (as it) ceasing, not arising; letting-go (of it), not taking (it) up.

⁷⁸ This and the previous line (and the repetitions that occur below) are drawn from the Summary of the Mahāsatipaṭṭhānasutta (DN 22, also see MN 10), see the text and translation elsewhere on this website.

⁷⁹ PTS, Thai: *assāsapassāsā*; either form is valid depending on whether we take the compound as a plural (as in the text) or as a singular as here.

abhippamodayaṃ cittaṃ assasissāmī ti sikkhati,
trains like this: gladdening the mind I will breathe in,

abhippamodayaṃ cittaṃ passasissāmī ti sikkhati,
trains like this: gladdening the mind I will breathe out,

samādahaṃ cittaṃ assasissāmī ti sikkhati,
trains like this: concentrating the mind I will breathe in,

samādahaṃ cittaṃ passasissāmī ti sikkhati,
trains like this: concentrating the mind I will breathe out,

vimocayaṃ cittaṃ assasissāmī ti sikkhati,
trains like this: freeing the mind I will breathe in,

vimocayaṃ cittaṃ passasissāmī ti sikkhati,
trains like this: freeing the mind I will breathe out,

citte cittānupassī bhikkhave tasmaṃ samaye bhikkhu viharati
at that time, monks, a monk lives contemplating (the nature of) the mind in the mind,

ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Nāhaṃ bhikkhave muṭṭhassatissa⁸² asampajānassa ānāpānasatibhāvanaṃ⁸³ vadāmi,
I do not say, monks, of one who has lost mindfulness, who does not have full knowledge, that he has developed mindfulness of breathing,⁸⁴

tasmātiha bhikkhave citte cittānupassī tasmaṃ samaye bhikkhu viharati
therefore, monks, at that time a monk lives contemplating (the nature of) the mind in the mind,

ātāpī sampajāno satimā, vineyya loke abhiññādomanassaṃ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

⁸² Thai: *muṭṭhasatissa*, without gemination, which is probably an attempt to standardise given that Thai writes *ānāpānasati*.

⁸³ Thai: *ānāpānasatiṃ bhāvanam*, parsed form of what is in the text.

⁸⁴ Comm: *tassa pana cittassa ārammaṇe satiñ-ca sampajāññañ-ca upaṭṭhapetvā, pavattanato ‘citte cittānupassī’ yeva nāmesa hoti, na hi muṭṭhassatissa asampajānassa ānāpānassatibhāvanā atthi; having established mindfulness and full knowledge of the object in his mind, and from the existence of what is known as ‘contemplating (the nature of) the mind in the mind’, he has not lost mindfulness, he has full knowledge, and he is developing mindfulness of breathing.*

FULFILLMENT OF MINDFULNESS OF (THE NATURE OF) THINGS

Yasmiṃ samaye bhikkhave bhikkhu,
Monks, a monk who, at whatever time,

aniccānupassī assasissāmī ti sikkhati,
trains like this: contemplating impermanence I will breathe in,

aniccānupassī passasissāmī ti sikkhati,
trains like this: contemplating impermanence I will breathe out,

virāgānupassī assasissāmī ti sikkhati,
trains like this: contemplating dispassion I will breathe in,

virāgānupassī passasissāmī ti sikkhati,
trains like this: contemplating dispassion I will breathe out,

nirodhānupassī assasissāmī ti sikkhati,
trains like this: contemplating cessation I will breathe in,

nirodhānupassī passasissāmī ti sikkhati,⁸⁵
trains like this: contemplating cessation I will breathe out,

paṭinissaggānupassī assasissāmī ti sikkhati,
trains like this: contemplating letting go I will breathe in,

paṭinissaggānupassī passasissāmī ti sikkhati,
trains like this: contemplating letting go I will breathe out,

dhammesu dhammānupassī bhikkhave tasmīṃ samaye bhikkhu viharati
at that time, monks, a monk lives contemplating (the nature of) things in (various) things,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassāṃ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

So yaṃ taṃ⁸⁶ abhijjhādomanassānaṃ pahānaṃ taṃ⁸⁷ paññāya disvā,
Having seen with wisdom the giving up of whatever avarice and sorrow there is,

⁸⁵ PTS abbreviates: *virāgānupassī... nirodhānupassī...* , before writing in full again from *paṭinissaggānupassī*.

⁸⁶ Thai: *yantaṃ*, alternative spelling.

⁸⁷ Thai omits *taṃ*, possibly by mistake.

sādhukaṃ ajjupekkhitā hoti,
he is completely equanimous,⁸⁸

tasmātiha bhikkhave dhammesu dhammānupassī tasmim̐ samaye bhikkhu viharati
therefore, monks, at that time a monk lives contemplating (the nature of) things in
(various) things,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the
world.

Evam̐ bhāvitā kho bhikkhave ānāpānasati.
Like this, monks, mindfulness while breathing is developed.

Evam̐ bahulīkatā Cattāro Satipaṭṭhāne paripūrenti.
Like this, when it has been made much of, it fulfils the Four Ways of Attending to
Mindfulness.

FULFILLMENT OF THE FACTORS OF COMPLETE AWAKENING THROUGH CONTEMPLATION OF THE BODY

Kathaṃ bhāvitā ca bhikkhave Cattāro Satipaṭṭhānā?
And how, monks, are the Four Ways of Attending to Mindfulness developed?

Kathaṃ bahulīkatā Satta Bojjhaṅge paripūrenti?
How, when made much of, do they fulfil the Seven Factors of Awakening?

FULFILLMENT OF THE MINDFULNESS FACTOR OF AWAKENING

Yasmim̐ samaye bhikkhave bhikkhu, kāye kāyānupassī viharati,
Monks, a monk who, at whatever time, dwells contemplating (the nature of) the body
in the body,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ,
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the
world,

⁸⁸ The Commentary here takes the reference to *giving up of whatever avarice and sorrow there is* as referring to the Hinderances section (*Nīvaraṇapabbhā*) in the development of mindfulness, thereby trying to connect it particularly with the Dhammānupassanā division. This, however, is somewhat wilful, as the giving up of avarice and sorrow is clearly stated to be a vital part of all four ways of attending to mindfulness in the Satipaṭṭhāna discourses themselves.

upaṭṭhitassa⁸⁹ tasmim samaye sati hoti asammuṭṭhā,⁹⁰

at that time has mindfulness established and he is not forgetful,

yasmiṃ samaye bhikkhave

and monks, at whatever time

bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā,

a monk's mindfulness is established and he is not forgetful,

Satisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,

at that time the Mindfulness Factor of Complete Awakening has been undertaken for that monk,

Satisambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,

at that time that monk is developing the Mindfulness Factor of Complete Awakening,

Satisambojjhaṅgo tasmim samaye bhikkhuno

at that time that monk's Mindfulness Factor of Complete Awakening

bhāvanāpāripūrim gacchati.

is developing and heading towards fulfilment.

**FULFILLMENT OF THE INVESTIGATION (OF THE NATURE) OF THINGS FACTOR OF
COMPLETE AWAKENING**

So tathā sato⁹¹ viharanto taṃ dhammaṃ paññāya pavicinati,

Living mindfully in this way he investigates that state with wisdom,⁹²

pavicayati⁹³ parivīmaṃsaṃ āpajjati,

examining and entering into a deep enquiry (into it),

yasmiṃ samaye bhikkhave

and monks, at whatever time

bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati,

a monk living mindfully in this way investigates that state with wisdom,

⁸⁹ ChS: *upaṭṭhitāssa*, showing a long vowel before a double consonant, something which is usually avoided in Pāli.

⁹⁰ Thai: *appammuṭṭhā*, and similarly below; it would mean (*only*) a little forgetful.

⁹¹ PTS, Thai, ChS write *tathāsato* as a compound, but there seems to be no reason for this indeclinable word to be compounded here.

⁹² Comm: *Pavicinātī ti aniccādivasena pavicinati*, *investigates* means *investigates into impermanence and so on*.

⁹³ PTS, Thai: *pavicarati*, and so throughout, *observes*; it is difficult to get a good meaning with this reading.

pavicayati parivīmaṃsaṃ āpajjati,

examining and entering into a deep enquiry (into it),

Dhammavicayasambojjhaṅgo tasmim̃ samaye bhikkhuno āraddho hoti,

at that time the Investigation (of the Nature) of Things Factor of Complete Awakening has been undertaken for that monk,

Dhammavicayasambojjhaṅgaṃ tasmim̃ samaye bhikkhu bhāveti,

at that time that monk is developing the Investigation (of the Nature) of Things Factor of Complete Awakening,

Dhammavicayasambojjhaṅgo tasmim̃ samaye bhikkhuno

at that time that monk's Investigation (of the Nature) of Things Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE ENERGY FACTOR OF COMPLETE AWAKENING

Tassa taṃ dhammaṃ paññāya pavicinato,

For he who is investigating that state with wisdom,

pavicayato parivīmaṃsaṃ āpajjato,

examining and entering into a deep enquiry (into it),

āraddhaṃ hoti viriyaṃ asallīnaṃ,

there is an undertaking of unshaken energy,

yasmiṃ samaye bhikkhave

and monks, at whatever time

bhikkhuno taṃ dhammaṃ paññāya pavicinato,

for a monk investigating that state with wisdom,

pavicayato parivīmaṃsaṃ āpajjato,

examining and entering into a deep enquiry (into it),

āraddhaṃ hoti viriyaṃ asallīnaṃ,

there is an undertaking of unshaken energy,

Viriyasambojjhaṅgo tasmim̃ samaye bhikkhuno āraddho hoti,

at that time the Energy Factor of Complete Awakening has been undertaken for that monk,

Viriyasambojjhaṅgaṃ tasmim̃ samaye bhikkhu bhāveti,

at that time that monk is developing the Energy Factor of Complete Awakening,

Viriyasambojjhaṅgo tasmim̐ samaye bhikkhuno

at that time that monk's Energy Factor of Complete Awakening

bhāvanāpāripūrim̐ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE JOY FACTOR OF COMPLETE AWAKENING

Āraddhaviriyassa uppajjati pīti nirāmisā,

For he who has undertaken energy spiritual joy arises,

yasmiṃ samaye bhikkhave

and monks, at whatever time

bhikkhuno araddhaviriyassa uppajjati pīti nirāmisā,

for a monk who has undertaken energy spiritual joy arises,

Pītisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti,

at that time the Joy Factor of Complete Awakening has been undertaken for that monk,

Pītisambojjhaṅgam̐ tasmim̐ samaye bhikkhu bhāveti,

at that time that monk is developing the Joy Factor of Complete Awakening,

Pītisambojjhaṅgo tasmim̐ samaye bhikkhuno

at that time that monk's Joy Factor of Complete Awakening

bhāvanāpāripūrim̐ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE TRANQUILITY FACTOR OF COMPLETE AWAKENING

Pītimanassa kāyo pi passambhati cittam-pi passambhati,

For one who has a joyful mind the body is tranquil, and the mind is tranquil,

yasmiṃ samaye bhikkhave

and monks, at whatever time

bhikkhuno pītimanassa kāyo pi passambhati cittam-pi passambhati,

a monk has a joyful mind and a body that is tranquil, and a mind that is tranquil,

Passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti,

at that time the Tranquility Factor of Complete Awakening has been undertaken for that monk,

Passaddhisambojjhaṅgam̐ tasmim̐ samaye bhikkhu bhāveti,

at that time that monk is developing the Tranquility Factor of Complete Awakening,

Passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno

at that time that monk's Tranquility Factor of Complete Awakening

bhāvanāpāripūrim̐ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE CONCENTRATION FACTOR OF COMPLETE AWAKENING

Passaddhakāyassa sukhino cittaṁ samādhīyati,

For one with a tranquil body and happiness his mind becomes concentrated,

yasmim̐ samaye bhikkhave

and monks, at whatever time

bhikkhuno passaddhakāyassa sukhino cittaṁ samādhīyati,

a monk has a tranquil body and happiness and a mind that becomes concentrated,

Samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti,

at that time the Concentration Factor of Complete Awakening has been undertaken for that monk,

Samādhisambojjhaṅgam̐ tasmim̐ samaye bhikkhu bhāveti,

at that time that monk is developing the Concentration Factor of Complete Awakening,

Samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno

at that time that monk's Concentration Factor of Complete Awakening

bhāvanāpāripūrim̐ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE EQUANIMITY FACTOR OF COMPLETE AWAKENING

So tathā samāhitam̐⁹⁴ cittaṁ sādhuḥkam̐ ajjupekkhitā hoti,

He who has a well-concentrated mind in this way becomes completely equanimous,

yasmim̐ samaye bhikkhave

and monks, at whatever time

bhikkhuno⁹⁵ tathā samāhitam̐ cittaṁ sādhuḥkam̐ ajjupekkhitā hoti,

a monk's well-concentrated mind in this way becomes completely equanimous,

Upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti,

at that time the Equanimity Factor of Complete Awakening has been undertaken for that monk,

⁹⁴ PTS, Thai, ChS print *tathāsamāhitam̐* as a compound, but again there seems to be no reason for this indeclinable word to be compounded here.

⁹⁵ Thai: *bhikkhu*, by mistake as a genitive is required by the syntax.

Upekkhāsambojjhaṅgaṃ tasmim̃ samaye bhikkhu bhāveti,

at that time that monk is developing the Equanimity Factor of Complete Awakening,

Upekkhāsambojjhaṅgo tasmim̃ samaye bhikkhuno

at that time that monk's Equanimity Factor of Complete Awakening

bhāvanāpāripūrim̃ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE FACTORS OF COMPLETE AWAKENING THROUGH CONTEMPLATION OF THE FEELINGS

FULFILLMENT OF THE MINDFULNESS FACTOR OF AWAKENING

Yasmim̃ samaye bhikkhave bhikkhu,

Monks, a monk who, at whatever time,

vedanāsu vedanānupassī viharati,⁹⁶

dwells contemplating (the nature of) the feelings in the feelings,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ,

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world,

upaṭṭhitassa tasmim̃ samaye sati hoti asammuṭṭhā,

at that time has mindfulness established and he is not forgetful,

yasmim̃ samaye bhikkhave

and monks, at whatever time

bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā,

a monk's mindfulness is established and he is not forgetful,

Satisambojjhaṅgo tasmim̃ samaye bhikkhuno āraddho hoti,

at that time the Mindfulness Factor of Complete Awakening has been undertaken for that monk,

Satisambojjhaṅgaṃ tasmim̃ samaye bhikkhu bhāveti,

at that time that monk is developing the Mindfulness Factor of Complete Awakening,

Satisambojjhaṅgo tasmim̃ samaye bhikkhuno

at that time that monk's Mindfulness Factor of Complete Awakening

bhāvanāpāripūrim̃ gacchati.

is developing and heading towards fulfilment.

⁹⁶ All editions abbreviate to *vedanāsu - pe - citte - pe -*, before continuing with *dhammesu dhammānupassī*, etc.

FULFILLMENT OF THE INVESTIGATION (OF THE NATURE) OF THINGS FACTOR OF COMPLETE AWAKENING

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati,
Living mindfully in this way he investigates that state with wisdom,

pavicayati parivīmaṃsaṃ āpajjati,
examining and entering into a deep enquiry (into it),

yasmiṃ samaye bhikkhave
and monks, at whatever time

bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati,
a monk living mindfully in this way investigates that state with wisdom,

pavicayati parivīmaṃsaṃ āpajjati,
examining and entering into a deep enquiry (into it),

Dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,
at that time the Investigation (of the Nature) of Things Factor of Complete Awakening has been undertaken for that monk,

Dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,
at that time that monk is developing the Investigation (of the Nature) of Things Factor of Complete Awakening,

Dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno
at that time that monk's Investigation (of the Nature) of Things Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE ENERGY FACTOR OF COMPLETE AWAKENING

Tassa taṃ dhammaṃ paññāya pavicinato,
For he who is investigating that state with wisdom,

pavicayato parivīmaṃsaṃ āpajjato,
examining and entering into a deep enquiry (into it),

āraddhaṃ hoti viriyaṃ asallīnaṃ,
there is an undertaking of unshaken energy,

yasmiṃ samaye bhikkhave
and monks, at whatever time

bhikkhuno taṃ dhammaṃ paññāya pavicinato,
for a monk investigating that state with wisdom,

pavicayato parivīmaṃsaṃ āpajjato,
examining and entering into a deep enquiry (into it),

āradhaṃ hoti viriyaṃ asallīnaṃ,
there is an undertaking of unshaken energy,

Viriyasambojjhaṅgo tasmim̃ samaye bhikkhuno āradho hoti,
at that time the Energy Factor of Complete Awakening has been undertaken for that monk,

Viriyasambojjhaṅgaṃ tasmim̃ samaye bhikkhu bhāveti,
at that time that monk is developing the Energy Factor of Complete Awakening,

Viriyasambojjhaṅgo tasmim̃ samaye bhikkhuno
at that time that monk's Energy Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE JOY FACTOR OF COMPLETE AWAKENING

Āradhaviṛiyassa uppajjati pīti nirāmisā,
For he who has undertaken energy spiritual joy arises,

yasmim̃ samaye bhikkhave
and monks, at whatever time

bhikkhuno araddhaviṛiyassa uppajjati pīti nirāmisā,
for a monk who has undertaken energy spiritual joy arises,

Pītisambojjhaṅgo tasmim̃ samaye bhikkhuno āradho hoti,
at that time the Joy Factor of Complete Awakening has been undertaken for that monk,

Pītisambojjhaṅgaṃ tasmim̃ samaye bhikkhu bhāveti,
at that time that monk is developing the Joy Factor of Complete Awakening,

Pītisambojjhaṅgo tasmim̃ samaye bhikkhuno
at that time that monk's Joy Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE TRANQUILITY FACTOR OF COMPLETE AWAKENING

Pīṭīmanassa kāyo pi passambhati cittaṃ-pi passambhati,

For one who has a joyful mind the body is tranquil, and the mind is tranquil,

yasmiṃ samaye bhikkhave

and monks, at whatever time

bhikkhuno pīṭīmanassa kāyo pi passambhati cittaṃ-pi passambhati,

a monk has a joyful mind and a body that is tranquil, and a mind that is tranquil,

Passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,

at that time the Tranquility Factor of Complete Awakening has been undertaken for that monk,

Passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,

at that time that monk is developing the Tranquility Factor of Complete Awakening,

Passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno

at that time that monk's Tranquility Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE CONCENTRATION FACTOR OF COMPLETE AWAKENING

Passaddhakāyassa sukhino cittaṃ samādhīyati,

For one with a tranquil body and happiness his mind becomes concentrated,

yasmiṃ samaye bhikkhave

and monks, at whatever time

bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati,

a monk has a tranquil body and happiness and a mind that becomes concentrated,

Samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,

at that time the Concentration Factor of Complete Awakening has been undertaken for that monk,

Samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,

at that time that monk is developing the Concentration Factor of Complete Awakening,

Samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno

at that time that monk's Concentration Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.

is developing and heading towards fulfilment.

THE DISCOURSE ABOUT MINDFULNESS WHILE BREATHING

FULFILLMENT OF THE EQUANIMITY FACTOR OF COMPLETE AWAKENING

So tathā samāhitam cittaṃ sādhuḥkaṃ ajjhupekkhitā hoti,
He who has a well-concentrated mind in this way becomes completely equanimous,

yasmiṃ samaye bhikkhave
and monks, at whatever time

bhikkhuno tathā samāhitam cittaṃ sādhuḥkaṃ ajjhupekkhitā hoti,
a monk's well-concentrated mind in this way becomes completely equanimous,

Upekkhāsambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,
at that time the Equanimity Factor of Complete Awakening has been undertaken for that monk,

Upekkhāsambojjhaṅgam tasmim samaye bhikkhu bhāveti,
at that time that monk is developing the Equanimity Factor of Complete Awakening,

Upekkhāsambojjhaṅgo tasmim samaye bhikkhuno
at that time that monk's Equanimity Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE FACTORS OF COMPLETE AWAKENING THROUGH CONTEMPLATION OF THE MIND

FULFILLMENT OF THE MINDFULNESS FACTOR OF AWAKENING

Yasmiṃ samaye bhikkhave bhikkhu,
Monks, a monk who, at whatever time,

citte cittānupassī viharati,
dwells contemplating (the nature of) the mind in the mind,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam,
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world,

upaṭṭhitassa tasmim samaye sati hoti asammutṭhā,
at that time has mindfulness established and he is not forgetful,

yasmiṃ samaye bhikkhave
and monks, at whatever time

bhikkhuno upaṭṭhitā sati hoti asammutṭhā,
a monk's mindfulness is established and he is not forgetful,

Satisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti,
at that time the Mindfulness Factor of Complete Awakening has been undertaken for that monk,

Satisambojjhaṅgam̐ tasmim̐ samaye bhikkhu bhāveti,
at that time that monk is developing the Mindfulness Factor of Complete Awakening,

Satisambojjhaṅgo tasmim̐ samaye bhikkhuno
at that time that monk's Mindfulness Factor of Complete Awakening

bhāvanāpāripūrim̐ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE INVESTIGATION (OF THE NATURE) OF THINGS FACTOR OF COMPLETE AWAKENING

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati,
Living mindfully in this way he investigates that state with wisdom,

pavicayati parivīmaṃsaṃ āpajjati,
examining and entering into a deep enquiry (into it),

yasmim̐ samaye bhikkhave
and monks, at whatever time

bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati,
a monk living mindfully in this way investigates that state with wisdom,

pavicayati parivīmaṃsaṃ āpajjati,
examining and entering into a deep enquiry (into it),

Dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti,
at that time the Investigation (of the Nature) of Things Factor of Complete Awakening has been undertaken for that monk,

Dhammavicayasambojjhaṅgam̐ tasmim̐ samaye bhikkhu bhāveti,
at that time that monk is developing the Investigation (of the Nature) of Things Factor of Complete Awakening,

Dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhuno
at that time that monk's Investigation (of the Nature) of Things Factor of Complete Awakening

bhāvanāpāripūrim̐ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE ENERGY FACTOR OF COMPLETE AWAKENING

Tassa taṃ dhammaṃ paññāya pavicinato,
For he who is investigating that state with wisdom,

pavicayato parivīmaṃsaṃ āpajjato,
examining and entering into a deep enquiry (into it),

āraddhaṃ hoti viriyaṃ asallīnaṃ,
there is an undertaking of unshaken energy,

yasmiṃ samaye bhikkhave
and monks, at whatever time

bhikkhuno taṃ dhammaṃ paññāya pavicinato,
for a monk investigating that state with wisdom,

pavicayato parivīmaṃsaṃ āpajjato,
examining and entering into a deep enquiry (into it),

āraddhaṃ hoti viriyaṃ asallīnaṃ,
there is an undertaking of unshaken energy,

Viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,
at that time the Energy Factor of Complete Awakening has been undertaken for that monk,

Viriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,
at that time that monk is developing the Energy Factor of Complete Awakening,

Viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno
at that time that monk's Energy Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE JOY FACTOR OF COMPLETE AWAKENING

Āraddhaviriyassa uppajjati pīti nirāmisā,
For he who has undertaken energy spiritual joy arises,

yasmiṃ samaye bhikkhave
and monks, at whatever time

bhikkhuno araddhaviriyassa uppajjati pīti nirāmisā,
for a monk who has undertaken energy spiritual joy arises,

Pītisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti,
at that time the Joy Factor of Complete Awakening has been undertaken for that monk,

Pītisambojjhaṅgam̐ tasmim̐ samaye bhikkhu bhāveti,
at that time that monk is developing the Joy Factor of Complete Awakening,

Pītisambojjhaṅgo tasmim̐ samaye bhikkhuno
at that time that monk's Joy Factor of Complete Awakening

bhāvanāpāripūrim̐ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE TRANQUILITY FACTOR OF COMPLETE AWAKENING

Pīṭimanassa kāyo pi passambhati cittaṃ-pi passambhati,
For one who has a joyful mind the body is tranquil, and the mind is tranquil,

yasmim̐ samaye bhikkhave
and monks, at whatever time

bhikkhuno pīṭimanassa kāyo pi passambhati cittaṃ-pi passambhati,
a monk has a joyful mind and a body that is tranquil, and a mind that is tranquil,

Passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti,
at that time the Tranquility Factor of Complete Awakening has been undertaken for that monk,

Passaddhisambojjhaṅgam̐ tasmim̐ samaye bhikkhu bhāveti,
at that time that monk is developing the Tranquility Factor of Complete Awakening,

Passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno
at that time that monk's Tranquility Factor of Complete Awakening

bhāvanāpāripūrim̐ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE CONCENTRATION FACTOR OF COMPLETE AWAKENING

Passaddhakāyassa sukhino cittaṃ samādhiyati,
For one with a tranquil body and happiness his mind becomes concentrated,

yasmim̐ samaye bhikkhave
and monks, at whatever time

bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati,
a monk has a tranquil body and happiness and a mind that becomes concentrated,

Samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti,
at that time the Concentration Factor of Complete Awakening has been undertaken for that monk,

Samādhisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti,
at that time that monk is developing the Concentration Factor of Complete Awakening,

Samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno
at that time that monk's Concentration Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE EQUANIMITY FACTOR OF COMPLETE AWAKENING

So tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti,
He who has a well-concentrated mind in this way becomes completely equanimous,

yasmim̐ samaye bhikkhave
and monks, at whatever time

bhikkhuno tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti,
a monk's well-concentrated mind in this way becomes completely equanimous,

Upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti,
at that time the Equanimity Factor of Complete Awakening has been undertaken for that monk,

Upekkhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti,
at that time that monk is developing the Equanimity Factor of Complete Awakening,

Upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhuno
at that time that monk's Equanimity Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE FACTORS OF COMPLETE AWAKENING THROUGH CONTEMPLATION OF (THE NATURE OF) THINGS

FULFILLMENT OF THE MINDFULNESS FACTOR OF AWAKENING

Yasmim̐ samaye bhikkhave bhikkhu,
Monks, a monk who, at whatever time,

dhammesu dhammānupassī viharati,
dwells contemplating (the nature of) things in (various) things,

ātāpī sampajāno satimā, vineyya loke abhiññādomanassam,

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world,

upaṭṭhitassa tasmim samaye sati hoti asammūṭṭhā,

at that time has mindfulness established and he is not forgetful,

yasmiṃ samaye bhikkhave

and monks, at whatever time

bhikkhuno upaṭṭhitā sati hoti asammūṭṭhā,

a monk's mindfulness is established and he is not forgetful,

Satisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,

at that time the Mindfulness Factor of Complete Awakening has been undertaken for that monk,

Satisambojjhaṅgam tasmim samaye bhikkhu bhāveti,

at that time that monk is developing the Mindfulness Factor of Complete Awakening,

Satisambojjhaṅgo tasmim samaye bhikkhuno

at that time that monk's Mindfulness Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE INVESTIGATION (OF THE NATURE) OF THINGS FACTOR OF COMPLETE AWAKENING

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati,

Living mindfully in this way he investigates that state with wisdom,

pavicayati parivīmaṃsam āpajjati,

examining and entering into a deep enquiry (into it),

yasmiṃ samaye bhikkhave

and monks, at whatever time

bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati,

a monk living mindfully in this way investigates that state with wisdom,

pavicayati parivīmaṃsam āpajjati,

examining and entering into a deep enquiry (into it),

Dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,

at that time the Investigation (of the Nature) of Things Factor of Complete Awakening has been undertaken for that monk,

Dhammavicayasambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti,

at that time that monk is developing the Investigation (of the Nature) of Things Factor of Complete Awakening,

Dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhuno

at that time that monk's Investigation (of the Nature) of Things Factor of Complete Awakening

bhāvanāpāripūrim̐ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE ENERGY FACTOR OF COMPLETE AWAKENING

Tassa taṃ dhammaṃ paññāya pavicinato,

For he who is investigating that state with wisdom,

pavicayato parivīmaṃsaṃ āpajjato,

examining and entering into a deep enquiry (into it),

āradham̐ hoti viriyam̐ asallīnam̐,

there is an undertaking of unshaken energy,

yasmim̐ samaye bhikkhave

and monks, at whatever time

bhikkhuno taṃ dhammaṃ paññāya pavicinato,

for a monk investigating that state with wisdom,

pavicayato parivīmaṃsaṃ āpajjato,

examining and entering into a deep enquiry (into it),

āradham̐ hoti viriyam̐ asallīnam̐,

there is an undertaking of unshaken energy,

Viriyasambojjhaṅgo tasmim̐ samaye bhikkhuno āradhho hoti,

at that time the Energy Factor of Complete Awakening has been undertaken for that monk,

Viriyasambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti,

at that time that monk is developing the Energy Factor of Complete Awakening,

Viriyasambojjhaṅgo tasmim̐ samaye bhikkhuno

at that time that monk's Energy Factor of Complete Awakening

bhāvanāpāripūrim̐ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE JOY FACTOR OF COMPLETE AWAKENING

Āraddhaviriyaṃ uppajjati pīti nirāmisā,
For he who has undertaken energy spiritual joy arises,

yaṃ samaye bhikkhave
and monks, at whatever time

bhikkhuno araddhaviriyaṃ uppajjati pīti nirāmisā,
for a monk who has undertaken energy spiritual joy arises,

Pītiṃ sambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,
at that time the Joy Factor of Complete Awakening has been undertaken for that monk,

Pītiṃ sambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,
at that time that monk is developing the Joy Factor of Complete Awakening,

Pītiṃ sambojjhaṅgo tasmīṃ samaye bhikkhuno
at that time that monk's Joy Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.
is developing and heading towards fulfilment.

FULFILLMENT OF THE TRANQUILITY FACTOR OF COMPLETE AWAKENING

Pītiṃ kāyo pi passambhati cittaṃ-pi passambhati,
For one who has a joyful mind the body is tranquil, and the mind is tranquil,

yaṃ samaye bhikkhave
and monks, at whatever time

bhikkhuno pītiṃ kāyo pi passambhati cittaṃ-pi passambhati,
a monk has a joyful mind and a body that is tranquil, and a mind that is tranquil,

Passaddhisambojjhaṅgo tasmīṃ samaye⁹⁷ bhikkhuno āraddho hoti,
at that time the Tranquility Factor of Complete Awakening has been undertaken for that monk,

Passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,
at that time that monk is developing the Tranquility Factor of Complete Awakening,

Passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno
at that time that monk's Tranquility Factor of Complete Awakening

⁹⁷ PTS adds in *bhikkhave* here against its practice elsewhere.

bhāvanāpāripūriṃ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE CONCENTRATION FACTOR OF COMPLETE AWAKENING

Passaddhakāyassa sukhino cittaṃ samādhīyati,

For one with a tranquil body and happiness his mind becomes concentrated,

yasmiṃ samaye bhikkhave

and monks, at whatever time

bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati,

a monk has a tranquil body and happiness and a mind that becomes concentrated,

Samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,

at that time the Concentration Factor of Complete Awakening has been undertaken for that monk,

Samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,

at that time that monk is developing the Concentration Factor of Complete Awakening,

Samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno

at that time that monk's Concentration Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.

is developing and heading towards fulfilment.

FULFILLMENT OF THE EQUANIMITY FACTOR OF COMPLETE AWAKENING

So tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti,

He who has a well-concentrated mind in this way becomes completely equanimous,

yasmiṃ samaye bhikkhave

and monks, at whatever time

bhikkhuno tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti,

a monk's well-concentrated mind in this way becomes completely equanimous,

Upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti,

at that time the Equanimity Factor of Complete Awakening has been undertaken for that monk,

Upekkhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti,

at that time that monk is developing the Equanimity Factor of Complete Awakening,

Upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno

at that time that monk's Equanimity Factor of Complete Awakening

bhāvanāpāripūriṃ gacchati.

is developing and heading towards fulfilment.

Evaṃ bhāvitā kho bhikkhave Cattāro Satipaṭṭhānā.

Like this, monks, the Four Ways of Attending to Mindfulness are developed.

Evaṃ bahulikatā Satta Bojjhaṅge⁹⁸ paripūrenti.

Like this, when made much of, they fulfil the Seven Factors of Awakening.

CONCLUSION

Kathaṃ bhāvitā ca bhikkhave Satta Bojjhaṅgā?

How, monks, are the Seven Factors of Awakening developed?

Kathaṃ bahulikatā Vijjāvimuttiṃ paripūrenti?

How, when made much of, do they fulfil Knowledge and Freedom?

Idha bhikkhave bhikkhu Satisambojjhaṅgaṃ bhāveti

Here, monks, a monk develops the Mindfulness Factor of Complete Awakening

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,

depending on solitude,⁹⁹ depending on dispassion, depending on cessation, maturing in relinquishment,

Dhammavicayasambojjhaṅgaṃ bhāveti

develops the Investigation (of the Nature) of Things Factor of Complete Awakening

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,¹⁰⁰

depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment,

Viriyasambojjhaṅgaṃ bhāveti

develops the Energy Factor of Complete Awakening

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,

depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment,

⁹⁸ BJT, PTS: *sambojjhaṅge*, but *bojjhaṅge* in the question above, and similarly below.

⁹⁹ *Vivekanissitan-ti tadaṅgavivekanissitaṃ samucchadavivekanissitaṃ nissaraṇavivekanissitañ-ca satisambojjhaṅgaṃ bhāveti ti ayam-attho veditabbo ... tathā virāganissitaṃ nirodhanissitaṃ.*; depending on solitude means depending on the solitude that comes from (replacing with) the opposite factor, depending on the solitude that comes from cutting off (completely), depending on the solitude that comes from escaping (the rounds of rebirth) (a monk) develops the Mindfulness Factor of Complete Awakening - this is how the meaning should be seen ... and the same with depending on dispassion and depending on cessation.

¹⁰⁰ BJT, PTS omit this and similar sentences below up and till *upekkhā*- by marking with *pe*; Thai, ChS omit and mark with elipsis.

Pīṭisambojjhaṅgaṃ bhāveti

develops the Joy Factor of Complete Awakening

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,
depending on solitude, depending on dispassion, depending on cessation, maturing in
relinquishment,

Passaddhisambojjhaṅgaṃ bhāveti

develops the Tranquillity Factor of Complete Awakening

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,
depending on solitude, depending on dispassion, depending on cessation, maturing in
relinquishment,

Samādhisambojjhaṅgaṃ bhāveti

develops the Concentration Factor of Complete Awakening

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ,
depending on solitude, depending on dispassion, depending on cessation, maturing in
relinquishment,

Upekkhāsambojjhaṅgaṃ bhāveti

develops the Equanimity Factor of Complete Awakening

vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.
depending on solitude, depending on dispassion, depending on cessation, maturing in
relinquishment.

Evaṃ bhāvitā kho bhikkhave Satta Bojjhaṅgā.

Like this, monks, the Seven Factors of Awakening are developed.

Evaṃ bahulīkatā Vijjāvimuttiṃ paripūrentī’ ti.¹⁰¹

Like this, when made much of, they fulfil Knowledge and Freedom.”

Idam-avoca Bhagavā,

The Gracious One said this,

attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

and those monks were uplifted and greatly rejoiced in what was said by the Gracious One.

ĀNĀPĀNASĀTISUTTAM NIṬṬHITAM¹⁰²

THE DISCOURSE ABOUT MINDFULNESS WHILE BREATHING IS FINISHED

¹⁰¹ BJT omits *ti*, by mistake.

¹⁰² BJT, PTS: *Ānāpānasatisuttam Aṭṭhamam*. ChS, Thai: *Ānāpānasatisuttam Niṭṭhitam Aṭṭhamam*. As the discourse is taken here in abstract I have modified the end-title.