



# ĀNĀPĀNASATISUTTAMĀ

THE DISCOURSE ABOUT MINDFULNESS WHILE BREATHING  
MN 118 EDITED & TRANSLATED BY ĀNANDAJOTI BHIKKHU

# **Ānāpānasatisuttam**

## **The Discourse about Mindfulness while Breathing**

**MN 118 edited & translated by Ānandajoti Bhikkhu  
(October 2008)**

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## Preface

### Primary Texts

**BJT:** Śrī Laṃkan 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

**Pṭṣ:** 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 Discourses 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 apparatus 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

**Ānāpānasatisuttam<sup>1</sup> (MN 118)**  
The Discourse about Mindfulness while Breathing

**The Setting**

**Evam<sup>2</sup> me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvattiyam viharati**

at one time the Fortunate One was dwelling near Sāvattihī

**Pubbārāme Migāramātupāsāde,**

at Migāra's Mother's mansion in the Eastern Grounds,<sup>3</sup>

**sambahulehi abhiññātehi abhiññātehi<sup>4</sup> Therehi Sāvakehi saddhim**

together with a great many very well-known Elder Disciples

**āyasmatā ca Sāriputtena,<sup>5</sup> 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 Mahākoṭṭhita, āyasmatā ca Mahākappinena,**

with venerable Mahākoṭṭhita, with venerable Mahākappina,

**āyasmatā ca Mahācundena, āyasmatā ca Anuruddhena,<sup>6</sup>**

with venerable Mahācunda, with venerable Anuruddha,

**āyasmatā ca Revatena, āyasmatā ca Ānandena,**

with venerable Revata, with venerable Ānanda,

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<sup>1</sup> 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.

<sup>2</sup> Thai: *evam*.

<sup>3</sup> There were two main monasteries in Sāvattihī: 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.

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

<sup>5</sup> Thai: *Sāriputtena*; Thai always spells the name like this.

<sup>6</sup> Thai omits *āyasmatā ca Anuruddhena*, probably by mistake.

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

### The Training of the Monks

**Tena kho pana samayena Therā bhikkhū nave bhikkhū<sup>7</sup> ovadanti anusāsanti.**  
Then at that time the Elder monks were advising and instructing the new monks.<sup>8</sup>

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

**appekacce Therā bhikkhū vīsam-pi<sup>9</sup> 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-pi<sup>10</sup> 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

**uḷāram<sup>11</sup> pubbenāparam visesam pajānanti.<sup>12</sup>**  
they came to know successive lofty attainments.<sup>13</sup>

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<sup>7</sup> Thai omits *nave bhikkhū*, but includes it in the repetition below.

<sup>8</sup> Comm: *ovadanti anusāsanti ti āmisasaṅgahena dhammasaṅgahena cā ti; dvīhi saṅgahēhi saṅgaṅhitvā kammaṭṭhānovādānusāsantihi 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).*

<sup>9</sup> PTS: *vīsatiṃ pi*, and below, alternative form.

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

<sup>11</sup> Thai: *oḷāram*, and below, alternative spelling.

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

<sup>13</sup> Comm: *sīlaparipūraṇādito pubbavisesato uḷāratarāṃ aparāṃ kaṣiṇaparikkammādivisesaṃ jānanī 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,<sup>14</sup>**

Then at that time the Fortunate One, on that very Uposatha day of the fifteenth,<sup>15</sup>

**Pavāraṇāya puṇṇāya puṇṇamāya rattiya,**

on the Pavāraṇā full moon night,<sup>16</sup>

**Bhikkhusaṅghaparivuto abbhokāse nisinno hoti.**

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

**Atha kho Bhagavā,**

Then the Fortunate One,

**tuṇhībhūtaṃ tuṇhībhūtaṃ<sup>17</sup> 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,<sup>18</sup> monks, with this practice,

**āraddhacittosmi bhikkhave imāya paṭipadāya**

my mind is satisfied with this practice,

**tasmātiha bhikkhave bhīyosomattāya viriyam<sup>19</sup> ārabhatha**

therefore, monks, put forth even more energy

**appattassa pattiya, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya,**

for the attainment of the unattained, for the accomplishment of the unaccomplished, for the realisation of the unrealised,<sup>20</sup>

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<sup>14</sup> Thai: *pañṇarase*, and below. Both forms seem to be current.

<sup>15</sup> 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).

<sup>16</sup> 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.

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

<sup>18</sup> Comm: *Āraddho ti tuṅho*.

<sup>19</sup> ChS: *vīriyam*, ChS always spells this word in this way, further instances will not be noted.

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

**idhevāhaṃ Sāvattھیyaṃ Komudīṃ cātumāsiniṃ āgamissāmi.” ti<sup>21</sup>**

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

**Assosūṃ kho jānapadā bhikkhū:**

The monks in the country heard:

**“Bhagavā kira tattheva Sāvattھیyaṃ Komudīṃ cātumāsiniṃ āgamissatī,” ti**

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

**te ca<sup>23</sup> jānapadā bhikkhū Sāvattīṃ<sup>24</sup> osaranti Bhagavantaṃ dassanāya.<sup>25</sup>**

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

**Te ca kho<sup>26</sup> Therā bhikkhū bhīyosomattāya nave bhikkhū ovaḍanti anusāsanti,**

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

**appekacce Therā bhikkhū dasa pi bhikkhū ovaḍanti anusāsanti,**

some Elder monks were advising and instructing ten monks,

**appekacce Therā bhikkhū visam-pi bhikkhū ovaḍanti anusāsanti,**

some Elder monks were advising and instructing twenty monks,

**appekacce Therā bhikkhū timsam-pi bhikkhū ovaḍanti anusāsanti,**

some Elder monks were advising and instructing thirty monks,

**appekacce Therā bhikkhū cattārīsam-pi bhikkhū ovaḍanti 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 viśesaṃ pajānanti.**

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

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<sup>21</sup> BJT, ChS: *āgammessāmi ti*, and similarly throughout, alternative form.

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

<sup>23</sup> ChS omits *ca*.

<sup>24</sup> Thai: *Sāvattھیyaṃ*, but *osarati* normally takes the accusative, not the locative.

<sup>25</sup> *Dassanāya* is a dative being used as a quasi-infinitive.

<sup>26</sup> PTS, Thai omit *kho*.

**Tena kho pana samayena Bhagavā Tad-ahuposathe pannarase,**  
Then at that time the Fortunate 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 Fortunate One,

**tuṇhībhūtaṃ 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 sāre<sup>27</sup> paṭiṭṭhitā.**  
it is solely established in the essential.

**Tathārūpo ayam bhikkhave Bhikkhusaṅgho, tathārūpāyaṃ<sup>28</sup> bhikkhave parisā,**  
Such, monks, is this Community of monks, such, monks, is this assembly,

**yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā,<sup>29</sup>**  
and the assembly is worthy of offerings, of hospitality, of gifts, and of reverential salutation,

**anuttaraṃ puññakkhettaṃ lokassa.<sup>30</sup>**  
it is an unsurpassed field of merit for the world.<sup>31</sup>

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

**yathārūpāya parisāya appaṃ dinnam bahuṃ<sup>32</sup> hoti,**  
and giving a little gift to the assembly produces a great amount (of merit),

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<sup>27</sup> Thai: *suddhasāre*; compound form of the words in the text.

<sup>28</sup> ChS: *tathārūpā ayam*, and similarly throughout, parsed form of the words in the text.

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

<sup>30</sup> PTS adds *ti*.

<sup>31</sup> 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...*

<sup>32</sup> 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 dāssanāya 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 dāssanāya gantum puṭosenāpi.**<sup>33</sup>  
and it is suitable to go many leagues, even with a bag of provisions, to see this  
assembly.<sup>34</sup>

### Noble Persons

**Santi**<sup>35</sup> **bhikkhave bhikkhū imasmim 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,

**parikkhīṇabhavasaññojanā**<sup>36</sup> **sammad-aññā vimuttā:**

destroyed the fetters that lead to continuation (of existence), who through final  
knowledge are free:

**evarūpā pi bhikkhave santi bhikkhū imasmim Bhikkhusaṅghe.**

monks, there are such monks in this Community of monks.<sup>37</sup>

**Santi bhikkhave bhikkhū imasmim Bhikkhusaṅghe**

Monks, there are monks in this Community of monks

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<sup>33</sup> Thai: *pūṭamsenāpi*, which shows the first word in the accusative case.

<sup>34</sup> 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.

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

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

<sup>37</sup> 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 imasmiṃ<sup>38</sup> 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 lokam 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:<sup>39</sup>**  
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.

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<sup>38</sup> PTS: *imāsmiṃ*, printer's error.

<sup>39</sup> 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 imasmim 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:<sup>40</sup>

**evarūpā pi bhikkhave santi bhikkhū imasmim Bhikkhusaṅghe.**

monks, there are such monks in this Community of monks.<sup>41</sup>

**Santi bhikkhave bhikkhū imasmim 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:<sup>42</sup>

**evarūpā pi bhikkhave santi bhikkhū imasmim Bhikkhusaṅghe.**

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

**Santi bhikkhave bhikkhū imasmim Bhikkhusaṅghe**

Monks, there are monks in this Community of monks

**Catunnaṃ Iddhipādānaṃ<sup>43</sup> bhāvanānuyogam-anuyuttā viharanti:**

who live engaged in and devoted to the development of the Four Paths to Power:<sup>44</sup>

**evarūpā pi bhikkhave santi bhikkhū imasmim Bhikkhusaṅghe.**

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

**Santi bhikkhave bhikkhū imasmim 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:<sup>45</sup>

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<sup>40</sup> See my text and translation of Mahāsatipaṭṭhānasutta elsewhere on this website.

<sup>41</sup> 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.

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

<sup>43</sup> 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.

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

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

**evarūpā pi bhikkhave santi bhikkhū imasmim Bhikkhusaṅge.**  
monks, there are such monks in this Community of monks.

**Santi bhikkhave bhikkhū imasmim Bhikkhusaṅge**  
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:<sup>46</sup>

**evarūpā pi bhikkhave santi bhikkhū imasmim Bhikkhusaṅge.**  
monks, there are such monks in this Community of monks.

**Santi bhikkhave bhikkhū imasmim Bhikkhusaṅge**  
Monks, there are monks in this Community of monks

**Sattannaṃ<sup>47</sup> Bojjhaṅgānaṃ bhāvanānuyegamayuttā viharanti:**  
who live engaged in and devoted to the development of the Seven Factors of Awakening:<sup>48</sup>

**evarūpā pi bhikkhave santi bhikkhū imasmim Bhikkhusaṅge.**  
monks, there are such monks in this Community of monks.

**Santi bhikkhave bhikkhū imasmim Bhikkhusaṅge**  
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:<sup>49</sup>

**evarūpā pi bhikkhave santi bhikkhū imasmim Bhikkhusaṅge.**  
monks, there are such monks in this Community of monks.

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<sup>46</sup> The same as the Faculties, but brought to perfection.

<sup>47</sup> 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.

<sup>48</sup> These are enumerated below.

<sup>49</sup> 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 meditations<sup>50</sup>

#### **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:<sup>51</sup>

#### **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-anuyuttā<sup>52</sup> viharanti:**

who live engaged in and devoted to the development of the meditation that is kindness:<sup>53</sup>

#### **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:<sup>54</sup>

#### **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

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

<sup>51</sup> *Mettā* is an abstract formation from the normal word for *friend* in Pāli, *mitta*.

<sup>52</sup> Thai, ChS abbreviate as *mettābhāvanānuyogam-anuyuttā viharanti ...*

*karuṇābhāvanānuyogam-anuyuttā*, etc. up and till *aniccasaññā-*, which is written in full.

<sup>53</sup> 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.

<sup>54</sup> Happiness at the success of others, the opposite of jealousy and envy.

**upekkhābhāvanānuyogam-anuyuttā<sup>55</sup> viharanti:**

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

**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

**asubhabhāvanānuyogam-anuyuttā viharanti:**

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

**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

**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 imasmiṃ Bhikkhusaṅghe.**

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

### **Mindfulness while Breathing**

**Santi bhikkhave bhikkhū imasmiṃ 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 bahulikātā mahapphalā hoti mahānisamsā.**

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

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

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

**Ānāpānasati bhikkhave bhāvitā bahulikatā Cattāro Satipaṭṭhāne paripūrenti,**<sup>57</sup>  
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 mahānisaṃsā?**

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,<sup>58</sup> monks, a monk who has gone to the wilderness, or to the root of a tree,

**suñṇāgāragato 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,

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

<sup>58</sup> Pts: *Idhā ti imissā Diṭṭhiyā, imissā khantiyā, imissā ruciyā, imasmim̐ ādāye, imasmim̐ Dhamme, imasmim̐ Vinaye, imasmim̐ Dhammavinaye, imasmim̐ pāvacane, imasmim̐ brahmacariye, imasmim̐ Sathusāsane*; **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, sato<sup>59</sup> passasati.**

ever mindful he breathes in, mindful he breathes out.<sup>60</sup>

### Mindfulness of the Body

**Dīgham vā assasanto “dīgham assasāmī” ti pajānāti,**

While breathing in long, he knows “I am breathing in long”,<sup>61</sup>

**dīgham vā passasanto “dīgham passasāmī” ti pajānāti,**

while breathing out long, he knows “I am breathing out long”,<sup>62</sup>

**rassam vā assasanto “rassam assasāmī” ti pajānāti,**

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

**rassam vā passasanto “rassam 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,<sup>63</sup>

**sabbakāyapaṭisaṃvedī passasissāmī ti sikkhati,**

he trains like this: experiencing the whole body I will breathe out,<sup>64</sup>

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<sup>59</sup> ChS: *sato va*, another of ChS unwarranted standardisations.

<sup>60</sup> Pṭs: *bāttimsāya ākārehi sato kāri hoti: dīgham assāsavasena (...pe...) cittassa ekaggatam avikkhepaṃ pajānato, sati upaṭṭhitā hoti, tāya satiyā tena nāṇena 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).*

<sup>61</sup> 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.

<sup>62</sup> Pṭs 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.

<sup>63</sup> Pṭs: *Kāyo ti dve kāyā - nāmakāyo ca rūpakāyo ca; body means the two bodies - the mind-body and the physical body. Pṭs 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 Pṭs. does not agree that kāya here should mean only the whole body of breath (sakala assāsakāya), which is how it is taken in Vism.*

<sup>64</sup> 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 assasissāmi ti sikkhati,**

he trains like this: making the bodily process calm I will breathe in,<sup>65</sup>

**passambhayaṃ kāyasaṅkhāraṃ passasissāmi ti sikkhati.**

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

### Mindfulness of Feelings

**Pītipaṭisaṃvedī assasissāmi ti sikkhati,**

He trains like this: experiencing joy I will breathe in,

**pītipaṭisaṃvedī<sup>66</sup> passasissāmi ti sikkhati,**

he trains like this: experiencing joy I will breathe out,<sup>67</sup>

**sukhapaṭisaṃvedī assasissāmi ti sikkhati,**

he trains like this: experiencing pleasure I will breathe in,

**sukhapaṭisaṃvedī passasissāmi ti sikkhati,**

he trains like this: experiencing pleasure I will breathe out,<sup>68</sup>

**cittasaṅkhārapaṭisaṃvedī assasissāmi ti sikkhati,**

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

**cittasaṅkhārapaṭisaṃvedī passasissāmi ti sikkhati,**

he trains like this: experiencing the mental process I will breathe out,<sup>69</sup>

**passambhayaṃ cittasaṅkhāraṃ assasissāmi ti sikkhati,**

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

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<sup>65</sup> Pts: *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.

<sup>66</sup> PTS: *-paṭī-*, printer's error.

<sup>67</sup> Pts: *dīghaṃ (...pe...) assāvasena 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.

<sup>68</sup> Pts: *sukhaṅ-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.

<sup>69</sup> Pts: *dīghaṃ assāvasena (...pe...) saññā ca vedanā ca cetasikā, ete dhammā cittaṭṭibaddhā 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.

**passambhayam cittasaṅkhāram 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,<sup>70</sup>

**abhippamodayam cittam assasissāmī ti sikkhati,**

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

**abhippamodayam cittam passasissāmī ti sikkhati,**

he trains like this: gladdening the mind I will breathe out,<sup>71</sup>

**samādaham cittam assasissāmī ti sikkhati,**

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

**samādaham cittam passasissāmī ti sikkhati,**

he trains like this: concentrating the mind I will breathe out,<sup>72</sup>

**vimocayam cittam assasissāmī ti sikkhati,**

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

**vimocayam cittam passasissāmī ti sikkhati.**

he trains like this: freeing the mind I will breathe out.<sup>73</sup>

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<sup>70</sup> Pṭṣ: *dīgham assāvasasena (...pe...) viññāṇam cittam*; because of the long breath (etc.) there is mind-consciousness.

<sup>71</sup> Pṭṣ: *dīgham assāvasasena (...pe...) cittassa ekaggatam avikkhepam 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.

<sup>72</sup> Pṭṣ: *dīgham assāvasasena (...pe...) cittassa ekaggatā avikkhepo samādhi*; because of the long breath (etc.) his mind is one-pointed, unscattered and concentrated.

<sup>73</sup> Pṭṣ: *rāgato ... dosato ... mohato ... mānato ... diṭṭhiyā ... vicikicchāya ... thinato ... uddhaccato ... ahirikato ... anottappato vimocayam cittam 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,<sup>74</sup>

**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,<sup>75</sup>

**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.<sup>76</sup>

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<sup>74</sup> Pṭs: *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.*

<sup>75</sup> Pṭs: *rūpe ādīnavam disvā, rūpavirāge chandajāto hoti saddhādhimutto, cittañ-cassa svādhiṭṭhitam; 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. Nāṇamoli (PD 198) mentions that the factors (including those marked by ... ) add up to 20 items, but no list I can see in Pṭs 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.*

<sup>76</sup> Pṭs: *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 bahulikātā 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 bahulikātā 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 tasmim samaye bhikkhu viharati,**

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

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<sup>77</sup> Pts: *katham tam kāyam anupassati? aniccato anupassati, no niccato; dukkhato ... no sukhato; anattato ... no attato; nibbindati, no nandati; virajjati, no rajjati; nirodheti, no samudeti;*

**ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.**

ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.<sup>78</sup>

**Kāyesu kāyaññatarāham bhikkhave etam vadāmi yad-idam: assāsapassāsā,**<sup>79</sup>

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 abhijjhādomanassam.**

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

### Fulfillment of Mindfulness of the Feelings

**Yasmim samaye bhikkhave bhikkhu,**

Monks, a monk who, at whatever time,

**pītipaṭisaṃvedī assasissāmī ti sikkhati,**

trains like this: experiencing joy I will breathe in,

**pītipaṭisaṃvedī 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,

**cittasaṅkhārapaṭisaṃvedī passasissāmī ti sikkhati,**

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

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*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.*

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

<sup>79</sup> 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.

**passambhayam cittasaṅkhāram assasissāmī ti sikkhati,**

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

**passambhayam cittasaṅkhāram passasissāmī ti sikkhati,**

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

**vedanāsu vedanānupassī bhikkhave tasmim samaye bhikkhu viharati,**

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

**ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam.**

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

**Vedanāsu vedanaññatarāham<sup>80</sup> bhikkhave etaṃ vadāmi yad-idaṃ:**

I say, monks, that this is a certain feeling amongst the feelings, namely:

**assāsapassāsānam sādhuḥkaṃ manasikāram,**

applying the mind well to the breathing,<sup>81</sup>

**tasmātiha bhikkhave vedanāsu vedanānupassī tasmim samaye bhikkhu viharati,**

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

**ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam**

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

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<sup>80</sup> ChS: *vedanāññatarāham*, showing a long vowel before a double consonant, something which is usually avoided in Pāli.

<sup>81</sup> SN 54 (Ānāpānasatisamyuttam) Comm: *sādhuḥkaṃ manasikāran-ti pītipaṭisaṃveditādivasena uppannam sundaram manasikāram*; *applying the mind well* means that because of being experiencing joy and so on a beautiful application of mind arises.

### Fulfillment of Mindfulness of the Mind

**Yasmim samaye bhikkhave bhikkhu,**  
Monks, a monk who, at whatever time,

**cittapaṭisaṃvedī assasissāmī ti sikkhati,**  
trains like this: experiencing the mind I will breathe in,

**cittapaṭisaṃvedī passasissāmī ti sikkhati,**  
trains like this: experiencing the mind I will breathe out,

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

**abhippamodayam 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,

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

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

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

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

**Nāham bhikkhave muṭṭhassatissa<sup>82</sup> asampajānassa ānāpānasatibhāvanam<sup>83</sup> 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,<sup>84</sup>

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

<sup>83</sup> Thai: *ānāpānasatim bhāvanam*, parsed form of what is in the text.

<sup>84</sup> Comm: *tassa pana cittassa ārammaṇe satiñ-ca sampajāññāñ-ca upaṭṭhapetvā, pavattanato 'citte cittānupassī' yeva nāmesa hoti, na hi muṭṭhassatissa asampajānassa ānāpānasatibhāvanā 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.*

**tasmātiha bhikkhave citte cittānupassī tasmim̐ 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 abhijjhādomanassam̐.**

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

### **Fulfillment of Mindfulness of (the Nature of) Things**

**Yasmim̐ 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,<sup>85</sup>**

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 tasmim̐ samaye bhikkhu viharati**

at that time, monks, a monk lives contemplating (the nature of) things in (various) things,

**ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam̐.**

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

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

**So yaṃ taṃ<sup>86</sup> abhiññādomanassānaṃ pahānaṃ taṃ<sup>87</sup> paññāya disvā,**  
Having seen with wisdom the giving up of whatever avarice and sorrow there is,

**sādhukaṃ ajjupekkhitā hoti,**  
he is completely equanimous,<sup>88</sup>

**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 abhiññādomanassaṃ.**

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 abhiññādomanassaṃ,**

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

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<sup>86</sup> Thai: *yantam̐*, alternative spelling.

<sup>87</sup> Thai omits *taṃ*, possibly by mistake.

<sup>88</sup> The Commentary here takes the reference to *giving up of whatever avarice and sorrow there is* as referring to the Hindrances section (*Nīvaraṇapabbam̐*) 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.

**upaṭṭhitassa<sup>89</sup> tasmim samaye sati hoti asammuṭṭhā,<sup>90</sup>**  
at that time has mindfulness established and he is not forgetful,

**yasmim 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,

**Satisambojjhaṅgāṃ 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 sato<sup>91</sup> viharanto taṃ dhammaṃ paññāya pavicinati,**  
Living mindfully in this way he investigates that state with wisdom,<sup>92</sup>

**pavicayati<sup>93</sup> parivīmaṃsaṃ āpajjati,**  
examining and entering into a deep enquiry (into it),

**yasmim 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,

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

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

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

<sup>92</sup> Comm: *Pavicināti ti aniccādivasena pavicinati*, *investigates* means *investigates into impermanence and so on*.

<sup>93</sup> 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 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 tasmim samaye bhikkhu bhāveti,**

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

**Dhammavicayasambojjhaṅgo tasmim samaye bhikkhuno**

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

**bhāvanāpāripūrim 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 viriyam asallīnaṃ,**

there is an undertaking of unshaken energy,

**yasmim 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 viriyam asallīnaṃ,**

there is an undertaking of unshaken energy,

**Viriyasambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,**

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

**Viriyasambojjhaṅgaṃ tasmim samaye bhikkhu bhāveti,**

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

**Viriyasambojjhaṅgo tasmim samaye bhikkhuno**

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

**bhāvanāpāripūrim 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 tasmim samaye bhikkhuno āraddho hoti,**

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

**Pītisambojjhaṅgam tasmim samaye bhikkhu bhāveti,**

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

**Pītisambojjhaṅgo tasmim samaye bhikkhuno**

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

**bhāvanāpāripūrim 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 tasmim samaye bhikkhuno āraddho hoti,**

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

**Passaddhisambojjhaṅgam tasmim samaye bhikkhu bhāveti,**

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

**Passaddhisambojjhaṅgo tasmim samaye bhikkhuno**

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

**bhāvanāpāripūrim 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,

**yasmim 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 tasmim samaye bhikkhuno āraddho hoti,**

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

**Samādhisambojjhaṅgam tasmim samaye bhikkhu bhāveti,**

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

**Samādhisambojjhaṅgo tasmim samaye bhikkhuno**

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

**bhāvanāpāripūrim gacchati.**

is developing and heading towards fulfilment.

### **Fulfillment of the Equanimity Factor of Complete Awakening**

**So tathā samāhitam<sup>94</sup> cittaṃ sādhuḥkaṃ ajjupekkhitā hoti,**

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

**yasmim samaye bhikkhave**

and monks, at whatever time

**bhikkhuno<sup>95</sup> tathā samāhitam cittaṃ sādhuḥkaṃ ajjupekkhitā 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,

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

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

**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 Feelings**

#### *Fulfillment of the Mindfulness Factor of Awakening*

**Yasmim̐ samaye bhikkhave bhikkhu,**

*Monks, a monk who, at whatever time,*

**vedanāsu vedanānupassī viharati,<sup>96</sup>**

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

**ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam,**

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

**upaṭṭhitassa tasmim̐ samaye sati hoti asammuṭṭhā,**

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

**yasmim̐ samaye bhikkhave**

*and monks, at whatever time*

**bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā,**

*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,*

**Satisambojjhaṅgaṃ 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*

**bhāvanāpāripūriṃ gacchati.**

*is developing and heading towards fulfilment.*

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<sup>96</sup> 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 tasmिṃ 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 tasmिṃ samaye bhikkhu bhāveti,***  
*at that time that monk is developing the Investigation (of the Nature) of Things Factor of Complete Awakening,*

***Dhammavicayasambojjhaṅgo tasmिṃ 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 viriyam 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),*

***āradhmaṃ hoti viriyaṃ asallīnaṃ,***  
*there is an undertaking of unshaken energy,*

***Viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho 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,*

***yasmīṃ samaye bhikkhave***  
*and monks, at whatever time*

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

***Pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti,***  
*at that time the Joy Factor of Complete Awakening has been undertaken for that monk,*

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

***Pītisambojjhaṅgo 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***

***Pīṭīmanassa kāyo pi passambhati cittaṃ-pi passambhati,***

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

***yasmīṃ 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 āraḍḍho 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,*

***yasmīṃ 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 āraḍḍho 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 samāhitam cittaṃ sādhuṃ ajjhupekkhitā hoti,***  
*He who has a well-concentrated mind in this way becomes completely equanimous,*

***yasmim samaye bhikkhave***  
*and monks, at whatever time*

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

***Upekkhāsambojjhaṅgo tasmim samaye bhikkhuno āradho 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***

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

***yasmim samaye bhikkhave***  
*and monks, at whatever time*

***bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā,***  
*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,*

**Satisambojjhaṅgaṃ 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*

**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 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,*

**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*

**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 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,*

***Pītisambojjhaṅgaṃ 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***

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

***Passaddhisambojjhaṅgaṃ 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 tasmim samaye bhikkhuno āraddho hoti,***  
*at that time the Concentration Factor of Complete Awakening has been undertaken for that monk,*

***Samādhisambojjhaṅgam tasmim samaye bhikkhu bhāveti,***  
*at that time that monk is developing the Concentration Factor of Complete Awakening,*

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

***bhāvanāpāripūrim gacchati.***  
*is developing and heading towards fulfilment.*

### ***Fulfillment of the Equanimity Factor of Complete Awakening***

***So tathā samāhitam cittam sādhuṅgam ajjupekkhitā hoti,***  
*He who has a well-concentrated mind in this way becomes completely equanimous,*

***yasmim samaye bhikkhave***  
*and monks, at whatever time*

***bhikkhuno tathā samāhitam cittam sādhuṅgam ajjupekkhitā 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*

***bhāvanāpāripūrim 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***

***Yasmim 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 asammuṭṭhā,**

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

**yasmin 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,

**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

**bhāvanāpāripūrim gacchati.**

is developing and heading towards fulfilment.

### **Fulfillment of the Investigation (of the Nature) of Things Factor of Complete Awakening**

**So tathā sato viharanto tam dhammam 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),

**yasmin samaye bhikkhave**

and monks, at whatever time

**bhikkhu tathā sato viharanto tam dhammam 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),

**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 tasmim̐ samaye bhikkhuno āraddho 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

**Āraddhaviriyassa uppajjati pīti nirāmisā,**

For he who has undertaken energy spiritual joy arises,

**yasmim samaye bhikkhave**

and monks, at whatever time

**bhikkhuno araddhaviriyassa uppajjati pīti nirāmisā,**

for a monk who has undertaken energy spiritual joy arises,

**Pītisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti,**

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

**Pītisambojjhaṅgam tasmim samaye bhikkhu bhāveti,**

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

**Pitisambojjhaṅgo tasmim samaye bhikkhuno**

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

**bhāvanāpāripūrim 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,

**yasmim 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 tasmim samaye<sup>97</sup> bhikkhuno āraddho hoti,**

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

**Passaddhisambojjhaṅgam tasmim samaye bhikkhu bhāveti,**

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

**Passaddhisambojjhaṅgo tasmim samaye bhikkhuno**

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

**bhāvanāpāripūrim gacchati.**

is developing and heading towards fulfilment.

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<sup>97</sup> PTS adds in *bhikkhave* here against its practice elsewhere.

### **Fulfillment of the Concentration Factor of Complete Awakening**

**Passaddhakāyassa sukhino cittaṃ samādhīyati,**

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

**yasmīm 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 tasmīm samaye bhikkhuno āraddho hoti,**

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

**Samādhisambojjhaṅgaṃ tasmīm samaye bhikkhu bhāveti,**

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

**Samādhisambojjhaṅgo tasmīm 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,

**yasmīm 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 tasmīm samaye bhikkhuno āraddho hoti,**

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

**Upekkhāsambojjhaṅgaṃ tasmīm samaye bhikkhu bhāveti,**

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

**Upekkhāsambojjhaṅgo tasmīm samaye bhikkhuno**

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

**bhāvanāpāripūriṃ gacchati.**

is developing and heading towards fulfilment.

**Evam bhāvitā kho bhikkhave Cattāro Satipaṭṭhānā.**

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

**Evam bahulikatā Satta Bojjhaṅge<sup>98</sup> 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,<sup>99</sup> 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,<sup>100</sup>**

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,

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

<sup>99</sup> *Vivekanissitaṃ-ti tadaṅgavivekanissitaṃ samucchadavivekanissitaṃ nissaraṇavivekanissitaṃ-ca satisambojjhaṅgaṃ bhāveti ti ayam-attho vedītabbo ... 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.

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

**Pītisambojjhaṅgaṃ 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.<sup>101</sup>**

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

**Idam-avoca Bhagavā,**

The Fortunate One said this,

**attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.**

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

*Ānāpānasatisuttaṃ Niṭṭhitaṃ<sup>102</sup>*

*The Discourse about Mindfulness while Breathing is Finished*

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<sup>101</sup> BJT omits *ti*, by mistake.

<sup>102</sup> BJT, PTS: *Ānāpānasatisuttaṃ Aṭṭhamāṃ*. ChS, Thai: *Ānāpānasatisuttaṃ Niṭṭhitaṃ Aṭṭhamāṃ*. As the discourse is taken here in abstract I have modified the end-title.