

From the Discourse on Mindfulness of In-&-out Breathing

The Method.

Now in what way does the monk develop & frequently practice mindfulness of in-&-out breathing so that it bears great fruit & great benefits?

There is the case of a monk who, having gone to a forest, to the shade of a tree or to an empty building, sits down folding his legs crosswise, holding his body erect and keeping mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

(1) Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. (2) Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. (3) He trains himself to breathe in sensitive to the entire body, and to breathe out sensitive to the entire body. (4) He trains himself to breathe in calming the bodily processes, and to breathe out calming the bodily processes.

(5) He trains himself to breathe in sensitive to rapture, and to breathe out sensitive to rapture. (6) He trains himself to breathe in sensitive to pleasure and breathe out sensitive to pleasure. (7) He trains himself to breathe in sensitive to mental processes, and to breathe out sensitive to mental processes. (8) He trains himself to breathe in calming mental processes, and to breathe out calming mental processes.

(9) He trains himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind. (10) He trains himself to breathe in satisfying the mind, and to breathe out satisfying the mind. (11) He trains himself to breathe in steadying the mind, and to breathe out steadying the mind. (12) He trains himself to breathe in releasing the mind, and to breathe out releasing the mind.

(13) He trains himself to breathe in focusing on inconstancy, and to breathe out focusing on inconstancy. (14) He trains himself to breathe in focusing on dispassion (literally, fading), and to breathe out focusing on dispassion. (15) He trains himself to breathe in focusing on stopping, and to breathe out focusing on stopping. (16) He trains himself to breathe in focusing on relinquishment, and to breathe out focusing on relinquishment.

It is through developing & frequently practicing mindfulness of in-&-out breathing in this way that it bears great fruit & great benefits.

And in what way does the monk develop & frequently practice mindfulness of in-&-out breathing so that the four foundations of mindfulness come to completion?

On whatever occasion a monk breathing in long discerns that he is breathing in long; or breathing out long, discerns that he is breathing out long; or breathing in short discerns that he is breathing in short; or breathing out short, discerns that he is breathing out short; trains himself to breathe in... &... out sensitive to the entire body; trains himself to breathe in... &... out calming the bodily processes: On that occasion, monks, the monk remains focused on the body in & of itself_ardent, aware & mindful_subduing greed & sorrow with reference to the world. I tell you, monks, that this_the in-&-out breath_is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in & of itself_ardent, aware & mindful_subduing greed & sorrow with reference to the world.

On whatever occasion a monk trains himself to breathe in... &... out sensitive to rapture; trains himself to breathe in... &... out sensitive to pleasure; trains himself to breathe in... &... out sensitive to mental processes; trains himself to breathe in... &... out calming mental processes: On that occasion the monk remains focused on feelings in & of themselves_ardent, aware & mindful_subduing greed & sorrow with reference to the world. I tell you, monks, that this_careful attention to in-&-out breaths_is classed as a feeling among feelings, which is why the monk on that occasion remains focused on feelings in & of themselves_ardent, aware & mindful_subduing greed & sorrow with reference to the world.

On whatever occasion a monk trains himself to breathe in... &... out sensitive to the mind; trains himself to breathe in... &... out satisfying the mind; trains himself to breathe in... &... out steadying the mind; trains himself to breathe in... &... out releasing the mind: On that occasion the monk remains focused on the mind in & of itself_ardent, aware & mindful_subduing greed & sorrow with reference to the world. I don't say that there is mindfulness of in-&-out breathing in one of confused mindfulness and no presence of mind, which is why the monk on that occasion remains focused on the mind in & of itself_ardent, aware & mindful_subduing greed & sorrow with reference to the world.

On whatever occasion a monk trains himself to breathe in... &... out focusing on inconstancy; trains himself to breathe in... &... out focusing on dispassion; trains himself to breathe in... &... out focusing on stopping; trains himself to breathe in... &... out focusing on relinquishment: On that occasion the monk remains focused on mental qualities in & of themselves_ardent, aware & mindful_subduing greed & sorrow with reference to the world. He who sees clearly with discernment the abandoning of greed & sorrow is one who oversees with equanimity, which is why the monk on that occasion remains focused on mental qualities in & of themselves_ardent, aware & mindful_subduing greed & sorrow with reference to the world.

It is through developing & frequently practicing mindfulness of in-&-out breathing in this way that the four foundations of mindfulness come to completion.

And in what way does the monk develop & frequently practice the four foundations of mindfulness so that the seven factors of awakening come to completion?

(1) On whatever occasion the monk remains focused on the body in & of itself_ardent, aware & mindful_subduing greed & sorrow with reference to the world, on that occasion his mindfulness is ready & without lapse. When his mindfulness is ready & without lapse, then mindfulness as a factor of awakening becomes aroused, he develops it and through development it comes to completion.

(2) Remaining mindful in this way, he examines, analyzes & comes to a comprehension of that phenomenon with discernment. When he remains mindful in this way, examining analyzing & coming to a comprehension of that phenomenon with discernment, then investigation of phenomena as a factor of awakening becomes aroused, he develops it and through development it comes to completion.

(3) In one who examines, analyzes & comes to a comprehension of that phenomenon with discernment, unflagging persistence is aroused. When unflagging persistence is aroused in one who examines, analyzes & comes to a comprehension of that phenomenon with discernment, then persistence as a factor of awakening becomes aroused, he develops it and through development it comes to completion.

(4) In one whose persistence is aroused, a rapture not of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is aroused, then rapture as a factor of awakening becomes aroused, he develops it and through development it comes to completion.

(5) For one who is enraptured, the body grows calm and the mind grows calm. When the body & mind of an enraptured monk grow calm, then tranquility as a factor of awakening becomes aroused, he develops it and through development it comes to completion.

(6) For one who is at ease_his body calmed_the mind becomes concentrated. When the mind of one who is at ease_his body calmed_becomes concentrated, then concentration as a factor of awakening becomes aroused, he develops it and through development it comes to completion.

(7) He oversees the mind thus concentrated with complete equanimity. When he oversees the mind thus concentrated with complete equanimity, equanimity as a factor of awakening becomes aroused, he develops it and through development it comes to completion.

(Similarly with the other three foundations of mindfulness: feelings, mind & mental qualities.)

It is through developing & frequently practicing the four foundations of mindfulness in this way that the seven factors of awakening come to completion.

Knowledge & release. And in what way does the monk develop & frequently practice the seven factors of awakening so that knowledge & release come to completion?

There is the case of a monk who develops mindfulness as a factor of awakening dependent on seclusion, dispassion, cessation, resulting in relinquishment.

(Similarly with the remaining factors of awakening.)

It is through developing & frequently practicing the seven factors of awakening in this way that knowledge & release come to completion.

That is what the Blessed One said. Glad at heart, the monks delighted at his words.

M 118

From the Discourse on Mindfulness Immersed in the Body

Jhana. Furthermore, the monk quite withdrawn from sensual pleasures, withdrawn from unwise (mental) qualities enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born from withdrawal. There is nothing in his body which is not pervaded by rapture & pleasure born from withdrawal.

Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder saturated, moisture-laden, permeated within & without would nevertheless not drip; even so, monks, the monk permeates... this very body with the rapture & pleasure born of withdrawal. And as he remains thus earnest, ardent & intent, any longings related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, one-pointed & composed. That is how a monk develops mindfulness immersed in the body.

And furthermore, with the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of composure, one-pointedness of awareness free from directed thought & evaluation internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of composure. There is no part of his entire body unpervaded by rapture & pleasure born of composure.

Just like a lake with spring-water welling up from within, having no inflow from east, west, north or south, and with the skies supplying abundant showers time & again, so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so monks, the monk permeates... this very body with the rapture & pleasure born of composure. And as he remains thus earnest, ardent & intent... he develops mindfulness immersed in the body.

And furthermore, with the fading of rapture, he remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He enters & remains in the third jhana, and of him the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body unpervaded with pleasure divested of rapture.

Just as in a blue-, white-, or red-lotus pond, there may be some of

the blue, white, or red lotuses which, born & growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; even so, monks, the monk permeates... this very body with the pleasure divested of rapture. And as he remains thus earnest, ardent & intent... he develops mindfulness immersed in the body.

And furthermore, with the abandoning of pleasure & stress_as with the earlier disappearance of elation & sorrow_he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure-nor-stress. He sits, permeating the body with a pure, bright awareness, so that nothing of his entire body is unpervaded by pure, bright awareness.

Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, monks, the monk sits, permeating the body with a pure, bright awareness. And as he remains thus earnest, ardent & intent... he develops mindfulness immersed in the body.

M 119

From jhana to release. There is the case, Ananda, where a monk... enters & remains in the first jhana: rapture & pleasure born of withdrawal, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perceptions, mental processes & consciousness as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, a void, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the quality of deathlessness: 'This is peace, this is exquisite_the resolution of all mental processes, the relinquishment of all the paraphernalia (of becoming), the passing away of craving, dispassion, stopping, Nibbana.'

Having attained this point, he reaches the ending of the mental effluents. Or, if not, then_through passion & delight for this very quality (of deathlessness) and from the total wasting away of the first of the five Fetters (self-identity views, grasping at precepts & practices, doubt, sensual passion and irritation)_he is due to be reborn (in the Pure Abodes), there to be totally unbound, never again to return from that world. (Similarly with the other levels of jhana.)

M 64