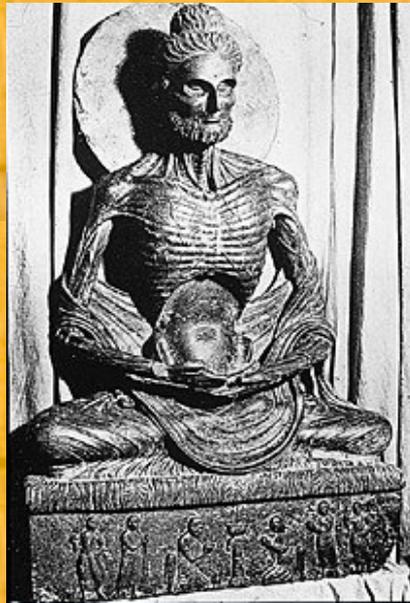


# Manual on the 4 Main Meditation Methods:

## **The Buddha's core Teachings on Mental Training.**



### The 4 Main Meditation Methods are:

- 1: Metta (the 4 Divine States) - Universal Friendliness. The medicine for curing Aversion & Anger.
- 2: KayagataSati - Knowing the Body to be a mere Form of Matter. The Antidote for curing Attraction.
- 3: AnapanaSati - Mindfulness focused by Breathing. The Complete Concentration Method.
- 4: The 4 Satipatthanas - Form-Feeling-Mind-Mental States. The Purification of Insight Method.

If only time & stamina to one sitting meditation session a day: Do Metta in morning.

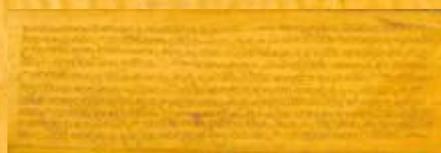
If time & will to two sitting meditation sessions a day: Do Metta + KayagataSati

If time & energy to three sessions a day: Do Metta + KayagataSati + AnapanaSati

If embarking on Perfection of the Noble Path: Do all 4 every day as the most precious.

*May the Bliss of Infinite Ease & Clear-sighted Peace thereby indeed bless all beings.*

The 4 techniques are described in different ways, expressions & degree of detail in the following.



*Exclusively for free forward, distribution, publication & copy as a gift of  
Dhamma sublime.*



Namo tassa Bhagavato Arahato SammàSambuddhassa.  
Worthy, Honorable & Perfectly Self-Enlightened is the Blessed Buddha.

**I: Metta; The 4 Divine States = 4 BrahmaViharas = Universal Friendliness.**

Sources are all from the Pali Tipitaka, which are the 56 volume ancient sacred scriptures of the Buddhist, recited & compiled 483 BC, approximately 4 months after Buddhas death.

All source texts here are so originally spoken by the Blessed Lord Buddha himself.

I: Brahma-Vihara Sutta: How to develop complete harmlessness & infinite friendliness.

II: Making oneself the Mighty Friend. From Itivuttaka 27.

III: The 11 benefits from cultivating friendliness, amity & Goodwill. From AN V [342]

IV: Joined by & associated with Unbounded, Endless & Infinite Goodwill. From SN V [119]

---

## I: Brahma-Vihara

### How to develop complete Harmlessness & infinite Friendliness

Free as a gift of Dhamma supreme

Adapted after appreciated translation of Nyanatiloka Mahathera (Germany/Sri Lanka)

'There, Oohh friends, the Bhikkhu with a mind full of friendly loving-kindness pervading first one direction, then a second one, then a third one then the fourth one, as below so above, across & all around, everywhere identifying himself with all sentient beings, he is encompassing the whole world with a mind full of friendly loving-kindness, with a mind wide, developed, unbounded, cleared, exalted, pure & bright, free from hate and ill will ...

There, Oohh friends, the Bhikkhu with a mind full of understanding compassion pervading first the front, then the right side, then the back, then the left side, as below so above, across & all around, all over, far & wide; identifying himself with all sentient beings, he is perfusing the whole universe with a mind imbued with emphatic compassion, with a spacious mind, a refined mind, infinite, cleared, pure & brilliant, free from anger and enmity ...

There, Oohh friends, the Bhikkhu with a mind full of altruistic sympathetic joy pervading the North, then the East, then the South, then the West, as below so above, across & all around, universally, infinitely; identifying himself with all sentient beings, he is suffusing all galaxies with a mind full of genuine mutual & altruistic sympathetic joy, with an open mind, vast, limitless, purified, cleared, pure & shining, free from aversion and bitterness ...

There, Oohh friends, the Bhikkhu with a mind full of balanced equanimity pervading first the frontal quadrant, then the right, then the rear & then the left quadrant, as below so above, across & all around; and everywhere identifying himself with all sentient beings, he is permeating the whole world with a mind satiated of balanced equanimity, calmed, with a mountain-like mind, cultivated, endless, cleared, pure & dazzling, free from irritation and resentment ...'

---

## II: Making oneself the Mighty Friend tool

Itivuttaka - Spoken by Buddha  
The bringing Friendliness into Existence Sutta #27

---

This unquestionably - as been heard by me was so stated by the Lord, was so stated by the Arahats:

'Whatever reasons causing one to do meritorious actions, all these together are not worth one-sixteenth fraction, of a Mind Released into Friendliness !!! Since a mind released into friendliness - in itself - friends! blazes forth, outshine all these with unsurpassable brilliance.

Just as the radiance from all the stars and planets does not match even a sixteenth of the radiance from the moon, even so as the moon outshines all the stars and planets, similarly; whatever thoughts making one do meritorious actions, all these together are not worth one-sixteenth fraction, of a Mind Released by Friendliness ! Since a mind released into friendliness - by itself - friends ! blazes forth, outshine all these with incomparable radiance.

Just as the mighty sun, friends, as it rise at early autumn dawn, by making any misty fog evaporate, scattering any thundercloud, makes the sky all blue & clear, so it alone freely shines, blazes in very brilliance - exactly like that - whatever intentions there may be for gaining merit, all these together are not worth one sixteenth fraction, of a Mind Released into Friendliness! Since a Mind Released into Friendliness - all alone - friends! - blazes forth, outshine all these with inestimable luminosity.

Just as Venus, friends, in early morning rise to stand lighting up all directions of the dark, indiscriminately shining, blazing in brilliance, - just like that - whatever motivations there may be behind doing good, all these together are not worth one sixteenth fraction of a Mind Released into Friendliness! Since a Mind Released into unreserved Friendliness - all by itself - friends, blazes forth, outshines all such with a matchless brightness.'

So did the Lord state this matter, & in this context he further added:

'For the noble friend, who by will, who fully aware, who deliberately bring infinite, boundless and endless friendliness into being, this mountain like limitless Goodwill makes any substrate evaporate, the chains of mind, the mental fetters wears thin, slender and slack. If one without ill will cares for even one single living being, such one through that becomes quite skilled and clever, so far more the case for the Noble Friend, who by possessing a caring heart for all sentient beings without any even single exception, accumulates massive - yeah! - monumental amounts of merit!

Those kings, gurus & priests who sacrifices life, objects or fire, who baths ceremoniously, devoted to mere forms and empty ritual, blindly attached to & obsessed by culture, tradition of ancient & unknown habit, do not ever experience even a sixteenth of the Release of Mind by Friendliness fully brought into being, just like the vagueness of even all the stars together, cannot neither ever outshine the moon. Since there cannot be any animosity whatsoever, nor enmity at all, neither any even atomic trace of hostility in a Nobly Released One, who by caring indiscriminately and infinitely for all living beings, who by possessing such treasure of a Mind Released into Friendliness, simply cannot never ever suppress, harm, repress nor kill any being, and cannot neither never ever cause another to suppress, harm, repress or kill any breathing being.'

So too did the Lord state this matter, so too has there been heard by me.

---

Adapted from the appreciated translation of Peter Masefield. Pali Text Society 2000.

Comment:

Even minor Goodwill breaks major barriers, ever spreading like sweet rings in water!  
What then to say about infinite Goodwill ! Such forceful tidal wave of pure loving-care cannot ever be restrained nor surpassed. Make Mind Like a Smiling Mountain :-)

**III: The 11 Advantages of cultivating Friendliness, Amity & Goodwill.**

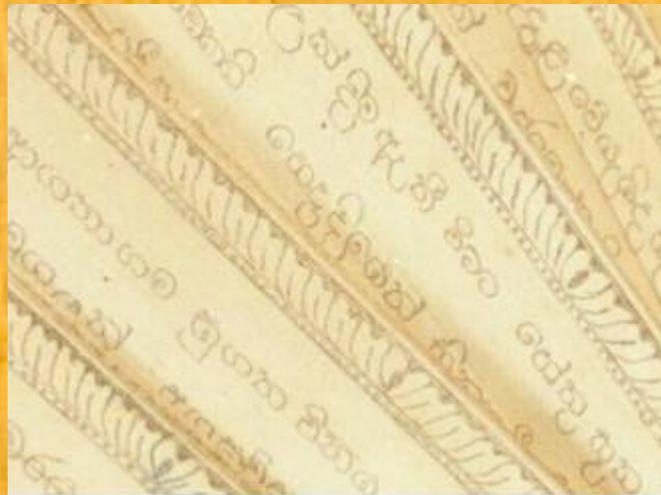
The 11 benefits, 11 profits, 11 effects, the 11 results of developing the:  
The four Brahma Viharas  
The four Divine States  
The four Supreme States  
The four Boundless States

'Friends, eleven advantages are to be expected as effect from the release of mind into friendliness by the practice of Goodwill, by cultivating amity, by making much of it frequently, by making friendliness the vehicle, the tool, a basis, a medium , a foundation, by persisting in it, by making it a familiar habit, by being well established in it.  
What are the eleven advantages ?

One sleeps Happy !  
One wakes Happy !  
One dreams No Evil dreams !  
One is Liked & Loved by all human beings!  
One is Liked & Loved by all non-human beings too!  
One is Guarded & Protected by the divine Devas !  
One cannot be Harmed by Fire, Poison or Weapons !  
One swiftly Attains the Concentration of Absorption !  
Ones appearance becomes Serene, Calm & Composed !  
One dies without Confusion, Bewilderment nor Panic !  
One reappears after death on the Brahma level if one has penetrated to no higher level in life !

When the mind is released into friendliness by the practice of Goodwill, by manifesting Friendliness by cultivating Amity, by frequently making much of it, by making Friendliness the vehicle, the tool, the basis, the medium , the foundation, by persisting in it, by insisting on it, by properly consolidating it, by thoroughly undertaking it, by making it a familiar habit, by so being well established in it, these eleven blessings can be expected...'

Source: The Gradual Sayings (Anguttara Nikaya) V [342].  
The book of the elevens: "Advantages"



#### IV: Joined by & associated with Unbounded, Endless & Infinite Goodwill.

'And how, friends, does one cultivate the Release of Mind by Friendly Goodwill ?

What is its aim?

What is its fruit?

How is it excellent?

Where does it lead to and end?

In this, friends, a Noble Friend train and cultivates the:

Awareness enlightenment-factor joined & combined with Goodwill,

Investigation of Curiosity enlightenment-factor joined & combined with Goodwill,

Energy of Enthusiasm enlightenment-factor joined & combined with Goodwill,

Rapture of Joy enlightenment-factor joined & combined with Goodwill,

Tranquility enlightenment-factor joined & combined with Goodwill,

Concentration enlightenment-factor joined & combined with Goodwill,

Equanimity enlightenment-factor joined & combined with Goodwill,

All based on seclusion, solitude based on dispassion, based on cessation,  
maturing via self-surrender, ending in release.

[When that aim of Goodwill is achieved, then]

If this Noble Friend so wish:

'Let me experience only disgust even faced with the attractive'  
this friend experiences only disgust even by what is attractive.

[*Thereby being able to resist any alluring attracting temptation*]

If this Noble Friend so wish:

'Let me not perceive any disgust, even faced with some that is disgusting'  
this friend does not perceive any disgust, even facing something utterly disgusting.

[*Thereby being able to accept any displeasing disagreeable sensation*]

If this Noble Friend so wish:

'Let me experience only disgust both when faced with the disgusting and the attractive'  
this friend does experience only disgust, both when facing the disgusting and the attractive.

[*Free choice of felt experience whatever the sense-input are ...*]

If this Noble Friend so wish:

'Let me feel only pleasure both when faced with the disgusting and with the attractive'  
this friend does indeed feel only pleasure both when facing the disgusting and the attractive.

[*Perceiving only calm ease despite and whatever the situation is ...*]

If this Noble Friend so wish:

'Let me avoid both the attractive and the disgusting as well & instead remain unaffected,  
well-balanced in equanimity, evenly composed, clearly aware, unperturbed and self-possessed.'  
this friend does indeed silence both attractiveness and disgust & so remain at ease,  
imperturbable in well-balanced equanimity, evenly composed, clearly aware and self-possessed ...

[*Undisturbable, Unprovokable, Unaffected, Unhurttable, Unfoolable, Untemptable, Utter immune ...*]

Or this Noble Friend attain the mental release called

'exquisite, bliss- & beautiful' and as such abides therein.

Friends, I declare that the release of mind by Goodwill  
has this 'exquisite, bliss- & beautiful' state for its excellence ...

Herein appears the deep intuitive insight for the friend,

who has not yet penetrated to a still higher release.

[By this exquisite state: 'release of mind by Goodwill'; Insight comes.  
Wisdom is so where the 'release of mind by Goodwill' lead to and end!  
Not just 'a romantic idealism' but solid advance of mental refinement.]

---

And how, friends, does one cultivate the release of mind by empathy based on understanding ?

What is its aim ?

What is its fruit ?

How is it excellent ?

Where does it lead to and end ?

In this, friends, a Noble Friend train and cultivates the:

Awareness enlightenment-factor joined & combined with by understanding empathy,  
Investigation of Curiosity enlightenment-factor joined & combined with by understanding empathy,  
Energy of Enthusiasm enlightenment-factor joined & combined with by understanding empathy,  
Rapture of Joy enlightenment-factor joined & combined with by understanding empathy,  
Tranquility enlightenment-factor joined & combined with by understanding empathy,  
Concentration enlightenment-factor joined & combined with by understanding empathy,  
Equanimity enlightenment-factor joined & combined with by understanding empathy,  
All based on seclusion in solitude, based on dispassion, based on ceasing,  
maturing via self-surrender, ending in release..

[when that aim of understanding empathy is achieved, then]

If this Noble Friend so wish:

'Let me experience only repulsion even faced with the appealing'  
this friend experiences only repulsion even by what is appealing.  
[Thereby being able to resist any alluring attracting temptation]

If this Noble Friend so wish:

'Let me not perceive any repulsion, even faced with some that is repulsive'  
this friend does not perceive any repulsion, even facing something utterly repulsive.  
[Thereby being able to accept any displeasing disagreeable sensation]

If this Noble Friend so wish:

'Let me experience only repulsion both when faced with the repulsive and the appealing'  
this friend does experience only repulsion, both when facing the repulsive and the appealing.  
[Free choice of felt experience whatever the sense-input are ...]

If this Noble Friend so wish:

'Let me feel only pleasure both when faced with the repulsive and with the appealing'  
this friend does indeed feel only pleasure both when facing the repulsive and the appealing.  
[Perceiving only calm ease despite and whatever the situation is ...]

If this Noble Friend so wish:

'Let me avoid both the appealing and the repulsive as well & instead remain in well-balanced  
equanimity, evenly composed, clearly aware, unperturbed and self-possessed.'  
this friend does indeed silence both appeal & repulsion & so remain imperturbable  
in well-balanced equanimity, evenly composed, clearly aware and self-possessed ...  
[Undisturbable, Unprovokable, Unaffected, Unhurt, Unfoolable, Untemptable, Utter immune ...]

Or such friend by passing utterly beyond all notions of object,

by ending all experience of sense response, with no sense reaction at all,  
by not attending to any phenomenal diversity nor to any difference or detail  
continuously fixed on the thought: 'Infinite is space ...',  
such friend attains to and abides in the realm of the infinitude space ...

Friends, I declare that the release of mind by understanding empathy  
has the 'infinitude of space' for its excellence ...  
Herein appears certain intuitive insight for the friend,  
who has not yet penetrated to a still higher release.

---

And how, friends, does one cultivate the mental release by well-wishing  
by unselfish Joy, beneficially wishing good for others, for all beings success ?

What is its' aim ?  
What is its fruit ?  
How is it excellent ?  
Where does it lead to and end ?

In this, friends, a Noble Friend train and cultivates the:

Awareness enlightenment-factor joined & combined with altruistic Joy,  
Investigation of Curiosity enlightenment-factor joined & combined with altruistic Joy,  
Energy of Enthusiasm enlightenment-factor joined & combined with altruistic Joy,  
Rapture of Joy enlightenment-factor joined & combined with altruistic Joy,  
Tranquility enlightenment-factor joined & combined with altruistic Joy,  
Concentration enlightenment-factor joined & combined with altruistic Joy,  
Equanimity enlightenment-factor joined & combined with altruistic Joy,  
All based on seclusion, solitude based on dispassion, based on cessation,  
maturing via self-surrender, ending in release..

[when that aim of wishing-Joy-for-others-and-all is achieved, then]

If this Noble Friend so wish:

'Let me experience only revulsion even faced with the desirable'  
this friend experiences only revulsion even by what is desirable.  
[*Thereby being able to resist any alluring attracting temptation*]

If this Noble Friend so wish:

'Let me not perceive any revulsion, even faced with some that is revolting'  
this friend does not perceive any revulsion, even facing something utterly revolting.  
[*Thereby being able to accept any displeasing disagreeable sensation*]

If this Noble Friend so wish:

'Let me experience only revulsion both when faced with the revolting and the desirable'  
this friend does experience only revulsion, both when facing the revolting and the desirable.  
[*Free choice of felt experience whatever the sense-input are ...*]

If this Noble Friend so wish:

'Let me feel only pleasure both when faced with the revolting and with the desirable'  
this friend does indeed feel only pleasure both when facing the revolting and the desirable.  
[*Perceiving only calm ease despite and whatever the situation is ...*]

If this Noble Friend so wish:

'Let me avoid both the desirable and the revolting as well & instead remain in well-balanced  
equanimity, evenly composed, clearly aware, unperturbed and self-possessed.'

this friend does indeed silence both desirability and revulsion & so remain imperturbable in well-balanced equanimity, evenly composed, clearly aware and self-possessed ...  
[*Undisturbable, Unprovokable, Unaffectable, Unhurttable, Unfoolable, Untemptable, Utter immune ...*]

Or such friend by passing utterly beyond the realm of infinite space,  
so continuously fixed on the idea: 'Infinite is consciousness ...',  
such friend attains and abides in this formless realm of the infinitude of consciousness...

Friends, I declare that the release of mind by sympathetic joy  
has the 'infinitude of consciousness' for its excellence.  
Herein appears intuitive insight for the friend,  
who has not yet penetrated to a still higher release.

---

And how, friends, does one cultivate the mental release of evenly balanced equanimity ?

What is its' aim ?  
What is its fruit ?  
How is it excellent ?  
Where does it lead to and end ?

In this, friends, a Noble Friend train and cultivates the:

Awareness enlightenment-factor joined & combined with firmly balanced equanimity ,  
Investigation of Curiosity enlightenment-factor joined & combined with firmly balanced equanimity,  
Energy of Enthusiasm enlightenment-factor joined & combined with firmly balanced equanimity,  
Rapture of Joy enlightenment-factor joined & combined with firmly balanced equanimity,  
Tranquility enlightenment-factor joined & combined with firmly balanced equanimity,  
Concentration enlightenment-factor joined & combined with firmly balanced equanimity,  
Equanimity enlightenment-factor joined & combined with firmly balanced equanimity,  
All based on seclusion in solitude, based on dispassion, based on cessation,  
maturing via self-surrender, ending in release..

[when that aim of mountain like, rock solid indifferent equanimity is achieved, then]

If this Noble Friend so wish:  
'Let me experience only dislike even faced with the agreeable'  
this friend experiences only dislike even by what is agreeable.  
[*Thereby being able to resist any alluring attracting temptation*]

If this Noble Friend so wish:  
'Let me not perceive any dislike, even faced with some that is disagreeable'  
this friend does not perceive any dislike, even facing something utterly disagreeable.  
[*Thereby being able to accept any displeasing disagreeable sensation*]

If this Noble Friend so wish:  
'Let me experience only dislike both when faced with the disagreeable and the agreeable'  
this friend does experience only dislike, both when facing the disagreeable and the agreeable.  
[*Free choice of felt experience whatever the sense-input are ...*]

If this Noble Friend so wish:  
'Let me feel only pleasure both when faced with the disagreeable and with the agreeable'  
this friend does indeed feel only pleasure both when facing the disagreeable and the agreeable.  
[*Perceiving only calm ease despite and whatever the situation is ...*]

If this Noble Friend so wish:

'Let me avoid both the agreeable and the disagreeable as well & instead remain in well-balanced equanimity, evenly composed, clearly aware, unperturbed and self-possessed.'  
this friend does indeed silence both agreement and dislike & so remain imperturbable in well-balanced equanimity, evenly composed, clearly aware and self-possessed ...  
[*Undisturbable, Unprovokable, Unaffectedable, Unhurttable, Unfoolable, Untemptable, Utter immune ...*]

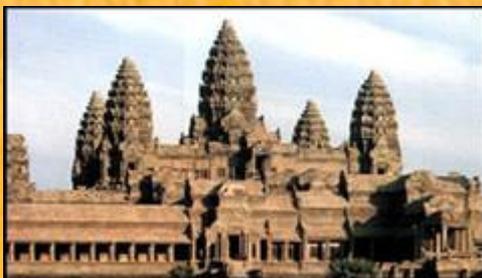
Or such friend by passing utterly beyond ,by leaving all behind the realm of infinite consciousness, so continuously fixed on the idea: 'Nothing exists, nothing is there, all is an empty void ... ', such friend attains and abides in this formless realm of nothingness.

Friends, I declare that the release of mind by equanimity, by equipoise, by equability has the 'void empty nothingness' for its excellence !  
Herein appears the intuitive insight for the friend, who has not yet penetrated to a still higher release...'

Source: Samyutta Nikaya V. Mahavagga. "Associated with Goodwill" [119].

Comment;

This Unbounded combined Metta-vihara is so able to take any friend all way up to the level of Nothingness ... Only two more levels to pass and such one reach Enlightenment, Utter Freedom! This being so, studying this intensively is highly advantageous & beneficial. Memorizing this to perfection and completeness is at excellence. Then what to say about meditating on this infinite Goodwill ... ?



Angor Wat, Kambodia.

---

## 2: KayagataSati: Seeing the Body merely as a form of matter.

Source: Majjhima Nikaya 119, KayagataSati Sutta.

---

Mindfulness of the body, continually seeing it as a skeleton, hair, skin, nails, teeth, flesh, organs and nothing else – just an ownerless filthy sack of bones, not-me-nor-mine, but the creator of physical pain - is the easy way of establishing continuous mindfulness of the danger of existence: Decay & Death !  
A prerequisite for initiating the difficult at length but more complete & final Satipatthana technique ...

**Majjhima Nikaya 119: Kayagata-Sati Sutta**

## Mindfulness Focused on the Body as just a Form of mere Matter.

'I have heard that on one occasion the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. Now at that time a large number of Bhikkhus, after the meal, on returning from their alms round, had gathered at the meeting hall when this discussion arose: "Isn't it amazing, friends! Isn't it astounding! -- the extent to which mindfulness focused on the Body as a Form of Matter, when developed & practiced, is said by the Blessed One who knows, who sees -- the worthy one, rightly self-awakened -- to be of great fruit & great benefit." And this discussion came to no conclusion. Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he sat down there, he addressed the Bhikkhus: "For what topic are you gathered together here? And what was the topic of discussion that came to no conclusion?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall when this discussion arose: 'Isn't it amazing, friends! Isn't it astounding! -- the extent to which mindfulness focused on the body as a form of matter, when developed & practiced, is said by the Blessed One who knows, who sees -- the worthy one, rightly self-awakened -- to be of great fruit & great benefit.' This was the discussion that had come to no conclusion when the Blessed One arrived."

Then the Blessed One said: "And how is mindfulness focused on the body as [impersonal] matter developed, how is it practiced, undertaken & completed so as to be of great fruit & great advantage?"

### Awareness gained by Breathing.

There is the case where a Bhikkhu -- having gone out into nature, to the shade of a tree, or to an empty building -- sits down folding his legs crosswise, holding his body upright erect and setting up mindfulness up in front. Always aware, he breathes in; always aware he breathes out:

When inhaling long, he notes that he is inhaling long; exhaling long, he notes that he is exhaling long.

Inhaling short, he notes that he is inhaling short; exhaling short, he notes that he is exhaling short.

He trains himself to inhale aware of the entire body and to exhale sensitive to the entire body.<sup>1</sup>

He trains himself to inhale calming bodily construction and to exhale calming bodily construction.<sup>2</sup> And as he remains thus attentive, enthusiastic & determined, any memories & motivations related to the household life are left & with their removal his mind gathers & settles inwardly, calms down & focus into unification. This is how a Bhikkhu develops mindfulness focused on the body as an *ownerless* form of matter..

### Noting the four Postures.

Furthermore, when walking, the Bhikkhu notes that he is walking. When standing, he notes that he is standing. When sitting, he notes that he is sitting. When lying down, he notes that he is lying down. Or however his body is disposed, that is how he notes it so. And as he remains thus attentive, enthusiastic & determined, any memories & motivations related to the household life are left & with their removal his mind gathers & settles inwardly, calms & focus into unification. This is how a Bhikkhu develops mindfulness focused on the body merely as a form of matter.. [remote control bio-robot]

### Clear Comprehension of action.

Furthermore, when going forward & returning, he makes himself fully aware, clearly comprehending the current action; when looking toward & looking away...when bending & extending his limbs...when carrying his robe & his bowl., when eating, drinking, chewing, & tasting, when urinating & excreting, when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully aware of that. And as he remains thus attentive, enthusiastic & determined, any memories & motivations related to the household life are left & with their removal his mind gathers & settles inwardly, calms & focus into unification. This is how a Bhikkhu develops mindfulness focused on the body as an *alien* form of matter..

### Scanning the Disgusting Body parts.

Furthermore, the Bhikkhu reflects as by scanning on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of disgusting things<sup>3</sup>: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart,

liver, pleura, spleen, lungs, large intestines, small intestines, feces, bile, lymph, pus, blood, sweat, fat, tears, skin-oil, spit, slime, fluid in the joints, urine.' Just as if a sack with openings at both ends were full of various kinds of grain -- wheat, rice, mung beans, kidney beans, sesame seeds, husked rice -- and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice'; in the same way, the Bhikkhu reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean disgusting things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, feces, bile, lymph, pus, blood, sweat, fat, tears, skin-oil, spit, slime, fluid in the joints, urine.' And as he remains thus attentive, enthusiastic & determined, any memories & motivations related to the household life are left & with their removal his mind gathers & settles inwardly, calms & focus into unification. This is also how a Bhikkhu develops mindfulness focused on the body simply as a complex structure of [loathsome] material..

### **Analysis of Elements.**

Furthermore, the Bhikkhu contemplates this very body -- however it stands, however it is disposed -- in terms of elements: 'In this body there is the solid earth element (extension), the fluid liquid element (cohesion), the fire element (heat), & the wind element (mobility of diffusion).' Just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the Bhikkhu contemplates this very body -- however it stands, however it is disposed -- in terms of elements: 'In this body there is the solid earth element (extension), the fluid liquid element (cohesion), the fire element, & the wind element (mobility of diffusion).' And as he remains thus attentive, enthusiastic & determined, any memories & motivations related to the household life are left & with their removal his mind gathers & settles inwardly, calms & focus into unification. This is too how a Bhikkhu develops mindfulness focused on the body as solely a group of [exchanging] material phenomena..

### **The 9 Corpse Contemplations.**

Furthermore, as if he were to see a corpse cast away in a cemetery -- one day, two days, three days dead -- bloated<sup>3</sup>, livid, putrid, rotting, stinking & festering, he applies it to this very body; 'This body, too: Such is its nature, such is its future, such its unavoidable destiny'...

Or again, as if he were to see a corpse cast away in a cemetery, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other animals...a skeleton covered partly with flesh & blood, connected with tendons...a fleshless skeleton smeared with blood, connected with tendons...a skeleton without flesh or blood yet still connected with tendons... as bones detached from their tendons, scattered in all directions -- here a hand bone, there a foot bone, here a shinbone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull...the bones whitened, somewhat like the color of shells...piled up, more than a year old...decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable destiny.' And as he remains thus attentive, enthusiastic & determined, any memories & motivations related to the household life are left & with their removal his mind gathers & settles inwardly, calms & focus into unification. This is also how a Bhikkhu develops mindfulness focused on the body merely as a [putrid & rotting] form of matter..

### **The Four Jhanas:**

Furthermore, quite withdrawn from sensual pleasures, secluded from disadvantageous mental states, he enters & remains aloof in the first jhana: mental joy & physical pleasure born from withdrawal, accompanied by directed & sustained thought. He permeates & pervades, suffuses & fills this very body with the joy & pleasure born from seclusion. 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, the Bhikkhu permeates...this very body with the joy & pleasure born of withdrawal. There is nothing of his entire body unpervaded by joy & pleasure born from withdrawal. And as he remains thus attentive, enthusiastic & determined, any memories & motivations related to the household

life are left & with their removal his mind gathers & settles inwardly, calms & focus into unification. This is also how a Bhikkhu develops mindfulness focused on the body as a [painful restricting] form of matter..

And furthermore, with the stilling of by directed & sustained thought, he enters & remains in the second jhana: joy & pleasure born of concentration, unification of awareness devoid of directed & sustained thought -- internal silence. He permeates & pervades, suffuses & fills this very body with the joy & pleasure born of concentration. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south & with the skies supplying no abundant showers time & again, that the cool fount of water welling up from within the lake, from the underground would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the Bhikkhu permeates this entire body with the joy & pleasure born of concentration. There is nothing of his entire body unpervaded by joy & pleasure born of concentration. And as he remains thus attentive, enthusiastic & determined, any memories & motivations related to the household life are left & with their removal his mind gathers & settles inwardly, calms & focus into unification. This is how a Bhikkhu develops mindfulness focused on the body as a [deadly] form of matter..

And furthermore, with the fading of joy, he remains in equanimity, attentive & aware, sensitive to physical pleasure. So he enters & remains in the third jhana, of which the Noble Ones declare: 'In aware equanimity, one abides in pleasure.' He permeates & pervades, suffuses & saturates this very body with the bodily pleasure divested of mental joy. Just as in a lotus pond, some of the lotuses, 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 & saturated with cool water from their roots to their tips & nothing of those lotuses would be unpervaded with cool water; even so, the Bhikkhu permeates...this very body with the pleasure divested of joy. There is nothing of his entire body unpervaded with pleasure divested of joy. And as he remains thus attentive, enthusiastic & determined, any memories & motivations related to the household life are left & with their removal his mind gathers & settles inwardly, calms & focus into unification. This is too how a Bhikkhu develops mindfulness focused on the body as [heavy] heaped up stuff..

And furthermore, with the removal of pleasure & pain -- as with the earlier disappearance of joy & distress -- he enters & remains in the fourth jhana: purity of aware equanimity, perceiving neither pleasure nor pain. He sits, permeating the body with a pure, bright & luminous 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, the Bhikkhu sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright luminous awareness. And as he remains thus attentive, enthusiastic & determined, any memories & motivations related to the household life are left & with their removal his mind gathers & settles inwardly, calms & focus into unification. This is too how a Bhikkhu develops mindfulness focused on the body as bits & pieces.

### **Completeness of Mind**

Bhikkhus, whoever develops & refines awareness focused on the body merely as a form of matter, include whatever advantageous quality, which is part of true & direct knowledge. Just as whoever pervades the great ocean with his awareness encompasses whatever streams that flow down into the ocean, likewise, whoever develops & refines awareness focused on the body as a form of matter, achieves whatever advantageous state contributing to clear & direct knowing.

In whomever mindfulness Focused on the Body as a Form of Matter is not developed, not practiced, Mara gains entry, Mara gains a foothold! Suppose that a man were to throw a heavy stone ball into a pile of wet clay. What do you think, Bhikkhus, would the heavy stone ball gain entry into the pile of wet clay? "Yes, Venerable Sir." In the same way, in whomever mindfulness focused on the body as a form of matter is not developed, not practiced, Mara gains entry, Mara gains a foothold.

Now, suppose that there were a dry, sapless piece of timber & a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think -- would he be able to light a fire and produce heat by rubbing the upper fire-stick in the dry piece of timber?" "Yes, Venerable Sir." Similarly, in whomever mindfulness focused on the body as just a form of matter is not developed, not practiced, Mara gains entry, Mara gains a foothold.

Now, suppose that there were an empty, hollow water-pot set on a stand & a man was to come along carrying a load of water. What do you think -- would he get a place to place his water? "Yes, Venerable Sir." Likewise, in whomever mindfulness focused on the body as a mere form of matter is not developed, not practiced, Mara gains entry, Mara gains a foothold.

Now, in whomever mindfulness focused on the body as just a form of matter is developed, is practiced, Mara gains no entry, Mara gains no foothold. Suppose that a man were to throw a ball of thread against a door panel made entirely of hardwood. What do you think -- would that light ball of thread gain entry into that door panel made entirely of hardwood? "No, Venerable Sir." Exactly so, in whomever mindfulness focused on the body as just a form of matter is developed, is practiced, Mara gains no entry, Mara gains no foothold.

Now, suppose that there were a wet, soaked & damp piece of timber & a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think -- would he be able to light a fire and produce heat by rubbing the upper fire-stick in the wet, soaked & damp piece of timber? "No, Venerable Sir." Even so, in whomever mindfulness focused on the body as just a form of matter is developed, is practiced, Mara gains no entry, Mara gains no foothold.

Now, imagine that there were a water-pot set on a stand, full of water up to the brim so that crows could drink out of it & a man were to come along carrying a load of water. What do you think -- would he get a place to put his water? "No, Venerable Sir." In the same way, in whomever mindfulness focused on the body as just a form of matter is developed, is practiced, Mara gains no entry, Mara gains no foothold.

### **Opening to the Higher Knowledges:**

When anyone has developed & refined awareness focused on the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them in all their aspects for himself as an eyewitness, since their cause is provided.

Assume that there was a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out? "Yes, Venerable Sir." In the same way, when anyone has developed & practiced mindfulness Focused on the Body as a Form of Matter, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them in all their aspects for himself as an eyewitness, since their cause is provided.

Imagine there were a rectangular water tank -- set on level ground, bounded by dikes -- brimful of water so that a crow could drink from it. If a strong man were to destroy the dikes anywhere at all, would water flow out? "Yes, Venerable Sir." Correspondingly, when anyone has developed & practiced mindfulness focused on the body as a form of mere matter, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself since the suitable condition have been provided.

Imagine there were a wagon on level ground at four crossroads, yoked to full-blooded horses, waiting with the whip lying ready, so that a skilled driver, a trainer of tamable horses, might mount and -- taking the reins with his left hand and the whip with his right -- drive out & back, to whatever place & by whichever road he preferred; in exactly the same way, when anyone has developed & practiced mindfulness focused on the body as a remote form of matter, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself as their basis have been provided.

### **Ten Advantages:**

Bhikkhus, for one in whom mindfulness focused on the body as just a form of matter is cultivated, developed, practiced, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken, ten advantages can be expected. Which ten?

#### **1: Painless:**

One conquers pain & pleasure & pain -- whether mental or physical -- does not conquer one.  
One remains victoriously overcoming any pain that has arisen.

**2: Fearless:**

One conquers any fear, anxiety & panic & fear, anxiety & panic do not conquer one.  
One remains victoriously triumphant over any fear, anxiety & panic that have arisen.

**3: Robust:**

One is resistant to cold, heat, hunger, thirst, the touch of gadflies & mosquitoes, wind & sun & creeping things; to abusive, hurtful speech; one becomes the sort that can endure bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, revolting, disagreeable, deadly.

**4: Concentrated:**

One can attain at will, easily, without trouble or difficulty, the four jhanas -- heightened mental states providing a pleasant abiding right here & now.

**5: Supra-human:**

One wields manifold supernormal powers. Having been one becomes many [instant cloning by mind-made body]; having been many one becomes single. One appears. One vanishes. One goes unimpeded through walls, ramparts, & mountains as if through space. One dives in & out of the earth as if it were water. One walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With one's hand he touches & strokes even the sun & moon, so mighty & powerful. One can travel to & influence by bodily acts even as far as the Brahma realms.

**6: Divine hearing:**

One hears -- by means of the divine ear-element, purified & surpassing the human -- both kinds of sounds: divine & human, whether near or far.

**7: Mind reading:**

One knows the awareness of other beings, other individuals, having encompassed it with his own awareness. One recognizes a mind with passion as an impassioned mind & a mind without passion as a dispassioned mind. One recognizes a mind with aversion as an aversive mind & a mind without aversion as a mind without aversion. One recognizes a mind with delusion as a confused mind & an undeluded mind as a mind without confusion. One recognizes a contracted mind as a restricted mind & a scattered mind as a splintered & distracted mind. One recognizes an enlarged mind as an aloof & exalted mind & an unenlarged mind as an average mind. One recognizes a surpassable mind as a surpassable mind & an unsurpassable mind as an unsurpassable mind. One recognizes a concentrated mind as a concentrated mind & an unconcentrated mind as an unconcentrated mind. One recognizes a released mind as a released mind & an unreleased mind as an unreleased mind.

**8: Remembrance of previous lives:**

One recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, remembering: 'There I had such a name, belonged to such a family, had such an appearance. Such was my food, such my experience of pleasure & pain & such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain & such the end of my life. Passing away from that state, I re-rose here.' Thus one remembers his manifold past lives in their modes & details.

**9: Divine Eye:**

One sees -- by means of the divine eye, purified & surpassing the human -- beings passing away & re-appearing & he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma, their behavior: 'These beings -- who were endowed with bad conduct of body, speech, & mind, who reviled the Noble Ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, & mind, who did not revile the Noble Ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the Divine eye, purified & surpassing the human -- he sees beings passing away & re-appearing & he discerns

how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma (actions).

### 10: Eliminating the mental fermentations:

Through the ending of the mental fermentations, he remains in the fermentation-free release of consciousness & release by direct knowledge, having known and made them manifest for himself right in the here & now.

Bhikkhus, for one in whom mindfulness focused on the body as just a form of mere matter, is thus cultivated, developed, refined, made a vehicle, made a tool, established, consolidated, & properly undertaken, these ten advantages can be expected... That is what the Buddha said. Grateful, inspired & uplifted, the Bhikkhus were pleased with the Blessed One's words.

#### Notes & Comments:

<sup>1</sup>: "Entire Body" here has several connotations:

A: Whole body experienced sequentially scanning all parts & furthermore in one & same sensation.

B: Both the Physical Body made of the 4 great elements: (extension, cohesion, heat, diffusion); & the Mental Body 'made of': (contact, feeling, perception, intention & attention).

C: Whole 'Breath Body' which means awareness of the start, middle & end of the in&exhalations.

<sup>2</sup>:"Calming Bodily Construction" here means calming all movement of muscles, thereby also breathing. Calming bodily construction also includes reducing all biochemical metabolism of sugar, protein, lipids & all other compounds. It also means slowing the heartbeat & the deceleration of the blood flow. It signifies the stilling of all physical or chemical processes taking place in the body. On the elemental level it means relaxing the extension, spreading the cohesion, cooling the heat & slow down the diffusion.

<sup>3</sup>: For illustrative inspiration: 'Protect the nimitta' it is said = remember these 'signs of disgust':



### 3: AnapanaSati – Mindfulness focused on & by Breathing in-&-out.

- Sources: I: From Majjhima Nikaya 118. The classic AnapanaSati sutta.  
II: The Lamp! From the Samyutta Nikaya V. The Mahavagga.  
III: The One Condition! From same. Section on Breathing in&out.  
IV: The Tathagatas Way of Life.

All sources here are so canonical & extracted from the Tipitaka, which is the only authentic & accurate recording of what the Buddha actually said & taught.

This is so to eliminate 'personal' opinions, views & other distortions of these precious & ancient methods.

## Majjhima Nikaya 118

### Anapanasati Sutta

#### Mindfulness of Breathing

For free distribution only, as a gift of Dhamma

I have heard that on one occasion the Blessed One was staying at Savatthi in the Eastern Monastery, the palace of Migara's mother, together with many well-known elder disciples -- with Ven. Sariputta, Ven. Maha Moggallana, Ven. Maha Kassapa, Ven. Maha Kaccayana, Ven. Maha Kotthita, Ven. Maha Kappina, Ven. Maha Cunda, Ven. Revata, Ven. Ananda & other well-known elder disciples. On that occasion the elder Bhikkhus were teaching & instructing. Some elder Bhikkhus were teaching & instructing ten Bhikkhus, some were teaching & instructing twenty Bhikkhus, some were teaching & instructing thirty Bhikkhus, some were teaching & instructing forty Bhikkhus. The new Bhikkhus, being taught & instructed by the elder Bhikkhus, were successively discriminating significant distinctions. Now on that occasion -- the Uposatha day of the fifteenth, the full-moon night of the Pavarana ceremony -- the Blessed One was seated in the open air surrounded by the community of Bhikkhus. Surveying the silent community of Bhikkhus, he addressed them:

"Bhikkhus, I am content with this practice. I am really content in mind with this exercise. So arouse even more intense persistence for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, and the realization of the as-yet-unrealized. I will remain right here at Savatthi [for another month] through the 'White water-lily' month, the fourth month of the rains."

The Bhikkhus in the countryside heard, "The Blessed One, they say, will remain right there at Savatthi through the White water-lily month, the fourth month of the rains." So they left for Savatthi to see the Blessed One.

Then the elder Bhikkhus taught & instructed even more intensely. Some elder Bhikkhus were teaching & instructing ten Bhikkhus, some were teaching & instructing twenty Bhikkhus, some were teaching & instructing thirty Bhikkhus, some were teaching & instructing forty Bhikkhus. The new Bhikkhus, being taught & instructed by the elder Bhikkhus, were discerning even higher<sup>1a</sup> successive distinctions.

Now on that occasion -- the Uposatha day of the fifteenth, the full-moon night of the White water-lily month, the fourth month of the rains -- the Blessed One was seated in the open air surrounded by the

community of Bhikkhus. Surveying the silent community of Bhikkhus, he addressed them:

Bhikkhus, this assembly is free from idle chatter, devoid of empty babble & is established on pure heartwood: such is this community of Bhikkhus, such is this assembly. The sort of assembly that is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an incomparable field of merit for the world: such is this community of Bhikkhus, such is this assembly. The sort of assembly to which a small gift, when given, becomes great & a great gift greater: such is this community of Bhikkhus, such is this assembly. The sort of assembly that it is rare to see in the world: such is this community of Bhikkhus, such is this assembly -- the sort of assembly that it would be worth traveling for leagues, taking along provisions, in order to see.

In this community of Bhikkhus there are Bhikkhus who are Arahants, whose mental fermentations are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming & who are released through right gnosis: such are the Bhikkhus in this community of Bhikkhus.

In this community of Bhikkhus there are Bhikkhus who, with the total ending of the first set of five fetters, are due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world: such are the Bhikkhus in this community of Bhikkhus.

In this community of Bhikkhus there are Bhikkhus who, with the total ending of [the first] three fetters<sup>1</sup> & with the attenuation of passion, aversion, & delusion, are once-returners, who -- on returning only one more time to this world -- will make an ending to pain: such are the Bhikkhus in this community of Bhikkhus.

In this community of Bhikkhus there are Bhikkhus who, with the total ending of [the first] three fetters, are stream-winners, steadfast, never again destined for states of woe, headed for self-awakening: such are the Bhikkhus in this community of Bhikkhus.

In this community of Bhikkhus there are Bhikkhus who remain devoted to the development of the four frames of reference...the four right exertions...the four sources of force... the five abilities...the five powers...the Seven Factors of Awakening...the Noble Eightfold Way: such are the Bhikkhus in this community of Bhikkhus.

In this community of Bhikkhus there are Bhikkhus who remain devoted to the development of good will...understanding...joy...equanimity... disgust of the body... the perception of impermanence: such are the Bhikkhus in this community of Bhikkhus. In this community of Bhikkhus there are Bhikkhus who remain devoted to mindfulness by in-&-out breathing.

Mindfulness of in-&-out breathing, when developed & practiced, is of great fruit, of great advantage. Mindfulness of in-&-out breathing, when developed & practiced, brings the four frames of reference to their culmination. The four frames of reference, when developed & practiced, bring the Seven Factors of Awakening to their culmination. The Seven Factors of Awakening, when developed & practiced, bring clear knowing & release to their culmination.

### **Establishment of Mindfulness by awareness of In-&-Out Breathing**

Now how is mindfulness of in-&-out breathing developed & practiced so as to bring the four frames of reference to their culmination?

There is the case where a Bhikkhu, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect & setting mindfulness up in front.<sup>2</sup> Always mindful, he breathes in; mindful he breathes out.

Inhaling long, he notes that he is inhaling long & exhaling long, he notes that he is exhaling long. Inhaling short, he notes that he is inhaling short & exhaling short, he notes that he is exhaling short.

He trains himself to inhale experiencing the entire body & to exhale sensitive to the entire body.<sup>3</sup>

He trains himself to inhale calming the bodily processes & to exhale calming the bodily construction.<sup>4</sup>

He trains himself to inhale perceptive of mental joy & to exhale experiencing to mental joy.

He trains himself to inhale receptive of bodily pleasure & to exhale experiencing bodily pleasure.

He trains himself to inhale sensitive to mental construction & to exhale experiencing mental construction. He trains himself to inhale calming mental construction & to exhale calming mental construction. <sup>5</sup>

He trains himself to inhale perceiving the mind & to exhale experiencing the mind. <sup>6</sup>

He trains himself to inhale gladdening the mind & to exhale satisfying the mind. <sup>7</sup>

He trains himself to inhale focusing the mind & to breathe out concentrating the mind. <sup>8</sup>

He trains himself to inhale releasing the mind & to exhale liberating the mind. <sup>9</sup>

He trains himself to inhale focusing on impermanence & to exhale reflecting on inconstancy. <sup>10</sup>

He trains himself to inhale reflecting on disinterest & to breathe out reflecting on disillusion. <sup>11</sup>

He trains himself to inhale reflecting on stopping & to exhale reflecting on ending.

He trains himself to inhale reflecting on relinquishment & to exhale reflecting on relinquishment. <sup>12</sup>

### **The Four Frames of Reference**

Now, on whatever occasion a Bhikkhu inhaling long notes that he is inhaling long; or exhaling long, notes that he is exhaling long; or inhaling short, notes that he is inhaling short; or exhaling short, notes that he is exhaling short; trains himself to in & exhale experiencing the entire body; trains himself to in & exhale calming the bodily construction: On that occasion the Bhikkhu remains focused on the body in & of itself -- enthusiastic, alert, & aware-- thereby eliminating greed & distress relating to the world. I tell you, Bhikkhus, that this -- the in-&-out breath -- is classed as a body among bodies, which is why the Bhikkhu on that occasion remains focused on the body in & of itself -- enthusiastic, alert, & aware-- thereby eliminating greed & distress relating to the world.

On whatever occasion a Bhikkhu trains himself to in & exhale experiencing joy; trains himself to in & exhale perceiving pleasure; trains himself to in & exhale experiencing mental construction; trains himself to in & exhale calming mental construction: On that occasion the Bhikkhu remains focused on feelings in & of themselves -- enthusiastic, alert, & aware-- subduing greed & distress relating to the world. I tell you, Bhikkhus, that this -- close attention to in-&-out breaths -- is classed as a feeling among feelings, which is why the Bhikkhu on that occasion remains focused on feelings in & of themselves -- enthusiastic, alert, & aware-- thereby eliminating greed & distress relating to the world.

On whatever occasion a Bhikkhu trains himself to in & exhale experiencing to the mind; trains himself to in & exhale satisfying the mind; trains himself to in & exhale concentrating the mind; trains himself to in & exhale releasing the mind: On that occasion the Bhikkhu remains focused on the mind in & of itself -- enthusiastic, alert, & aware-- subduing greed & distress relating to the world. I don't say that there is mindfulness of in-&-out breathing in one of confused mindfulness and no alertness, which is why the Bhikkhu on that occasion remains focused on the mind in & of itself -- enthusiastic, alert, & aware-- thereby eliminating greed & distress relating to the world.

On whatever occasion a Bhikkhu trains himself to in & exhale reflecting on impermanence; trains himself to in & exhale reflecting on disillusion; trains himself to in & exhale reflecting on ceasing; trains himself to in & exhale reflecting on relinquishment: On that occasion the Bhikkhu remains focused on mental states in & of themselves -- enthusiastic, alert, & aware-- subduing greed & distress relating to the world. He who sees clearly with discernment the removal of greed & distress is one who oversees with equanimity, which is why the Bhikkhu on that occasion remains focused on mental quality in & of itself -- enthusiastic, alert, & aware-- thereby eliminating greed & distress relating to the world.

This is how mindfulness of in-&-out breathing is developed & practiced so as to bring the four frames of reference to their culmination...

## The Seven Factors of Awakening

And how, friends, when the Four Foundations of Awareness – the four frames of reference have been developed, how when they have been made much of, do they bring to fulfillment, to culmination the Seven Links to enlightenment, the Seven Factors of Awakening?

At the time, friends, when a friend is living by contemplating the body as a mere body, just a disgusting form, though enthusiastic & clearly conscious of it, continually Aware of it, steady & without lapse so as to control the desire & aversion, greed & distress [for bodies and forms] in & of the world: At that time undisrupted Awareness is aroused in this friend.... At the time, friends, when undisrupted Awareness, when unrelaxed, unslack Awareness, when unlapsing, continual Awareness is aroused & irreversibly established in such friend: At that exact occasion is the Factor of Awakening that is Awareness stirred up in this friend; at that time such friend develops the Factor of Awakening that is Awareness; at that time the factor of awakening that is Awareness comes to fulfillment, to culmination of development in this friend.

Living thus Aware, awake, mindful such curious & interested friend examines, inquires into, scrutinizes, analyzes, & bring all phenomena forward for Investigation by means of insight by observation. At the time, friends, when such a friend, living thus aware, mindful, examines, inquires into, scrutinizes, analyzes, & bring these things forward for Investigation, he comes to comprehension by means of insight: At exactly that occasion the Factor of Awakening that is Investigation of phenomena, of states, of dhammas & of The Dhamma - The Norm is stirred up in such friend; at that time the friend develops the Factor of Awakening that is Investigation into things; at that time the factor of awakening that is Investigation into things comes to fulfillment, to culmination of development in this friend.

While such friend is thus examining, analyzing, inquiring into all phenomena, the unsluggish Energy of enthusiasm inherent in curiosity is stirred up in this friend. At the time, friends, when such unsluggish enduring Energy is stirred up in a friend, who is examining, who inquires into that quality of unflagging persistence; at that time the Factor of Awakening that is Energy is stirred up in such friend; at that time such friend develops the Factor of Awakening that is Energy; at that time the factor of awakening that is Energy comes to fulfillment, to culmination of development in this friend.

When such a friend has stirred up energy an immaculate joy not of this world, a rapture not of this body arises. *A joy not experienced before, a bliss not of the flesh, not caused by sensing anything.* At the time, friends, when such immaculate joy not of this world, such ecstasy not of this body arises in a friend of stirred up energy: At that time the Factor of Awakening that is Rapture, is stirred up in such friend; at that time the friend develops the Factor of Awakening that is Rapture; at that time the factor of awakening that is Rapture comes to fulfillment, to culmination of development in this friend.

The body of one whose mind is enraptured, [- as happy as can be, satisfied & content -] grows calm & is all tranquilized, and mind & thought too grows calm & is all tranquilized. At the time when both the body of a friend whose mind is enraptured is tranquilized and his thought too is all tranquilized: At that time the Factor of Awakening that is Tranquility is aroused in such friend; at that time the friend develops the Factor of Awakening that is Tranquility; at that time the factor of awakening that is Tranquility comes to fulfillment, to culmination of development in this friend.

The mind of one whose body is thus calm, tranquil and at ease becomes quite concentrated. At the time, friends, when the mind is concentrated in a friend whose body is calm, tranquil and at ease: At that time the Factor of Awakening that is Concentration is aroused in such friend; at that time the friend develops the Factor of Awakening that is Concentration; at that time the factor of awakening that is Concentration comes to fulfillment, to culmination of development in this friend.

Such noble friend with mind concentrated thus is one who reviews with reason, with proper care with

prudence any of his thoughts. At the time, friends, when a friend looks with proper care at the thought concentrated thus: At that time the Factor of Awakening that is Equanimity, solid even mental balance, settles in such friend; at that time the friend develops the Factor of Awakening that is Equanimity; at that time the factor of awakening that is Equanimity comes to fulfillment, to culmination of development in this friend. At the time, friends, when a friend is faring along contemplating the Feelings just as Responses...., the Mind just as Moods...., the Reality as mere Mental States ...., enthusiastic, clearly conscious of them, continually Aware of them, so as to control the attraction and rejection, greed & aversion provoked by this world: at that time the factor of Awakening that is Equanimity comes to fulfillment of development in this friend.

Friends, when the Four Frames of Reference, the Four Foundations of Awareness are developed thus, made much of thus, refined thus, they bring to fulfillment the Seven Links in Awakening .... !

And How, friends, when the Seven Links of Awakening have been developed thus, refined thus, completed thus: How when they are made much of, do they bring to fulfillment: Complete Freedom through Knowledge?

Herein, friends, a friend develops the Factor of Awakening that is Awareness dependent on aloofness, seclusion & solitude, dependent on detachment, disillusion & dispassion dependent on cessation, stopping & ending in surrender of letting go; the friend develops the Factor of Awakening that is Investigation into things...

The friend develops the Factor of Awakening that is Energy...

The friend develops the Factor of Awakening that is Rapture...

The friend develops the Factor of Awakening that is Tranquility...

The friend develops the Factor of Awakening that is Concentration...

The friend develops the Factor of Awakening that is Equanimity ...

The friend develops dependent on aloofness, seclusion & solitude, dependent on detachment, disillusion & dispassion, dependent on cessation, stopping & ending in the surrender of letting go....!

Friends, when the Seven Links in Awakening are developed thus, are made much of thus, are refined thus, they bring to utter fulfillment: Final Freedom through Direct Knowledge .... !

Thus spoke the Buddha....

Delighted, aroused, uplifted, inspired & gratified these Bhikkhus rejoiced in what the Blessed One had said....'

---

Adapted from appreciated translation of Thanissaro Bhikkhu.

<http://www.accesstoinight.org/canon/majjhima/mn118.html>

---

Notes & Comments:

<sup>1</sup>: The first three lower Fetters (Samyojana) obstructing one from entering the stream: Personality view or 'ego' belief (Sakkaya-ditthi). The false idea that there is a fixed person 'I & Me'. Skeptical Doubt (Vicikiccha). Uncertainty about whether the Buddha actually was perfectly enlightened. Attachment to rule & ritual (silabbata-paramasa): The belief that morality or rituals can purify mind.

<sup>2</sup>: "Setting mindfulness up in front". Means attention should be focused where the breath touch & is felt either inside the nostrils or on the upper lip. (Lit: 'around the mouth'). The closed eyes should 'look for' the same location, down & central, since that enhance the attention & perception of the gentle air touch.

<sup>3</sup>: "Entire Body" here has several connotations:

A: Whole body experienced sequentially scanning all parts & furthermore in one & same sensation.

B: Both the Physical Body made of the 4 great elements: (extension, cohesion, heat, diffusion);

& the Mental Body 'made of': (contact, feeling, perception, intention & attention).

C: Whole 'Breath Body' which means awareness of the start, middle & end of the in&exhalations.

4: "Calming Bodily Construction" here means calming all movement of muscles, thereby also breathing. Calming bodily construction also includes reducing all biochemical metabolism of sugar, protein, lipids & all other compounds. It also means slowing the heartbeat & the deceleration of the blood flow. It signifies the stilling of all physical or chemical processes taking place in the body. On the elemental level it means relaxing the extension, spreading the cohesion, cooling the heat & slow down the diffusion.

5: "Calming mental construction" Mental construction here signifies perception & feeling. So calming the mental construction (formation) means tranquilizing the mental process of creating a perception from the raw sense input & the mental process of assigning a feeling thereto, one here systematically calms:

The mental construction of visual perception & the connected feeling (Pleasurable, painful or neutral)

The mental construction of auditory perception & the connected feeling. (Important disturber while sitting!)

The mental construction of smell perception & the connected feeling.

The mental construction of taste perception & the connected feeling.

The mental construction of bodily tactile perception & the connected feeling. (Pain-maker while sitting!)

The mental construction of mental experience & the connected feeling. ' Then quite silent mind can be!

6: "Experiencing the mind" means initially which mood the mind currently is in. Aversive or resisting? Wanting or searching or urging? Confused, bewildered or in doubt? Contracted or scattered? Alert or sluggish? Aloof or engaged? Calm or anxious? Absorbed or average? Released or bound? After 1<sup>st</sup> access to Jhana it means perceiving in which Jhana the mind abides?

1<sup>st</sup>: Absorbed into undistracted directed & sustained thought joined by joy & pleasure?

2<sup>nd</sup>: Absorbed into unified mental stillness void of thought but joined by joy & pleasure?

3<sup>rd</sup>: Absorbed into the balanced awareness of equanimity joined by pleasure?

4<sup>th</sup>: Absorbed into purity of aware equanimity?

7: "Satisfying the mind" means rejoicing, pleasing & delighting the mind initially by recollecting the exquisite qualities of the Buddha or other similar advantageous pleasant object. After the 1<sup>st</sup> access to Jhana it means first creating or entering the rapture connected with 1<sup>st</sup> & 2<sup>nd</sup> Jhana & then when returning from absorption reviewing this exquisite excellence of the quality of joy.

8: "Concentrating the mind" means initially focusing, steadying, fixing & evenly placing it on the object: The 'sign' of air touching the nostrils. This gradually stabilizes into one-pointedness of mind where only one object is anchored in the attention. This non-excess of thoughts, this non-distraction is the door, this edge, this entrance, is the access point to absorption into 1<sup>st</sup> Jhana. So keep on polishing here!

9: "Releasing the mind" means setting the mind free from the hindrances of 1: Urge for sensing by reflecting on the disgusting aspects. 2: Ill will by reflecting on the release of mind by friendship. 3: Lethargy & Laziness by reflecting on initiative, launching & persistence. 4: Restlessness & Regret by reflecting on the stable inner calm of body & the serene inner calm of mind. 5: Confused uncertainty by reflecting on the advantageous & the detrimental, the blamable & unblamable, the average & the excellent, the bright & the dark. And thereby entering the 1<sup>st</sup> Jhana. In the Jhanas this means releasing the mind from: The 'noise' of thoughts, the 'tension' of joy (& depression). and the distress of pleasure (& pain) .

10: "Reflecting on impermanence." means realizing the inevitable change, otherwiseness, vanishing, ending & thereby certain loss of whatever form in world, loss of whatever body, loss of whatever feeling, loss of whatever experience, loss of whatever construction, loss of whatever consciousness there possibly can be. Divine or not ...

11: "Reflecting on disillusion." means noting the disinterest, indifference, disenchantment & disappointment that inevitably emerge with whatever object as time goes by. Mind grows bored even with what it loved! This 'Virago' '= lit. Fading away' is a general feature. For rich people it is very difficult to find satisfaction for this reason. Whatever you can have, they already had plenty of it & thereby grown dispassioned towards it, realizing its emptiness. Only Dukkha appears. Only Dukkha fades away!

12: "Reflecting on relinquishment." means seeing that having a body means having pain one gives up body, one lets go of 'form' and is thereby mentally released & relinquished into entering the bliss & peace of Nibbana in which form is absent. Seeing the inherent detrimental distress of feeling, perception, construction & consciousness one gives up those too. Then one

is cleared for the final climax.

---



## II: The LAMP

---

'At Savatthi, there the Blessed One said:

'Bhikkhus & friends, intent concentration on in&out breathing, if cultivated & made much of, is of Great Fruit, of Great Advantage!

And how is intent concentration on in&out breathing cultivated & made much of in order to guarantee great fruit, great advantage?

Bhikkhus & friends, in this teaching, the Noble One goes to a forest, root of tree or empty place, sits down with legs crossed, spine straight, with awareness set up front; & so determined such such one inwardly repeats:

Aware of 'I shall inhale a long breath' just that is noticed.  
Aware of 'I shall exhale a long breath' just that is noticed.  
Aware of 'I shall inhale a short breath' just that is noticed.  
Aware of 'I shall exhale a short breath' just that is noticed.  
While inhaling aware of whole body, the entire body is sensed,  
While exhaling aware of whole body, the complete body is experienced.  
Calming the constructions of this compounded body, I shall breathe in.  
Calming the construction in this compounded body, I shall breathe out.

Feeling great joy, I shall breathe in. Feeling great mental joy, I will inhale.  
Feeling calm pleasure I breathe in. Feeling calm pleasure in the body, I will exhale.  
Aware of & perceptive of the process of mental construction, I will inhale.  
Aware of & discerning the process of mental construction, I will exhale.  
Calming this process of mental construction I breathe in.  
Stilling this process of mental construction<sup>1</sup> I will exhale.

Experiencing the current mentality, I will inhale. Observing the current mood, I will exhale.  
Satisfying mind by gladness, I will inhale. Delighting the mind by cheerfulness, I will exhale.  
Condensing & collecting the mind into focused concentration, I will inhale.  
Composing & converging the mind into focused concentration, I will exhale.  
Releasing mind into openness, I will inhale. Relinquishing the mind into freedom I will exhale.<sup>2</sup>

Considering impermanence, I will inhale. Considering inconstancy, transience, I will exhale.<sup>3</sup>  
Seeing the fading of all attractions, I will inhale. Noting disillusion, disenchantment, I will exhale.  
Thinking on ending (this narcotic slavery), I will inhale. Thinking on stopping, I will exhale.  
Contemplating letting go, giving it up, leaving all this pain behind, I will inhale.  
Reflecting on relinquishment, release by cutting mental bonds, I will exhale.

Only so cultivated, just thus made much of, is intent concentration on in&out breathing, of guaranteed Great Fruit, is Great Advantage assured ...

Formerly, bhikkhus & friends, when I was yet a Boddhisattva, I used to live mostly and so dwelled quite often in this very way. As I lived just this way, neither my body nor my eyes were fatigued. Furthermore & importantly; I was gradually freed from the Asavas....<sup>4</sup>

Wherefore, bhikkhus & friends, if a Noble One should wish: 'May neither my body nor my eyes be fatigued, & may I by detachment be freed of all the Asavas'; then such one must pay faithful

attention to & invest a frequent effort in this very awareness of in&out breathing.

Similarly, bhikkhus & friends, if a Noble One should wish: 'Whatsoever of memories, dreams & plans I have bound to worldly life, may I leave all those all behind'; then such one must do so too.

Likewise, bhikkhus & friends, if a Noble One should wish: 'May I be repulsed by the attractive. May the disgusting neither repulse me. May I be repelled both by what is attractive & not attractive. May I not be dismayed neither by what is disgusting & not disgusting. May I by leaving all notice of both the attractive & the disgusting, remain aware, at ease, unaffected & established in calm'; then such one must pay exact attention to & invest an effort in this very awareness by in&out breathing.

Equally, bhikkhus & friends, if a Noble One should wish: 'Aloof from sensual attraction, secluded from detrimental mental states, having entered 1st jhana, absorbed in directed & sustained thought, born of seclusion in solitude, filled with ecstatic joy & pleasure, may I remain therein'; then such one must also do likewise.

Furthermore, bhikkhus & friends, if a Noble One should wish: 'By calming down directed & sustained thought, may I enter 2nd jhana, that inner calm & naked one-pointed attention, void of all directed & sustained thought, which born of concentration is filled with joy & ease, and remain therein'; then such one must pay strict attention to & invest an additional effort in this very same awareness of in&out breathing.

Moreover, bhikkhus & friends, if a Noble One should wish: 'By the fading of the unrest of ecstatic joy, may I stay indifferent, aware & composed by entering the 3rd jhana of which The Nobles declare: "Pleasure has one who remain aware & evenly balanced in equanimity"; then such one must indeed do likewise.

Additionally, bhikkhus & friends, if a Noble One should wish: 'May I by leaving all prior bodily ease & pain behind, by also ending all prior mental happiness & frustration, enter on the state being neither pleasant nor painful, which is neither joyous nor depressing, that utter purity of Equanimity, this stilled unified awareness of 4th jhana.'; then such one must pay strict attention to & invest considerable effort in this very awareness of in&out breathing.

Essentially, bhikkhus & friends, if a Noble One should wish: 'Passing completely beyond any perception of any object, unconscious of & unresponsive to all sense input, not experiencing any difference at all, firmly fixed on the fact 'Infinite is space'; may I attain and remain in the sphere of infinitude of space.'; then such one must definitely do likewise.

Correspondingly, bhikkhus & friends, if a Noble One should wish: 'Passing utterly beyond this infinity of space, reaching & expanding into infinity of consciousness, may I attain and remain in the sphere of the infinitude of consciousness; then such one must pay firm attention to & invest quite an effort in this very same awareness of in&out breathing.

Accordingly, bhikkhus & friends, if a Noble One should wish: 'Passing utterly beyond such infinity of consciousness realizing the inaccessible & transcendent fact 'There is nothing at all', may I touch, attain and remain in the sphere of the empty void.'; then such one must assuredly train this same awareness by in&out breathing.

Certainly, bhikkhus & friends, if a Noble One should wish: 'Passing utterly beyond this state of nothingness, reaching the sphere of neither-perception-nor-non-perception, may I touch, attain and remain therein. then such one must assign importance to & invest quite an effort in this very same awareness of in&out breathing.

Finally bhikkhus & friends, if a Noble One should wish: 'Leaving the plane of neither-perception-nor-non-perception, may I end any sensation, cease to feel & extinguish all perception, and by that enter

the sphere of cessation of consciousness, then such one must show interest, give priority & invest a substantial cumulated effort in this very same awareness of in&out breathing.

Now, bhikkhus & friends, if this quite intent concentration on in&out breathing, is so developed & refined exactly in this way, then this Noble One, when feeling a pleasant feeling, knows: this is impermanent, is not lured by it & does not cling to nor delight in it. If such Noble One feels a painful feeling this noble knows too: this is not lasting, is therefore not dominated by it, or stay being suppressed by it. Even so when feeling a neither pleasant nor painful feeling such one knows: this is impermanent, is not tricked by it, or does he lean back in that neutral ease neither. Consequently, if this Noble One feels a pleasant feeling, such one feels it, as one detached & all free from bondage to it. Even so, if this Noble One feels a painful feeling, such one feels it, as one released & all free from suppressed by it. Similarly, if this Noble One feels a neutral feeling, such one feels it, as one indifferent & all free from attachment to it. If such Noble One has the feeling, that the bodily endurance has reached its limit, such one is aware of & recognizes that feeling. If such Noble One has a feeling that life has reached its limit, such one is aware of & recognizes that feeling too! Such Noble One also understands, is assured & accepts: 'When body breaks up, all my experiences will loose their attraction & grow cold.' Just as a lamp keep burning as long as there is wick & oil but go out if wick and oil is used up & not again reinstalled, - even so when The Noble feels: that bodily endurance has reached its limit; that life has reached its limit; that after body breaks up, when life is used up, then all experiences of this world will loose their lure & grow cold; then indeed such Noble One is calmly aware of exactly this ....!

---

Source:

Samyutta Nikaya; Mahavagga,  
Breathing in&out section.

### Notes & Comments:

- 1: 'Mental construction': Perception & feeling are mental constructs based on sense input. The object 'elephant' is not inside the head while seeing it. A mentally constructed 'image' of an elephant is seen. 'Feeling Nice' is not a characteristic of object 'food'. It is an 'assigned' quality, 'constructed & put on' by mind when hungry. Not when stuffed!
- 2: 'Relinquishing the mind into freedom' from the hindrances of: Sensual urge by paying attention to the disgusting aspects of all phenomena. Ill will by paying attention to the release of mind by universal friendliness. Lethargy & Laziness by paying attention to the qualities: initiative, launching effort & endurance. Restlessness & Regret by paying attention to the stilled calm of Body & the quiet serenity of Mind. Uncertainty & Doubt by paying attention to what is advantageous & not, to what is blamable & not, to what is ordinary or exceptional and to what is one the bright side or on the dark side.
- 3: 'Considering impermanence' is avoiding the false perception of static permanence: 'This Exist'. All phenomena (except Nibbana!) is momentary, relentlessly & inevitably coming & going with a frequency so fast that it is as difficult to perceive as the single picture frames in a rolling film or updating TV screen. **Absolutely Everything**, *except Nibbana!*, is transitory, passing, temporary, ephemeral, evanescent, transient, provisional, transitory, fleeting, momentary & gone almost before it came into being. Trying to cling to it, to make it remain, to make it stay is impossible and therefore quite painful! Like holding on to a wheel that rolls! Perceiving impermanence make one naturally let it go...
- 4: Asavas = mental fermentations (assumptions, conjectures, concoctions, conceptions & other fictitious, artificial & mentally created relations inherent with sensuality, becoming & ignorance.)

## This One Thing This Unique

### IN & OUT BREATHING

'How, friends, is this one condition, this single thing: Awareness of in & out breathing, trained and made much of, so to be of great fruit, of immense advantage ?

Friends, in this teaching, a Noble Friend goes to a forest, root of tree or lonely place, sits down with crossed legs & spine erect & straight.

#### First Tetrad (1-4):

Setting awareness up front<sup>0</sup>, he breathes in aware of just that inhalation, he breathes out aware of just that exhalation, As he draws in a long breath he knows; 'I inhale a long breath'. As he breathes out a long breath he knows;

'I exhale a long breath'. As he draws in a short breath he knows;

'I inhale a short breath'. As he breathes out a short breath he knows; 'I exhale a short breath'. Resolute he repeats for himself:

Feeling the air diffuse through whole body, sensing whole body<sup>1</sup>, I will inhale.

Feeling the air diffuse through whole body, discerning the whole body, I will exhale.

Calming the construction of this compounded body, I will inhale. Calming the construction of this compounded body, I will exhale.<sup>2</sup>

#### Second Tetrad (5-8):

Feeling great joy I will inhale. (piti) Feeling great joy I will exhale.

Feeling the pleasure of calm happiness I will inhale. Feeling calm happiness I will exhale. (sukha)

Discerning the process of mental construction, I will inhale. Experiencing the process of thought construction I will exhale. Calming the process of mental construction, I will inhale. Relaxing the process of mental construction, I will exhale.

#### Third Tetrad (9-12):

Noting the current state of mind I will inhale. Perceiving the current mentality of mind I will exhale.<sup>3</sup>

Gladdening mind with a satisfaction I will inhale. Pleasing mind with contentment I will exhale.<sup>4</sup>

Focusing mind to composed concentration I will inhale. Centering mind into collected absorption I will exhale.<sup>5</sup> Freeing mind into release, letting mind go, I will inhale. Freeing mind into the discharge of relief, liberating mind, I will exhale.<sup>6</sup>

#### Fourth Tetrad (12-16):

Reflecting on impermanence, I will inhale. (Anicca-anupassana) . Perceiving the momentary rise & fall, I will inhale.<sup>7</sup> Reflecting on the fading of all passions, I will inhale. (viraga-anupassana)

Reflecting on the fading of all obsessions, I will exhale.<sup>8</sup> Reflecting on ending, disappearance, I will inhale. (nirodha-anupassana). Reflecting on ending, on stopping, I will exhale.<sup>9</sup> Reflecting on letting go of, leaving behind, I will inhale. Reflecting on letting go of, leaving behind, I will exhale.

(patinisagga-anupassana)<sup>10</sup>

Exactly so trained & trained again & again, friends, is this one condition, awareness of in & out breathing, of great fruit, of immense advantage !

Extracted from Samyutta Nikaya V: Mahavagga  
Section on in & out breathing, anapanasati.

Notes & comments.

[0] Feeling passing air 'soft-cotton-wool' touches on nose, inside nostrils or around mouth.

[1] He 'sense' entire body, top to toe, in one same frame of moment.

[2] Ad modum 4 elements: all visualized as internally in all cells.

I: Solid earth element (extension, extensiveness)

Stop making covalent bonds, as ants stop building hill. Make the 'stick' of any covalent bond collapse. Make any extended solidity in all cells of body collapse, as an iceberg suddenly collapses into small pieces of ice falling into the sea.

II: Water element (cohesion, cohesiveness)

Dampen out any fluid movement, as the great sea-waves run out. Cut any force holding fluid together in body as water molecules depart & evaporate into the air from a boiling pot. Let all molecules of body freely evaporate into the air.

III: Fire element (heat, transforming thermal vibration)

Let the 'fire' of sugar metabolism in cells die out. Cool it with ice and quench any even smoke. Let it grow utterly cold not radiating any heat nor light.

IV: Wind element (diffusion, mobility, flux, convection)

Put a brake on any matter movement in body. Any flux is halted & stopped.  
Any minute molecular vibration is as frozen.

Note that the breath diminish significantly. Calm of body is instantly established.

[3] If wanting something; present mentality = desire or derivative

If resisting 'against' something = aversion or derivative

If confused & in doubt about; present mentality = ignorance

[4] Remembrance of the Buddha's smile and supreme qualities is OK. Recollection the sublime exactitude of the Dhamma is also good, but also whatever makes you feel good & glad.

[5] Hold mind firm & steady as bird in fist. Hauling it back whenever it strays into distraction.

[6] As bird fly from hand when fist is opened. Set free from defilements, chains & bondage.

[7] All compounded things vanish. A painful fact. Cause of Dukkha.

[8] Detachment is like the fading of colors on cloth in sun.

First one loves it (object of passion, mental or physical)

then one like it, then one thinks it is nice

then one thinks it is OK, then one thinks it is nothing special

then one starts to be bored with it, then one is really tired of it

then one is disgusted by it, then dispassioned, disillusioned,

disenchanted one is freed from mental bondage to it.

[9] Eventually it will all stop anyway. Make it end. Clip the chain to the ring in your nose.

[10] Renunciation, withdrawal, letting go & thereby entering the element of Nibbana

As it was 'a loan - not mine' something borrowed from nature, one can throw it back to nature.

As one spits out the stone of a fruit. Or as one leaves excrement in toilet. Or as a thief delivers back what he will never steal again. The word used 'patinisagga' designates both letting go & entering.

Yeah ! Works for all, all way up. This is the very tool used by Sakyamuni Buddha himself used at the night of Awakening.

#### **IV: The Tathagata's way of life !!!**

'After the Blessed one had spent 3 months of the rainy season alone, in solitude, only seeing the one who brought his meal, he told the convened assembly of bhikkhus:

'Bhikkhus, if recluses who hold to other views should question you: "Friends, in what way of life does Gotama the recluse generally spend the rainy season ?" thus questioned you should answer these recluses holding other views: "Friends, The Blessed One generally spend his time during the rainy season in intent concentration on in&out breathing...." Now, bhikkhus, within this Dhamma, within this Norm, within this Standard, within this Code, within this Teaching:

Setting awareness up front, when I inhale a short breath, I am aware of just that,  
When I exhale a short breath, I am aware of just that,  
... (repeat all 4 tetrads by heart internally here)  
... (then you will remember on the pillow too !)  
... (so recollecting you can focus on the job itself.)  
...

Reflecting on letting go of all, leaving all behind, I will exhale.

Bhikkhus, he who would rightly use the words: 'The Noble way life, Best way of life, The Tathagata's Way of life' would rightly do so when speaking of Anapanasati, the name of this intent concentrated awareness of in&out breathing, which you should all learn, come to know & directly experience for yourself:

This is The Noble Way of life, The Best way of life, The Tathagata's Way of life !

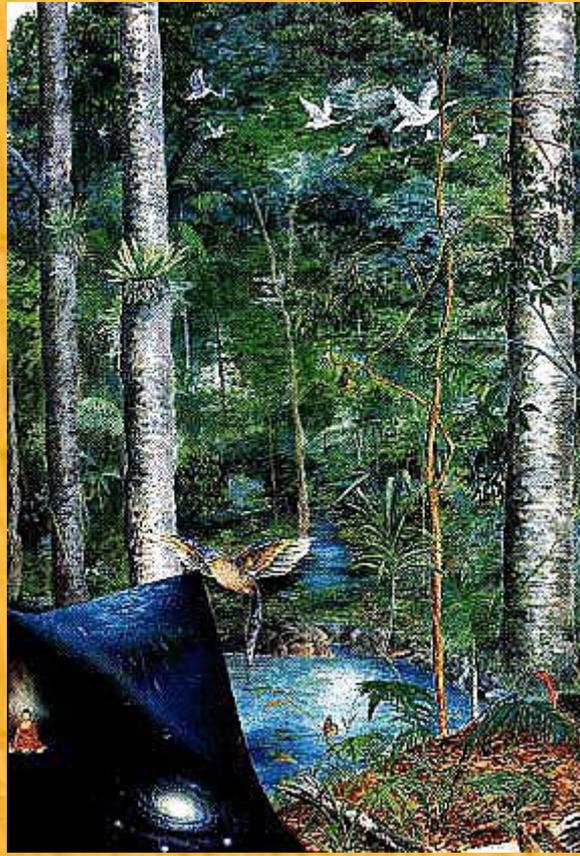
As for those who are learners (sekha), who have not yet won their goal, who dwell aspiring for the unsurpassed security from bondage, for these this intent concentrated awareness of in&out breathing, if cultivated & made much of, conduce to elimination of the Asavas.

Moreover, bhikkhus, for those who are Arahats, in who the asavas are destroyed, who have fulfilled the Noble life, done the job, lifted the burden, won their highest good, worn out the chains of becoming, who by perfected knowledge have been utterly freed - for such also ! this intent focused awareness of in&out breathing, if cultivated & made much of, leads to both their pleasant living here & now and to aware composure even in this very life.

Therefore & certainly, bhikkhus, he who would rightly use the words: 'The Noble way life, Best way of life, The Tathagata's Way of life' would rightly do so when speaking of Anapanasati, the designation of intent concentrated awareness of in&out breathing to be learned, to be known, to be experienced & to be personally witnessed each by yourself:

The Noble way life, Best way of life, The Tathagata's Way of life !

---



## 4: The four Satipatthanas.

The four frames of Reference.  
The four foundations of Awareness.  
The four establishments of Mindfulness.

Sources:

- I: [The Maha-Satipatthana Suttanta; Digha Nikaya 22.](#)
  - II: [In Solitude. Anurudda; The Friend, reflects. Samyutta Nikaya V Mahavagga.](#)
  - III: [Anurudda - The Master of Mindfulness. From same source.](#)
  - IV: [Ekayana Magga = THE ONLY DIRECT WAY! From same source.](#)
  - V: [Absolute Awareness. From The Path of Discrimination - Patisambhidamagga.](#)
- Originally spoken by Venerable Sariputta. The General of the Dhamma.  
Treatise on the Four Foundations of Awareness.

### Digha Nikaya 22

#### Maha-Satipatthana Sutta

##### *The 4 Great Frames of Reference*

For free distribution only, as a gift of Dhamma

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the Bhikkhus, "Bhikkhus."

"Venerable Sir. " the Bhikkhus replied.

Then the Blessed One spoke this:

"There is this one & only direct path for the purification of beings,  
for the overcoming of sorrow & lamentation, for the disappearance of pain & distress,  
for the attainment of the right method, for gaining the right path & for the realization of Unbinding --  
which also is called: The Four Frames of Reference,  
The Four Foundations of Awareness.  
The Four Establishments of Mindfulness.

What four?

There is the event where a Bhikkhu remains focused on the **Body** just as a body -- enthusiastic, alert, & aware-- thereby eliminating any hunger & agony arising relating to the world.

He remains focused on the **Feeling** just as a feeling-- enthusiastic, alert & aware-- thereby eliminating any desire & trouble originating in the world.

He remains focused on the **Mind** just as a mind-- enthusiastic, alert & aware-- thereby eliminating any craving & aversion arising towards the world.

He remains focused on the **Mental State** just as a mental state-- enthusiastic, alert, & aware-- thereby eliminating any mental attraction & repulsion from the world.

#### **Body contemplation: Kayanupassana:**

And how does a Bhikkhu remain focused on the body just as a body?

### **[1: Mindfulness by Breathing: Anapanasati]**

For that purpose the Bhikkhu -- having gone into the nature, to the shade of a tree, or to an empty building -- sits down folding his legs crosswise, holding his body erect and focusing mindfulness around the mouth.<sup>1</sup> Always aware, he breathes in; continuously mindful he breathes out.

Inhaling long, he notes that he is inhaling long; or exhaling long, he notes that he is exhaling long. Inhaling short, he discerns that he is inhaling short; exhaling short, he observes the short exhalation. He trains himself to inhale experiencing to the entire body and to exhale perceiving to the entire body. He trains himself to inhale calming bodily construction and to exhale calming bodily construction. Just as a skilled turner or his apprentice, when making a long turn, knows that he is making a long turn, or when making a short turn recognizes that he is making a short turn; in the same way the Bhikkhu, when inhaling long, notes that he is inhaling long & when exhaling short, then he notes that he is exhaling short... He trains himself to inhale while calming bodily construction, and to breathe out while stilling bodily construction. (See [note 2](#) & [note 4](#).)

In this way he remains focused internally on the body as just an assemblage, or externally on the body as just a form, or both internally & externally<sup>2</sup> on the body in & of itself. Or he pays attention to the origination of the phenomenon of the body, to the passing away of the body phenomenon, or to both arising & vanishing of the body formation<sup>3</sup>. Or his is just aware that 'There is this body' to the extent of recognition & remembrance. And so do he remain independent, unsustained by & unattached to anything in the world. This is how a Bhikkhu remains focused on the body just as a body, just as a form, just as a clustered assemblage. (*Impersonal, not-me-nor-I-nor-self, impermanent & painful.*)

### **[2: Clear Comprehension of current posture: Sampajanna]**

Furthermore, when walking, then the Bhikkhu notes that he is walking. When standing, then he discerns that he is standing. When sitting, then he recognizes that he is sitting. When lying down, he remarks that he is lying down. Or however his body is disposed, that is how he knows it to be.

In this way he remains focused internally on the body in & of itself, or focused externally...

Unsustaining & unclinging to anything in the world. This is also how a Bhikkhu remains focused on the body just as a body. (*A primitive robot, a selfless machine*)

### **[3: Clear Comprehension of current action. Know what you Do!]**

Moreover, when going forward & returning, he makes himself fully alert & aware;

when looking toward & looking away... when bending & extending his limbs...

when carrying his outer cloak, his robe & his bowl... when eating, drinking, chewing, & savoring...

when urinating & defecating...when walking, standing, sitting, falling asleep, waking up, talking,

& remaining silent, whatever he does, he makes himself fully alert & aware.

In this way he remains focused internally on the body just as a body, or focused externally... unsupported & unclinging to anything in the world. This is how a Bhikkhu remains focused on the body just as a body.

(*A risky thing prone to pain, sickness, ageing, decay & death!*)

### **[4: The disgusting (asubha) organs of the Body.]**

Additionally... just as if a sack with openings at both ends were full of various kinds of grain -- wheat, rice, mung beans, kidney beans, sesame seeds, husked rice -- and a man with good eyesight, pouring it out, were to examine the contents noting; 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, friends, a Bhikkhu reviews this very body from the scalp of the head on downwards, from the soles of the feet upwards, covered by skin and full of various kinds of disgusting & dirty things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, slime, feces, bile, lymph, pus, blood, sweat, fat, tears, skin-oil, spit, snot, fluid in the joints, urine.' (*an unstable sack of skin, organs, bones & filth*)

In this way he remains focused internally on the body just as a body, or focused externally... unsustained by & unattached to anything in the world. This is also how a Bhikkhu remains focused on the body just as a body.

### **[5: Analysis into the 4 Great Elements.]**

Additionally... just as a skilled butcher or his pupil, having killed a cow, would sit at a crossroads cutting it up into pieces, the Bhikkhu contemplates this very body -- however it stands, however it is disposed -- it is composed of elements: 'In this body there is the solid earth element (extension), the liquid fluid element (cohesion), the fire element (heat), & the wind element (motility of diffusion).'

In this way he remains focused internally on the body just as a body, or focused externally... unsustained by & unattached to anything in the world. This is also how a Bhikkhu remains focused on the body just as a body. (*Just four forces: stiffening, joining, transforming & one conferring motion.*)

### **[6: Corpse contemplation]**

Moreover, as if he were to see a corpse thrown away in a cemetery -- one day, two days, and three days dead -- swollen, purple, & rotting, he imagines exactly the same to happen to this very body,

'This body, too: Such is its nature; such is its future, such its inevitable destiny...'

Or again, as if he were to see a corpse cast away in a cemetery, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood yet still connected with sinews... bones detached from their tendons, scattered in all directions

-- here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a spinal vertebrae, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... & finally decomposed into a powder: He imagines the same will happen to this very body;

'This body, too: Such is its nature, such will it become, it is not free from that destiny!' (*Quite realistic*)

In this way he remains focused internally on the body just as a body, or externally on the body just as a body, or focused both internally (*from inside*) & externally (*from outside*) on the body just as a body.

Or he remains focused on the origination of the phenomenon of the body, on the vanishing of the phenomenon of the body, or on the phenomenon of passing the body. Or he is just aware of that fact:

'There is phenomena body' to the extent of understanding & remembrance. And thus does he remain independent, unsustained by & unattached to anything in the world. This is also how a Bhikkhu remains focused on the body just as a body.

### **Consideration of Feeling: Vedananupassana**

And how does a Bhikkhu remain focused on feeling just as feeling? For that purpose a Bhikkhu, when feeling a painful feeling, then he notes that is feeling a painful feeling.

When feeling a pleasant feeling, then he that he is feeling a pleasant feeling.

When feeling a neither-painful-nor-pleasant feeling, he discerns that he is feeling a neutral feeling.

When feeling a painful feeling of the body, of this life, of this world, a painful secular feeling, then he notes that he is feeling a painful feeling of the body, of this life, of this world, a painful secular feeling.

When feeling a painful feeling of not of the body, not of this life, not of this world, a painful religious feeling, he notes too that he is feeling a painful feeling not of the body, not of this life, not of this world.

When feeling a pleasant feeling from the body, of this life, of this world, a pleasant secular feeling, then he notes that he is feeling a pleasant feeling from the body, of this world, a pleasant worldly feeling.

When feeling a pleasant feeling not of the body, not of this life, not of this world, a pleasant holy feeling, he recognizes that he is feeling a pleasant feeling not of the body, not of this life, not of this world, a pleasant sacred feeling. (*Example: The Ease of Peace!*)

When feeling a neither-painful-nor-pleasant feeling of the body, of this life, of this world, a neutral secular feeling, he discerns that he is feeling a neither-painful-nor-pleasant feeling of the body, of this life, of this world, an indifferent secular feeling

When feeling a neither-painful-nor-pleasant feeling not of the body, not of this life, not of this world, a neutral holy feeling, he notes that he is feeling a neither-painful-nor-pleasant feeling not of the body, not of this life, not of this world, a sacred neutral feeling. (*Example: The Calm of Peace*)

In this way he remains focused internally on feeling (*own feeling*) just as feeling, or on feeling externally (*the feeling of others*) just as feeling, or both internally & externally on feelings just as feelings. Or he remains focused on the origination of phenomenon of feeling, on the vanishing of the feeling phenomenon, or on the arising & passing away of the occurrence of feeling.<sup>4</sup> Or he is remaining aware of that 'There are feelings' to the extent of comprehension & remembrance. And in this way he remains independent, unsustained by & unattached to anything in this world. This is how a Bhikkhu remains focused on feeling

just as feeling. (*Not hunting objects which sensation gives rise to pleasant feeling.*)

### **Reflections on the Moods of Mind: Cittanupassana**

And how does a Bhikkhu remain focused on the mind as just mind?

For this purpose the Bhikkhu, when the mind is attracted, recognizes that the mind is attracted.

When the mind is without this desire, he distinguishes that the mind is without such craving.

When the mind is aversive, he recognizes that the mind is in anger. When the mind is without such hate, he discerns that now the mind is without this mental repulsion.

When the mind is confused he recognizes that the mind is so deluded. When the mind is without this delusion & doubt, he detects that now is the mind unconfused & thus without this uncertainty.

When the mind is restricted, he recognizes that the mind is contracted. (*In the prison of sloth*)

When the mind is scattered, he recognizes that the mind is distracted. (*In slavery of restlessness & regrets*)

When the mind is enlarged, he recognizes that the mind is enlarged. (*Aloof, serene, absorbed, refined*)

When the mind is not enlarged, he recognizes that the mind is not enlarged.

When the mind can be improved on, he recognizes that the mind can be enhanced.

When the mind is unsurpassable, he recognizes that the mind is supreme & incomparable.

When the mind is concentrated, he recognizes that the mind is concentrated.

When the mind is not concentrated, he recognizes that the mind is not concentrated.

When the mind is released, he recognizes that the mind is released, liberated & set free.

When the mind is not released, he recognizes that the mind is not released liberated & set free.<sup>5</sup>

In this way he remains focused internally on the mind (*own mind*) just as a mind, or externally on the mind (*others mind*) just as a mind, or both internally & external on the mind just as a mind.

Or he remains focused on the arising of the phenomenon of mind, on the passing away of the phenomenon of mind, or on the phenomenon of passing (*arising & ceasing*) of minds. Or he is just aware of the fact that 'There is a mind' to the extent of understanding & remembrance. And thus he remains independent, unsustained & unattached to anything in this world. (*Including mind & moods*)

This is how a Bhikkhu remains focused on the mind just as a mind. (*Just like various TV stations Zip zap!*)

### **Mental States, Objects & Qualities: Dhammanupassana**

And how does a Bhikkhu remain focused on mental states just as mental states?

#### **[1; The five hindrances: Nivarana]**

For this purpose the Bhikkhu remains focused on mental states just as mental states regarding the five hindrances. And how does a Bhikkhu remain focused on the five hindrances as just mental states?

#### **Sensual -Desire (Kama-chanda):**

Here, when there is sensual desire present within, the Bhikkhu detects that sensual desire is present. Or, there being no sensual desire present within, he detects that no sensual desire is present within me.

He observes the arising of unarisen sensual desire. And he observes the removal of arisen sensual desire.

(*By reflection on the disgusting aspects of the desire-inducing object. The intestines of a potential partner, the fatness of overeating, the lung-cancer of the cigarette, the obsession of money & power.*)

And he discerns how there is no further arising in the future of sensual desire that has been cut down.

#### **Ill-Will (Vyapada):**

When ill will is present within, the Bhikkhu then perceives that ill will is present within him.

When no ill will present within, he detects that no ill will is present within him. He observes the arising of ill will. And he observes how there is the elimination of arisen ill will once. (*Universal Friendliness!*)

And he comprehends how there cannot be any future arising of irreversibly uprooted ill will.

#### **Lethargy & Laziness (Thina-Middha):**

When lethargy & laziness is present within, the Bhikkhu detects: Lethargy & laziness is present now.

When lethargy & laziness is not present, then the Bhikkhu notes: Lethargy & laziness is not present.

He observes the arising of lethargy & laziness, and he observes arisen lethargy & laziness is eliminated. (*By noting the sloth caused by overeating & by systematic & frequent reflection on the mental qualities of Initiative, Launching & Endurance*)

And he realizes how there is no future arising of lethargy & laziness that has been utterly removed.

### **Restlessness & Regret (Uddacca-Kukkucca):**

When restlessness & regret is present within, the Bhikkhu detects the present restlessness & regret.

When no restlessness & regret is present, the Bhikkhu senses that no restlessness & regret is present.

He observes the arising of restlessness & regret & he observes how arisen restlessness & regret is removed.

*(By noting the non-calm mind & by reflecting frequently on the twofold tranquility of mind & body.)*

And he apprehends how there cannot be any future arising of entirely eradicated restlessness & regret.

### **Uncertainty & Doubt (Vicikiccha):**

When there is uncertainty present within the Bhikkhu detects that 'Uncertainty is present within me.'

When no uncertainty is present within, he detects that: 'No uncertainty is present within me.'

He observes the cause arising of unarisen uncertainty & he observes how there is the removal of arisen uncertainty.

*(By neglecting unsolvable questions giving rise to doubt & by instead only consider what is advantageous & detrimental, blamable & unblamable, ordinary & excellent & what is on the bright side & what is on the dark side. So do the doubt & confusion evaporate.)* And he discerns how there cannot be any future arising of uncertainty that has been thus all eliminated & cleared.

In this way he remains focused internally on (*own*) mental states as mental states, or externally on (*others*) mental states as mental states, or both internally & externally on mental states as mental states.

Or he remains focused on the arising of the phenomenon of mental states, on the passing away of the phenomenon of mental states, or on the passing (ceaseless arising & ceasing) of the phenomenon of mental states. Or he is just aware of that 'There are mental states' to the extent of understanding & remembrance. And thus do he remain independent, unsustained by & unattached to anything in the world. This is how a Bhikkhu remains focused on the mental states of the five hindrances.

## **[2: The Five Clusters: Khandhas]**

Furthermore, the Bhikkhu remains focused on mental states as mental states in relation to the five Clusters of clinging. (*Form/body, feeling, perception, construction & consciousness*) And how does he remain focused on mental states just as mental states in relation to the five Clusters of clinging?

Here the Bhikkhu determines:

Such is form, so is the cause of origin of form & so is the vanishing of form...

Such is feeling, so is the cause of origin of feeling & so is the vanishing of feeling...

Such is perception, so is the cause of origin of perception & so is the vanishing of perception...

Such is construction, so is the cause of origin of construction & so is the vanishing of construction...

Such is consciousness, so is the cause of origin, so is the vanishing of consciousness.'

In this way he remains focused internally on (*own*) mental states just as mental states, or focused externally on (*others*) mental states just as mental states. Unsustained by & unattached to anything in the world. This is how a Bhikkhu remains focused on mental states just as mental states in relation to the five Clusters of clinging.

## **[3: The Six internal Sense bases & their external Objects]**

For this purpose the Bhikkhu considers the eye, he considers forms & he realizes the addiction that arises dependent on both. He understands what causes arising of an unarisen sense addiction to seeing forms. He comprehends how there is the elimination of such an arisen addiction. And he comes to know how there cannot be any future arising of such sense obsession once it has been completely uprooted.

Exactly so too do he considers the ear, he considers sounds & he realizes the addiction that arises dependent on both. He understands what causes arising of an unarisen sense addiction to hearing sounds.

He comprehends how there is the elimination of such an arisen addiction. And he comes to know how there cannot be any future arising of such sense obsession once it has been completely uprooted.

Exactly so too do he considers the nose, he considers smell & he realizes the addiction that arises dependent on both. He understands what causes arising of an unarisen sense addiction the sniffing scents.

He comprehends how there is the elimination of such an arisen addiction. And he comes to know how there cannot be any future arising of such sense obsession once it has been completely uprooted.

Exactly so too do he considers the tongue, he considers taste & he realizes the addiction that arises dependent on both. He understands what causes arising of an unarisen sense addiction to savoring

flavors. He comprehends how there is the elimination of such an arisen addiction. And he comes to know how there cannot be any future arising of such sense obsession once it has been completely uprooted. Exactly so too do he reflect on the body, he reflect on touch & he realizes the addiction that arises dependent on both. He understands what causes arising of an unarisen sense addiction to touching tangible objects. He comprehends how there is the elimination of such an arisen addiction. And he comes to know how there cannot be any future arising of such sense obsession once it has been completely uprooted.

Exactly so too do he reflect on the mind, he reflect on the mental objects of ideas, thoughts, moods and mental states & he realizes the addiction that arises dependent on both. He understands what causes arising of an unarisen sense addiction to enjoying various mental states. He comprehends how there is the elimination of such an arisen addiction. And he comes to know how there cannot be any future arising of such sense obsession once it has been completely uprooted.

In this way he remains focused internally on the mental states just as mental states, or focused externally... unsustained by & unattached to anything in the world. This is how a Bhikkhu remains focused on mental states just as mental states in relation to the sixfold internal & external sense media.

#### **[4: The Seven Factors of Awakening]**

Moreover, the Bhikkhu remains focused on mental states just as mental states in relation to the Seven Factors of Awakening. And how does he remain focused on mental states just as mental states in relation to the Seven Factors of Awakening?

When the Mindfulness factor of awakening is present within, he recognizes: 'The Mindfulness factor of awakening is present within me now.' When no Mindfulness factor of awakening is present within, he recognizes: 'Mindfulness factor of awakening is not present within me now.' He also knows the cause arising of not yet arisen Mindfulness factor of awakening. And he comprehends how the development of the already arisen Mindfulness factor of awakening is completed into fulfilled culmination.

When the investigation factor of awakening is present within, he recognizes: 'The Investigation factor of awakening is present within me now.' When no investigation factor of awakening is present within, he recognizes: 'The Investigation factor of awakening is not present within me now.' He also realizes the cause arising of not yet arisen investigation factor of awakening. And he comprehends how the development of the already arisen Investigation factor of awakening is completed into fulfilled culmination.

When the energy of enthusiasm factor of awakening is present within, he recognizes: 'The Energy of enthusiasm factor of awakening is present within me now.' When no Energy of enthusiasm factor of awakening is present within, he recognizes: 'The Energy of enthusiasm factor of awakening is not present within me now.' He also realizes the cause arising of not yet arisen Energy of enthusiasm factor of awakening. And he comprehends how the development of the already arisen Energy of enthusiasm factor of awakening is completed into fulfilled culmination.

When the Rapture of joy factor of awakening is present within, he recognizes: 'The Rapture of joy factor of awakening is present within me now.' When no Rapture of joy factor of awakening present within, he recognizes: 'The Rapture of joy factor of awakening is not present within me now.' He also realizes the cause arising of not yet arisen Rapture of joy factor of awakening. And he comprehends how the development of the already arisen Rapture of joy factor of awakening is completed into fulfilled culmination.

When the Tranquility factor of awakening is present within, he recognizes: 'The Tranquility factor of awakening is present within me now.' When no Tranquility factor of awakening is present within, he recognizes: 'The Tranquility factor of awakening is not present within me now.' He also realizes the cause of arising of not yet arisen Tranquility factor of awakening. And he comprehends how the development of the already arisen Tranquility factor of awakening is completed into fulfilled culmination.

When the Concentration factor of awakening is present within, he recognizes: 'The Concentration factor of awakening is present within me now.' When no Concentration factor of awakening present within, he recognizes: 'The Concentration factor of awakening is not present within me now.' He also realizes the cause of arising of not yet arisen Concentration factor of awakening. And he comprehends how the development of the already arisen Concentration factor of awakening is completed

into fulfilled culmination.

When the Equanimity factor of awakening is present within, he recognizes: 'The Equanimity factor of awakening is present within me now.' When no Equanimity factor of awakening is present within, he recognizes: 'The Equanimity factor of awakening is not present within me now.' He also realizes the cause of arising of not yet arisen Equanimity factor of awakening. And he comprehends how the development of the already arisen Equanimity factor of awakening is completed into fulfilled culmination. In this way he remains focused internally on mental states just as mental states, or externally... unsustained by & unattached to anything in the world. This is how a Bhikkhu remains focused on mental states just as mental states in relation to the Seven Factors of Awakening.

### [5: The Four Noble Truths]

Finally, the Bhikkhu remains focused on mental states just as mental states in relation to the Four Noble Truths. And how does he remain focused on mental states just as mental states in relation to the Four Noble Truths? There is the case where he recognizes, as it is actually present, that

Such is Misery...

Such is the Origin of Misery...

Such is the end of Misery...

Such is the way leading to the ending of Misery.

### Now what is the Noble Truth of Misery?

Birth is Misery, aging is Misery & death is Miserable; sorrow, lamentation, pain, distress, & despair are Miserable; association with the disliked is Misery; separation from what one like is Misery; getting what is not wanted is Misery. In short, the five Clusters of clinging are Misery.

And what is **birth**? Whatever birth, delivery, descent, coming-to-be, appearance, emergence of the Clusters, & acquisition of the senses & abilities of the various beings in this or that group of beings, that is called birth.

And what is **aging**? Whatever aging, decay, wasting, graying, wrinkling, decline of vitality, weakening of the abilities of the various beings in this or that group of beings, that is called aging.

And what is **death**? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, breaking up of the Clusters, the casting off of the body, the loss of form, the interruption in the life force of the various beings in this or that group of beings, that is called death.

And what is **sorrow**? Whatever sorrow, depression, grief, sadness, inward suppression of anyone suffering from adversity, touched by a distressing thing, that is called sorrow.

And what is **lamentation**? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from adversity, touched by a agonizing thing, that is called lamentation.

And what is **pain**? Whatever is experienced as bodily pain, bodily distress, ache or discomfort born of bodily contact, that is called pain.

And what is **distress**? Whatever is experienced as mental pain, mental misery, grief or anxiety born of mental contact, that is called distress.

And what is **despair**? Whatever despair, hopelessness, sadness & desperation of anyone suffering from disaster, touched by a depressing thing, that is called despair.

And what is the misery of **association with the disliked**?

When disgusting, displeasing, disagreeable & unattractive sights, sounds, smells, flavors, or tactile sensations occur to one; or one has connection, contact, relationship & interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the misery of association with the disliked.

And what is the misery of **separation from what one like**? There is the case where desirable, pleasing, agreeable & attractive sights, sounds, smells, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship & no interaction with those who wish one well, who wish for one's advantage, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the misery of separation from the liked.

And what is the misery of **getting what one does not want**? In beings subject to birth, the wish arises, 'Oh may we not be reborn again.' But this is not be achieved by wishing. This is the disappointment of getting what one does not want. In beings prone to aging... illness... death... sorrow,

lamentation, pain, distress, & despair, the wish arises; 'Oh may we not experience any aging... illness... death... sorrow, lamentation, pain, distress, & despair & may aging... illness... death... sorrow, lamentation, pain, distress, & despair not come to us...' But this is not to be achieved by wishing.

This is the misery of getting what one does not want.

And what are the **five Clusters of clinging** that, in short, is Misery?

Form is a cluster of clinging., feeling is a cluster of clinging, perception is a cluster of clinging, construction is a cluster of clinging, consciousness is a cluster of clinging: These are called the five Clusters of clinging that, in short, is Misery. *This is called the Noble Truth of Misery!*

**And what is the Noble Truth of the Origin of Misery?** The craving that results in further becoming -- joined with passion & enjoyment, delighting now here & now there is:

Craving for Sensuality.

Craving for Becoming,

Craving for non-Becoming. <sup>6</sup>

And where does this craving arise, when arising? And where, when remaining, does it reside?

Where whatever is appealing, attractive, alluring & tempting in the world:

That is where this craving arises, when arising. That is where, when remaining, it resides.

And what is appealing, attractive, alluring & tempting in the world? The sight of the eye is appealing, attractive, alluring & tempting in the world. That is where this craving arises, when arising. That is where, when remaining, it resides. The hearing of the ear is appealing, attractive, alluring & tempting in the world... The smelling of the nose is appealing, attractive, alluring & tempting in the world...

The tasting of the tongue is appealing, attractive, alluring & tempting in the world... The touch of the body is appealing, attractive, alluring & tempting in the world... The thought of the mind is appealing, attractive, alluring & tempting in the world... That is where this craving arises, when arising.

That is where this craving resides, when remaining..

Forms are appealing, attractive, alluring & tempting in the world ... Sounds are appealing, attractive, alluring & tempting in the world ... Smells are appealing, attractive, alluring & tempting in the world ... Tastes are appealing, attractive, alluring & tempting in the world ... Tactile sensations are appealing, attractive, alluring & tempting in the world ... Ideas & mental states are appealing, attractive, alluring & tempting in the world ... That is where this craving arises, when arising. That is where this craving resides, when remaining.. ...

Eye-consciousness is appealing, attractive, alluring & tempting in the world ... Ear-consciousness is appealing, attractive, alluring & tempting in the world ... Nose-consciousness is appealing, attractive, alluring & tempting in the world ... Tongue-consciousness is appealing, attractive, alluring & tempting in the world ... Body-consciousness is appealing, attractive, alluring & tempting in the world ...

Mental-consciousness is appealing, attractive, alluring & tempting in the world... That is where this craving arises, when arising. That is where, when remaining, it resides. ...

Eye-contact is appealing, attractive, alluring & tempting in the world ... Ear-contact is appealing, attractive, alluring & tempting in the world ... Nose-contact is appealing, attractive, alluring & tempting in the world ... Tongue-contact is appealing, attractive, alluring & tempting in the world ...

Body-contact is appealing, attractive, alluring & tempting in the world ... Mind-contact is appealing, attractive, alluring & tempting in the world ... That is where this craving arises, when arising.

That is where this craving resides, when remaining.. ...

Feeling born of eye-contact is appealing, attractive, alluring & tempting in the world ... Feeling born of ear-contact is appealing, attractive, alluring & tempting in the world ... Feeling born of nose-contact is appealing, attractive, alluring & tempting in the world ... Feeling born of tongue-contact is appealing, attractive, alluring & tempting in the world... Feeling born of body-contact is appealing, attractive, alluring & tempting in the world... Feeling born of mental-contact is appealing, attractive, alluring & tempting in the world... That is where this craving arises, when arising. That is where this craving resides, when enduring...

Perception of forms is appealing, attractive, alluring & tempting in the world ... Perception of sounds is appealing, attractive, alluring & tempting in the world ... Perception of smells is appealing, attractive, alluring & tempting in the world ... Perception of tastes is appealing, attractive, alluring & tempting in the world ... Perception of tactile sensations is appealing, attractive, alluring & tempting in the world ... Perception of ideas & mental states are appealing, attractive, alluring & tempting in the world ... That is

where this craving arises, when arising. That is where this craving resides, when lasting ...  
Intention for forms is appealing, attractive, alluring & tempting in the world ... Intention for sounds is appealing, attractive, alluring & tempting in the world ... Intention for smells is appealing, attractive, alluring & tempting in the world ... Intention for tastes is appealing, attractive, alluring & tempting in the world ... Intention for tactile sensations is endearing & alluring in the world ... Intention for ideas & mental states are appealing, attractive, alluring & tempting in the world ... That is where this craving arises, when arising. That is where this craving resides, when remaining.. ...

Craving for forms is appealing, attractive, alluring & tempting in the world ... Craving for sounds is appealing, attractive, alluring & tempting in the world ... Craving for smells is appealing, attractive, alluring & tempting in the world ... Craving for tastes is appealing, attractive, alluring & tempting in the world ... Craving for tactile sensations is appealing, attractive, alluring & tempting in the world ... Craving for ideas & mental states are appealing, attractive, alluring & tempting in the world ...

That is where this craving arises, when arising. That is where this craving resides when remaining ...  
Thought directed at forms is appealing, attractive, alluring & tempting in the world ... Thought directed at sounds is appealing, attractive, alluring & tempting in the world ... Thought directed at smells is appealing, attractive, alluring & tempting in the world ... Thought directed at tastes is appealing, attractive, alluring & tempting in the world ... Thought directed at tactile sensations is appealing, attractive, alluring & tempting in the world ... Thought directed at ideas & mental states are appealing, attractive, alluring & tempting in the world ... That is where this craving arises, when arising. That is where this craving resides, when lasting. ...

Thought sustained at forms is appealing, attractive, alluring & tempting in the world ... Thought sustained at sounds is appealing, attractive, alluring & tempting in the world ... Thought sustained at smells is appealing, attractive, alluring & tempting in the world ... Thought sustained at tastes is appealing, attractive, alluring & tempting in the world .. Thought sustained at tactile sensations is appealing, attractive, alluring & tempting in the world ... Thought sustained at ideas is appealing, attractive, alluring & tempting in the world. That is where this craving arises, when arising. That is where this craving resides, when lasting.

*This is called the Noble Truth of the Origin of Misery!*

### **And what is the Noble Truth of the End of Misery?**

The remainderless rejection, relinquishment, fading, termination & final release from that very craving. And where, when being cut, is this craving left? And where, does it cease when ceasing?

Whatever is appealing, attractive, alluring & tempting in the world: [best right at the contact] that is where, when being cut, this craving is eliminated. That is where it ceases, when ceasing.

And what is appealing, attractive, alluring & tempting in the world?

The sight of the eye is appealing, attractive, alluring & tempting in the world.

The hearing of the ear is ...

The ideas of the mind is ...

That is where, when being cut, this craving is eliminated.

That is where this craving ceases, when ceasing.

[right at contact between object, sense organ and sense consciousness]

That is where, when being cut, this craving is left behind. That is where, when ceasing, it ceases.]

Also at: The ear... The nose; The tongue; The body; The mind;

Also at: Forms; Sounds; Smells; Tastes; Tactile sensations; Ideas;

Also at: Eye-consciousness; Ear-consciousness; Nose-consciousness; Tongue-consciousness; Body-consciousness; Intellect-consciousness;

Also at: Eye-contact; Ear-contact; Nose-contact; Tongue-contact; Body-contact; Intellect-contact;

Also at: Feeling born of eye-contact; Feeling born of ear-contact; Feeling born of nose-contact; Feeling born of tongue-contact; Feeling born of body-contact; Feeling born of intellect-contact;

Also at: Perception of forms; Perception of sounds; Perception of smells; Perception of tastes; Perception of tactile sensations; Perception of ideas;

Also at: Intention for forms; Intention for sounds; Intention for smells; Intention for tastes; Intention for tactile sensations; Intention for ideas;

Also at: Craving for forms; Craving for sounds; Craving for smells; Craving for tastes; Craving for tactile sensations; Craving for ideas;

Also at: Thought directed at forms; Thought directed at sounds; Thought directed at smells; Thought directed at tastes; Thought directed at tactile sensations; Thought directed at ideas;  
Also at: Thought sustained at forms... Thought sustained at sounds... Thought sustained at smells...  
Thought sustained at tastes... Thought sustained at tactile sensations... Thought sustained at ideas is appealing, attractive & tempting in the world. That is where, when being cut off & terminated, this craving is eliminated. That is where this craving ceases, when ceasing.  
*This is called the Noble Truth of the End of Misery!*

### **And what is the Noble Truth of the Way to the End of Misery?**

Just this very Noble Eightfold Way: Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness & right concentration.

And what is right view? Knowledge about Misery, knowledge about the Origin of Misery, knowledge about the End of Misery, knowledge about the Way leading to the End of Misery:

*This is called right View.*

And what is right intention? The intent to withdraw from sensual pleasures, the intent to eliminate ill will, the intent to reach harmlessness:

*This is called right Intention.*

And what is right speech? Avoiding lying, Avoiding divisive speech, Avoiding abusive speech & Avoiding idle chatter:

*This is called right Speech.*

And what is right action? Avoiding killing, Avoiding stealing & Avoiding sensual abuse.

*This is called right Action.*

And what is right livelihood? When a disciple of the Noble Ones, having left wrong livelihood<sup>7</sup>, keeps his life going with right livelihood:

*This is called right Livelihood.*

And what is right effort? When a Bhikkhu generates desire, undertakes initiative, launches into action, maintains persistence, upholds & exerts effort for the purpose of the prevention of detrimental states that has not yet arisen. ...

for the purpose of the removal of detrimental states that already has arisen...

for the purpose of the arising of advantageous states that has not yet arisen...

& for the maintenance, stabilization, increase, refinement, development, & culmination of advantageous states that already has arisen:

*This is called right Effort.*

And what is right mindfulness?

When the Bhikkhu remains focused on the body just as the body [a painful frame of form]

-- enthusiastic, alert, & aware-- thereby eliminating greed & distress related to the world.

When the Bhikkhu remains focused on feeling just as feeling... [a transient response]

When the Bhikkhu remains focused on mind just as mind... [a transient mood]

When the Bhikkhu remains focused on the mental objects just as mental states. [internal constructions]

-- enthusiastic, alert, & aware-- thereby eliminating any greed & distress related to the world.

*That is called right Mindfulness.*

And what is right concentration?

When the Bhikkhu -- quite withdrawn from sensuality, secluded from detrimental states, enters & remains in the first jhana: joy & pleasure born from withdrawal joined by directed & sustained thought. With the stilling of directed & sustained thought, he enters & remains in the second jhana: joy & pleasure born of concentration, merging of awareness devoid of directed & sustained thought -- internal silence. With the fading of joy he remains in equanimity, aware & alert, experiencing pleasure in the body. So he enters & remains in the third jhana, of which the Noble Ones declare: 'In Aware Equanimity one abides in pleasure.' With the removal of pleasure & pain -- as with the earlier elimination of joy & sorrow -- he enters & remains in the fourth jhana: purity of Awareness by Equanimity experiencing neither pleasure nor pain.

*This is called right Concentration.*

*This is called the Noble Truth of the Way leading to the End of Misery.*

In this way he remains focused internally on mental states just as mental states, or externally on mental states just as mental states, or both internally & externally on mental states just as mental states. Or he

remains focused on arising of the phenomenon of mental states, on passing away of the phenomenon of mental states or on the phenomenon of ceaseless passing of mental states. Or he is just aware of that 'There are mental states' to the extent of understanding & remembrance. And thus he remains independent, unsustained by & detached from anything in the world.

This is how a Bhikkhu remains focused on mental states just as mental states in relation to the Four Noble Truths...

### **Conclusion:**

Now, if anyone would develop these four frames of reference, these four foundations of awareness, these four establishments of mindfulness in this way for seven years, one of two fruits can be expected for him: either Awakening right here & now, or -- if there be any remnant of clinging left - the state of a Non-returner. Let alone seven years. If anyone would develop these four frames of reference, these four foundations of awareness, these four establishments of mindfulness in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either Awakening right here & now, or -- if there be any remnant of clinging left - the state of a Non-returner. Let alone half a month. If anyone would develop these four frames of reference, these four foundations of awareness, these four establishments of mindfulness in this way for seven days, one of two fruits can be expected for him: either Awakening right here & now, or -- if there be any remnant of clinging left - the state of a Non-returner.

This is the only direct path<sup>8</sup> for the purification of beings,  
for the overcoming of sorrow & sadness,  
for the disappearance of pain & misery,  
for the gaining of the right method,  
& for the realization of Nibbana:  
in other words;  
the four frames of reference,  
the four foundations of awareness,  
the four establishments of mindfulness.'  
Thus was it said & therefore was it spoken.'

That is what the Blessed One said ...

Inspired, aroused & gratified, the Bhikkhus delighted in the Blessed One's words.

---

Adapted from appreciated translation of Thanissaro Bhikkhu:

<http://www.accesstoinsight.org/canon/digha/dn22.html>

& compared to Bhikkhu Nanamoli and Maurice Walshe:

The excellent new Majjhima Nikaya & Digha Nikaya translations from Wisdom Publications.

### **Notes & comments:**

1: 'parimukham satim upatthapetva' = Literally: "to attend to awareness around the mouth"

2: 'internally' means 'own body' or& 'seen from inside'. 'Externally' the opposite of those.

3: Phenomena 'body' arises due to the causes & conditions: Ignorance (of the inherent pain of the body), Mother, father, food, craving (for form of body), kamma (previous action resultant in rebirth).  
Phenomena 'body' ceases due to cessation of food, craving, kamma & ignorance.

4: Phenomena feeling arise due to contact by one of the six sense doors. It is conditioned by craving (for [only pleasant!] feeling), kamma (action towards the felt) & ignorance (of that feeling implies pain!)

5: When the mind is set free from the hindrances of sensual desire, ill-will, lethargy & laziness, restlessness & regret, uncertainty & doubt.

6: 'Craving for sensuality' means desire, urge & wanting of seeing various pleasant sights, hearing various pleasant sounds, smelling various pleasant smells, tasting various pleasant savors, feeling various pleasant touches & thinking various pleasant ideas & enjoying various pleasant mental states.

'Craving for becoming' comes on all timescales: "Oohh may this or that situation come into being in the future";

Examples: "May I be rich, forever young, healthy & powerful. May all what I do not like in the present moment disappear. May all my wishes come to fulfillment. May my rebirth be as Brahma"

'Craving for non-becoming' comes on likewise all timescales: "Oohh may this unpleasant situation not come into being. May it not rain on me; May I not become wet & cold; May I not become sick; May I not become Dead... May I not become reborn according to my deeds..." All craving is so wishing it to be *different* than it actually is creating a *push, a pull, a drive, a potential, a pressure, and a strained stress* in the mind taking it away from balanced resting peace. This **strain** is experienced as **frustration**. Therefore we search & act to minimize it by seeking pleasure, thereby creating more urging pain. On & on this vicious cycle revolves.

7: 'Wrong livelihood' for the lay is: Living by trading in living beings, dead beings (meat), poison, weapons & alcohol or drugs causing carelessness. 'Wrong livelihood' for the bhikkhu is not strictly living according to the 227 rules & spirit of the Vinaya (6 first vols. of the Tipitaka)

8: 'Ekayano Maggo'. The direct Way in the sense that it is unidirectional. It goes only One Way. And in this regard it is the *Only Way* that includes this unique feature of singularity. One always makes progress upwards to higher & more refined states of mind. This is thus a characteristic only of the Gradual Way of the Buddha that it guarantees that you do not fall back into lower states.

This no other system assures. This is quite important, as many other techniques exist for gaining enhancement of the mental abilities. These however may enable one to carry out 'terrible bad' actions with one's newly immaturely acquired powers. The 'sending down of the 7 plaques' of the Christian God is the example par excellence in this regard for which this divine being later will suffer the consequences of for quite a while ...

There are many other 'great spiritual' examples too of 'Express up - Express down' methods which do not fulfill their inherent claim of escaping Samsara ... Sadly, observation time of the results of these methods have so far been too short to fully comprehending that tragic fact.



## II: Aware a la Anurudda tool

### In Solitude:

'Thus have I heard: On a certain occasion the Venerable Anurudda was staying near Savatthi, at Jeta grove in Anathapindikas Park. Now when the Venerable Anurudda was meditating in solitude this train of thought occurred to him:

Whosoever neglect the Four Foundations of Awareness, they also neglect the Noble Eightfold Way that lead to the elimination of all pain & misery.

Whosoever develop the Four Foundations of Awareness, they also develop the Noble Eightfold Way that lead to the elimination of all pain & misery.

Now when the Venerable Maha-Moggallana, reading with his mind this train of thought, right then & exactly as it occurred to Venerable Anurudda - then as a strong man might bend or stretch his arm, even so did he instantly appear before the Venerable Anurudda and said this to him:

'Friend Anurudda, to what extent are the Four Foundations of Awareness developed?'

*The Venerable Anurudda then replied this:*

Friend, a bhikkhu dwells contemplating the rise of his own body, the rise of things in the body, thus the rise of his form. He too dwells contemplating the disappearance of the body, the disappearance of things in the body, thus the disappearance of the form. [1] By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from existence as body, *as form* in the world.

He dwells contemplating the rise of others body, the rise of things in others body, thus the rise of others form. He too dwells contemplating the disappearance of others body, the disappearance of things in others body, thus the disappearance of others form. [2] By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from others body form in the world.

He dwells contemplating the rise of phenomena having external form, the rise of things in external form, thus the rise of external form. He too dwells contemplating the disappearance of external form, the disappearance of things in external form, thus the disappearance of external forms. [3] By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from the external forms in the world.

Then he dwells contemplating the rise of phenomena related to own and other form. He dwells contemplating the disappearance of phenomena related to own and other form. He dwells contemplating both the rise and fall of phenomena related to own and other forms. By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from the world of form.

If he now desires let me experience some disgust in what is not a disgusting (form) at all, he does so.

If he desires, let me not experience any disgust in what is really a disgusting (form), he does so.

If he desires, let me experience some disgust both in what is disgusting & not disgusting, he does so.

If he desires, let me not experience any disgust both in what is disgusting & not disgusting, he does so.

If he now desires, avoiding both disgust & attraction may I be unaffected (by body & external form) & may I thereby dwell indifferent, at ease, aware, in equanimity & self-possessed, he does so.

Friend, a bhikkhu dwells contemplating the rise of the feeling, whether this is pleasant, painful or neither pleasant nor painful, the cause of the feeling, thus the contact, whether the object that conditions the feeling is internal or external. He too dwells contemplating the disappearance of the feeling, the disappearance of the cause of the feeling, thus the disappearance of the contact, whether the conditioning cause of the feeling is internal or external. [4] By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from feeling the world.

He dwells contemplating the rise of feeling of others, the cause of others feeling, thus the contact conditioning others feeling. He too dwells contemplating the disappearance of others feeling, the disappearance of the cause of others feeling, thus the disappearance of the contact conditioning others feeling. [5] By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from others feeling of the world.

Then he dwells contemplating the rise of phenomena related to own and others feeling. He dwells contemplating the disappearance of phenomena related to own and others feeling. He dwells contemplating both the rise and fall of phenomena related to own and others feelings. By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from the *felt* world.

If he wishes, let me experience some disgust in what is not a displeasing (feeling) at all, he does so.  
If he wishes, let me not experience any repulsion in what is really a painful (feeling), he does so.  
If he wishes, let me experience some disgust both in what is disgusting & not disgusting, he does so.  
If he wishes, let me not experience any disgust both in what is disgusting & not disgusting, he does so.  
If he wishes, avoiding both disgust & attraction may I be unaffected (by own & others feeling), & may I thereby dwell indifferent, at ease, aware, in equanimity & self-possessed, he does so.

Friend, a bhikkhu dwells contemplating the rise of own mentality, own mood of mind whether this is rooted in greed, anger or doubt. He too dwells contemplating the disappearance of the mentality of mind. [6] By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from the world of moods.

He dwells contemplating the rise of mind mentality of other beings. He too dwells contemplating the disappearance of others mood of mind. [7] By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from world of the mentality of others mind.

Then he dwells contemplating the rise of phenomena related to own and others mentality of mind.

He dwells contemplating the disappearance of phenomena related to own and others mentality of mind.

He dwells contemplating both the rise and fall of phenomena related to own and others mentality of mind. By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from any phenomena related to moods, mental states & mentality.

If he desires, let me experience some disgust in what is not a disagreeable (mood), he does so.

If he desires, let me not experience any disgust in what is really a disagreeable (mood), he does so.

If he desires, let me experience some disgust both in what is disgusting & is not disgusting, he does so.

If he desires, let me not experience any disgust both in what is disgusting & not disgusting, he does so.

If he desires, avoiding both disgust & attraction may I be unaffected (by own & others mood), may I thereby dwell indifferent, at ease, aware, in equanimity & self-possessed, he does so.

Friend, a bhikkhu dwells contemplating the rise of own momentary mental states, whether these are good, bad, both or neutral. He too dwells contemplating the disappearance of the momentary mental state. [8] By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from momentary mental states of the world.

He dwells contemplating the rise of momentary mental states of other beings. He too dwells contemplating the disappearance of others passing mental states. [9] By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from others momentary mental states in the world.

Then he dwells contemplating the rise of phenomena related to own and others temporary mental state.

He dwells contemplating the disappearance of phenomena related to own and others transient mental states. He dwells contemplating both the rise and fall of phenomena related to own and others transitory mental states. By being such keen, cool, controlled and aware of the plain facts, he subdues any lust and aversion arising from the world of mental states.

If he desires, let me experience some disgust in what is not a repulsive (mental state) at all, he does so.

If he desires, let me not experience any disgust in what is really a repulsive (mental state), he does so.

If he desires, let me experience some disgust both in what is disgusting & is not disgusting, he does so.

If he desires, let me not experience any disgust in what both is disgusting & not disgusting, he does so.

If he desires, avoiding both disgust & attraction may I be unaffected (by all momentary mental states), may I thereby dwell indifferent, at ease, aware, in equanimity & self-possessed, he does so !

Thus far, friend & to this extent are the Four Foundations of Awareness undertaken & developed.'

---

Reference: Samyutta Nikaya V - Mahavagga - Anurudda Section.

#### Comments:

The title 'In Solitude' refers to the fact that the Four Foundations of Awareness can only be continually 'once and for all' established when is alone, withdrawn, secluded & aloof ! After that, then one do not fall back to old bad habits of distraction ...

[1] Desire and dissatisfaction in relation to own body and form is here eliminated. Being 'body-maniac' is gone. Fear of leaving body, dying, having other or no form here evaporates. Thus fearless.

[2] Desire and dissatisfaction regarding others body and external form is here eliminated. Being 'sex-maniac' is gone. Fear of not being able to enjoy (or be horrified with) others body form here evaporates.

[3] Desire and dissatisfaction regarding various forms in the world (objects as cars, houses, toys, clothes, etc. whatever 'thing' is here eliminated. Being 'thing-maniac' is gone. The foolishness of the obsession by empty status symbols here becomes utterly apparent. Fear of not being able to possess & enjoy Things of the world here evaporates. Why is that so? Because one realize & is assured that these form phenomena are impermanent, vanishing by nature & that they therefore are frustrating if clinged to. Their transient nature do that one cannot regard them as 'neither me nor mine nor self or part of self' anyhow. This causes dispassion to arise. Dispassioned one is freed from dominance of body & form. Not slave of mere form. Neither own nor external ...

[4] The wishes: 'I want, crave and accept only pleasant feeling. I cannot accept and crave to be free from all painful feeling' are quite impossible and therefore lead to the frustration of running like maniacs after pleasant feeling and being unable to endure even minor painful feeling. Thus are we reduced to mere blind slaves of feeling. The mistake regarding neutral feeling is this: 'If contact with object gives rise to neither pleasant nor painful feeling I can safely ignore it.' Fatally wrong! Unnoticed this causes ignorance of not knowing the object! Pleasant feeling therefore causes greed to arise. Painful feeling causes aversion to arise. Neutral feeling causes ignorance to arise. Everything thereby converges on, is related to & conditioned by feeling! The unseen dominator of behavior.

[5] Feeling that pleasure or that pain, they act thus. Driven by such feeling. This is often the key to understanding of both others and self. Wishing: 'May others (e.g. my child) have only have pleasant and no painful feelings whether caused by contact with me or externals' is likewise impossible and naive & quite unrealistic! Here attachment to 'please others' and be 'popular and liked' for whatever price is born. Similarly inability to accept own or others necessary and inevitable pain is born. If one can accept only 'birthday-cake-feeling' as mental food one develops into a poor spoiled being that is heading for the major mental pain of unexpected disappointment & discontent. Seeing feeling as it really is: - transient, miserable & not-me-nor-mine - one has cut a heavy anchor chain.

Why is that so? Because one realize & is assured that these feeling phenomena are impermanent, vanishing by nature, quite fast actually & therefore that they are frustrating if clinged to. Their transient nature do that one cannot regard them as 'neither me nor mine nor self or part of self' anyhow. This causes dispassion with feeling (even pleasant feeling) to arise. Dispassioned one is freed from dominance of the phenomena of feeling. Not anymore slave of feeling - Neither 'own-internal' nor 'others-external'. Aaahhhh what a bliss that is. Let it come, let it go, who cares?

Pleasant feeling is pleasing when it arises but displeasing when it goes!

Painful feeling is displeasing when it arises but pleasing when it goes!

Neutral feeling is pleasing if one is aware of it but displeasing if one is unaware of it!

The proximate cause of feeling is Contact by one of the six sense doors. This contact is conditioned by Ignorance (of the ultimate dissatisfactoriness of every feeling), by Kamma (action seeking feeling or resultant in feeling) & by Craving for the quality of Feeling. When these are eliminated the 'noise' of phenomena feeling disappears for never to arise again. So is the Nibbanic peace attained.

[6+7] Train by observing: Is own or others current mentality now rooted in greed, anger, ignorance or not? And what is the cause of the arising of that? And what is the cause of the end of that? Is own or others current mind mentality now dominated by : A Scattered or non-distracted mind? An Advanced or coarse mind? A Surpassable or unsurpassable mind? A Concentrated or unconcentrated mind? A Released or unreleased mind? Check it out ! Continually! Note how quickly moods change. Then one learns and establishes awareness of moods. Not if not .... Seeing mentality as it really is, one has cut a another heavy chain. Why is that so ? Because one realize & is assured that these mental phenomena of mind are impermanent, vanishing by nature, ever shifting, therefore they are now & finally frustrating if clinged to. No mentality is 'me-or-mine-nor-self-or-part-of-self'. It is just a transient, 'remote & alien' mental phenomena arising & ceasing from its own causes. This notion causes dispassion with moods to arise. So dispassioned one is freed from dominance of mind, moods and ao. derived mentalities. Own as other ... No panic when the joy fades nor when the melancholy arises. It will change anyway.

[8+9] Here follows the mental states which classically are systematically considered: 5-5-6-7-4 !!!

#### **The 5 hindrances:**

Is there 1;sensual desire, 2;ill will, 3;lazy sloth, 4;restlessness & regret or 5; doubt & uncertainty in me or the other being now ?

#### **The 5 Clusters (khandhas) we cling to:**

1: Whether me or external; any form is composed of elements, such is the arising & fading of form.

2: Such are feeling, by contact arises & ceases feeling whether pleasant, painful or neutral.

3: Such are perceptions, by contact at one of the six sense doors arises & ceases of perceptions.

4: Such are constructions, by contact arises & ceases constructions both mental, verbal & bodily.

5: Such is consciousness, by the combination of name&form arises & ceases consciousness

**The 6 senses & their objects :**

Such is the eye & the sights & the attachment arised there from.

Such is the ear & the sounds & the attachment arised there from.

Such is the tongue & the tastes & the attachment arised there from.

Such is the nose & the smells & the attachment arised there from.

Such is the body & the touches & the attachment arised there from.

Such is the mind & the ideas & the attachment arised there from.

**The 7 links to awakening:**

1: Awareness – Is saving when turned ON ! Catastrophic if OFF. This is the Way to turn it ON!

2: Curiosity – Investigation leads to certainty, to being assured, to discovery, to knowledge!

3: Energy in exertion of enthusiastic effort result in whatever one wishes to appear, to be effected.

4: Rapture of ecstatic joy makes one intent by directing mind towards this pleasant mental state.

5: Tranquility – the calm stillness of body and mind is exceedingly peaceful & leads to happiness.

6: Concentration – The 8 Janice mental absorptions are higher joy, exquisite pleasure & non-distraction.

7: Equanimity. Stilled massive mental Balance. Perfect Noble Indifference enabling unbiased reflection.

**The 4 Noble Truths:**

This & such is Misery, (Has to be Understood & Comprehended, which is both shocking & freeing!)

This & such is the Arising Cause of all Misery, (This Craving has to be left, cut off & all eliminated)

This & such is the Cause Ending all Misery, (Ending craving & misery has to be make happen & real.)

This & such is the Way to the Elimination of all Misery. (This Way, Method has to be fully Developed.)

Again just remember: 5-5-6-7-4 an go therefrom asking. What are five? and so forth.

Seeing mental states as they really are, one has cut yet another quite a subtle heavy chain. Why is that so? Because one realize & is assured that these mental states are impermanent & vanishing by nature, always shifting and drifting, therefore they are now & finally frustrating if clinged to. Any mental state is neither-me-nor-mine-nor-self-or-part-thereof anyway. Just another impersonal fleeting phenomena.

Just another wave, bubble, smoke or passing noise. This causes dispassion towards mental states to arise. Dispassioned one is freed from dominance of mental states.

Friends; there is this One and only Single Way for the Purification of all & any Being. **Be Aware.**

Here is the treasure to be found & here is the great pitfall. Here the Heroes arise & here the fools fall.

---

### III: Master Anurudda on the effects of Established Awareness:

'Saketa was the occasion ...The Venerable Sariputta said this to Venerable Anurudda:

Friend Anurudda, by cultivating and making much of which conditions have you developed such mighty magic power and majesty ?

*Venerable Anurudda (The cousin of the Buddha) replied:*

Friend, it is by cultivating and making much of the Four Arisings of Awareness that I have done so. What four? Herein friend,

I dwell contemplating body as form ... & the rise and fall of body ... both own and other ... internal and external ...

I dwell contemplating feeling as feeling ... & the rise and fall of feeling ... both own and other ... internal and external ...

I dwell contemplating mind as mind ... & the rise and fall of mood ... both own and other ... internal and external ...

I dwell contemplating mental states as mental states ... & rise and fall of mental states ... both own and other ... internal and external ...

Moreover, friend it is by cultivating and making much of these Four Arisings of Mindfulness that I have come to directly experience the vastness of the thousand fold world-systems. (*Galaxies!*)

Moreover, friend it is because of having cultivated and made much of these Four Foundations of Awareness that the painful feelings that come upon my body make no impression on my mind!

Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I enjoy the divers forms of magic powers: From being one I become many...

Having been one I become many; having been many I become one. I appear. I vanish. I go unhindered through walls, stockade & mountains as if through space. I dive in & out of the earth as if it were water. I walk on water without sinking as if it were dry land. Sitting cross-legged I fly through the air like a winged bird. With my hand I touch & strike even the sun & moon, so mighty & powerful. I exercise influence with my body even as far as the Brahma worlds.

Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I hear with divine hearing purified and supra-human the sound of both man and deva, whether far or near.

Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I know the minds of other beings; the lustful as lustful, the aversive as aversive...

The liberated as liberated.

Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I know the causes of origin of any given event and what is not the cause of this event.

Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I know as they really are the cause and conditions of any given action, whether done in the past, future or present time.

Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I know, as it really is, the gradual and final result of any given practice.

Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I know, as they really are, the diverse characters of whatever being.

Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I know, as they really are, the real nature of the minds other beings and persons.

Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I know, as they really are, the corruption, purification and gaining of attainment of any trance, release

and absorption into the concentration of the Jhanas.

Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I can remember my past lives, as they really were: One, two ... hundred thousand births in all their minute detail, sequence, history and peculiarity.

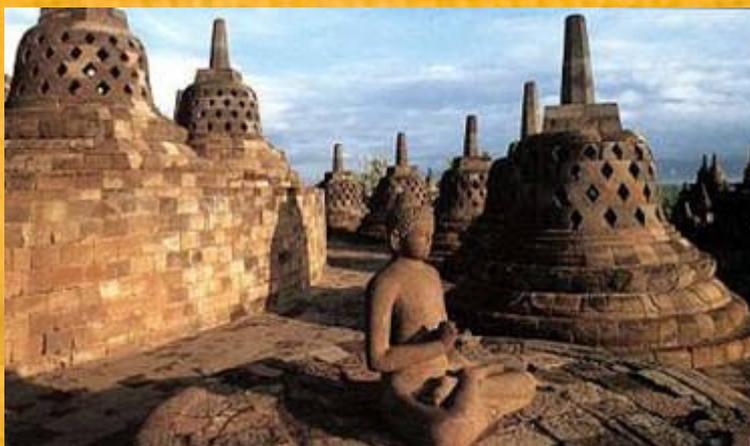
Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I know and see with divine supra-human sight, as they really are, the going and coming of beings according to their merits, the death & reappearance of beings according to the moral quality of their actions.

Moreover, friend it is because of having cultivated and made much of these four foundations of Awareness that I know, as they really are, in this very life, by own unaided ability, the destruction of the Asavas - the mental fermentations - & I abide in the release and insight that is freed from these fermentations.'

---

Reference: Samyutta Nikaya V Mahavagga, Section on Anurudda. The Master of Mindfulness.

---



*Borobodur. Indonesia.*

## **IV Ekayana Magga: The Only direct unidirectional Way to mental pureness: The Four Foundations of Awareness ... !!!**

'Thus have I heard: On a certain occasion, the Blessed One was staying at Vasali in Ambapali's grove.

There the Blessed One addressed the bhikkhus saying: 'Bhikkhus.' 'Lord,' replied those bhikkhus the Blessed One. Then the Blessed One said:

This, bhikkhus, is the ONLY WAY that leads;  
to the purification of beings,  
to the utter passing beyond any sorrow and misery,  
to the elimination of any pain, grief and lamentation,  
to the winning of The Method,  
to the experience of Nibbana,  
to See, to Learn, to Know and to Master:  
The Four Foundations of Awareness ....

What are the four ?

In this a Noble One:

Abides contemplating any Body as just a body - a mere transient physical form -  
thereby keeping any lust and rejection arised towards the world under Control.  
Stirred, Composed and Alert.

Abides regarding any Feeling as just a feeling - a mere momentary mental phenomena -  
thereby keeping any passion and aversion arised from this world under Control.  
Eager, Calm and Awake.

Abides knowing any Mind as just a mind - a mere changing mental formation -  
thereby restraining any craving and repulsion arised from this world.  
Keen, Balanced and Attentive.

Abides seeing any apparent Reality as a mental state - a mere passing conditioned phenomena -  
thereby keeping any desire and resistance arised towards this world under Control.  
Aloof Above, at Ease and Aware.

This, bhikkhus, is the one and only Way that leads;  
to the purification of beings,  
to the utter passing beyond any sorrow and misery,  
to the elimination of any pain, grief and lamentation,  
to the winning of The Method,  
to the realization of Nibbana:

*The Four Foundations of Awareness ... !!! '*

---

Samyutta Nikaya - Kindred Sayings on the  
Four Foundations of Awareness.  
PTS 1997 SN V, Mahavagga, pp119-20.

---

## V: Venerable Sariputta on the Four Foundations of Awareness:

'Bhikkhus, Friends, there are these Four Foundations of Awareness: What four ?

In this, bhikkhus:

A friend dwells contemplating Body as mere body, just a form, being alert, settled and aware, thereby putting away any desire and aversion towards the world.

A friend dwells contemplating Feeling as mere feeling, just a response, being alert, settled and aware, thereby putting away any desire and aversion towards the world.

A friend dwells contemplating Mind as mere mentality, just a skewed tendency, being alert, settled and aware, thereby putting away any desire and aversion towards the world.

A friend dwells contemplating Mental States as just a momentary reality being alert, settled and aware, thereby putting away any desire and aversion towards the world.

These are the Four Foundations of Awareness.

How does such friend dwell contemplating the Body as a body ? Here someone contemplates the solid earth body - extensiveness<sup>1</sup> as impermanent, not as permanent; as painful, not as pleasant; as not-self, not as self; by doing that; such friend becomes disgusted, does not delight; such one causes greed to fade, do not inflame it; such one causes elimination, not arising; such one let go, does not cling to any form. When such friend contemplates body as impermanent the false perception of permanence of any form is eliminated. When such friend contemplates as painful the false perception of pleasure in any form is eliminated. When such friend contemplates body as not-self the false perception of self of any form is eliminated. When such friend becomes disgusted, delight is eliminated. When such friend's greed fades away, craving is eliminated. When such friend terminates and eliminates, arising and becoming is eliminated. When such friend let go, relinquishes, the panic of clinging is eliminated.

Such friend contemplates body in these seven aspects. The body is the founding object but not the awareness. The Awareness is both the Establishing of a Foundation and the focused Attention.

By using that awareness and that understanding such one contemplates that body exactly as it really is. This is what is called: The Establishing a Foundation of Awareness by seeing the body as a mere form.

The Development:

There are four kinds of gradual development of this:

Development in the sense of non-excess of other ideas produced therein.

Development in the sense of single one pointed function - this same single line of thoughts.

Development in the sense of effectivity of the applied Energy.

Development in the sense of repetition.

Likewise - even & exactly so - the Noble Friend contemplates:

- all fluid in body - cohesiveness<sup>2</sup>

- all heating/metabolism in body - transformation<sup>3</sup>

- all air/gas/space in body - mobility<sup>4</sup>

- the head hair, the body hair, the outer skin, the inner skin, the muscles, the organs, the blood,

- the sinews, the bones & the bone marrow.

Such Noble Friend causes development of these ideas.

Development in the sense of non-excess of other ideas produced therein.

Development in the sense of single one pointed function - this same single line of thoughts.

Development in the sense of effectivity of the applied Energy.

Development in the sense of repetition.

That is how a Noble Friend dwell contemplating the Body as a body.

How does such friend dwell contemplating the Feeling as a feeling?

Here someone contemplates Pleasant Feeling as impermanent, not as permanent; as painful, not as pleasant; as not-self, not as self; such friend becomes disgusted, does not delight;

such one causes greed to fade, do not inflame it; such one causes elimination, not arising; such one let go, does not cling to any feeling. When such friend contemplates any feeling as impermanent the false perception of permanence of any feeling is eliminated. When such friend contemplates any feeling as painful the false perception of pleasure in any feeling is eliminated. When such friend contemplates as not-self the false perception of self in any feeling is eliminated. When such friend becomes disgusted, delight is eliminated. When such friend's greed fades away, craving is eliminated. When such friend terminates and eliminates, arising and becoming is eliminated. When such friend let go, relinquishes, any panic of clinging to feeling is eliminated.

Such friend contemplates feeling in these seven aspects. The feeling is the founding object but not the awareness. Awareness is both the Establishing of a foundation and the focused continual Attention.

By using that awareness and that understanding such one contemplates feeling exactly as it really is. This is what is called: The Establishing a Foundation of Awareness by seeing feeling as mere feeling.

Development:

Development in the sense of non-excess of other ideas produced therein.

Development in the sense of single one pointed function - this same single line of thoughts.

Development in the sense of effectivity of the applied Energy.

Development in the sense of repetition.

Likewise - even & exactly so - the Noble Friend contemplates:

- Painful Feeling

- Neither-pleasant-nor-painful Feeling

Such Noble Friend causes development of these ideas.

Development in the sense of non-excess of other ideas produced therein.

Development in the sense of single one pointed function - this same single line of thoughts.

Development in the sense of effectivity of the applied Energy.

Development in the sense of repetition.

That is how a Noble Friend dwell contemplating Feeling as feeling.

How does such friend dwell contemplating the Mind as a mind ?

Here someone contemplates the Greedy, Craving, Urging or Passionate Mind as impermanent, not as permanent; as painful, not as pleasant; as not-self, not as self;

such friend becomes disgusted, does not delight;

such one causes greed to fade, do not inflame it;

such one causes elimination, not arising;

such one let go, does not cling to any mentality, to any mood.

When such friend contemplates as impermanent, the false perception of permanence of any mentality is eliminated. When such friend contemplates as painful the false perception of pleasure in any mentality is eliminated. When such friend contemplates as not-self the false perception of self of any mentality is eliminated. When such friend becomes disgusted, delight is eliminated. When such friend's greed fades away, craving is eliminated. When such friend eliminates, arising and becoming is eliminated. When such friend let go, relinquishes, the panic of clinging is eliminated.

Such friend contemplates mentality of mind in these seven aspects.

The mind is the founding object but not the awareness. Awareness is both the Establishing of a foundation and the focused continual Attention. By using that awareness and that understanding such one contemplates that mind exactly as it really is. This is what is called: The Establishing a Foundation of Awareness by seeing the mind as a merely the mentality of moods.

Development:

Development in the sense of non-excess of other ideas produced therein.

Development in the sense of single one pointed function - this same single line of thoughts.

Development in the sense of effectivity of the applied Energy.

Development in the sense of repetition.

Likewise - even & exactly so - do the Noble Friend contemplate:

- the Ungreedy, Un craving, the Unurging, Unsearching Mind.

- the Hating, Angry, Irritated, in Opposition, the Stubborn Mind.

- the Unhating, Unangered, Freed, the Generous Open Mind.
- the Confused, Deluded, Uncertain & Doubtful Mind.
- the UnConfused, Undeluded, Ascertained & Assured Mind.
- the Cramped, Locked & Stucked Mind.
- the Distracted, Splintered & Scattered Mind.
- the Enlarged, Developed, Refined & Exalted Mind.
- the Unenlarged, Undeveloped, Unrefined & Unexalted Mind.
- the Surpassable Mind.
- the Unsurpassable Mind.
- the Concentrated Mind.
- the Unconcentrated Mind.
- the Liberated & Released Mind.
- the Unliberated & unreleased Mind.
- the Eye Consciousness - the Mentality that see
- the Ear Consciousness - the Mentality that hear
- the Nose Consciousness - the Mentality that smell
- the Tongue Consciousness - the Mentality that taste
- the Body Consciousness - the Mentality that touch
- the Mind Consciousness - the Mentality that think

Such Noble Friend causes development of these ideas.

Development in the sense of non-excess of other ideas produced therein.

Development in the sense of single one pointed function - this same single line of thoughts.

Development in the sense of effectivity of the applied Energy.

Development in the sense of repetition.

That is how a Noble Friend dwell contemplating the Mind as a mere momentary mental mood.

How does such friend dwell contemplating the experienced reality as a mere momentary Mental State?

Here someone contemplates all other ideas, all mental states, excluding any connected with body or form, excluding any connected with feeling, excluding any connected with mentality as impermanent, not as permanent; as painful, not as pleasant; as not-self, not as self; such friend becomes disgusted, does not delight; such one causes greed to fade, do not inflame it; such one causes elimination, not arising; such one let go, does not cling to any mental reality - any mental state.

When such friend contemplates as impermanent the false perception of permanence of any mental reality is eliminated. When such friend contemplates as painful the false perception of pleasure in any mental reality is eliminated. When such friend contemplates as not-self the false perception of self in any mental reality is eliminated. When such friend becomes disgusted, delight is eliminated. When such friend's greed fades away, craving is eliminated. When such friend ends and eliminates, arising and becoming is eliminated. When such friend let go, relinquishes, the panic of clinging is eliminated.

Such friend contemplates mental realities in these seven aspects. The mental reality is the founding object but not the awareness. Awareness is both the Establishing of a foundation and the focused continual Attention. By using that awareness and that understanding such one contemplates these mental states, these mental realities exactly as they really are. This is what is called: The Establishing a Foundation of Awareness by seeing the perceived reality as a merely momentary mental states.

Development:

There are four kinds of development:

Development in the sense of non-excess of other ideas produced therein.

Development in the sense of single one pointed function - this same single line of thoughts.

Development in the sense of effectivity of the applied Energy.

Development in the sense of repetition.

That is how a Noble Friend dwell contemplating the Reality as a just Momentary Mental States.'

Adapted from the Path of Discrimination - Patisambhidamagga. Originally spoken by most Venerable Sariputta as: The Treatise on the Four Foundations of Awareness.

Published by the Pali text Society: <http://www.palitext.com/>

'The Path of Discrimination' 1997; translated by most Venerable Bhikkhu Nanamoli.

Comments:

It bears the marks of Ven. Sariputta: stringent consistency and exhaustiveness.

1: Solid earth body - extensiveness. All in body that is solid, makes solid.

Bones, teeth, minerals, salts, metals, that which becomes ash when body is burned.

all fastness of organs. May resemble at Buddhas time what is currently designated in chemistry: 'The Covalent Bond'. In pali: *Pathavi Dhatu*.

2: All fluid in body - the cohesiveness of blood, lymph, cell fluid, brain fluid, saliva, snot, tears, slime, urine, sweat, bile, intestine fluid, oil of the joints. All that holds together in body. May resemble at Buddhas time what is currently designated in chemistry: 'The Ionic Bond' or 'salt bridge' or 'electrostatic bond'.

In pali: *Apo Dhatu*.

3: All heating/metabolism in body - transformation. All that is burned, metabolized in body.

May resemble at Buddhas time what is currently designated: 'thermal vibration' or 'Brownian movements'. In pali: *Tejo Dhatu*.

4: All air/gas/space in body - mobility All oxygen, nitrogen & CO2 diffusing in and out of every cell.

The ability of the molecules of matter to move in motion, to diffuse out, to traverse barriers.

In pali: *Vayo Dhatu*.

All 4 elements are present in all matter yet to a different degree.

## Itivuttaka - Spoken By The Buddha The Possessed of Morality Sutta 104

This, unquestionably - so has there been heard by me - was so stated by the Lord,  
was so declared by the Arahant:

"Those, Bhikkhus, friends, who are possessed of Morality, who are possessed of Concentration,  
who are possessed of Insight, who are possessed of Liberation, who are possessed of Knowledge and  
Vision of Liberation,  
who are exhorters, informers, and instructors  
those who fully show things, those who make others take things up,  
those who make others rightly keen, those who make others rightly bristle, with excitement  
those who communicate, sufficiently and properly - the True Dhamma -

Friends, I say that even seeing these Bhikkhus is of great service;  
Friends, I say that even hearing about these Bhikkhus is of great service;  
Friends, I say that even approaching these Bhikkhus is of great service;  
Friends, I say that even sitting round paying homage to these Bhikkhus is of great service;  
Friends, I say that even recollecting these Bhikkhus is of great service;  
Friends, I say that even going forth in emulation of these Bhikkhus is of great service ...

What is the Root Cause for this ?

For the one who pursues, resorts to, sits round paying homage & listens to Bhikkhus of such a kind:  
the virtue that is Morality, yet incomplete, reaches the completion of its being brought into being;  
the virtue that is Concentration, yet incomplete, reaches the completion of its being brought into being;  
the virtue that is Insight, yet incomplete, reaches the completion of its being brought into being;  
the virtue that is Release, yet incomplete, reaches the completion of its being brought into being;  
the virtue that is Knowledge and Vision of Liberation, yet incomplete, reaches the completion of its being  
brought into being!

And it is therefore these Bhikkhus, friends, who being of such a unique kind,  
are called 'Teachers', are called 'Caravan Leaders'  
are called 'Conflict-Abandoners', are called 'Thrusters aside of the Gloom'  
are called 'Light-Makers', are called 'Glow-Makers'  
are called 'Lamp-Makers', are called 'Torch-Bearers'  
are called 'Radiance-Makers', are called 'Noble'  
are called 'Those with Vision'."

So did the Lord formulate this matter & it was in connection therewith, that the following was spoken:  
"This is the occasion causing jubilation for those who understand, that is to say seeing those by whom the  
knowledge is direct, assured, certain, those Noble who live in accordance with the Dhamma. These who  
highlight the True Dhamma, cause it to shine, these steadfast ones who are radiance-makers, lights-makers,  
those with vision, conflict-resolvers. Upon hearing the Teaching from these, the Wise Ones, clearly, having  
rightly known, having directly known, birth's destruction, come not to becoming ever again..."  
The lord, too, stated this matter,  
so has there been heard by me.

---

The Section Dealing With Quadruple Items.  
Excellence of Translation Peter Masefield.  
The Pali Text Society. 2000  
<http://www.palitext.com/>

Mildly Revised 18/10 2005.

May you enjoy this precious training & the corresponding mental progress.

Ven. Samahita : - )  
Cypress Hut, Gangamulla  
Bambaralla 20838  
SRI LANKA

email:  
[what.buddha.said@gmail.com](mailto:what.buddha.said@gmail.com)

www:  
<http://groups.yahoo.com/group/Buddha-Direct/>  
<http://www.What-Buddha-Said.org/>

---

Updated: 18 October 2005 <http://www.What-Buddha-Said.org/library/Main.Meditation.Manual/Main-Meditation-Manual.htm>