

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

3. The Collection of the Connected Discourses
(3. Saṃyutta Nikāya)

5. The Great Book (5. Mahāvaggo)

10. Connected Discourses on In-and-Out Breathing
(10. Ānāpānasamīyuttam)

[SN 54.1-20, PTS 5.311-5.341]



PaliVerse

3. The Collection of the Connected Discourses

5. The Great Book

10. Connected Discourses on In-and-Out Breathing

1. The Chapter on One Thing

1. The Discourse on One Thing

977. At Sāvattthī. There, etc. said this - "One thing, monks, when developed and cultivated, is of great fruit and great benefit. What is that one thing? Mindfulness of breathing. And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long'; or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short'; he trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out'; he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out'; he trains: 'Experiencing rapture, I shall breathe in'; he trains: 'Experiencing rapture, I shall breathe out'; he trains: 'Experiencing happiness, I shall breathe in'; he trains: 'Experiencing happiness, I shall breathe out'; he trains: 'Experiencing mental activity, I shall breathe in'; he trains: 'Experiencing mental activity, I shall breathe out'; trains: 'Calming mental activity, I shall breathe in'; trains: 'Calming mental activity, I shall breathe out'; he trains: 'Experiencing the mind, I shall breathe in'; he trains: 'Experiencing the mind, I shall breathe out'; he trains: 'Gladdening the mind, I shall breathe in'; he trains: 'Gladdening the mind, I shall breathe out'; he trains: 'Concentrating the mind, I shall breathe in'; he trains: 'Concentrating the mind, I shall breathe out'; trains: 'Releasing the mind, I shall breathe in'; trains: 'Releasing the mind, I shall breathe out'; he trains: 'Observing impermanence, I shall breathe in'; he trains: 'Observing impermanence, I shall breathe out'; he trains: 'Observing dispassion, I shall breathe in'; he trains: 'Observing dispassion, I shall breathe out'; he trains: 'Observing cessation, I shall breathe in'; he trains: 'Observing cessation, I shall breathe out'; he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, mindfulness of breathing, thus cultivated, is of great fruit and great benefit." The first.

2. The Discourse on the Factors of Enlightenment

978. "Mindfulness of breathing, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk develops the enlightenment factor of mindfulness accompanied by mindfulness of

breathing, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops the enlightenment factor of investigation of phenomena accompanied by mindfulness of breathing, etc. He develops the enlightenment factor of equanimity accompanied by mindfulness of breathing, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, mindfulness of breathing, thus cultivated, is of great fruit and great benefit." The second.

3. The Discourse on Suddhika

979. "Mindfulness of breathing, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, mindfulness of breathing, thus cultivated, is of great fruit and great benefit." The third.

4. The First Discourse on Fruit

980. "Mindfulness of breathing, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, mindfulness of breathing, thus cultivated, is of great fruit and great benefit. When mindfulness of breathing is thus developed, monks, thus cultivated, one of two fruits is to be expected: final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning." The fourth.

5. The Second Discourse on Fruit

981. "Mindfulness of breathing, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is mindfulness of breathing developed, how is it cultivated, so that it is of great fruit and great benefit? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, mindfulness of breathing, thus cultivated, is of great fruit and great benefit.

"When mindfulness of breathing is thus developed, monks, thus cultivated, seven fruits and seven benefits are to be expected. What are the seven fruits and seven benefits? He attains final liberating knowledge early in this very life. If he does not attain final liberating knowledge early in this very life, then he attains final liberating

knowledge at the time of death. If he does not attain final liberating knowledge early in this very life, if he does not attain final liberating knowledge at the time of death, then with the utter elimination of the five lower mental fetters he becomes an attainer of final nibbāna in the interval. He becomes an attainer of final nibbāna after the interval. He becomes an attainer of final nibbāna without exertion. He becomes an attainer of final nibbāna through exertion. He becomes an upstream-goer heading toward the Akaniṭṭha realm. When mindfulness of breathing is thus developed, monks, thus cultivated, these seven fruits and seven benefits are to be expected." The fifth.

6. The Discourse on Ariṭṭha

982. At Sāvattṭhī. There the Blessed One, etc. said this - "Do you develop mindfulness of breathing, monks?" When this was said, the Venerable Ariṭṭha said this to the Blessed One - "I, venerable sir, develop mindfulness of breathing." "In what way, then, Ariṭṭha, do you develop mindfulness of breathing?" "Sensual desire for past sensual pleasures has been abandoned by me, venerable sir; sensual desire for future sensual pleasures has departed from me; and perception of aversion towards internal-external phenomena has been well removed by me. Mindful, I shall breathe in; mindful, I shall breathe out. Thus, venerable sir, I develop mindfulness of breathing."

"There is this mindfulness of breathing, Ariṭṭha; I do not say it does not exist. But, Ariṭṭha, listen to how mindfulness of breathing is complete in detail, pay close attention; I will speak." "Yes, venerable sir," the Venerable Ariṭṭha assented to the Blessed One. The Blessed One said this -

"And how, Ariṭṭha, is mindfulness of breathing complete in detail? Here, Ariṭṭha, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long', etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus, Ariṭṭha, mindfulness of breathing is complete in detail." The sixth.

7. The Discourse on Mahākappina

983. At Sāvattṭhī. Now at that time the Venerable Mahākappina was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. The Blessed One saw the Venerable Mahākappina seated not far away, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. Having seen them, he addressed the monks -

"Do you see, monks, any movement or trembling of this monk's body?" "Whenever we see that venerable one, venerable sir, whether seated in the midst of the Community or seated alone in a secret place, even then we do not see any movement or trembling of that venerable one's body."

"For one, monks, because of having developed and cultivated which concentration there is neither movement nor trembling of the body, neither movement nor

trembling of the mind, that monk, monks, is one who obtains that concentration at will, obtains it without difficulty, obtains it without trouble. And because of having developed and cultivated which concentration, monks, is there neither movement nor trembling of the body, neither movement nor trembling of the mind?

"Because of having developed and cultivated the concentration of mindfulness of breathing, monks, there is neither movement nor trembling of the body, neither movement nor trembling of the mind. And how developed, monks, how cultivated is the concentration of mindfulness of breathing such that there is neither movement nor trembling of the body, neither movement nor trembling of the mind?

"Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, thus cultivated is the concentration of mindfulness of breathing such that there is neither movement nor trembling of the body, neither movement nor trembling of the mind." The seventh.

8. The Discourse on the Simile of the Lamp

984. "The concentration of mindfulness of breathing, monks, when developed and cultivated, is of great fruit and great benefit. And how, monks, is the concentration of mindfulness of breathing developed, how is it cultivated so that it is of great fruit and great benefit?

"Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long', etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, the concentration of mindfulness of breathing, thus cultivated, is of great fruit and great benefit.

"I too, monks, before the enlightenment, while still unenlightened, being just a Bodhisatta, frequently dwelt with this abiding. For me, monks, dwelling frequently with this abiding, neither the body became weary nor the eyes; and my mind was liberated from the mental corruptions by non-clinging.

"Therefore, monks, if a monk should wish - 'May neither my body become weary nor my eyes, and may my mind be liberated from the mental corruptions by non-clinging' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'May those thoughts connected with the household life be abandoned by me' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'May I dwell perceiving the repulsive in the non-repulsive' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'May I dwell perceiving the non-repulsive in the repulsive' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'May I dwell perceiving the repulsive in both the repulsive and the non-repulsive' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'May I dwell perceiving the non-repulsive in both the repulsive and the non-repulsive' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'May I, having avoided both the non-repulsive and the repulsive, dwell equanimous, mindful and fully aware' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'May I, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'May I, with the subsiding of applied and sustained thought, enter and dwell in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'May I, with the fading away of rapture, dwell equanimous, mindful and fully aware, and experience happiness with the body - that which the noble ones declare: "One who is equanimous and mindful, one who dwells in happiness" - enter and dwell in the third meditative absorption' - this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, may I enter and dwell in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity', this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," may I enter and dwell in the plane of infinite space', this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the complete transcendence of the plane of infinite space, aware that "consciousness is infinite," may I enter and dwell in the plane of infinite consciousness', this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the complete transcendence of the plane of infinite consciousness, aware that "there is nothing," may I enter and dwell in the plane of nothingness', this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the complete transcendence of the plane of nothingness, may I enter and dwell in the plane of neither-perception-nor-non-perception', this very concentration of mindfulness of breathing should be well attended to.

"Therefore, monks, if a monk should wish - 'With the complete transcendence of the plane of neither-perception-nor-non-perception, may I enter and dwell in the cessation of perception and feeling', this very concentration of mindfulness of breathing should be well attended to.

"Thus developed, monks, thus cultivated is the concentration of mindfulness of breathing, if he feels a pleasant feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in; if he feels a painful feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in; if he feels a neither-unpleasant-nor-pleasant feeling, he understands that it is impermanent, he understands that it is not clung to, he understands that it is not delighted in."

"If he feels a pleasant feeling, he feels it unbound; if he feels a painful feeling, he feels it unbound; if he feels a neither-unpleasant-nor-pleasant feeling, he feels it unbound. Feeling a feeling bounded by the body, he understands: 'I feel a feeling bounded by the body'; feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life'; he understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'"

"Just as, monks, an oil lamp would burn dependent on oil and dependent on a wick, through the exhaustion of that very oil and wick, being without nutriment, it would be extinguished; just so, monks, a monk feeling a feeling bounded by the body understands: 'I feel a feeling bounded by the body'; feeling a feeling bounded by life, he understands: 'I feel a feeling bounded by life'; he understands: 'Upon the body's collapse, beyond the exhaustion of life, right here all that is felt, not delighted in, will become cool.'" The eighth.

9. The Discourse at Vesālī

985. Thus have I heard - On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the Blessed One was speaking to the monks in many ways about the talk on foulness, praising foulness, praising the development of foulness.

Then the Blessed One addressed the monks: "I wish, monks, to go into seclusion for a fortnight. I should not be approached by anyone except for one bringing almsfood."

"Yes, venerable sir," those monks, having assented to the Blessed One, no one approached the Blessed One there except for one bringing almsfood.

Then those monks - "The Blessed One speaks in many ways about the talk on foulness, praises foulness, praises the development of foulness" - dwelling engaged in the pursuit of the development of foulness in various ways. They, being troubled, ashamed, and disgusted with this body, seek one who would take their life with a knife. Even ten monks in one day bring the knife, even twenty, etc. even thirty monks in one day bring the knife.

Then the Blessed One, by the elapse of that fortnight, having emerged from seclusion, addressed the Venerable Ānanda: "Why indeed, Ānanda, does the Community of monks seem to have become diminished?" "Because indeed, venerable sir, 'The Blessed One speaks to the monks in many ways about the talk on foulness, praises foulness, praises the development of foulness' - they dwell engaged in the pursuit of the development of foulness in various ways. They, being troubled, ashamed, and disgusted with this body, seek one who would take their life with a knife. Even ten monks in one day bring the knife, even twenty monks...even thirty monks in one day bring the knife. It would be good, venerable sir, if the Blessed One would explain another method by which this Community of monks might become established through final knowledge."

"Then, Ānanda, assemble in the assembly hall all the monks who are dwelling in dependence on Vesālī." "Yes, venerable sir," the Venerable Ānanda replied to the Blessed One, and having assembled all the monks who were dwelling in dependence on Vesālī in the assembly hall, he approached the Blessed One; having approached, he said this to the Blessed One - "The Community of monks has assembled, venerable sir. Now let the Blessed One do as he thinks fit, venerable sir."

Then the Blessed One approached the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks: "This too, monks, the concentration of mindfulness of breathing, when developed and cultivated, is peaceful and sublime and an unadulterated pleasant dwelling, and it causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them.

"Just as, monks, in the last month of summer, the dust and dirt that has been raised up, a great untimely rain cloud causes to disappear with reason and cause, and appeases it; just so, monks, the concentration of mindfulness of breathing, when developed and cultivated, is peaceful and sublime and an unadulterated pleasant dwelling, and it causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them. And how, monks, is the concentration of mindfulness of breathing developed, how is it cultivated so that it is peaceful and sublime and an unadulterated pleasant dwelling, and causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them?

"Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, the concentration of mindfulness of breathing, thus cultivated, is peaceful and

sublime and a delicious and happy dwelling, and causes to disappear with reason and cause whatever evil unwholesome mental states have arisen, and appeases them." The ninth.

10. The Discourse on Kimila

986. Thus have I heard - On one occasion the Blessed One was dwelling at Kimilā in the Bamboo Grove. There the Blessed One addressed the Venerable Kimila - "How, Kimila, is the concentration of mindfulness of breathing developed, how is it cultivated so that it is of great fruit and great benefit?"

When this was said, the Venerable Kimila remained silent. For the second time the Blessed One... etc. For the third time the Blessed One addressed the Venerable Kimila - "How, Kimila, is the concentration of mindfulness of breathing developed, how is it cultivated so that it is of great fruit and great benefit?" For the third time the Venerable Kimila remained silent.

When this was said, the Venerable Ānanda said this to the Blessed One - "This is the time, Blessed One; this is the time, Fortunate One! That the Blessed One would speak on the concentration of mindfulness of breathing. Having heard from the Blessed One, the monks will remember it."

"Then, Ānanda, listen, pay close attention; I will speak." "Yes, venerable sir," the Venerable Ānanda assented to the Blessed One. The Blessed One said this - "And how, Ānanda, is the concentration of mindfulness of breathing developed, how is it cultivated so that it is of great fruit and great benefit? Here, Ānanda, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, Ānanda, the concentration of mindfulness of breathing, thus cultivated, is of great fruit and great benefit."

"At the time, Ānanda, when a monk breathing in long understands: 'I breathe in long', or breathing out long understands: 'I breathe out long'; or breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short'; he trains: 'Experiencing the whole body, I shall breathe in'; he trains: 'Experiencing the whole body, I shall breathe out'; he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out' - at that time, Ānanda, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say, Ānanda, that this is a certain body, that is to say - the in-breath and out-breath. Therefore, Ānanda, at that time a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"At the time, Ānanda, when a monk trains: 'Experiencing rapture, I shall breathe in'; trains: 'Experiencing rapture, I shall breathe out'; he trains: 'Experiencing happiness, I shall breathe in'; he trains: 'Experiencing happiness, I shall breathe out'; he trains: 'Experiencing mental activity, I shall breathe in'; he trains: 'Experiencing mental

activity, I shall breathe out'; trains: 'Calming mental activity, I shall breathe out' -at that time, Ānanda, the monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say this is a certain feeling, Ānanda, that is to say -thorough attention to the in-breath and out-breath. Therefore, Ānanda, at that time the monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"At the time, Ānanda, when a monk trains: 'Experiencing the mind, I shall breathe in'; trains: 'Experiencing the mind, I shall breathe out'; gladdening the mind... etc. concentrating the mind... etc. trains: 'Releasing the mind, I shall breathe in'; trains: 'Releasing the mind, I shall breathe out' - at that time, Ānanda, the monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I do not, Ānanda, speak of the development of concentration through mindfulness of breathing for one who is unmindful and not fully aware. Therefore, Ānanda, at that time the monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"At the time, Ānanda, when a monk trains: 'Observing impermanence, I shall breathe in'... etc. observing dispassion... etc. observing cessation... etc. trains: 'Observing relinquishment, I shall breathe in'; trains: 'Observing relinquishment, I shall breathe out' - at that time, Ānanda, the monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He, having seen with wisdom that abandoning of covetousness and displeasure, becomes one who thoroughly looks on with equanimity. Therefore, Ānanda, at that time the monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Just as, Ānanda, at a crossroads there is a great heap of dust.If a cart or a chariot were to come from the eastern direction, it would destroy that heap of dust; if it were to come from the western direction... etc. if from the northern direction... etc. if a cart or a chariot were to come from the southern direction, it would destroy that heap of dust. Just so, Ānanda, a monk dwelling observing the body in the body destroys evil unwholesome mental states; in feelings... etc. In mind... etc. dwelling observing mental phenomena in mental phenomena, he destroys evil unwholesome mental states." The tenth.

The Chapter on One Thing is the first.

Its summary:

One thing and enlightenment factor, purity and two on fruits;
Ariṭṭha, Kappina, island, Vesālī, and with Kimila.

2. The Second Chapter

1. The Discourse at Icchānaṅgala

987. On one occasion the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala forest thicket. There the Blessed One addressed the monks - "I wish,

monks, to go into seclusion for three months. I should not be approached by anyone except for one bringing almsfood." "Yes, venerable sir," those monks, having assented to the Blessed One, no one approached the Blessed One there except for one bringing almsfood.

Then the Blessed One, by the elapse of that three months, having emerged from seclusion, addressed the monks - "If, monks, heterodox wandering ascetics were to ask you thus - 'With which abiding, friend, did the ascetic Gotama frequently dwell during the rains residence?' - thus asked, you, monks, should answer those heterodox wandering ascetics thus - 'With the concentration of mindfulness of breathing, friend, the Blessed One frequently dwelt during the rains residence.' Here I, monks, breathe in mindful, I breathe out mindful. Breathing in long, I understand: 'I breathe in long'; breathing out long, I understand: 'I breathe out long'; breathing in short, I understand: 'I breathe in short'; breathing out short, I understand: 'I breathe out short'; I understand: 'Experiencing the whole body, I shall breathe in.' Etc. I understand: 'Observing relinquishment, I shall breathe in'; I understand: 'Observing relinquishment, I shall breathe out.'"

"If anyone, monks, speaking rightly would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' - speaking rightly of the concentration of mindfulness of breathing, one would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' - Those monks, monks, who are trainees, who have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage - for them the concentration of mindfulness of breathing, when developed and cultivated, leads to the elimination of mental corruptions. But those monks, monks, who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge - for them the concentration of mindfulness of breathing, when developed and cultivated, leads to pleasant abiding in the present life and to mindfulness and full awareness.

"If anyone, monks, speaking rightly would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' - speaking rightly of the concentration of mindfulness of breathing, one would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding.'" The first.

2. The Discourse on Uncertainty

988. On one occasion the Venerable Lomasakaṅgiya was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then Mahānāma the Sakyan approached the Venerable Lomasakaṅgiya; having approached, he paid respect to the Venerable Lomasakaṅgiya and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Venerable Lomasakaṅgiya - "Is the trainee's abiding the same as the Truth-finder's abiding, venerable sir, or is the trainee's abiding one thing and the Truth-finder's abiding another?"

"No indeed, friend Mahānāma, the trainee's abiding is not the same as the Truth-finder's abiding. The trainee's abiding is one thing, friend Mahānāma, and the Truth-finder's abiding is another. Those monks, friend Mahānāma, who are trainees, who

have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage - they dwell having abandoned the five mental hindrances. Which five? They dwell having abandoned the mental hindrance of sensual desire, the mental hindrance of anger, etc. the mental hindrance of sloth and torpor, etc. the mental hindrance of restlessness and remorse, etc. they dwell having abandoned the mental hindrance of sceptical doubt.

"Those monks too, friend Mahānāma, who are trainees, who have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage - they dwell having abandoned these five mental hindrances.

"But those monks, friend Mahānāma, who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge - for them the five mental hindrances have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Which five? The mental hindrance of sensual desire has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; the mental hindrance of anger has been abandoned, etc. the mental hindrance of sloth and torpor, etc. the mental hindrance of restlessness and remorse, etc. the mental hindrance of sceptical doubt has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.

"Those monks, friend Mahānāma, who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge - for them these five mental hindrances have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. By this method too, friend Mahānāma, it should be known how -the trainee's abiding is one thing and the Truth-finder's abiding is another.

"On one occasion, friend Mahānāma, the Blessed One was dwelling at Icchānaṅgala in the Icchānaṅgala forest thicket. There, friend Mahānāma, the Blessed One addressed the monks - 'I wish, monks, to go into seclusion for three months. I should not be approached by anyone except for one bringing almsfood.' 'Yes, venerable sir,' friend Mahānāma, those monks, having assented to the Blessed One, no one approached the Blessed One there except for one bringing almsfood.

"Then, friend, the Blessed One, by the elapse of that three months, having emerged from seclusion, addressed the monks - 'If, monks, heterodox wandering ascetics were to ask you thus - "With which abiding, friend, did the ascetic Gotama frequently dwell during the rains residence?" - thus asked, you, monks, should answer those heterodox wandering ascetics thus - "With the concentration of mindfulness of breathing, friend, the Blessed One frequently dwelt during the rains residence." Here I, monks, breathe in mindful, I breathe out mindful. Breathing in long, I understand: "I breathe in long"; breathing out long, I understand: "I breathe out long." Etc. I understand: "Observing relinquishment, I shall breathe in"; I understand: "Observing relinquishment, I shall breathe out."'

"If anyone, monks, speaking rightly would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' - speaking rightly of the concentration of mindfulness of breathing, one would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' -

"Those monks, monks, who are trainees, who have not attained their goal, dwelling aspiring for the unsurpassed freedom from bondage - for them the concentration of mindfulness of breathing, when developed and cultivated, leads to the elimination of mental corruptions.

"But those monks, monks, who are Worthy Ones, who have eliminated the mental corruptions, who have lived the holy life, who have done what had to be done, who have laid down the burden, who have attained their own welfare, who have utterly eliminated the fetters of existence, who are completely liberated through final knowledge - for them the concentration of mindfulness of breathing, when developed and cultivated, leads to pleasant abiding in this very life and to mindfulness and full awareness.

"If anyone, monks, speaking rightly would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding' - speaking rightly of the concentration of mindfulness of breathing, one would say - 'a noble abiding' and also 'a divine abiding' and also 'a Truth-finder's abiding.'" "By this method, friend Mahānāma, it should be known how - the trainee's abiding is one thing, the Truth-finder's abiding is another." The second.

3. The First Discourse on Ānanda

989. At Sāvattthī. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One - "Is there indeed, venerable sir, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?"

"There is indeed, Ānanda, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things."

"But what, venerable sir, is the one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?" "The concentration of mindfulness of breathing, Ānanda, is the one thing which when developed and cultivated fulfils the four establishments of mindfulness, the four establishments of mindfulness which when developed and cultivated fulfil the seven factors of enlightenment, the seven factors of enlightenment which when developed and cultivated fulfil true knowledge and liberation."

"How, Ānanda, is the concentration of mindfulness of breathing developed, how is it cultivated so that it fulfils the four establishments of mindfulness? Here, Ānanda, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright,

having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long'; etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.'" "At the time, Ānanda, when a monk breathing in long understands: 'I breathe in long', or breathing out long understands: 'I breathe out long'; or short, etc. he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out' - at that time, Ānanda, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say, Ānanda, that this is a certain body, that is to say - the in-breath and out-breath. Therefore, Ānanda, at that time a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world."

"At the time, Ānanda, when a monk trains: 'Experiencing rapture, I shall breathe in'; etc. experiencing happiness; etc. experiencing mental activity; etc. he trains: 'Calming mental activity, I shall breathe in'; he trains: 'Calming mental activity, I shall breathe out' - at that time, Ānanda, the monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say this is a certain feeling, Ānanda, that is to say - thorough attention to the in-breath and out-breath. Therefore, Ānanda, at that time the monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world."

"At the time, Ānanda, when a monk trains: 'Experiencing the mind, I shall breathe in'; trains: 'Experiencing the mind, I shall breathe out'; gladdening the mind... etc. concentrating the mind... etc. trains: 'Releasing the mind, I shall breathe in'; trains: 'Releasing the mind, I shall breathe out' - at that time, Ānanda, the monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I do not, Ānanda, speak of the development of concentration through mindfulness of breathing for one who is unmindful and not fully aware. Therefore, Ānanda, at that time the monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world."

"At the time, Ānanda, when a monk observing impermanence... etc. observing dispassion... etc. observing cessation... etc. trains: 'Observing relinquishment, I shall breathe in'; trains: 'Observing relinquishment, I shall breathe out' - at that time, Ānanda, the monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He, having seen with wisdom that abandoning of covetousness and displeasure, becomes one who thoroughly looks on with equanimity. Therefore, Ānanda, at that time the monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world."

"Thus developed, Ānanda, the concentration through mindfulness of breathing, thus cultivated, fulfils the four establishments of mindfulness."

"And how, Ānanda, are the four establishments of mindfulness developed, how are they cultivated, so that they fulfil the seven factors of enlightenment? At the time, Ānanda, when a monk dwells observing the body in the body - at that time his mindfulness is established and unconfused. At the time, Ānanda, when a monk's mindfulness is established and unconfused - at that time the enlightenment factor of mindfulness is aroused in the monk, at that time the monk develops the enlightenment factor of mindfulness, at that time the enlightenment factor of mindfulness goes to fulfilment through development for the monk.

"He, dwelling thus mindful, investigates that phenomenon with wisdom, examines it, and commits to thorough inquiry. At the time, Ānanda, when a monk dwelling thus mindful investigates that phenomenon with wisdom, examines it, and commits to thorough inquiry - at that time the enlightenment factor of investigation of phenomena is aroused in the monk, at that time the monk develops the enlightenment factor of investigation of phenomena, at that time the enlightenment factor of investigation of phenomena goes to fulfilment through development for the monk.

"For him, investigating that phenomenon with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish. At the time, Ānanda, when for a monk investigating that phenomenon with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish - at that time the enlightenment factor of energy is aroused in the monk, at that time the monk develops the enlightenment factor of energy, at that time the enlightenment factor of energy goes to fulfilment through development for the monk.

"For one with aroused energy, spiritual rapture arises. At the time, Ānanda, when for a monk with aroused energy spiritual rapture arises - at that time the enlightenment factor of rapture is aroused in the monk, at that time the monk develops the enlightenment factor of rapture, at that time the enlightenment factor of rapture goes to fulfilment through development for the monk.

"For one whose mind is filled with rapture, the body becomes calm and the mind becomes calm. At the time, Ānanda, when for a monk whose mind is filled with rapture the body becomes calm and the mind becomes calm - at that time the enlightenment factor of tranquillity is aroused in the monk, at that time the monk develops the enlightenment factor of tranquillity, at that time the enlightenment factor of tranquillity goes to fulfilment through development for the monk.

"For one whose body is calm, who is happy, the mind becomes concentrated. At the time, Ānanda, when for a monk whose body is calm, who is happy, the mind becomes concentrated - at that time the enlightenment factor of concentration is aroused in the monk, at that time the monk develops the enlightenment factor of concentration, at that time the enlightenment factor of concentration goes to fulfilment through development for the monk.

"He becomes one who thoroughly looks on with equanimity at the mind thus concentrated. At the time, Ānanda, when a monk becomes one who thoroughly looks on with equanimity at the mind thus concentrated - at that time the enlightenment factor of equanimity is aroused in the monk, at that time the monk develops the enlightenment factor of equanimity, at that time the enlightenment factor of

equanimity goes to fulfilment through development for the monk.

"At the time, Ānanda, when a monk in feelings... etc. In mind... etc. dwells observing mental phenomena in mental phenomena - at that time his mindfulness is established and unconfused. At the time, Ānanda, when a monk's mindfulness is established and unconfused - at that time the enlightenment factor of mindfulness is aroused in the monk, at that time the monk develops the enlightenment factor of mindfulness, at that time the enlightenment factor of mindfulness goes to fulfilment through development for the monk.

"He becomes one who thoroughly looks on with equanimity at the mind thus concentrated. At the time, Ānanda, when a monk becomes one who thoroughly looks on with equanimity at the mind thus concentrated - at that time the enlightenment factor of equanimity is aroused in the monk, at that time the monk develops the enlightenment factor of equanimity, at that time the enlightenment factor of equanimity goes to fulfilment through development for the monk. Thus developed, Ānanda, the four establishments of mindfulness, thus cultivated, fulfil the seven factors of enlightenment.

"And how, Ānanda, are the seven factors of enlightenment developed, how are they cultivated, so that they fulfil true knowledge and liberation? Here, Ānanda, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops the enlightenment factor of investigation of phenomena... etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, Ānanda, the seven factors of enlightenment, thus cultivated, fulfil true knowledge and liberation." The third.

4. The Second Discourse on Ānanda

990. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Ānanda seated to one side, the Blessed One said this - "Is there indeed, Ānanda, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?" "The teachings have the Blessed One as their root, venerable sir, etc. "There is, Ānanda, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things.

"And what, Ānanda, is the one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things? The concentration of mindfulness of breathing, Ānanda, is the one thing which when developed and cultivated fulfils the four establishments of mindfulness, the four establishments of mindfulness which when developed and cultivated fulfil the seven factors of enlightenment, the seven factors of enlightenment which when developed and cultivated fulfil true knowledge and liberation." "And how, Ānanda, is the concentration of mindfulness of breathing developed, how is it cultivated so that it

fulfils the four establishments of mindfulness? Here, Ānanda, a monk, having gone to the forest, etc. Thus developed, Ānanda, the seven factors of enlightenment, thus cultivated, fulfil true knowledge and liberation." The fourth.

5. The First Discourse on the Monk

991. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Is there indeed, venerable sir, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?" "There is indeed, monks, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things."

"But what, venerable sir, is the one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?" "The concentration of mindfulness of breathing, monks, is the one thing which when developed and cultivated fulfils the four establishments of mindfulness, the four establishments of mindfulness which when developed and cultivated fulfil the seven factors of enlightenment, the seven factors of enlightenment which when developed and cultivated fulfil true knowledge and liberation."

"And how, monks, is the concentration of mindfulness of breathing developed, how is it cultivated so that it fulfils the four establishments of mindfulness? Here, monks, a monk, having gone to the forest, or etc. Thus developed, monks, the seven factors of enlightenment, thus cultivated, fulfil true knowledge and liberation." The fifth.

6. The Second Discourse on the Monk

992. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To those monks seated to one side, the Blessed One said this - "Is there indeed, monks, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things?" "The teachings have the Blessed One as their root, venerable sir, etc. having heard from the Blessed One, the monks will remember it." "There is, monks, one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things."

And what, monks, is the one thing which when developed and cultivated fulfils four things, four things which when developed and cultivated fulfil seven things, seven things which when developed and cultivated fulfil two things? The concentration of mindfulness of breathing, monks, is the one thing which when developed and cultivated fulfils the four establishments of mindfulness, the four establishments of mindfulness which when developed and cultivated fulfil the seven factors of enlightenment, the seven factors of enlightenment which when developed and cultivated fulfil true knowledge and liberation.

"And how, monks, is the concentration of mindfulness of breathing developed, how is

it cultivated so that it fulfils the four establishments of mindfulness? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, mindful, breathes in; mindful, he breathes out, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.'"

"At the time, monks, when a monk breathing in long understands: 'I breathe in long', or breathing out long understands: 'I breathe out long', or breathing in short understands: 'I breathe in short', etc. experiencing the whole body, etc. he trains: 'Calming the bodily activity, I shall breathe in'; he trains: 'Calming the bodily activity, I shall breathe out' - at that time, monks, a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say this is a certain body, monks, that is to say - the in-breath and out-breath. Therefore, monks, at that time a monk dwells observing the body in the body, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"At the time, monks, when a monk experiencing rapture, etc. experiencing happiness; etc. experiencing mental activity; etc. he trains: 'Calming mental activity, I shall breathe in'; he trains: 'Calming mental activity, I shall breathe out' - at that time, monks, a monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I say this is a certain feeling, monks, that is to say -thorough attention to the in-breath and out-breath. Therefore, monks, at that time a monk dwells observing feelings in feelings, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"At the time, monks, when a monk experiencing the mind... etc. gladdening the mind... etc. he trains: 'Concentrating the mind, I shall breathe in'; he trains: 'Concentrating the mind, I shall breathe out'; trains: 'Releasing the mind, I shall breathe in'; trains: 'Releasing the mind, I shall breathe out' - at that time, monks, a monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. What is the reason for this? I do not, monks, speak of the development of concentration through mindfulness of breathing for one who is unmindful and not fully aware. Therefore, monks, at that time a monk dwells observing mind in mind, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"At the time, monks, when a monk observing impermanence... etc. observing dispassion... etc. observing cessation... etc. trains: 'Observing relinquishment, I shall breathe in'; trains: 'Observing relinquishment, I shall breathe out' - at that time, monks, a monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. He, having seen with wisdom that abandoning of covetousness and displeasure, becomes one who thoroughly looks on with equanimity. Therefore, monks, at that time a monk dwells observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world.

"Thus developed, monks, the concentration through mindfulness of breathing, thus cultivated, fulfils the four establishments of mindfulness.

"And how, monks, are the four establishments of mindfulness developed, how are they cultivated, so that they fulfil the seven factors of enlightenment? At the time, monks, when a monk dwells observing the body in the body - at that time his mindfulness is established and unconfused. At the time, monks, when a monk's mindfulness is established and unconfused - at that time the enlightenment factor of mindfulness is aroused in the monk, at that time the monk develops the enlightenment factor of mindfulness, at that time the enlightenment factor of mindfulness goes to fulfilment through development for the monk.

"He, dwelling thus mindful, investigates that phenomenon with wisdom, examines it, and commits to thorough inquiry. At the time, monks, when a monk dwelling thus mindful investigates that phenomenon with wisdom, examines it, and commits to thorough inquiry - at that time the enlightenment factor of investigation of phenomena is aroused in the monk, at that time the monk develops the enlightenment factor of investigation of phenomena, at that time the enlightenment factor of investigation of phenomena goes to fulfilment through development for the monk.

"For him, investigating that phenomenon with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish. At the time, monks, when for a monk investigating that phenomenon with wisdom, examining it, committing to thorough inquiry, energy is aroused and unsluggish - at that time the enlightenment factor of energy is aroused in the monk, at that time the monk develops the enlightenment factor of energy, at that time the enlightenment factor of energy goes to fulfilment through development for the monk.

"For one with aroused energy, spiritual rapture arises. At the time, monks, when for a monk with aroused energy spiritual rapture arises - at that time the enlightenment factor of rapture is aroused in the monk, at that time the monk develops the enlightenment factor of rapture, at that time the enlightenment factor of rapture goes to fulfilment through development for the monk.

"For one whose mind is filled with rapture, the body becomes calm and the mind becomes calm. At the time, monks, when for a monk whose mind is filled with rapture the body becomes calm and the mind becomes calm - at that time the enlightenment factor of tranquillity is aroused in the monk, at that time the monk develops the enlightenment factor of tranquillity, at that time the enlightenment factor of tranquillity goes to fulfilment through development for the monk.

"For one whose body is calm, who is happy, the mind becomes concentrated. At the time, monks, when for a monk whose body is calm, who is happy, the mind becomes concentrated - at that time the enlightenment factor of concentration is aroused in the monk, at that time the monk develops the enlightenment factor of concentration, at that time the enlightenment factor of concentration goes to fulfilment through development for the monk.

"He becomes one who thoroughly looks on with equanimity at the mind thus concentrated. At the time, monks, when a monk becomes one who thoroughly looks on with equanimity at the mind thus concentrated - at that time the enlightenment factor of equanimity is aroused in the monk, at that time the monk develops the enlightenment factor of equanimity, at that time the enlightenment factor of equanimity goes to fulfilment through development for the monk.

"At the time, monks, when a monk in feelings... etc. In mind... etc. dwells observing mental phenomena in mental phenomena - at that time his mindfulness is established and unconfused. At the time, monks, when a monk's mindfulness is established and unconfused - at that time the enlightenment factor of mindfulness is aroused in the monk, at that time the monk develops the enlightenment factor of mindfulness - at that time the enlightenment factor of mindfulness goes to fulfilment through development for the monk... etc.

He becomes one who thoroughly looks on with equanimity at the mind thus concentrated. At the time, monks, when a monk becomes one who thoroughly looks on with equanimity at the mind thus concentrated - at that time the enlightenment factor of equanimity is aroused in the monk, at that time the monk develops the enlightenment factor of equanimity, at that time the enlightenment factor of equanimity goes to fulfilment through development for the monk. Thus developed, monks, the four establishments of mindfulness, thus cultivated, fulfil the seven factors of enlightenment.

"And how, monks, are the seven factors of enlightenment developed, how are they cultivated, so that they fulfil true knowledge and liberation? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops the enlightenment factor of investigation of phenomena, based upon seclusion, based upon dispassion, based upon cessation, maturing in release... etc. He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. Thus developed, monks, the seven factors of enlightenment, thus cultivated, fulfil true knowledge and liberation." The sixth.

7. The Discourse on the Abandoning of Fetters

993. "The concentration of mindfulness of breathing, monks, when developed and cultivated, leads to the abandoning of the mental fetters. Etc. The seventh.

8. The Discourse on the Uprooting of Underlying Tendencies

994. ...It leads to the uprooting of the underlying tendencies...The eighth.

9. The Discourse on the Full Understanding of the Course

995. ...It leads to the full understanding of the course of cyclic existence...The ninth.

10. The Discourse on the Elimination of Mental Corruptions

996. It leads to the elimination of mental corruptions. And how, monks, is the concentration of mindfulness of breathing developed, how is it cultivated so that it leads to the abandoning of the mental fetters... it leads to the uprooting of the underlying tendencies... it leads to the full understanding of the course of cyclic

existence... it leads to the elimination of mental corruptions? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, etc. he trains: 'Observing relinquishment, I shall breathe in'; he trains: 'Observing relinquishment, I shall breathe out.' Thus developed, monks, the concentration of mindfulness of breathing, thus cultivated, leads to the abandoning of the mental fetters, etc. it leads to the uprooting of the underlying tendencies, etc. it leads to the full understanding of the course of cyclic existence, etc. it leads to the elimination of mental corruptions. The tenth.

The second chapter.

Its summary:

Icchānaṅga, Uncertainty, two Ānandas, the other two;
Monks, mental fetters, underlying tendencies, course, elimination of mental corruptions.

The Connected Discourses on Breathing is the tenth.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 3. The Collection of the Connected Discourses. 5. The Great Book. 10. Connected Discourses on In-and-Out Breathing Retrieved from paliverse.org

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