

Ānāpānasatisuttaṃ

The Discourse on Mindfulness of In and Out Breathing

Majjhima Nikāya – 118

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Setting:

Evam me sutam: ekaṃ samayaṃ bhagavā sāvattiyam viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ, āyasmatā ca sārīputtena āyasmatā ca mahā moggallānena āyasmatā ca mahākassapena āyasmatā ca mahā kaccāyanena āyasmatā ca mahākoṭṭhitena āyasmatā ca mahākappinena āyasmatā ca mahācundena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

I have heard thus: At Sāvathi, in the Eastern Grove, at the mansion of Migāra's mother; there the Sublime One was abiding with many well known and distinguished elder disciples: Venerable Sārīputta, Venerable Mahā Moggallāna, Venerable Mahā Kassapa, Venerable Mahā Kaccayana, Venerable Mahā Koṭṭhita, Venerable Mahā Kappina, Venerable Mahā Cunde, Venerable Anuruddha, Venerable Revata, Venerable Ānanda, together with other well known and distinguished elder disciples.

Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū cattarisampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ pubbenāparaṃ visesaṃ pajānāti.

And there at that time, elder bhikkhus were advising and instructing new bhikkhus; some elder bhikkhus were advising and instructing ten bhikkhus, some elder bhikkhus were advising and instructing twenty bhikkhus, some elder bhikkhus were advising and instructing thirty bhikkhus, some elder bhikkhus were advising and instructing forty bhikkhus. Those new bhikkhus, advised and instructed by the elder bhikkhus, came to know successive marks of distinction.

Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṅhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi: 'āraddhosmi bhikkhave, imāya paṭipadāya. Āraddhacittosmi bhikkhave, imāya paṭipadāya. Tasmātiha bhikkhave, bhīyosomattāya viriyaṃ ārabhatha appattassa pattiyaṃ anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idhevāhaṃ sāvattiyam komudiṃ cātumāsiniṃ āgamaṃsāmiti.

And there at that time, on the Uposatha day of the fifteenth, the full moon night of Pavāraṇā¹; the Sublime One was seated in the open air, surrounded by the Bhikkhu Saṅgha. And then the Sublime One, looking around at the silent Bhikkhu Saṅgha addressed them: 'Bhikkhus, I am satisfied with this way of practice, my mind is satisfied with this way of practice; so undertake this effort exceedingly more to gain what has not been gained, attain what has not been attained and to realize what has not been realized. I shall stay here at Sāvatti for the full moon of Komudi in the fourth month.'²

Assosum kho jānapadā bhikkhū: bhagavā kira tattheva sāvattiyam komudim cātumāsiniṃ āgammessatīti. Te ca jānapadā bhikkhū sāvattiṃ osaranti bhagavantam dassanāya.

And those bhikkhus of the countryside, understanding that ‘The Sublime One shall stay here at Sāvatti for full moon of Komudi in the fourth month.’ – those bhikkhus of the countryside went to see the Sublime One.

Te ca kho therā bhikkhū bhiiyosomattāya nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū visampi bhikkhū ovadanti. Appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū cattārisampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāram pubbenāparam visesaṃ pajānanti.

And the elder bhikkhus exceedingly more advised and instructed the new bhikkhus; some elder bhikkhus were advising and instructing ten bhikkhus, some elder bhikkhus were advising and instructing twenty bhikkhus, some elder bhikkhus were advising and instructing thirty bhikkhus, some elder bhikkhus were advising and instructing forty bhikkhus. Those new bhikkhus, advised and instructed by the elder bhikkhus, came to know successive marks of distinction.

Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā punṇāya punṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṅhībhūtam tuṅhibhūtam bhikkhusaṅgham anuviloketvā bhikkhū āmantesi: apalāpāyaṃ bhikkhave, parisā. Nippalāpāyaṃ bhikkhave, parisā suddhā sare patiṭṭhitā. Tathārūpo ayaṃ bhikkhave, bhikkhusaṅgho. Tathārūpāyaṃ bhikkhave, parisā. Yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaram puññakkhettaṃ lokassa. Tathārūpo ayaṃ bhikkhave, bhikkhusaṅgho. Tathārūpāyaṃ bhikkhave, parisā.

And there, at that time, on the Uposatha day of the fifteenth, on the full moon night of the full moon of Komudi in the fourth month, the Sublime One was seated in the open air, surrounded by the Bhikkhu Saṅgha. And then the Sublime One, looking around at the silent Bhikkhu Saṅgha addressed them:

“Bhikkhus, this assembly is free of chatter, this assembly is free of idle talk³; this assembly is established in what is purely essential – such is the condition of this Bhikkhu Saṅgha, such is the condition of this assembly. Such is the condition of this assembly; worthy of offerings, worthy of invitation, worthy of gifts, worthy of respect, an unsurpassed field of merit for the world – such is the condition of this Bhikkhu Saṅgha, such is the condition of this assembly.

Yathārūpāya parisāya appaṃ dinnam bahuṃ hoti, bahuṃ dinnam bahutaram. Tathārūpo ayaṃ bhikkhave, bhikkhusaṅho. Tathārūpāyaṃ bhikkhave, parisā. Yathārūpā parisā dullabhā dassanāya lokassa. Tathārūpo ayaṃ bhikkhave, bhikkhusaṅho. Tathārūpāyaṃ bhikkhave, parisā. Yathārūpaṃ parisam alaṃ yojanagaṇanāni dassanāya gantuṃ puṭosenāpi.

“Such is the condition of this assembly that what little amount is given becomes great, and what great amount given becomes greater – such is the condition of this Bhikkhu Saṅgha, such is the condition of this assembly. Such is the condition of this assembly that to catch sight of it is hard to acquire in this world – such is the condition of this Bhikkhu Saṅgha, such is the condition of this assembly. Such is the condition of this assembly that one would indeed travel many leagues with a shoulder-bag to catch sight of it.

Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅhe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaññojanā sammadaññā vimuttā, evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅhe.

“Bhikkhus, in this Bhikkhu Saṅgha there are Arahant bhikkhus; with the unwholesome outflows destroyed, the renounced life fulfilled, the work completed, the burden laid down, attained for oneself the un-produced, having destroyed the fetters of existence – are completely released through perfect knowledge. Bhikkhus, such bhikkhus are there in this Bhikkhu Saṅgha.

Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅhe pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā, evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅhe.

“Bhikkhus, in this Bhikkhu Saṅgha there are bhikkhus with the five lower fetters extinguished⁴, and in that place spontaneously arises toward completion of perfect liberation; not of the nature to return from that state. Bhikkhus, such bhikkhus are there in this Bhikkhu Saṅgha.

Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅhe tiṇṇaṃ saññojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āganatvā dukkhassantaṃ karissanti. Evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅhe.

“Bhikkhus, in this Bhikkhu Saṅgha there are bhikkhus for whom the three fetters are extinguished, and passion, anger and delusion have vanished; are once-returners, returning once more to this state to make an ending of affliction. Bhikkhus, such bhikkhus are there in this Bhikkhu Saṅgha.

Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅhe tiṇṇaṃ saññojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā, evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅhe.

“Bhikkhus, in this Bhikkhu Saṅgha there are bhikkhus for whom the three fetters are extinguished; are stream-enterers, not of the nature of distress, destined for the final goal of perfect enlightenment. Bhikkhus, such bhikkhus are there in this Bhikkhu Saṅgha.

Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogamanuyuttā viharanti, evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhu saṅghe.

“Bhikkhus, in this Bhikkhu Saṅgha there are bhikkhus who abide and remain dedicated to the development of the four progressions of mindfulness. Bhikkhus, such bhikkhus are there in this Bhikkhu Saṅgha.

Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ sammappadhānānaṃ bhāvanānuyogamanuyuttā viharanti, evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe. Catunnaṃ iddhipādānaṃ bhāvanānuyogamanuyuttā viharanti, evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ indriyānaṃ bhāvanānuyogamanuyuttā viharanti, evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ balānaṃ bhāvanānuyogamanuyuttā viharanti, evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe sattannaṃ bojjaṅgānaṃ bhāvanānuyogamanuyuttā viharanti. Evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti. Evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

“Bhikkhus, in this Bhikkhu Saṅgha there are bhikkhus who abide and remain dedicated to the development of the four right exertions⁵ ... the four bases of (mental) powers⁶ ... the five faculties⁷ (of mental development)... the five strengths⁸ (of mental development) ... the seven factors of awakening⁹, who abide and remain dedicated to the development of the Noble Eightfold Path. Bhikkhus, such bhikkhus are there in this Bhikkhu Saṅgha.

Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe mettābhāvanānuyogamanuyuttā viharanti. Evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe karuṇābhāvanānuyogamanuyuttā viharanti. Evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe muditābhāvanānuyogamanuyuttā viharanti. Evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe upekkhābhāvanānuyogamanuyuttā viharanti. Evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe asubhabhāvanānuyogamanuyuttā viharanti. Evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe. Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe aniccaaññābhāvanānuyogamanuyuttā viharanti. Evarūpāpi bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

“Bhikkhus, such bhikkhus are there in this Bhikkhu Saṅgha who abide and remain dedicated to the development of kindness ... who abide and remain dedicated to the development of compassion ... who abide and remain dedicated to the development of

sympathetic good-will ... who abide and remain dedicated to the development of equanimity¹⁰ ... who abide and remain dedicated to the development of (knowledge of) repulsiveness¹¹ ... who abide and remain dedicated to the development of sense-awareness of impermanence¹². Bhikkhus, such bhikkhus are there in this Bhikkhu Saṅgha.

Mindfulness of In and Out Breathing:

Santi bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ānāpānasatibhāvanānuyogamanuyuttā viharanti. Ānāpānasati bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā. Ānāpānasati bhikkhave bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.

“Bhikkhus, in this monastic community there are bhikkhus who abide and remain dedicated to the development of mindfulness of in and out breathing. Bhikkhus, mindfulness of in and out breathing, when practiced and developed, brings great fruit and great advantage. Mindfulness of in and out breathing, when practiced and developed, fulfill the four progressions of mindfulness. The four progressions of mindfulness, when practiced and developed, fulfill the seven factors of awakening . The seven factors of awakening , when practiced and developed, fulfill clear knowledge and release.

Preliminary Steps:

Kathaṃ bhāvitā ca bhikkhave, ānāpānasati kathaṃ bahulīkatā mahapphalā hoti mahānisamsā. Idha bhikkhave, bhikkhū araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā so satova assasati, sato passasati.

“And how Bhikkhus, is this mindfulness of in and out breathing developed, how is mindfulness of in and out breathing practiced to bring great fruit and great advantage? Bhikkhus, there is a bhikkhu who has gone to the wilderness, or has gone to the root of a tree, or has gone to an empty house, sitting crossed-legged, with body straight and keeping his mindfulness set forward, with mindfulness, he breathes in; with mindfulness he breathes out.

First Tetrad:

Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti. Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti. Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti. Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati. Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

“Breathing in long, he knows ‘I am breathing in long.’ Breathing out long, he knows ‘I am breathing out long’. Breathing in short, he knows ‘I am breathing in short.’ Breathing out short, he knows ‘I am breathing out short.’ ‘Experiencing the whole body, I shall

breathe in.’ Thus he trains himself. ‘Experiencing the whole body, I shall breathe out.’ Thus he trains himself. ‘Calming the bodily-construct, I shall breathe in.’ Thus he trains himself. ‘Calming the bodily-construct, I shall breathe out.’ Thus he trains himself.

Second Tetrad:

Pītipaṭisaṃvedī assasissāmīti sikkhati. Pītipaṭisaṃvedī passasissāmīti sikkhati.
Sukhapāṭisaṃvedī assasissāmīti sikkhati. Sukhapāṭisaṃvedī passasissāmīti sikkhati.
Cittasaṅkhārapāṭisaṃvedī assasissāmīti sikkhati. Cittasaṅkhārapāṭisaṃvedī passasissāmīti sikkhati.
Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati. Passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.

“‘Experiencing bliss, I shall breathe in.’ Thus he trains himself. ‘Experiencing bliss, I shall breathe out.’ Thus he trains himself. ‘Experiencing well-being, I shall breathe in.’ Thus he trains himself. ‘Experiencing well-being, I shall breathe out.’ Thus he trains himself. ‘Experiencing the mental-constructs, I shall breathe in.’ Thus he trains himself. ‘Experiencing the mental-constructs, I shall breathe out.’ Thus he trains himself. ‘Calming the mental-construct, I shall breathe in.’ Thus he trains himself. ‘Calming the mental-construct, I shall breathe out.’ Thus he trains himself.

Third Tetrad:

Cittapaṭisaṃvedī assasissāmīti sikkhati. Cittapaṭisaṃvedī passasissāmīti sikkhati.
Abhippamodayaṃ cittaṃ assasissāmīti sikkhati. Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.
Samādahaṃ cittaṃ assasissāmīti sikkhati. Samādahaṃ cittaṃ passasissāmīti sikkhati.
Vimocayaṃ cittaṃ assasissāmīti sikkhati. Vimocayaṃ cittaṃ passasissāmīti sikkhati.

“‘Experiencing the mind, I shall breathe in.’ Thus he trains himself. ‘Experiencing the mind, I shall breathe out.’ Thus he trains himself. ‘With a contented mind, I shall breathe in.’ Thus he trains himself. ‘With a contented mind, I shall breathe out.’ Thus he trains himself. ‘With a composed mind, I shall breathe in.’ Thus he trains himself. ‘With a composed mind, I shall breathe out.’ Thus he trains himself. ‘Releasing the mind, I shall breathe in.’ Thus he trains himself. ‘Releasing the mind, I shall breathe out.’ Thus he trains himself.

Fourth Tetrad:

Aniccānupassī assasissāmīti sikkhati. Aniccānupassī passasissāmīti sikkhati.
Virāgānupassī assasissāmīti sikkhati. Virāgānupassī passasissāmīti sikkhati.
Nirodhānupassī assasissāmīti sikkhati. Nirodhānupassī passasissāmīti sikkhati.
Paṭinissaggānupassī assasissāmīti sikkhati. Paṭinissaggānupassī passasissāmīti sikkhati.
Evaṃ bhāvitā kho bhikkhave, ānāpānasati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā.

“‘Contemplating impermanence, I shall breathe in.’ Thus he trains himself. ‘Contemplating impermanence, I shall breathe out.’ Thus he trains himself.

‘Contemplating dispassion, I shall breathe in.’ Thus he trains himself. ‘Contemplating dispassion, I shall breathe out.’ Thus he trains himself. ‘Contemplating cessation, I shall breathe in.’ Thus he trains himself. ‘Contemplating cessation, I shall breathe out.’ Thus he trains himself. ‘Contemplating relinquishment, I shall breathe in.’ Thus he trains himself. ‘Contemplating relinquishment, I shall breathe out.’ Thus he trains himself.

“Thus indeed Bhikkhus, is this mindfulness of in and out breathing developed, thus it is practiced to bring great fruit and great advantage.

Fulfillment of the Four Progressions of Mindfulness

Kathaṃ bhāvitā ca bhikkhave, ānāpānasati kathaṃ bahulikātaṃ cattāro satipaṭṭhāne paripūreti?

“And how, Bhikkhus, does one develop, how does one practice mindfulness of in and out breathing to the fulfillment of the four progressions of mindfulness?

Yasmiṃ samaye bhikkhave, bhikkhū dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti, dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti, rassaṃ vā assasanto rassaṃ assasāmīti pajānāti, rassaṃ vā passasanto rassaṃ passasāmīti pajānāti, sabbakāyapaṭisaṃvedī assasissāmīti sikkhati. Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati. Passambhayaṃ kāyasāṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ kāyasāṅkhāraṃ passasissāmīti sikkhati,

(1) “Bhikkhus, at whatever time a bhikkhu: breathing in long, he knows ‘I am breathing in long, or breathing out long, he knows ‘I am breathing out long’; ‘breathing in short, he knows ‘I am breathing in short or breathing out short, he knows ‘I am breathing out short’; ‘experiencing the whole body, I shall breathe in.’ thus he trains himself; experiencing the whole body, I shall breathe out.’ thus he trains himself; ‘calming the bodily-construct, I shall breathe in.’ thus he trains himself, ‘calming the bodily-construct, I shall breathe out.’ thus he trains himself.”

Kāye kāyānupassī bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ. Kāyesu kāyaññātarāhaṃ bhikkhave, evaṃ vadāmī: yadidaṃ assāpassāsā. Tasmātiha bhikkhave, kāye kāyānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ.

“Bhikkhus, thus a bhikkhu abides observing the body in the body, with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states. Thus I say this is a particular body of bodies; in this case of in and out breathing. Bhikkhus, this is how at that time a bhikkhu abides observing the body in the body, with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states.

Yasmiṃ samaye bhikkhave, bhikkhu pītipaṭisaṃvedī assasissāmīti sikkhati, pītipaṭisaṃvedī passasissāmīti sikkhati, sukhapaṭisaṃvedī assasissāmīti sikkhati, sukhapaṭisaṃvedī passasissāmīti sikkhati, cittasāṅkhāra paṭisaṃvedī assasissāmīti

sikkhati, cittasaṅkhāra paṭisaṃvedī passasissāmīti sikkhati, passambhayaṃ
cittasaṅkhāraṃ assasissāmīti sikkhati, passambhayaṃ cittasaṅkhāraṃ passasissāmīti
sikkhati,

(2) “Bhikkhus, at whatever time a bhikkhu: ‘experiencing bliss, I shall breathe in.’ thus he trains himself, ‘experiencing bliss, I shall breathe out.’ thus he trains himself; ‘experiencing well-being, I shall breathe in.’ thus he trains himself, ‘experiencing well-being, I shall breathe out.’ thus he trains himself; ‘experiencing the mental-constructs, I shall breathe in.’ thus he trains himself, ‘experiencing the mental-constructs, I shall breathe out.’ thus he trains himself; ‘calming the mental-construct, I shall breathe in.’ thus he trains himself, ‘calming the mental-construct, I shall breathe out.’ thus he trains himself.

Vedanāsu vedanānupassī bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanaññatarāhaṃ bhikkhave, evaṃ vadāmi: yadidaṃ assāsapassāsānaṃ sādhukaṃ manasikāraṃ. Tasmātiha bhikkhave, vedanāsu vedanānupassī tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

“Bhikkhus, thus a bhikkhu abides observing sensations of feeling in sensations of feeling, with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states. Thus I say this is a particular sensation of feeling of sensations of feeling; in this case thoroughly inclining the mind to in and out breathing. Bhikkhus, this is how at that time a bhikkhu abides observing sensations of feeling in sensations of feeling, with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states.

Yasmim samaye bhikkhave, bhikkhu cittapaṭisaṃvedī assasissāmīti sikkhati, cittapaṭisaṃvedī passasissāmīti sikkhati, abhippamodayaṃ cittaṃ assasissāmīti sikkhati, abhippamodayaṃ cittaṃ passasissāmīti sikkhati, samādahaṃ cittaṃ assasissāmīti sikkhati, samādahaṃ cittaṃ passasissāmīti sikkhati, vimocayaṃ cittaṃ assasissāmīti sikkhati, vimocayaṃ cittaṃ passasissāmīti sikkhati,

(3) “Bhikkhus, at whatever time a bhikkhu: ‘experiencing the mind, I shall breathe in.’ thus he trains himself, ‘experiencing the mind, I shall breathe out.’ thus he trains himself; ‘with a contented mind, I shall breathe in.’ thus he trains himself, ‘with a contented mind, I shall breathe out.’ thus he trains himself; ‘with a composed mind, I shall breathe in.’ thus he trains himself, ‘with a composed mind, I shall breathe out.’ thus he trains himself; ‘releasing the mind, I shall breathe in.’ thus he trains himself, ‘releasing the mind, I shall breathe out.’ thus he trains himself.

Citte cittānupassī bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Nāhaṃ bhikkhave, muṭṭhassatissa asampajānassa ānāpānasatibhāvanaṃ vadāmi. Tasmātiha bhikkhave, citte cittānupassī tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhā domanassaṃ.

“Bhikkhus, thus a bhikkhu abides observing the mind in the mind, with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states. Bhikkhus, I do not say that there is mindfulness of in and out breathing if one who is inattentive and has forgotten mindfulness. Bhikkhus, this is how at that time a bhikkhu abides observing the mind in the mind, with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states.

Yasmiṃ samaye bhikkhave, bhikkhu aniccānupassī assasissāmīti sikkhati, aniccānupassī passasissāmīti sikkhati, virāgānupassī assasissāmīti sikkhati, virāgānupassī passasissāmīti sikkhati, nirodhānupassī assasissāmīti sikkhati, nirodhānupassī passasissāmīti sikkhati, paṭinissaggānupassī assasissāmīti sikkhati, paṭinissaggānupassī passasissāmīti sikkhati, dhammesu dhammānupassī bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

(4) “Bhikkhus, at whatever time a bhikkhu: ‘contemplating impermanence, I shall breathe in.’ thus he trains himself, ‘contemplating impermanence, I shall breathe out.’ thus he trains himself; ‘contemplating dispassion, I shall breathe in.’ thus he trains himself, ‘contemplating dispassion, I shall breathe out.’ thus he trains himself; ‘contemplating cessation, I shall breathe in.’ thus he trains himself, ‘contemplating cessation, I shall breathe out.’ thus he trains himself; ‘contemplating relinquishment, I shall breathe in.’ thus he trains himself, ‘contemplating relinquishment, I shall breathe out.’ thus he trains himself. Bhikkhus, thus a bhikkhu abides observing phenomena in phenomena, with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states.

So yaṃ taṃ abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjhupekkhitā hoti. Tasmātiha bhikkhave, dhammesu dhammānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhā domanassaṃ. Evaṃ bhāvitā kho bhikkhave, ānāpānasati evaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti.

“Therefore because of finding through wisdom the abandonment of greed and mental distress, he looks on well with evenness. Bhikkhus, thus a bhikkhu abides observing phenomena in phenomena, with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states.

“So it is, Bhikkhus, that one develops, so it is that one practices mindfulness of in and out breathing to the fulfillment of the four progressions of mindfulness.

Fulfillment of the Seven Factors of Awakening

Kathaṃ bhāvitā ca bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti?

“And how, Bhikkhus, does one develop, how does one practice the four progressions of mindfulness to the fulfillment of the seven factors of awakening?

Yasmiṃ samaye bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitassa tasmिṃ samaye sati hoti asammuṭṭhā. Yasmiṃ samaye bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmिṃ samaye bhikkhuno āraddho hoti. Satisambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti. Satisambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

(1) “Bhikkhus, at whatever time a bhikkhu: abides observing the body in the body, with intense endeavor, attentiveness and mindfulness; for the relinquishment of covetous and grievous states, at this time there is no bewilderment because this mindfulness is stable. Bhikkhus, at whatever time for a bhikkhu there is no bewilderment because this mindfulness is stable; at this time the mindfulness factor of awakening is taken up by him. At this time he develops the mindfulness factor of awakening, and at this time the mindfulness factor of awakening thus developed comes to fulfillment in him.

So tathā sato viharanto taṃ dhammaṃ paññāya pavicinati, pavicayati, parivīmaṃsaṃ āpajjati. Yasmiṃ samaye bhikkhave, bhikkhu tathā sato viharanto taṃ dhammaṃ paññāya pavicinati, pavicayati, parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmिṃ samaye bhikkhuno āraddho hoti. Dhammavicayasambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti. Dhammavicayasambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

(2) “Abiding mindfully like this, he examines and investigates these phenomena with wisdom; engaged in a thorough search of it. Bhikkhus, at whatever time a bhikkhu is abiding mindfully like this, examining and investigating these phenomena with wisdom; engaged in a thorough search of it; at that time that bhikkhu has taken up the examination of phenomena factor of awakening; at this time he develops this examination of phenomena factor of awakening; and at this time this examination of phenomena factor of awakening thus developed comes to fulfillment in him.

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ. Yasmiṃ samaye bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ, viriyasambojjhaṅgo tasmिṃ samaye bhikkhuno āraddho hoti. Viriyasambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti. Viriyasambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

(3) “And so it is, for one that examines and investigates these phenomena with wisdom; engaged in a thorough search of it; untiring energy is taken up. Bhikkhus, at whatever time a bhikkhu examines and investigates these phenomena with wisdom; engaged in a thorough search of it with untiring energy taken up; at that time that bhikkhu has taken up the energy factor of awakening; at this time he develops this energy factor of awakening; and at this time this energy factor of awakening thus developed comes to fulfillment in him.

Āraddhaviriyassa uppajjati pīti nirāmisā. Yasmiṃ samaye bhikkhave, bhikkhuno āraddhaviriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmिṃ samaye bhikkhuno

āradhho hoti. Pītisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti. Pītisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

(4) “For one who has taken up energy, there arises bliss not of the flesh. Bhikkhus, at whatever time a bhikkhu has taken up energy and there arises bliss not of the flesh; at that time that bhikkhu has taken up the bliss factor of awakening; at this time he develops this bliss factor of awakening; at this time this bliss factor of awakening thus developed comes to fulfillment in him.

Pīṭimanassa kāyopi passambhati. Cittampi passambhati. Yasmiṃ samaye bhikkhave, bhikkhuno pīṭimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno āradhho hoti. Passaddhisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti. Passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

(5) “For one whose mental faculties are blissful; even so the body is calmed, even so the mind is calmed. Bhikkhus, at whatever time a bhikkhu whose mental faculties are blissful; even so the body is calmed, even so the mind is calmed; at that time that bhikkhu has taken up the serenity factor of awakening; at this time he develops this serenity factor of awakening; at this time this serenity factor of awakening thus developed comes to fulfillment in him.

Passaddhakāyassa sukhino cittaṃ samādhīyati. Yasmiṃ samaye bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno āradhho hoti. Samādhisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti. Samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

(6) “For one whose body is serene and pleasant, the mind is collected together. Bhikkhus, at whatever time a bhikkhu whose body is serene and pleasant, the mind is collected together; at that time that bhikkhu has taken up the composure factor of awakening; at this time he develops this composure factor of awakening; at this time this composure factor of awakening thus developed comes to fulfillment in him.

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti. Yasmiṃ samaye bhikkhave bhikkhu tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti, upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhuno āradhho hoti. Upekkhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti. Upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

(7) “Abiding with the mind collected together like this, he looks on well with evenness. Bhikkhus, at whatever time a bhikkhu whose mind is collected together like this, looking on well with evenness; at that time that bhikkhu has taken up the equanimity factor of awakening; at this time he develops this equanimity factor of awakening; at this time this equanimity factor of awakening thus developed comes to fulfillment in him.

Yasmiṃ samaye bhikkhave bhikkhu vedanāsu vedanānupassī ... citte cittānupassī dhammesu dhammānupassī ... pe ...

[The Seven factors of awakening are fulfilled in the same way for the remaining three progressions of mindfulness *viz.* sensations of feeling in sensations of feeling, mind in the mind, mind-states in mind-states.]

Evam bhāvitā kho bhikkhave, cattāro satipaṭṭhānā evam bahulīkatā satta sambojjhaṅge paripūrenti.

“So it is, Bhikkhus, that one develops, so it is that one practices the four progressions of mindfulness to the fulfillment of the seven factors of awakening.

Fulfillment of Perfect Knowledge and Freedom

Kathaṃ bhāvitā ca bhikkhave, satta sambojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti:

‘And how, Bhikkhus, does one develop, how does one practice the seven factors of awakening to the fulfillment of perfect knowledge and freedom?’

Idha bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavijayasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Viriyasambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Pīṭisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Passaddhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Samādhisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

“Bhikkhus, there is a bhikkhu who has developed the mindfulness factor of awakening; supported by seclusion, supported by dispassion, supported by cessation, fulfilled in release – who has developed the examination of phenomena factor of awakening; supported by seclusion, supported by dispassion, supported by cessation, fulfilled in release – who has developed the energy factor of awakening; supported by seclusion, supported by dispassion, supported by cessation, fulfilled in release – who has developed the bliss factor of awakening; supported by seclusion, supported by dispassion, supported by cessation, fulfilled in release – who has developed the serenity factor of awakening; supported by seclusion, supported by dispassion, supported by cessation, fulfilled in release – who has developed the composure factor of awakening; supported by seclusion, supported by dispassion, supported by cessation, fulfilled in release – who has developed the equanimity factor of awakening; supported by seclusion, supported by dispassion, supported by cessation, fulfilled in release.

Evam bhāvitā kho bhikkhave, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrenti.

Idamavoca bhagavā attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

“So it is, Bhikkhus, that one develops, so it is that one practices the seven factors of awakening to the fulfillment of perfect knowledge and freedom.

This was said by the Sublime One. Those Bhikkhus were uplifted in mind by the Sublime Ones words.

Ānāpānasati suttaṃ aṭṭhamam

This Ends the Discourse on Mindfulness of In and Out Breathing

(Translation by Khantijayo Bhikkhu – 2004)

¹ Pavāraṇā (lit. “satisfaction”), is the ceremony at the end of the rains residence (*vassavāsa*), when the Saṅgha will gather to invite admonition from elder monks in hierarchical order of the number of rains (*vassa*) a monk (*bhikkhu*) has been ordained.

² Komudī is the “water lily” full moon day of the month of Kattika which falls approximately in October/November of the Western calendar, and marks the fourth month of the rainy season (*vassa*) and the end of the three month rains residence observed by the Saṅgha. The fourth month may also be included with the rains residence as additional time for continuing on in practice at that residence, and for observing the *kaṭhina*, when cloth is provided by lay supporters for the annual robe making ceremony at the end of the rains residence.

³ *palāpa* [lit. ‘chaff’ (of corn)] is in this sense frivolous, useless or nonsensical talk. These are also identified (for the Saṅgha) as ‘various kinds of base conversation’ (*anekavihitam tiracchānakatham*), as found in A.N. 10.2.2.9. viz. talk about kings, robbers, ministers, armies, terror, fighting, food, drink, clothing, furniture, garlands, perfumes, kinsman, vehicles, towns, markets, cities, states, women, valorous men, talk of the street and bathing place (market gossip), of ghosts, aimless talk, of the nature of the earth and sea (environment) and talk of existence or non-existence. This admonition is juxtaposed to ten (acceptable) subjects of conversation (*dasakathāvattū*) viz. modesty, contentment, seclusion, detachment, energetic undertaking (for contemplative work), virtue, mental-composure, wisdom, release and the knowledge and realization of release.

⁴ *saṃyojana*: bond, fetter; particularly those that bind one to the recidivism of habitual conditionality. The Ten Fetters are: 1. *sakkāya-diṭṭhi*: “identity view” 2. *vicikicchā*: doubt, uncertainty 3. *sīlabbataparāmāsa* [*sīla*: moral conduct + *vata*^2: religious duty (piety) + *parāmāsa*: hanging on, attached to] “attachment to religious piety” 4. *kāma rāga*: sensual desire 5. *vyāpāda*: ill-will, harmful intent 6. *rūpa rāga*: desire for fine material existence 7. *arūpa rāga*: desire for immaterial existence 8. *māna*: conceit 9. *udhacca*: agitation or restlessness 10. *avijja*: ignorance, unawareness of Dhamma. The first three are called *tīṇi saṃyojanāni* ‘the three fetters’ – one who has abandoned these is a Sotāpanna “Stream Enterer”. One who in addition to the first three has overcome 4 & 5 with some attachment remaining is a *Sakadāgāmi* “Once Returner”. The first five fetters are called *orambhāgiyānisamyojanā* ‘the five lower fetters’ – one who has fully abandoned these is a *Anāgāmi* “Non-Returner”. The last five fetters are called *uddhambhāgiyāni* ‘the five higher fetters’ – one who has abandoned all ten fetters is an Arahant “Worthy One” who is fully Liberated.

⁵ The Four Right Exertions – *catunnaṃ sammappadhānānaṃ* [*padhāna* (fr. *pa* + *dhā*): exertion, energetic effort, striving, concentration of mind]: These are the same as Right Effort (*sammāvāyāmo*) as found at the sixth stage of the Noble Eightfold Path:

“Monks, what then is Right Exertion?”

- (1) Monks, it is where a monk, through mental exertion, actively takes up and upholds with endeavor and resolve, to bring forth the non-manifestation of evil and unwholesome natures that are not yet manifest.
- (2) Through mental exertion, actively takes up and upholds with endeavor and resolve, to bring forth the abandonment of evil and unwholesome natures that have manifested.
- (3) Through mental exertion, actively takes up and upholds with endeavor and resolve, to bring forth the manifestation wholesome natures that are not yet manifest.
- (4) Through mental exertion, actively takes up and upholds with endeavor and resolve, to bring forth the steadfast, non-perplexed, exceedingly abundant, fullness, cultivation and fulfillment of wholesome natures that have manifested.

Monks, this is called Right Exertion.” – AN. 4.1.2.3. (Padhāna Sutta)

⁶ The Four Basis of Mental Power – *catunnaṃ iddhipādānaṃ*:

“Monks, there is a monk who develops the means of mental-power; endowed with volitional intention (mental determination - *saṅkhāra*) for the exertion (*padhā*) of composure to (1) resolution of will (*chanda*). He develops the means of mental-power; endowed with volitional intention for the exertion of composure to (2) energy (*virīya*). He develops the means of mental-power; endowed with volitional intention for the exertion of composure to (3) mental faculties (*citta*). He develops the means of mental-power; endowed with volitional intention for the exertion of composure to (4) investigation (of states) (*vīmaṃsā*). – SN. 5.7.1.1. (Apāra Sutta)

⁷ *indriyā* in early Vedic literally means ‘belonging to Indra’ indicating a property, controlling force or function. Classifications of *indriyāni* include the sense-gates (*saḷāyatana*) and all objects and qualities within their range. And in this text, the five faculties (*pañcannaṃ indriyānaṃ*) represent the controlling principles of contemplative endeavor, these are: 1. the faculty of confidence (*saddha*) 2. the faculty of energy (*virīya*) 3. the faculty of mindfulness (*sati*) 4. the faculty of composure (*samādhi*) 5. the faculty of wisdom (*pañña*). (Suddhika Sutta SN. 5.4.1.1.)

⁸ “Monks, there are five strengths – what five? The strength of confidence, the strength of energy, the strength of mindfulness, the strength of composure and the strength of wisdom. – SN. 5.6.1-12 (balādisuttadvādasakaṃ)

⁹ The Factors of Wisdom (*sattannaṃ bojjhaṅgānaṃ*) are a progression of refined mind-states leading to Nibbāna, summarized as follows: 1. mindfulness (*sati*), 2. investigation of the *dhmma* (*dhmavicaya*), 3. energy (*virīya*), 4. bliss (*pīti*), 5. calm (*passaddhi*), 6. composure (*samādhi*), 7. equanimity (*upekkhā*) – See the Bojjhaṅga Saṃyutta of the Saṃyutta Nikāya

¹⁰ The four Brahmavihāras (sublime abidings) *viz.* 1. benevolence (*mettā*) 2. compassion (*karuṇā*) 3. sympathetic good-will (*muditā*) 4. equanimity (*upekkhā*)

¹¹ The *asubha* lit. ‘not beautiful’ are a list of ten reflections on parts of the body, also listed under the title *paṭikūlamānasikāra* ‘Reflections on Impurities’ in the body contemplations of the Satipaṭṭhāna Sutta (MN 10, DN 22); with reference to what is loathsome or impure due to their nature of decay. These were an aid to detachment from sensuality. Also see Bhāradvājasuttaṃ SN 4.1.13.4

¹² Impermanence (*anicca*) is usually grouped with the three-marks *viz.* *anicca*, *dukkha*, *anattā*. And ‘perception of impermanence’ (*aniccasaññā*) is also found grouped with *dukkha* and *anattā* within a list of seven other perceptions (*saññā*) at AN 7.48-9. However, *perception of impermanence* can be taken as a contemplative device on its own, sufficient to lead to Nibbāna: “Perception of impermanence should be developed for the removal of the notion ‘I am’. Because of perception of impermanence, Meghiya, one is established in perception of non-self, with perception of non-self one comes to the removal of the notion ‘I am’ and knows the state of Nibbāna.” (*aniccasaññā bhāvetabbā asmimānasamugghātāya. aniccasaññino hi, meghiya, anattasaññā saṅṭhāti, anattasaññī asmimānasamugghātaṃ pāpuṇāti diṭṭheva dhamme nibbāna”nti.* Ud. 4.1)