

*Mindfulness  
&  
Concentration*

A STUDY GUIDE

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## I : MINDFULNESS

§ 1. “And what is the faculty of mindfulness? There is the case where a monk, a disciple of the noble ones, is mindful, endowed with excellent proficiency in mindfulness, remembering & able to call to mind even things that were done & said long ago. He remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called the faculty of mindfulness.” — *SN 48:10*

§ 2. “Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, earnestness, mindfulness, & alertness to put out the fire on his turban or head; in the same way, the monk should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities.” — *AN 10:51*

§ 3. “Just as the royal frontier fortress has a gatekeeper—wise, competent, intelligent—to keep out those he doesn’t know and to let in those he does, for the protection of those within and to ward off those without; in the same way a disciple of the noble ones is mindful, endowed with excellent proficiency in mindfulness, remembering & able to call to mind even things that were done & said long ago. With mindfulness as his gatekeeper, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity.” — *AN 7:63*

§ 4. “And how is mindfulness the governing principle? The mindfulness that ‘I will make complete any training with regard to good conduct that is not yet complete, or I will protect with discernment any training with regard to good conduct that is complete’ is well-established right within. The mindfulness that ‘I will make complete any training with regard to the basics of the holy life that is not yet complete, or I will protect with discernment any training with regard to the basics of the holy life that is complete’ is well-established right within. The mindfulness that ‘I will scrutinize with discernment any Dhamma that is not yet scrutinized, or I will protect with discernment any Dhamma that has been scrutinized’ is well-established right within. The mindfulness that ‘I will touch through release any Dhamma that is not yet touched, or I will protect with discernment any Dhamma that has been touched’ is well-established right within.” — *AN 4:245*

§ 5. “Now, what is the establishing of mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—

subduing greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This called the establishing of mindfulness.

And what is the development of the establishing of mindfulness? There is the case where a monk remains focused on the phenomenon of origination with regard to the body, remains focused on the phenomenon of passing away with regard to the body, remains focused on the phenomenon of origination & passing away with regard to the body—ardent, alert, & mindful—subduing greed & distress with reference to the world.

He remains focused on the phenomenon of origination with regard to feelings... with regard to the mind... with regard to mental qualities, remains focused on the phenomenon of passing away with regard to mental qualities, remains focused on the phenomenon of origination & passing away with regard to mental qualities—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called the development of the establishing of mindfulness.

“And what is the path of practice to the development of the establishing of mindfulness? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.” — *SN 47:40*

§ 6. Ven. Mahā Kassapa: “And how is one ardent? There is the case where a monk, (thinking,) ‘Unarisen evil, unskillful qualities arising in me would lead to what is unbeneficial,’ arouses ardency. (Thinking,) ‘Arisen evil, unskillful qualities not being abandoned in me...’ ... ‘Unarisen skillful qualities not arising in me ...’ ... ‘Arisen skillful qualities ceasing in me would lead to what is unbeneficial,’ he arouses ardency. This is how one is ardent.” — *SN 16:2*

§ 7. “If, while he is walking, there arises in a monk a thought of sensuality, a thought of ill will, or a thought of harmfulness, and he quickly abandons, dispels, demolishes, & wipes that thought out of existence, then a monk walking with such ardency & compunction is called continually & continuously resolute, one with persistence aroused. [Similarly if he is standing, sitting, or lying down.]” — *Iti 110*

§ 7a. “In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.” — *DN 22*

§ 8. “And how is striving fruitful, how is exertion fruitful? There is the case where a monk, when not loaded down, does not load himself down with pain, nor does he reject pleasure that accords with the Dhamma, although he is not fixated on that pleasure. He discerns that ‘When I exert a fabrication against this cause of stress, then from the fabrication of exertion there is dispassion. When I look on with equanimity at that cause of stress, then from the development of equanimity there is dispassion.’ So he exerts a fabrication against the cause of stress for which dispassion comes from the fabrication of exertion, and develops equanimity with regard to the cause of stress for which dispassion comes from the development of equanimity. Thus the stress coming from the cause of stress for which there is dispassion through the fabrication of exertion is exhausted, and the stress resulting from the cause of stress for which there is dispassion through the development of equanimity is exhausted.” — *MN 101*

## II. MINDFULNESS / JHĀNA

§ 9. “Suppose, monks, that a large crowd of people comes thronging together, saying, ‘The beauty queen! The beauty queen!’ And suppose that the beauty queen is highly accomplished at singing & dancing, so that an even greater crowd comes thronging, saying, ‘The beauty queen is singing! The beauty queen is dancing!’ Then a man comes along, desiring life & shrinking from death, desiring pleasure & abhorring pain. They say to him, ‘Now look here, mister. You must take this bowl filled to the brim with oil and carry it on your head in between the great crowd & the beauty queen. A man with a raised sword will follow right behind you, and wherever you spill even a drop of oil, right there will he cut off your head.’ Now what do you think, monks? Would that man, not paying attention to the bowl of oil, bring heedlessness outside?”

“No, lord.”

“I’ve given you this simile to convey a meaning. The meaning is this: The bowl filled to the brim with oil stands for mindfulness immersed in the body.” — *SN 47:20*

§ 10. Visākha: “Now what is concentration, what qualities are its themes, what qualities are its requisites, and what is its development?”

Sister Dhammadinnā: “Singleness of mind is concentration; the four establishings of mindfulness are its themes; the four right exertions are its requisites; and any cultivation, development, & pursuit of these qualities is its development.” — *MN 44*

§ 11. “Now what, monks, is noble right concentration with its supports & requisite conditions? Any singleness of mind equipped with these seven factors—right view, right resolve, right speech, right action, right livelihood,

right effort, & right mindfulness—is called noble right concentration with its supports & requisite conditions.

“Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one’s right view....

“One makes an effort for the abandoning of wrong view & for entering into right view: This is one’s right effort. One is mindful to abandon wrong view & to enter & remain in right view: This is one’s right mindfulness. Thus these three qualities—right view, right effort, & right mindfulness—run & circle around right view [and each of the remaining path factors from right resolve through right livelihood.]” – MN 117

§ 12. “Quite secluded from sensuality, secluded from unskillful qualities, the monk enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of seclusion. Just as if a skilled bathman or bathman’s apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within & without—would nevertheless not drip; even so, the monk permeates... this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born of seclusion. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.

“Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of concentration. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time & again, so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates... this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration. And as he remains thus heedful, ardent, & resolute... his mind gathers & settles inwardly, grows unified & centered....

“Then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born &

growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. And as he remains thus heedful, ardent, & resolute... his mind gathers & settles inwardly, grows unified & centered....

“Then, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. And as he remains thus heedful, ardent, & resolute... his mind gathers & settles inwardly, grows unified & centered. This is how a monk develops mindfulness immersed in the body.” — MN 119

§ 12a. *What is sensuality?* “There are these five strings of sensuality. Which five? Forms cognizable via the eye—agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, fostering desire, enticing. But these are not sensuality. They are called strings of sensuality in the discipline of the noble ones.

“The passion for his resolves is a man’s sensuality,  
not the beautiful sensual pleasures  
found in the world.

The passion for his resolves is a man’s sensuality.  
The beauties remain as they are in the world,  
while the wise, in this regard,  
subdue their desire.” — AN 6:63

§ 12b. “And what, monks, are unskillful qualities? Wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration.” — SN 45:22

§ 13. “You should train yourself thus: ‘My mind will be established inwardly, well-composed. No evil, unskillful qualities, once they have arisen, will remain consuming the mind.’ That’s how you should train yourself.

“Then you should train yourself thus: ‘Goodwill, as my awareness-release, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken.’ That’s how you should train

yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

“When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: ‘Compassion, as my awareness-release.... Empathetic joy, as my awareness-release.... Equanimity, as my awareness-release, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken.’ That’s how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

“When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: ‘I will remain focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.’ That’s how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

“When this concentration is thus developed, thus well-developed by you, you should train yourself: ‘I will remain focused on feelings in & of themselves.... the mind in & of itself... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.’ That’s how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought & evaluation, you should develop it with no directed thought & a modicum of evaluation, you should develop it with no directed thought & no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

“When this concentration is thus developed, thus well-developed by you, then wherever you go, you will go in comfort. Wherever you stand, you will stand in comfort. Wherever you sit, you will sit in comfort. Wherever you lie down, you will lie down in comfort.” — AN 7:63

§ 14. “Having abandoned the five hindrances—imperfections of awareness that weaken discernment—the monk remains focused on the body in & of

itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. Just as if an elephant trainer were to plant a large post in the ground and were to bind a forest elephant to it by the neck in order to break it of its forest habits, its forest memories & resolves, its distraction, fatigue, & fever over leaving the forest, to make it delight in the town and to inculcate in it habits congenial to human beings; in the same way, these four establishings of mindfulness are bindings for the awareness of the disciple of the noble ones, to break him of his household habits, his household memories & resolves, his distraction, fatigue, & fever over leaving the household life, for the attainment of the right method and the realization of unbinding [*nibbāna*].

“Then the Tathāgata trains him further: ‘Come, monk, remain focused on the body in & of itself, but do not think any thoughts connected with the body. Remain focused on feelings in & of themselves, but do not think any thoughts connected with feelings. Remain focused on the mind in & of itself, but do not think any thoughts connected with mind. Remain focused on mental qualities in & of themselves, but do not think any thoughts connected with mental qualities.’ With the stilling of directed thought & evaluation, he enters the second jhāna....”  
— MN 125

§ 15. “Monks, those who are new, not long gone-forth, only recently come to this Dhamma & Vinaya, should be roused, encouraged, & exhorted by you to develop the four establishings of mindfulness [in this way]:

“‘Come, friends, remain focused on the body in & of itself—being ardent, alert, with your minds unified, clear, concentrated, & single-minded for knowledge of the body as has come to be. Remain focused on feelings in & of themselves... focused on the mind in & of itself... focused on mental qualities in & of themselves—being ardent, alert, one-pointed, with your minds unified, clear, concentrated, & single-minded for knowledge of mental qualities as they have come to be.’

“Monks, even those who are learners—who have yet to attain their hearts’ desire, who stay resolved on the unsurpassed security from bondage—even they remain focused on the body in & of itself—being ardent, alert, one-pointed, with their minds unified, clear, concentrated, & single-minded for complete comprehension of the body. They remain focused on feelings in & of themselves... on the mind in & of itself... on mental qualities in & of themselves—being ardent, alert, one-pointed, with their minds unified, clear, concentrated, & single-minded for complete comprehension of mental qualities.

“Even those who are arahants—whose effluents [*āśava*] are ended, who have reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis—even they remain focused on the body in & of itself—being ardent, alert, one-pointed, with their minds unified, clear, concentrated, & single-minded, disjoined from the body. They remain focused on feelings in & of themselves...

focused on the mind in & of itself... focused on mental qualities in & of themselves—being ardent, alert, one-pointed, with their minds unified, clear, concentrated, & single-minded, disjoined from mental qualities.

“So even those who are new, not long gone-forth, only recently come to this Dhamma & Vinaya, should be roused, encouraged, & exhorted by you to develop the four establishings of mindfulness [in this way].” — SN 47:4

§ 16. “Suppose that there is a foolish, inexperienced, unskillful cook who has presented a king or a king’s minister with various kinds of curry: mainly sour, mainly bitter, mainly peppery, mainly sweet, alkaline or non-alkaline, salty or non-salty. He does not take note of [*lit*: pick up on the theme of] his master, thinking, ‘Today my master likes this curry, or he reaches out for that curry, or he takes a lot of this curry, or he praises that curry.’ ... As a result, he is not rewarded with clothing or wages or gifts. Why is that? Because the foolish, inexperienced, unskillful cook does not pick up on the theme of his own master.

“In the same way, there are cases where a foolish, inexperienced, unskillful monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. As he remains thus focused on the body in & of itself, his mind does not become concentrated, his defilements [*Commentary*: the five hindrances] are not abandoned. He does not take note of that fact [does not pick up on that theme]. He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. As he remains thus focused on mental qualities in & of themselves, his mind does not become concentrated, his defilements are not abandoned. He does not take note of that fact. As a result, he is not rewarded with a pleasant abiding here & now, nor with mindfulness & alertness. Why is that? Because the foolish, inexperienced, unskillful monk does not take note of his own mind [does not pick up on the theme of his own mind].

“Now suppose that there is a wise, experienced, skillful cook who has presented a king or a king’s minister with various kinds of curry.... He takes note of his master, thinking, ‘Today my master likes this curry, or he reaches out for that curry, or he takes a lot of this curry or he praises that curry.’ ... As a result, he is rewarded with clothing, wages, & gifts. Why is that? Because the wise, experienced, skillful cook picks up on the theme of his own master.

“In the same way, there are cases where a wise, experienced, skillful monk remains focused on the body in & of itself... feelings in & of themselves...the mind in & of itself... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. As he remains thus focused on mental qualities in & of themselves, his mind becomes concentrated, his defilements are abandoned. He takes note of that fact. As a result, he is rewarded with a pleasant abiding here & now, together with mindfulness & alertness. Why is that? Because the wise, experienced, skillful monk picks up on the theme of his own mind.” — SN 47:8

§ 17. “Ānanda, if a monk or nun remains with mind well established in the four establishing of mindfulness, he/she may be expected to realize greater-than-ever distinction.

“There is the case of a monk who remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. As he remains thus focused on the body in & of itself, a fever based on the body arises within his body, or there is sluggishness in his awareness, or his mind becomes scattered externally. He should then direct his mind to any inspiring theme [*Commentary*: such as recollection of the Buddha]. As his mind is directed to any inspiring theme, delight arises within him. In one who feels delight, rapture arises. In one whose mind is enraptured, the body grows serene. His body serene, he feels pleasure. As he feels pleasure, his mind grows concentrated. He reflects, ‘I have attained the aim to which my mind was directed. Let me withdraw [my mind from the inspiring theme].’ He withdraws & engages neither in directed thought nor in evaluation. He discerns, ‘I am not thinking or evaluating. I am inwardly mindful & at ease.’

“Furthermore, he remains focused on feelings... mind... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. As he remains thus focused on mental qualities in & of themselves, a fever based on mental qualities arises within his body, or there is sluggishness in his awareness, or his mind becomes scattered externally. He should then direct his mind to any inspiring theme. As his mind is directed to any inspiring theme, delight arises within him. In one who feels delight, rapture arises. In one whose mind is enraptured, the body grows serene. His body serene, he is sensitive to pleasure. As he feels pleasure, his mind grows concentrated. He reflects, ‘I have attained the aim to which my mind was directed. Let me withdraw.’ He withdraws & engages neither in directed thought nor in evaluation. He discerns, ‘I am not thinking or evaluating. I am inwardly mindful & at ease.’

“This, Ānanda, is development based on directing. And what is development based on not directing? A monk, when not directing his mind to external things, discerns, ‘My mind is not directed to external things. It is not attentive to what is in front or behind. It is released & undirected. And furthermore I remain focused on the body in & of itself. I am ardent, alert, mindful, & at ease.’

“When not directing his mind to external things, he discerns, ‘My mind is not directed to external things. It is not attentive to what is in front or behind. It is released & undirected. And furthermore I remain focused on feelings... mind... mental qualities in & of themselves. I am ardent, alert, mindful, & at ease.’

“This, Ānanda, is development based on not directing.

“Now, Ānanda, I have taught you development based on directing and development based on not directing. What a teacher should do out of compassion for his disciples, seeking their welfare, that I have done for you. Over there are [places to sit at] the foot of trees. Over there are empty dwellings.

Practice jhāna, Ānanda. Don't be heedless. Don't be remorseful in the future. That is our instruction to you all." — SN 47:10

### III : SAMATHA / VIPASSANĀ

§ 18. "These two qualities have a share in clear knowing. Which two? Tranquility [*samatha*] & insight [*vipassanā*].

"When tranquility is developed, what purpose does it serve? The mind is developed. And when the mind is developed, what purpose does it serve? Passion is abandoned.

"When insight is developed, what purpose does it serve? Discernment is developed. And when discernment is developed, what purpose does it serve? Ignorance is abandoned." — AN 2:29

§ 19. [Insight & tranquility as prerequisites for jhāna:] "If a monk would wish, 'May I attain—whenever I want, without strain, without difficulty—the four jhānas that are heightened mental states, pleasant abidings in the here-&-now,' then he should be one who brings the precepts to perfection, who is committed to mental tranquility, who does not neglect jhāna, who is endowed with insight, and who frequents empty dwellings." — AN 10:71

§ 20. "Suppose that there were a royal frontier fortress with strong ramparts, strong walls & arches, and six gates. In it would be a wise, competent, knowledgeable gatekeeper to keep out those he didn't know and to let in those he did. A swift pair of messengers, coming from the east, would say to the gatekeeper, 'Where, my good man, is the commander of this fortress?' He would say, 'There he is, sirs, sitting in the central square.' The swift pair of messengers, delivering their accurate report to the commander of the fortress, would then go back by the route by which they had come. Then a swift pair of messengers, coming from the west... the north... the south, would say to the gatekeeper, 'Where, my good man, is the commander of this fortress?' He would say, 'There he is, sirs, sitting in the central square.' The swift pair of messengers, delivering their accurate report to the commander of the fortress, would then go back by the route by which they had come.

"I have given you this simile to convey a message. The message is this: The fortress stands for this body—composed of four elements, born of mother & father, nourished with rice & barley gruel, subject to constant rubbing & abrasion, to breaking & falling apart. The six gates stand for the six internal sense media. The gatekeeper stands for mindfulness. The swift pair of messengers stands for tranquility and insight. The commander of the fortress stands for consciousness. The central square stands for the four great elements: the earth-property, the liquid-property, the fire-property, & the wind-property. The accurate report stands for unbinding. The route by which they had come stands

for the noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.” — *SN 35:204*

§ 21. Ven. Ānanda said: “Friends, whoever—monk or nun—declares the attainment of arahantship in my presence, they all do it by means of one or another of four paths. Which four?

“There is the case where a monk has developed insight preceded by tranquility. As he develops insight preceded by tranquility, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

“Then there is the case where a monk has developed tranquility preceded by insight....

“Then there is the case where a monk has developed tranquility in tandem with insight....

“Then there is the case where a monk’s mind has its restlessness concerning the Dhamma [*Commentary*: the corruptions of insight] well under control. There comes a time when his mind grows steady inwardly, settles down, and becomes unified & concentrated. In him the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

“Whoever—monk or nun—declares the attainment of arahantship in my presence, they all do it by means of one or another of these four paths.” — *AN 4:170*

§ 22. “Monks, these four types of individuals are to be found existing in world. Which four?

“There is the case of the individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment. Then there is the case of the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness. Then there is the case of the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment. And then there is the case of the individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

“The individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment, should approach an individual who has attained insight into phenomena through heightened discernment and ask him: ‘How should fabrications be regarded? How should they be investigated? How should they be seen with insight?’ The other will answer in line with what he has seen & experienced: ‘Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.’ Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

“As for the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness, he should approach an individual who has attained internal tranquility of awareness... and ask him, ‘How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated?’ The other will answer in line with what he has seen & experienced: ‘The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way.’ Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

“As for the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment, he should approach an individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment...and ask him [as in both cases above]. Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

“As for the individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment, his duty is to make an effort in establishing [‘tuning’] those very same skillful qualities to a higher degree for the ending of the effluents.

“These are four types of individuals to be found existing in world.” — *AN 4:94*

§ 23. “Now how is mindfulness of in-&-out breathing developed & pursued so as to be of great fruit, of great benefit?

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

“[1] Breathing in long, he discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ [2] Or breathing in short, he discerns, ‘I am breathing in short’; or breathing out short, he discerns, ‘I am breathing out short.’ [3] He trains himself, ‘I will breathe in sensitive to the entire body.’ He trains himself, ‘I will breathe out sensitive to the entire body.’ [4] He trains himself, ‘I will breathe in calming bodily fabrication [the in-&-out breath].’ He trains himself, ‘I will breathe out calming bodily fabrication.’

“[5] He trains himself, ‘I will breathe in sensitive to rapture.’ He trains himself, ‘I will breathe out sensitive to rapture.’ [6] He trains himself, ‘I will breathe in sensitive to pleasure.’ He trains himself, ‘I will breathe out sensitive to pleasure.’ [7] He trains himself, ‘I will breathe in sensitive to mental fabrication.’ He trains himself, ‘I will breathe out sensitive to mental fabrication [perception & feeling].’ [8] He trains himself, ‘I will breathe in calming mental fabrication.’ He trains himself, ‘I will breathe out calming mental fabrication.’

“[9] He trains himself, ‘I will breathe in sensitive to the mind.’ He trains himself, ‘I will breathe out sensitive to the mind.’ [10] He trains himself, ‘I will breathe in gladdening the mind.’ He trains himself, ‘I will breathe out gladdening the mind.’ [11] He trains himself, ‘I will breathe in steadying the mind.’ He trains himself, ‘I will breathe out steadying the mind.’ [12] He trains himself, ‘I will breathe in releasing the mind.’ He trains himself, ‘I will breathe out releasing the mind.’

“[13] He trains himself, ‘I will breathe in focusing on inconstancy.’ He trains himself, ‘I will breathe out focusing on inconstancy.’ [14] He trains himself, ‘I will breathe in focusing on dispassion [*or: fading*].’ He trains himself, ‘I will breathe out focusing on dispassion.’ [15] He trains himself, ‘I will breathe in focusing on cessation.’ He trains himself, ‘I will breathe out focusing on cessation.’ [16] He trains himself, ‘I will breathe in focusing on relinquishing.’ He trains himself, ‘I will breathe out focusing on relinquishing.’

“This is how mindfulness of in-&-out breathing is developed & pursued so as to be of great fruit, of great benefit.”

“And how is mindfulness of in-&-out breathing developed & pursued so as to bring the four establishing of mindfulness to their culmination?

“[1] On whatever occasion a monk breathing in long discerns, ‘I am breathing in long’; or breathing out long, discerns, ‘I am breathing out long’; or breathing in short, discerns, ‘I am breathing in short’; or breathing out short, discerns, ‘I am breathing out short’; trains himself, ‘I will breathe in...&... out sensitive to the entire body’; trains himself, ‘I will breathe in...&...out calming bodily fabrication’: On that occasion the monk remains focused on the *body* in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. I tell you, monks, that this—the in-&-out breath—is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

“[2] On whatever occasion a monk trains himself, ‘I will breathe in...&...out sensitive to rapture’; trains himself, ‘I will breathe in...&...out sensitive to pleasure’; trains himself, ‘I will breathe in...&...out sensitive to mental fabrication’; trains himself, ‘I will breathe in...&...out calming mental fabrication’: On that occasion the monk remains focused on *feelings* in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. I tell you, monks, that this—careful attention to in-&-out breaths—is classed as a feeling among feelings, which is why the monk on that occasion remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

“[3] On whatever occasion a monk trains himself, ‘I will breathe in...&...out sensitive to the mind’; trains himself, ‘I will breathe in...&...out gladdening the mind’; trains himself, ‘I will breathe in...&...out steadying the mind’; trains himself, ‘I will breathe in...&...out releasing the mind’: On that occasion the monk remains focused on the *mind* in & of itself—ardent, alert, & mindful—

subduing greed & distress with reference to the world. I don't say that there is mindfulness of in-&-out breathing in one of lapsed mindfulness and no alertness, which is why the monk on that occasion remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"[4] On whatever occasion a monk trains himself, 'I will breathe in...&...out focusing on inconstancy'; trains himself, 'I will breathe in...&...out focusing on dispassion'; trains himself, 'I will breathe in...&...out focusing on cessation'; trains himself, 'I will breathe in...&...out focusing on relinquishing': On that occasion the monk remains focused on *mental qualities* in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. He who sees with discernment the abandoning of greed & distress is one who watches carefully with equanimity, which is why the monk on that occasion remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

"This is how mindfulness of in-&-out breathing is developed & pursued so as to bring the four establishings of mindfulness to their culmination." — MN 118

#### IV : JHĀNA / DISCERNMENT

|                             |                 |           |
|-----------------------------|-----------------|-----------|
| § 24. There is              | no jhāna        |           |
| for those with              | no discernment, |           |
|                             | no discernment  |           |
| for those with              | no jhāna.       |           |
| But those with              | both jhāna      |           |
|                             | & discernment:  |           |
| <i>They're on the verge</i> |                 |           |
| of unbinding.               |                 | — Dhp 372 |

§ 25. [Jhāna as a prerequisite for liberating insight:] "If a monk would wish, 'May I—with the ending of effluents—remain in the effluent-free awareness-release & discernment-release, having directly known & realized them for myself right in the here-&-now,' then he should be one who brings the precepts to perfection, who is committed to mental tranquility, who does not neglect jhāna, who is endowed with insight, and who frequents empty dwellings." — AN 10:71

§ 26. "A monk who has not abandoned these six qualities is incapable of entering & remaining in the first jhāna. Which six? Sensual desire, ill will, sloth & drowsiness, restlessness & anxiety, uncertainty, and not seeing well with right discernment, as they have come to be, the drawbacks of sensual pleasures." — AN 6:73

§ 27. “There is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn’t leap up, grow confident, steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected. Just as if a man were to grasp a branch with his hand smeared with resin, his hand would stick to it, grip it, adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, but as he is attending to the cessation of self-identification his mind doesn’t leap up, grow confident, steadfast, or firm in the cessation of self-identification. For him the cessation of self-identification is not to be expected.

“Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected. Just as if a man were to grasp a branch with a clean hand, his hand would not stick to it, grip it, or adhere to it; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the cessation of self-identification, and as he is attending to the cessation of self-identification his mind leaps up, grows confident, steadfast, & firm in the cessation of self-identification. For him the cessation of self-identification is to be expected.

“Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but as he is attending to the breaching of ignorance his mind doesn’t leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to block all the inlets and open all the outlets, and the sky were to not rain down in good streams of rain: the breaching of the waste-water pool’s embankment would not be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, but as he is attending to the breaching of ignorance his mind doesn’t leap up, grow confident, steadfast, or firm in the breaching of ignorance. For him the breaching of ignorance is not to be expected.

“Now, there is the case where a monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching of ignorance his mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected. Just as if there were a waste-water pool that had stood for countless years, where a man were to open all the inlets and block all the outlets, and the sky were to rain down in good streams of rain: the breaching of the waste-water pool’s embankment would be expected; in the same way, the monk enters & remains in a certain peaceful awareness-release. He attends to the breaching of ignorance, and as he is attending to the breaching of ignorance his

mind leaps up, grows confident, steadfast, & firm in the breaching of ignorance. For him the breaching of ignorance is to be expected.” — AN 4:178

§ 28. “A person of no integrity... enters & remains in the first jhāna. He notices, ‘I have gained the attainment of the first jhāna, but these other monks have not gained the attainment of the first jhāna.’ He exalts himself for the attainment of the first jhāna and disparages others. This is the quality of a person of no integrity.

“A person of integrity notices, ‘The Blessed One has spoken of non-fashioning even with regard to the attainment of the first jhāna, for by whatever means they suppose it, it becomes otherwise from that.’ So, making non-fashioning [*atammayatā*] his focal point, he neither exalts himself for the attainment of the first jhāna nor disparages others. This is the quality of a person of integrity.

*[Similarly with the other levels of jhāna up through the dimension of neither perception nor non-perception.]*

“A person of integrity... enters & remains in the cessation of feeling & perception. When he sees with discernment, his effluents are ended. This is a monk who has no conceit about anything, has no conceit anywhere, has no conceit in any way.” — MN 113

§ 29. “Now what, monks, is the five-factored noble right concentration? There is the case where a monk... [1] enters & remains in the first jhāna... [2] enters & remains in the second jhāna... [3] enters & remains in the third jhāna... [4] enters & remains in the fourth jhāna...

[5] “And furthermore, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-penetrated by means of discernment.

“Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-penetrated by means of discernment. This is the fifth development of the five-factored noble right concentration.

“When a monk has developed & pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.” — AN 5:28

§ 30. “I tell you, the ending of the effluents depends on the first jhāna... the second jhāna... the third... the fourth... the dimension of the infinitude of space... the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception.

“‘I tell you, the ending of the effluents depends on the first jhāna.’ Thus it has been said. In reference to what was it said? ... Suppose that an archer or archer’s apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in

rapid succession, and to pierce great masses. In the same way, there is the case where a monk... enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perceptions, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: ‘This is peace, this is exquisite—the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; unbinding.’

“Staying right there, he reaches the ending of the effluents. Or, if not, then through this very Dhamma-passion, this Dhamma-delight, and through the total wasting away of the five lower fetters [self-identification views, grasping at precepts & practices, uncertainty, sensual passion, & irritation]—he is due to arise spontaneously [in the Pure Abodes], there to be totally unbound, never again to return from that world.

“‘I tell you, the ending of the effluents depends on the first jhāna.’ Thus it was said, and in reference to this was it said.”

*[Similarly with the other levels of jhāna up through the dimension of nothingness.]*

“Thus, as far as the perception-attainments go, that is as far as gnosis-penetration goes. As for these two dimensions—the attainment of the dimension of neither perception nor non-perception & the attainment of the cessation of feeling & perception—I tell you that they are to be rightly explained by those monks who are meditators, skilled in attaining, skilled in attaining & emerging, who have attained & emerged in dependence on them.” — AN 9:36

§ 31. I have heard that on one occasion the Blessed One was staying at Sāvattthi in the Eastern Monastery, the palace of Migāra’s mother. Then in the evening, Ven. Ānanda, coming out of seclusion, went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there, he said to the Blessed One: “On one occasion... face-to-face with the Blessed One I heard this, face-to-face I learned this: ‘I now remain fully in a dwelling of emptiness.’ Did I hear that correctly, learn it correctly, attend to it correctly, remember it correctly?”

[The Buddha:] “Yes, Ānanda, you heard that correctly... remembered it correctly. Now, as well as before, I remain fully in a dwelling of emptiness. Just as this palace of Migāra’s mother is empty of elephants, cattle, & mares, empty of gold & silver, empty of assemblies of women & men, and there is only this non-emptiness—the singleness based on the community of monks; even so, Ānanda, a monk—not attending to the perception [mental note] of village, not attending to the perception of human being—attends to the singleness based on the perception of *wilderness*. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of wilderness.

“He discerns that ‘Any disturbances that would exist based on the perception of village are not present. Any disturbances that would exist based on the perception of human being are not present. There is only this modicum of disturbance: the singleness based on the perception of wilderness.’ He discerns that ‘This mode of perception is empty of the perception of village. This mode of perception is empty of the perception of human being. There is only this non-emptiness: the singleness based on the perception of wilderness.’ Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: ‘There is this.’ And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

“Further, Ānanda, the monk—not attending to the perception of human being, not attending to the perception of wilderness—attends to the singleness based on the perception of *earth*. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of earth. Just as a bull’s hide is stretched free from wrinkles with a hundred stakes, even so—without attending to all the ridges & hollows, the river ravines, the tracts of stumps & thorns, the craggy irregularities of this earth—he attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of earth.

“He discerns that ‘Any disturbances that would exist based on the perception of human being... on the perception of wilderness are not present. There is only this modicum of disturbance: the singleness based on the perception of earth.’ He discerns that ‘This mode of perception is empty of the perception of human being. This mode of perception is empty of the perception of wilderness. There is only this non-emptiness: the singleness based on the perception of earth.’ Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: ‘There is this.’ And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

“Further, Ānanda, the monk—not attending to the perception of wilderness, not attending to the perception of earth—attends to the singleness based on the perception of *the dimension of the infinitude of space*.... not attending to the perception of earth, not attending to the perception of the dimension of the infinitude of space—he attends to the singleness based on the perception of *the dimension of the infinitude of consciousness*.... not attending to the perception of the dimension of the infinitude of space, not attending to the perception of the dimension of the infinitude of consciousness—he attends to the singleness based on the perception of *the dimension of nothingness*.... not attending to the perception of the dimension of the infinitude of consciousness, not attending to the perception of the dimension of nothingness—attends to the singleness based on *the dimension of neither perception nor non-perception*.... not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception—attends to the singleness based on *the theme-less concentration of awareness*. His mind takes

pleasure, finds satisfaction, settles, & indulges in its theme-less concentration of awareness.

“He discerns that ‘Any disturbances that would exist based on the perception of the dimension of nothingness... on the perception of the dimension of neither perception nor non-perception are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.’ He discerns that ‘This mode of perception is empty of the perception of the dimension of nothingness. This mode of perception is empty of the perception of the dimension of neither perception nor non-perception. There is only this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.’ Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: ‘There is this.’ And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

“Further, Ānanda, the monk—not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception—attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its theme-less concentration of awareness.

“He discerns that ‘This theme-less concentration of awareness is fabricated & mentally fashioned.’ And he discerns that ‘Whatever is fabricated & mentally fashioned is inconstant & subject to cessation.’ For him—thus knowing, thus seeing—the mind is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’

“He discerns that ‘Any disturbances that would exist based on the effluent of sensuality... the effluent of becoming... the effluent of ignorance, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.’ He discerns that ‘This mode of perception is empty of the effluent of sensuality... becoming... ignorance. And there is just this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.’ Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: ‘There is this.’ And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure—superior & unsurpassed.” —

*MN 121*

§ 32. “Then, monk, I have also taught the step-by-step stilling of fabrications. When one has attained the first jhāna, speech has been stilled. When one has attained the second jhāna, directed thought & evaluation have been stilled. When one has attained the third jhāna, rapture has been stilled. When one has attained the fourth jhāna, in-&-out breathing has been stilled. When one has attained the dimension of the infinitude of space, the perception of forms has been stilled. When one has attained the dimension of the infinitude of consciousness, the

perception of the dimension of the infinitude of space has been stilled. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has been stilled. When one has attained the dimension of neither-perception nor non-perception, the perception of the dimension of nothingness has been stilled. When one has attained the cessation of perception & feeling, perception & feeling have been stilled. When a monk's effluents have ended, passion has been stilled, aversion has been stilled, delusion has been stilled." – *SN 36:11*

§ 33. "There is, monks, an unborn—unbecome—unmade—unfabricated. If there were not that unborn—unbecome—unmade—unfabricated, there would not be the case that escape from the born—become—made—fabricated would be discerned. But precisely because there is an unborn—unbecome—unmade—unfabricated, escape from the born—become—made—fabricated is discerned." – *Ud 8:3*

§ 34. "'Consciousness without surface,  
endless, radiant all around,

has not been experienced through the earthness of earth... the liquidity of liquid... the fieriness of fire... the windiness of wind... the allness of the all.'" – *MN 49*

§ 35. "If the thought should occur to you that, when defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, one's abiding is stressful/painful, you should not see it in that way. When defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, there is joy, rapture, serenity, mindfulness, alertness, and a pleasant/happy abiding." — *DN 9*