

*"namo tassabhagavato arahato sammāsambuddhassa"*

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION  
SHOULOD BE DEVELOPED**

**VOLUME I**

**SECTION 2**

**Page 251 – 300**

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“*Ānanda*... the twin Sal trees have blossomed forth all over, though out of season. Those twin Sal trees with foliage shaken by dryads rained blossoms; scattered, strewn, spread blossoms all over the body of the Blessed One so as to worship to the Blessed One. Celestial *mandāra* flowers fell from the air above, being scattered, strewn and spread all over the body of the Blessed One, in reverence to him. And in reverence to the Blessed One, celestial sandalwood powder fell from the air above, being scattered, strewn and spread all over the body of the Blessed One. And in reverence to the Blessed One, celestial music sounded in the air above. And in reverence to the Blessed One, celestial songs which were produced by taking object of wisdom of the Blessed One arose in the air above. Afterwards the Exalted One went on as follows:

***Pāli Quotation (Di-2-114)***

*Ānanda*... Mere acts of reverence of this kind cannot be deemed to honour, esteem, venerate, revere, and worship the Blessed One rightly.

*Ānanda*... Whosoever *bhikkhu*, or *bhikkhunī*, or the layman-disciple, or the laywoman-disciple if he or she lives through practicing obligations which are adaptable to the nine kinds of Supra-mundane *dhammas*, which are worth fulfilling previous to the Noble Path and are called *pubbabhāga paṭipadā*; if he or she lives through practicing obligations called *sāmīci*, due to conformity with nine kinds of supra-mundane *dhammas*, with respectfulness; if he or she lives through complete practicing those obligations which are adaptable to the nine kinds of supra-mundane *dhammas*, that kind of person can be deemed to honour, esteem, venerate, revere and worship the Blessed One in the highest degree. *Ānanda*... therefore in this noble admonishment, you should like to practice in this way that “we are going to live through practicing obligations which are adaptable to the nine kinds of supra-mundane *dhammas*, which are worth fulfilling previous to the Noble Path and are called *pubbabhāga paṭipadā*; we are going to live through practicing obligations called *sāmīci*, due to conformity with the nine kinds of supra-mundane *dhammas*, with respectfulness; we are going to live through complete practicing those obligations which are adaptable to the nine kinds of supra-mundane *dhammas*”... said by the Exalted One. (*Dī-2-113, 114, Dī-A-2-165, 168*)

**PAGE-252****3.9 The essence of above explanation and the reason**

Because the Blessed One saw the action of endeavouring called the great worship with manifold flowers, manifold aromatic substances, manifold musical instruments, manifold classical songs regarding to the glory of the Exalted One, made by heavenly beings who were assembling in the space from the earth until the margin of universe, from the margin of universe until the *brahma*'s realm during lying between twin Sal trees which were grown in row orderly, he said the Venerable *Ānanda* above words.

After saying the great worship this much the Exalted One went on about that much acts reverence cannot be deemed to honour, esteem him rightly.

The essence of those saying are as follows:

“*Ānanda*... I never wish to become the buddhahood with the inclination of the mind towards the Knowledge of Omniscience so as to accept the great worship with flowers, aromatic substances, music, classical songs after fulfilling eight kinds of qualifications which

were factors for attainment of preordainment of events made by the supreme Buddha called *Dīpankarā*, being as real human, being as real man etc., lying in front of that Supreme Buddha; I never fulfill various previous perfections called *pāramita* so as to attain these flowers, aromatic substances, music, classical songs; therefore mere acts of reverence of this kind cannot be deemed to honour, esteem, venerate, revere and worship the Blessed One rightly". This is the essence of the Exalted one's saying.

There is a reasonable question why the Exalted One rejected the great worship this much in this *Mahāparinibbāna Sutta* even though he has praised wholesome resultant *dhammas* made by worship to the noble quality of the Supreme Buddha through offering even a flax flower, as invaluable advantageous results evaluated by the knowledge of omniscience of the supreme Buddha in other *Pāli* Texts.

The answer is as follows: \_\_\_\_\_

***Pāli Quotation (Di-A-2-169)***

1. Due to presence of desire to praise surrounding beings and
2. due to presence of desire to exist in perpetuity of his admonishments,  
The Supreme Buddha rejected the great worship this much in this *Mahāparinibbāna Sutta*.

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Unless the Exalted One reject in this way, no one will fulfil the training morality at any place where the training of morality is intended to be fulfilled in future; no one will fulfil the training of concentration at any place where the training of concentration is intended to be fulfilled in future; no one will bear the pregnancy of *vipassanā* at any place where the training of *vipassanā* practice is intended to be fulfilled in future. Those *bhikkhus* will stay by urging their donors who offers four requisiteness so as to perform only function of worshipping. Furthermore, this kind of worship through offering with four requisiteness called *āmisā pūjā* is unable to bear the Supreme Buddha's noble admonishment which is worth counting in brief as three noble trainings called morality, concentration, wisdom in order to be existed even either one day or the period a gulp of rice soup.

It will be explicit. --- Offering of either thousand monasteries like *Mahāvihāra* or thousand stupas like *Mahāceṭī* is unable to bear maintenance of the Noble Admonishment; a such person performs wholesome deeds, building and offering monastery, stupa etc.; it will be advantageous results for that donor only. The right obligation of practice (*Sam-māpaṭipatti*) called fulfilling perfectly on three noble trainings called morality, concentration, wisdom is, indeed, the most appropriate worship to the Exalted One. It is right. \_\_\_\_\_ That right obligation of practice is not only worth desiring by the Exalted One but also able to bear long lasting existence of the Noble Admonishment. The Exalted One, therefore, said the person who lives through complete practicing obligations which are adaptable to the nine kinds of supra-mundane *dhammas* can be deemed to honour and worship the Blessed One in the highest degree. (*Dī-2-169*)

Among all kinds of worship through *dhamma* called *dhammapūjā*, the worship through the Fruit-Knowledge of Arahant is the supreme most worship to the Exalted One. Therefore a disciple reaches into the Fruit-Knowledge of Arahant successively through cascade of practices at any place, in a forest etc., in accordance with the Exalted One's instructions and then if he worship with that Fruit-Knowledge of Arahant to the Exalted One, it can be said the Exalted One has got the supreme most honour from his disciple, explained in above commentary called *Visuddhi Magga*.

### 3.10 The person who is similar to the leopard, king of forest

In other words, it can be said this practicing *bhikkhu* is a person who is similar to the leopard, king of forest. He is similar to the leopard, king of forest, due to accomplishment of the Fruit-Knowledge of Arahant which is the most desirable result through eradicating opposite defilements after practicing obligation of *bhikkhu* as solitary dwelling in the forest.

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As the leopard, king of forest catches preys, wild buffalo, wild ox, pig etc., depending on jumbling grass, jumbling forest or jumbling mountains, similarly the practicing *bhikkhu* who practices both *samatha* and *vipassanā* over and over again in the forest can attain both the Path-Knowledge of Upstream-enterer, the Path-Knowledge of Once-returner, the Path-Knowledge of Non-returner, the Path-Knowledge of Arahant and the Noble Fruit-Knowledge through practicing in sequence. Therefore the Exalted One who wanted to show forest monastery called *arañña senāsana* which is favorable place for efficiency of energy of practicing *bhikkhu* said that \_\_\_\_\_

Under this Noble Admonishment, *bhikkhus*... the practicing *bhikkhu* having gone to the forest or to the foot of a tree or to an empty, secluded place sits down cross-legged, keeping upper part of body uprightly, and setting up mindfulness, towards the object of practice. That practicing *bhikkhu* brings forth the in-breath with outshining mindfulness only, and brings forth the out-breath with outshining mindfulness only. (*Vs-1-261. 262*)

### 3.11 *arañña-rukhamūla-suññāgāra*

In the aspect of preaching methodology of *abhidhamma*, ‘having gone out beyond the boundary post, all that is forest (*arañña*). (*Abhi-2-260*) In the aspect of preaching methodology of *suttanta*, any place which lies at least five hundred bow lengths distance from the entrance of outermost house of nearest village is called forest dwelling. (*Vs-1-377*) Among those forest dwellings with characteristics preached in this way, any place which can bring forth noble silence and happiness is designated as *arañña* (forest dwelling). The Exalted One instructed previously to develop this practice of mindfulness of breathing which has the apex goal of the Fruit-Knowledge of Arahant by approaching into the forest dwelling called *arañña*.

At noon the shade of tree lies by spreading ten directions around it and when wind does not blow foliage fall in such range; that range can be said as the foot of tree (*rukhamūla*). Second the Exalted One instructed to develop practice of mindfulness of breathing by approaching the foot of tree.

Any of the remaining seven kinds of abode called a rock, a hill cleft, a mountain cave, a charnel ground, a jungle thicket, an open space, a heap of straw, excluding forest dwelling and foot of tree, are called on “empty place (*suññāgāra*).” Third, the Exalted One instructed to develop practice of mindfulness of breathing by approaching the empty place which can bring forth noble silence and happiness.

In the hot season the forest dwelling is favourable, in the cold season the foot of a tree, in the rainy season an empty place respectively for development of mindfulness of breathing.

Furthermore, for one of phlegmatic humour, phlegmatic by nature, the forest dwelling is favourable, for one of bilious humour the foot of a tree, for one of windy humour an empty place respectively for development of mindfulness of breathing.

Furthermore, for one of deluded temperament the forest dwelling is favourable, for one of hating temperament the foot of a tree, for one of greedy temperament an empty place respectively for development of mindfulness of breathing. (*Mahāṭṭ-1-315, 316*)

### 3.12 Selection of favourable deportment

Afterwards the Exalted One who wanted to show favourable deportment which is peaceful and it can bring forth the mind so as not to stop short, draw back and wander instructed to develop by sitting deportment. Reclining deportment can bring forth laziness (*kosajja*), resulting in stopping short and drawing the mind back from practice of mindfulness of breathing. Standing and walking deportment can bring forth the wandering mind, resulting in restlessness from objects of the in-breath and out-breaths. Sitting deportment, indeed, can avoid laziness, stopping short, drawing back, and wandering of mind of meditation and the Exalted One instructed to practice by sitting deportment. (*Mahāṭṭ-1-316*)

Furthermore, the Exalted One who wanted to show firmness in the sitting position, easy occurrence of the in-breaths and out-breaths, laid the means for discerning the object of practice of mindfulness of breathing, i.e., the in-breaths and out-breaths instructed that “sits down cross-legged, keeping upper part of body uprightly and setting up mindfulness towards the object of practice”.

If he sits down by keeping upper part of body uprightly it can be said he sits uprightly with the eighteen backbones resting end to end.

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In the continuum of *bhikkhu* who is sitting in that way his skin, flesh and sinews are not twisted, and so the feelings that would arise moment by moment, if they were twisted, do not arise. That being so, his mind becomes unified, and the meditation subject, instead of collapsing, attains to growth and increase upto the Path-Knowledge, Fruit-Knowledge, *nibbāna*. The Exalted One, therefore, instructed to develop practice of mindfulness of breathing by sitting cross-legged, keeping upper part of body uprightly. (*Vs-1-262*)

During practicing in that way he must set up mindfulness towards only the object of practice through prohibiting wandering of the mind to various objects other than in-breaths and out-breaths.

### 3.13 so satova assāsati, satova passāsati

Thus after sitting cross-legged, keeping upper part of body uprightly and setting up mindfulness towards the object of practice, that practicing *bhikkhu* brings forth the in-breath with outshining mindfulness only and brings forth the out-breaths with outshining mindfulness only. It means there are no in-breaths and out-breaths without mindfulness in the continuum of that practicing *bhikkhu*.

In-breaths and out-breaths are brought forth with mindfulness in such modes, in order to show those modes, the Exalted One instructed way of developing mindfulness of breathing through (16) modes dividing as four tetrads. Now it will be presented on those four tetrads previously.

#### A. First tetrad (*pathama catukka*)

##### *Pāli Quotation (M-2-88)*

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1. Breathing in long, he knows “I breathe in long”. Breathing out long, he knows “I breathe out long”.
2. Breathing in short, he knows “I breathe in short.” Breathing out short, he knows “I breathe out short.”
3. He trains thus “I shall breathe in discriminating on beginning, middle, end of the whole in-breath apparently. He trains thus “I shall breathe out discriminating on beginning, middle, end of the whole out-breath apparently.
4. He trains thus “I shall breathe in tranquillizing *kāyasañkhāra* which is called the in-breath.” He trains thus “I shall breathe out tranquillizing *kāyasañkhāra* which is called the out-breath.”

**B. Second tetrad (*dutiya catukka*)*****Pāli Quotation (M-2-88)***

1. He trains thus “I shall breathe in discriminating pleasurable interest (*pīti*) which associates with the first and second absorptions.” He trains thus “I shall breathe out discriminating pleasurable interest (*pīti*) which associates with the first and second absorptions.”
2. He trains thus “I shall breathe in discriminating bliss (*sukha*) which associates with the first, second and third absorptions.” He trains thus “I shall breathe out discriminating bliss (*sukha*) which associates with the first, second and third absorptions.”
3. He trains thus “I shall breathe in discriminating *cittasañkhāra* called feeling, perception which associate with the first, second, third, and fourth absorptions.” He trains thus “I shall breathe out discriminating *cittasañkhāra* called feeling, perception which associate with the first, second, third, and fourth absorptions.”

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4. He trains thus “I shall breathe in tranquillizing *cittasañkhāra* called feeling, perception which are gross and associating with the first, second, third and fourth absorptions.” He trains thus “I shall breathe out tranquillizing *cittasañkhāra* called feeling, perception which are gross and associating with the first, second, third and fourth absorptions.”

**C. Third tetrad (*tatiya catukka*)*****Pāli Quotation (M-2-88)***

1. He trains thus “I shall breathe in discriminating the consciousness which are associating with the first, second, third and fourth absorptions.” He trains thus “I shall breathe out discriminating the consciousness which are associating with the first, second, third and fourth absorptions.”
2. He trains thus “I shall breathe in well gladdening those consciousness of the first absorption and the second absorption which associate with pleasurable interest (*pīti*). He trains thus “I shall breathe out well gladdening those consciousness of the first absorption and the second absorption which associate with pleasurable interest (*pīti*).

3. He trains thus “I shall breathe in well applying those consciousness of the first, second, third and fourth absorptions on the object.” He trains thus “I shall breathe out well applying those consciousness of the first, second, third and fourth absorptions on the object.”
4. He trains thus “I shall breathe in liberating those consciousness of the first, second, third, and fourth absorptions from opposite *dhammas*, hindrances, defilements etc.” He trains thus “I shall breathe out liberating those consciousness of the first, second, third, and fourth absorptions from opposite *dhammas*, hindrances, defilements etc.”

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### D. Fourth tetrad (*catuttha catukka*)

#### *Pāli Quotation (M-2-89)*

1. He trains thus “I shall breathe in discerning as *anicca* over and over.” He trains thus “I shall breathe out discerning as *anicca* over and over.”
2. He trains thus “I shall breathe in discerning on perishing phase of conditioned things and *nibbāna* which is void of lust over and over.” He trains thus “I shall breathe out discerning on perishing phase of conditioned things and *nibbāna* which is void of lust over and over.”
3. He trains thus “I shall breathe in discerning on momentary cessation of conditioned things and *nibbāna* which is cessation of lust over and over.” He trains thus “I shall breathe out discerning on momentary cessation of conditioned things and *nibbāna* which is cessation of lust over and over.”
4. He trains thus “I shall breathe in discerning on *vipassanā* knowledge which can relinquish defilements temporarily, *nibbāna* which abandon defilements absolutely and the Noble Path-Knowledge which is capable of abandoning defilements over and over.” He trains thus “I shall breathe out discerning on *vipassanā* knowledge which can relinquish defilements temporarily, *nibbāna* which abandon defilements absolutely and the Noble Path-Knowledge which is capable of abandoning defilements over and over.” (*Sam-3-279, Vi-1-88, M-2-89*)

In above four tetrads the Exalted One preached on (16) modes in the in-breaths and (16) modes in out-breaths, totally in (32) modes. The person who always develops the mindfulness on the object of in-breaths and out-breaths through those (32) modes is designated as *satokārī puggala* (=the person with outshining mindfulness). He is also designated as “*satova assāsati* = the person who brings forth the in-breath with outshining mindfulness only, *satova passāsati* = the person who brings forth the out-breath with outshining mindfulness only. (*Paṭisam-174, Vs-1-263*)

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### 3.14 Noticeable facts

The righteous *meditator* who wants to develop this famous practice of mindfulness of breathing has to recognize the following noticeable facts previously.

- (a) How four kinds of mindfulness foundations are divided

#### *Pāli Quotation (Vs-1-269)*

According to explanation of *Visuddhi Magga*, the first tetrad is set forth as a meditation subject for a beginner; but the remaining three tetrads are set forth

1. as the contemplation of feeling,
2. as the contemplation of consciousness,
3. as the contemplation of *dhammas* (=mental object), respectively, for one who has already attained four kinds of absorptions of fine-material sphere through the first tetrad of mindfulness of breathing. It should be recognized the first tetrad was preached by means of the contemplation of body because the Exalted One preached this tetrad in the section of contemplation of body of mindfulness foundation.

**(b) It is only absorption route**

***Pāli Quotation (M-A-1-305)***

According to above explanation of commentary it should be recognized in *Mahāsatiṭṭhāna Sutta*, the Exalted One preached *ānāpāna pabba* (= section on Breathing) as the practice which can bring forth full absorption (*appanā kammaṭṭhāna*). The term, *appanā kammaṭṭhāna*, means only when access concentration called access absorption or full concentration called full absorption has been attained previously by taking object of brilliant sign of full concentration of breathing called *ānāpāna Paṭibhāganimitta* the righteous *meditator* must change to *vipassanā* practice by making that access concentration or full absorption as foundation of *vipassanā* practice. It should be recognized beforehand the fact according to this explanation, before transferring *vipassanā* practice or stage of purification of view the righteous *meditator* who wants to develop practice of mindfulness of breathing has to accomplish either access concentration absorption or full concentration absorption previously.

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**(c) Two kinds of *assāsa-passāsa***

With relating to way of discerning on breathing called the in-breaths-out-breaths, the Exalted One preached in dividing two ways, i.e. the way of discerning through four elements meditation and way of discerning through full absorption route.

There are ways of discerning through four elements meditation in detail in *Mahāhatthipadopama Sutta (M-1-242, 249)*, *Mahārāhulovāda Sutta (M-2-83, 89)*, *Dhātuvibhanga Sutta (M-3-281, 290)*, *Abhidhammā, Dhātu vibhanga Pāli Text (Abhi-2-84, 86)*. Among (42) bodily parts preached in those ways of discerning through four elements meditation in detail, (6) kinds of bodily parts of wind are included in those and the in-breath-out-breath are also included in those (6) bodily parts of wind.

In *Visuddhi Magga* it is explained that bodily part of wind called in-breath-out-breath is only collectiveness of corporealities produced by mind or corporeal units produced by mind.

***cittaje assāsapassāsakoṭṭhāsepi ojaṭṭhamakañceva saddo cāti nava. (Vs-2-223)***

According to that explanation, the in-breaths and out-breaths means only collectiveness of corporeal units produced by mind. In the aspect of Ultimate reality each corporeal unit produced by mind consists of (9) kinds of nature of corporeality, i.e., earth-element, water-element, fire-element, air-element, colour, smell, taste, nutriment, sound. Those ultimate nature of corporealities must be distinguished by eye of wisdom. If one scrutinizes four great elements consisting in those in-breaths and out-breaths, only corporeal units can be seen easily (for the practicing *meditator* who can keep in mind corporeal

*dhammas* occurring in (6) doors upto the ultimate nature with the help of penetrative knowledge). If one can analyze those nine kinds of corporealities consisting in each corporeal unit, he will reach upto the field of ultimate nature with insight. (Ways of discerning can be seen in section of four elements meditation in this volume.)

This way of discerning is the practice of four elements route because both corporeal units, each specific nature of four great elements within each corporeal unit and each derived corporealities which arise depending on four great elements are discriminated and discerned by penetrative knowledge respectively. It is because only when four great elements are discerned as beginning can the righteous *meditator* discern upto the field of ultimate nature in that way.

Furthermore, these instructions,

1. the long
2. the short
3. the beginning, middle and end of the whole breath must be known;
4. he has to train in order to tranquilize in-breaths and out-breaths, are, indeed, instruction for attaining absorption.

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It is the cascade of practice by taking objects of three signs called *nimitta*, i.e., *parikammanimitta* (sign of preliminary work) called the in-breath, out-breath at the touching place of those in-breath-out-breath, the tip of nose or upper lip; *uggahanimitta* (sign of access concentration). *Paṭibhāganimitta* (sign of full concentration). It is the absorption route because it is the way of practice for attaining absorption. Thus the righteous *meditator* must recognize previously the fact there are two routes, four elements meditation route and absorption route in those in-breaths and out-breaths.

### (d) Colour and character must not be taken into heart

#### *Pāli Quotation (Vs-1-278) (Mahāṭṭ-1-337)*

According to above explanations of commentary and sub-commentary, the righteous *meditator* who wants to develop mindfulness of breathing through absorption route should not take into heart colour of sign of concentration of mindfulness of breathing at the stage of developing concentration, if any sign of concentration like cotton lump, star etc., appears in him.

If he takes into heart it as colour, it leads to colour *kaṣiṇa* but not practice of breathing.

Furthermore, he should not take into heart the specific characters, i.e.,

1. nature of hardness and roughness of the earth-element.
2. nature of flowing, cohesion of the water-element,
3. nature of hotness and coldness of the fire-element,
4. nature of supporting of air-element which are occurring in the in-breaths and out-breaths. If he takes into heart each specific character of four great elements, it will become four elements meditation but not practice of mindfulness of breathing.

Therefore if the righteous *meditator* wants to develop colour-*kaṣiṇa*, he has to follow the rules of practice of colour-*kaṣiṇa* respectfully.

If he wants to develop four elements meditation, he has to follow the rules of four elements *meditation* respectfully.

If he wants to develop practice of mindfulness of breathing through absorption route, he has to follow only rules of practice of mindfulness of breathing respectfully and then all beneficial results which are earnestly desired by himself will be accomplished.

If anyone performs practice of mindfulness of breathing through making as four elements meditation, it will be no effective result for him.

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### The reason why one has to follow rules

With relating to long and short breaths found in the first tetrad it is explicit in commentary and sub-commentary as follows:

#### *Pāli Quotation (Vs-1-263, 264) (Mahāṭṭhā-1-318)*

According to explanations of above *Visuddhi Magga* and *Mahāṭṭhā*, the length and shortness of in-breath-out-breath means the breaths that travel over a long extent in entering in and going out are to be understood as long duration (*dīgha*); and the breaths that travel over a little extent in entering in and going out, as short duration (*rassa*). It is the essence of preaching by the Exalted One.

If one practices the way shown in section of breathing through making four elements meditation route, he must accept the fact the ultimate air-element or four great elements have also got nature of length and shortness. There are two kinds of extent, i.e., *kāladdhāna* (= length and shortness of time) and *okāsaddhāna* (=length and shortness of space or thing). It is desirable meaning and one has to accept the fact there are two kinds of ultimate air-element, i.e.,

1. the ultimate air-element which takes long lasting duration and
2. the ultimate air-element which takes short duration.

Similarly if four great elements are said as a whole, one has to accept the fact there are two kinds of four great elements, i.e., a kind of four great elements which take long lasting duration and the other which take short duration. However there is no length or shortness in the aspect of ultimate reality.

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### There is no length or shortness in the aspect of ultimate reality

#### *tāni pana sattarasa cittakkhaṇāni rūpadhāmmānamāyū. (Abhidhammattha, section of Cognitive Process)*

According to above explanation found in *Abhidhammattha Sangaha* and explanations found in *Sammohavinodanī, PP 26; Pañcapakaraṇa, PP 316; Visuddhi Magga, 2, PP249*; the life-span of (22) kinds of corporeal *dhammas*, excluding (2) expression corporealities and (4) characteristic corporealities, is (17) mind moments as fixed law. There is no corporeal *dhamma* with longer or shorter than that duration of (17) mind moments. Therefore there is no length or shortness in the aspect of ultimate reality.

If anyone practice in order to know length or shortness of ultimate air-element or four great elements, the way of discerning of himself might be swerving from the right course.

Furthermore, according to number (4) instruction of the first tetrad, the righteous *meditator* has to train for tranquillizing of the in-breaths and out-breaths. During practicing in that way ---- it is explained in *Visuddhi Magga*, as follows:\_\_\_\_\_

***catutthajjhāne atisukhamo appavattimeva pāpuṇāti. (Vs-1-267)***

When the fourth absorption is reached the in-breaths and out-breaths are so subtle that reaching into absence nature of in-breaths-out-breaths.

In the commentary called *Visuddhi Magga, 1. PP 275*, it shows list of persons with cessation of in-breath and out-breath and it includes those persons who are entering into the fourth absorption.

Therefore, if anyone who practices this first tetrad of mindfulness of breathing through making four elements meditation has got cessation of in-breath and out-breaths, how he perform *vipassanā* practice through discerning on which *dhamma*. While in-breaths and out-breaths are ceasing how he keeps in mind corporeal *dhammas* consisting in the in-breaths and out-breaths?

These facts ought to be emphatically thought over for righteous *meditators*.

Though commentary and sub-commentary instruct the *meditator* who develops mindfulness of breathing so as not to take into heart both specific and general characters of sign of concentration when that sign of concentration appears only, he must follow that rule beginning of the practice before appearance of sign of concentration. If he takes into heart specific characters of four great elements before appearance of sign of concentration, it will become four elements meditation route only as mentioned above.

Therefore it is essential rule for righteous *meditator* in order to follow rules of practice of mindfulness of breathing which was preached as absorption route, resulting in occurrence of true disciple who practices properly in accordance with the Exalted One's desire. It will be presented on way of practice through absorption route later. Now it will be presented on the rule that general characters ought not to be taken into heart continuously.

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### **3.15 General characters should not be taken into heart**

Commentary and sub-commentary instruct that when sign of breathing appears one should not take into heart general characters of those in-breaths and out-breaths. General character means nature of impermanence, suffering, non-self, which concern with all conditioned things called corporeality, mentality, cause and result. That instruction, general character should not be taken into heart, means that sign of breathing must not be discerned as *anicca, dukkha, anatta*. Although ordinary in-breaths and out-breaths are collectiveness of sound nonads produced by mind (*cittaja saddanavaka kalāpa*) before appearance of that sign of breathing, unless one can reach into the field of ultimate nature of corporeality through breaking down three kinds of compactness of corporeality with the help of penetrative knowledge, it is still in the field of concept (*paññatti*) only.

***saññajañhi etam saññānidānam saññāpabhavam. (Vs.1-277)***

Furthermore, the sign of breathing is also the *dhamma* produced by perception (*saññaja dhamma*) and it is still in the field of concept only. Concept is not worth discerning as object of *vipassanā* practice, due to non-occurrence of object of *vipassanā* practice. The

righteous *meditator* who begins to practice mindfulness of breathing should not take into heart

1. as in-breath-out-breath arising-perishing away \_\_\_\_\_ *anicca* or
2. as in-breath \_\_\_\_\_ arising, out-breath-perishing away \_\_\_\_\_ *anicca*,

by taking object of ordinary in-breaths and out-breaths which are lump of concept with compactness intact. The reason is as follows: \_\_\_\_\_

### 3.16 The reason why general characters are not discerned

#### *Pāli Quotation (Vs-1-281,282)*

The essence of above explanation of commentary is as follows: \_\_\_\_\_

1. *anicca* \_\_\_\_\_ The term, *anicca* (impermanence), means five aggregates. Why?

Due to obvious occurrence of these three kinds of nature, viz.,

- (a) nature of arising
- (b) nature of perishing away
- (c) nature of static phase called significant state of affair (=ageing, from the beginning of arising, five aggregate are called *anicca*.

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[Notes – The righteous *meditator* should like to recognize this fact – These three kinds of nature

- (a) *uppāda* – nature of arising,
- (b) *vaya* = nature of perishing away,
- (c) *aññatatha* = nature of static phase called ageing- are present apparently in five aggregates only.]
2. *aniccatā* \_\_\_\_\_ The term, *aniccatā*, means the three-time-phases called *uppāda-ṭhiti-bhanga* of those five aggregates. In other words—the nature of sudden perishing away (absence) just after arising which comes from nature of absence previously, is called *aniccatā*. The nature of momentary perishing away of five aggregates whenever they arise without existing as beginning phenomenon intact is called *aniccatā*. This is the meaning of *aniccatā*.
3. *aniccānupassanā* – Repeated discerning on five aggregates over and over by means of *aniccatā* called incessant phenomena of perishing away is called *aniccānupassanā*. [ It means the way of discerning as *anicca*, *anicca* over and over through seeing both phenomena of arising and perishing away and pure phenomenon of perishing away of five aggregates with the help of penetrative eye of *vipassanā* knowledge is called *aniccanupassanā*.]
4. *aniccanupassī* \_\_\_\_\_ The term, *aniccānupassī*, means the person who has completed with the Knowledge of Contemplation of impermanence called *aniccānupassanā ñāṇa* mentioned above.

Thus both the person who brings forth the in-breaths through discerning on five aggregates as *anicca* over and over again and the person who brings forth the out-breaths through discerning on five aggregates as *anicca* over and over again should be designated as the person who trains thus “I shall breath in discerning *anicca*, I shall breath out discerning *anicca* over and over again. This is the essence of explanation of *Visuddhi Magga. (Vs-1-281, 282)*

According to above explanation of commentary, it should be recognized only the person who can keep in mind and discern five aggregates systematically upto the field of ultimate reality can take into heart general characters called *anicca*, *dukkha*, *anatta*.

However five aggregates are the *dhammas* which can be kept in mind and discerned by extraordinary practicing persons who can analyze each ultimate nature of corporealities within each corporeal unit, after seeing on various kinds of corporeal units by insight. Those are not *dhammas* which can be realized by both the person who never sees corporeal units, mental units and the person who cannot analyze upto the ultimate nature of corporealities, even though he can see corporeal and mental units.

Therefore it should be recognized the person

- (1) who does not know what corporeality means;
- (2) who does not know what mentality means;
- (3) who does not know what five aggregates means; who enters into the meditation

hall with various nescience; who is discerning as *anicca, dukkha, anatta* on the in-breaths and out-breaths which are still in the field of concept only, is the person who is sitting opposite to the Exalted One's preaching. This fact must also be followed respectfully by every righteous person who has heartfelt desire to attain *nibbāna*.

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### 3.17 What are five aggregates?

#### *Pāli Quotation (M-A-1-254)*

In above commentary it is mentioned two ways of discerning during transferring from absorption route of breathing to *vipassanā* practice, i.e.,

1. the way of discerning beginning as *rūpakammaṭṭhāna*, and
2. the way of discerning beginning as *nāmakammaṭṭhāna*, upto reaching the stage of the Fruit-Knowledge of Arahant in brief account.

In those two ways it should be recognized the person who takes into heart corporeal *dhammas* as priority and then *vipassanā* practice is performed, is designated as *assāsapassāsakammika puggala* (= the person who takes into heart corporeal *dhammas* of the in-breaths and out-breaths) and the person who takes into heart mental *dhammas* called factors of absorption as priority and then *vipassanā* practice is performed, is designated as *jhānakammikapuggala* (= the person who takes into heart mental *dhammas* absorption of mindfulness of breathing). The essence of those two ways of discerning is as follows: \_\_\_\_\_

IN the continuum of practicing *meditator* who practices mindfulness of breathing in cascade of ways of discerning through

1. trying to know length of the in-breaths and out-breaths,
2. trying to know shortness of the in-breaths and out-breaths,

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3. trying to know the beginning, middle and end of the whole in-breath and out-breath,
4. trying to tranquil in-breaths and out-breaths exceedingly,

four kinds of absorptions called the first absorption, second absorption, third absorption fourth absorption arise successively by taking object of brilliant sign of full concentration of mindfulness of breathing.

That practicing *meditator* keeps in mind and distinguishes either

1. corporeal *dhammas* occurring in the in-breath and out-breath, or
2. mental *dhammas* called factors of absorption, with the help of penetrative knowledge.

### 3.18.A *assāsa (in-breath)- passāsa (out-breath)*

*cunṇavicunṇāpi assāsapassāsā. (Vs-1-263)*  
*cunṇavicunṇāpi anekakalāpabhavena. (Mahāṭī-1-318)*

The term, *assāsapassāsā* (in-breath-out-breath), means collectiveness of sound nonads produced by mind (*cittaja saddanavakakalāpa*), which have got the sound as ninth factor in each corporeal unit. If the *meditator* scrutinizes four great elements occurring in those in-breaths and out-breaths, he will see only corporeal units. Then if he analyzes each corporeal unit by insight, he will see nine kinds of corporealities within each corporeal unit with sound corporeality as ninth factor. Each corporeal unit is produced by mind and collectiveness of large amount of those sound nonads are called *assāsa-passāsā* (in-breath-out-breath) in the aspect of conventional reality. It should be recognized the person who keeps in mind those corporeal *dhammas* consisting in sound nonads after analyzing ultimate nature of sound nonads is called the person who keeps in mind the in-breaths and out-breaths (= *assāsa-passāsā kammika puggala*). If that kind of *meditator* wants to reach the goal of the Fruition-Knowledge of Arahant, the way of practice in brief will be as follows: \_\_\_\_\_

### 3.18. B *assāsa-passāsā kammika puggala*

In those two kinds of persons called *assāsapassāsakammika* and *jhānakammika*, the former person, when he scrutinizes which *dhamma* is the dependence of the in-breath and out-breath, knows distinctively that the base-corporeality is the dependence. The base is, indeed, *karajakāya*. [Due to occurrence of dependence of consciousness and mental concomitants, *karajakāya* is designated as base (*vatthu*). (*M-ṭī-1-349*)] The term, *karajakāya*, means four great elements and (24) kinds of derived corporealities which arise depending upon those four great elements. Thus he keeps in mind and distinguishes corporeal *dhammas*. Afterwards, consciousness and mental concomitants, which are led by *dhammas* with the contact as fifth factor (*phassapañcamaka dhamma*) are kept in mind and distinguished as mental *dhammas*.

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After keeping in mind and distinguishing mentality-corporeality in this way, when causal *dhammas* of those mentality-corporeality are scrutinized the principle of dependent-origination, ignorance etc., is known and seen, resulting in removing skeptical doubts occurring in three periods called past, future, present in a way that “ these mentality-corporeality are only causal and resultant *dhammas*; there is neither being nor person other than causal and resultant *dhammas*; (=these mentality-corporeality are pure ultimate nature which never arise not only without obvious occurrence of causal *dhammas* but also improper causal *dhammas*, such as creator etc.; actually those are only natural *dhammas*, due to presence of causal *dhammas*, ignorance etc.). After overcoming a skeptical doubts within three periods, if he can perform the improvement of *vipassanā* knowledge step by step successively by means of discerning on mentality-corporeality together with causal *dhammas* [= on corporeal and mental *dhammas* call five clinging aggregates which are occurring in (11) modes of situations called past, future, present, internal, external, gross, subtle, inferior, superior, far, near] as three general characters on the whole, i.e., *kalāpa sammāsana naya*, he will reach into the Fruit-Knowledge of Arahant through four successive Path-Knowledge in sequence.

This is the course of practice which is the factor of deliverance of suffering of rounds of rebirth, upto the Fruit-Knowledge of Arahant for the first kind of practicing virtuous person. (*M-A-1-254*)

[Notes: \_\_\_\_\_ The way of discerning on five clinging aggregates which are occurring in (11) modes of situations as a whole by dividing two groups, twofold corporeality-mentality method; five groups, fivefold aggregates method; twelve groups, twelve fold bases method; eighteen groups, eighteen fold elements method etc., is called *kalāpasammasana* method. The way of discerning on five clinging aggregates through alternate generalizing as three characters of each specific kind of ultimate *dhamma*, the earth-element, contact etc., one by one is called *anupāda dhamma vipassanā*. In the stage of Knowledge of Comprehension (*sammasana ñāṇa*) of *Visuddhi Magga*, it is instructed to perform through *kalāpasammasana* method for the beginner of *vipassanā* practice. It should, therefore, be recognized *kalāpasammasana* method is explained as beginning in above explanation of commentary.] (See *Mūlaṭī-1-109*)

### 3.19 *jhānakammika puggala*

The latter person called *jhānakammika*, when he scrutinizes which *dhamma* is the dependence of the factors of absorption, also knows distinctively that the base-corporeality is the dependence; the base is, indeed, *karajakāya*. Thus he distinguishes mentality-corporeality in a way that ‘these factors of absorption are mental *dhammas*; *karajakāya* are corporeal *dhammas*. After keeping in mind and distinguishing mentality-corporeality in this way, when causal *dhammas* of those mentality-corporeality are scrutinized the principle of dependent-origination, ignorance etc., is known and seen, resulting in removing skeptical doubts occurring in three periods called past, future, present in a way that “these mentality-corporeality are only causal and resultant *dhammas*; there is neither being nor person other than causal and resultant *dhammas*; After overcoming on skeptical doubts within three periods, if he can perform the improvement of *vipassanā* knowledge step by step successively by means of discerning on mentality-corporeality together with causal *dhammas*, as three general characters on the whole, i.e. *kalāpasammasananaya*, he will reach into the Fruit-Knowledge of Arahant through four successive Path-Knowledge in sequence. (M-A-1-254)

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With regarding to above explanations commentary, if the practicing person who develops mindfulness of breathing transfers to *vipassanā* practice through making anyone of two kinds of concentration, the access and full absorption concentration, those objects of *vipassanā* practice must be conditioned things which are pure ultimate *dhammas* called causal and resultant *dhammas* but not concept and then he must endeavour previously in order to know

1. both groups of corporeal *dhammas* called *assāsapassāsakāya*,
2. four great primaries and derived corporealities called *karajakāya* which are dependence of those *assāsapassāsakāya* and
3. groups of mental *dhammas* which are arising by taking objects of those corporeal *dhammas*. He has to keep in mind and distinguish those *dhammas* beforehand.

Because corporeal *dhammas* are unable to arise individually but not collectively in group wise called *kalāpa* (=unit) as natural fixed law the righteous *meditator* has to discern in order to see corporeal units previously with the help of sufficient concentration. Afterwards, each ultimate nature of corporeal *dhammas* within each corporeal unit, such as, earth-element, water-element, fire-element, air-element, colour, smell, taste, nutriment etc., must be scrutinized upto the field of ultimate nature. In this paper that way of discerning is called analyzing the element as

terminology usage. Only when one can analyze specific nature of each element in that way can be know and see real four great primaries and derived corporealities within each corporeal unit as beginning. Those four great primaries and real derived corporealities only are the real objects *vipassanā* practice through discerning as three general characters.

Then the commentator Sayadaw explains *phassapañcamaka dhamma* (= *dhammas* with the contact as fifth factor) significantly for mental *dhammas* which arise by taking object of corporeal *dhamma*. Among those *dhammas* with the contact as fifth factor, because the commentator explains on the contact and volition directly it is explained all formation *dhammas* are also inclusive so as to discern in the list of formation aggregate as follows:

*Pāli Quotation (M-ṭī-1-370)*

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= The reason why commentator Sayadaw explains *phassapañcamaka dhamma* with the contact as the fifth factor, i.e., contact-feeling-perception-volition-consciousness, is those *dhammas* associate with all arising mind moments. Among those *dhammas*, explaining on contact the volition directly brings off the function to take all mental concomitant *dhammas* which are inclusive in the formation aggregate simultaneously. It is because the volition is the most significant *dhamma* in those mental *dhammas* which are inclusive in the list of formation aggregate (= there are 50 kinds of mental concomitants in formation aggregate.). In *Suttantabhājanīya* method, *sañkhārakkhandhā Vibhanga*, when the Exalted One preached formation aggregate discriminately, such as “*cakkhusamphassajā cetana*” etc., it is obvious evidence of olden day example for preaching on only volition as significant factor. Remaining aggregates, corporeal aggregate, feeling aggregate, perception aggregate, consciousness aggregate are, however, counted and preached differentially. (*M-ṭī-1-370*)

### 3.20 An authoritative saying found in *Mahāṭṭkā*

*Pāli Quotation (Mahāṭṭ-1-320)*

The essence of this explanation of *Mahāṭṭkā* is as follows: \_\_\_\_\_

The Exalted One preached this practice of mindfulness of breathing in the Section of *kāyanupassanāsatiṭṭhāna*. In the word, *kāyanupassanā*, the term, *anupassanāññāṇa*, means the knowledge which discerns sign of breathing over and over in the stage of *samatha*. In the stage of *vipassanā*, the knowledge which discerns

1. ultimate nature of corporeal *dhammas* which are consisting in sound nonads produced by mind called *assāsapassāsakāya*,
2. four primaries and derived corporealities, which are produced by four origins called *kamma*, *citta*, *utu*, *āhāra*, which are occurring throughout body called *karajakāya* and are dependence of those *assāsapassāsakāya*, and
3. consciousness and associating mental concomitant *dhammas* over and over is called *kāyanupassanāññāṇa*. It is penetrative knowing and seeing on those mentality-corporeality by experiential knowledge, as they really are. (*Mahāṭṭ-1-320*)

These are explanations relating to how the practicing *meditator* can be designated as the person who develops *kāyanupassanā satiṭṭhāna* through discerning on which kinds of *dhammas* in both stages of *samatha* and *vipassanā*.

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It should, therefore, be recognized and followed the explanations of *Pāli* Text, commentary, sub-commentary respectfully which explain the fact *vipassanā* practice is ought to be performed through discerning as three general characters of corporeality-mentality together with causal *dhammas* only when the righteous *meditator* has known and seen on

1. *assāsapassāsakāya*,
2. four great primaries and derived corporealities occurring throughout body, which are called *karajakāya* and are dependence of those *assāsapassāsakāya*,
3. mental *dhammas* which arise by taking objects of those corporeal *dhammas*, with the help of experiential knowledge, after making any kind of access and full absorption concentration as fundamental of *vipassanā* practice. [It will be presented on account of ways of discerning on corporeality-mentality in the section of *rūpakammaṭṭhāna*, Volume I and Section of *nāmakammaṭṭhāna*, Volume II, in detail.]

These explanations are significant facts relating to

1. one should not take into heart colour,
2. one should not take into heart specific characters, hardness etc.,
3. one should not take into heart general characters called *anicca*, *dukkha*, *anatta*, for every practicing person who develops mindfulness of breathing when any sign of access concentration or full concentration of mindfulness of breathing.

The beginners of practice of mindfulness of breathing also should not take into heart both specific and general characters of in-breaths and out-breaths before appearance of sign of breathing. If he takes into heart specific characters, hardness etc., it might not be said as practice of mindfulness of breathing but four elements meditation.

Furthermore, if anyone discerns the in-breaths and out-breaths as *anicca*, *dukkha*, *anatta* without ability to see corporeal units within those in-breaths-out-breaths, or without ability to analyze each specific character of corporealities within corporeal units occurring in those in-breath and out-breath, even though corporeal units can be seen, it will be said he performs *vipassanā* practice through discerning on concept only.

### *Pāli Quotation (Vs-1-109)*

According to above explanation of *Visuddhi Magga*, the practice of mindfulness of breathing is, indeed, a kind of practice which takes the object of sign called *nimitta*.

*sesāni mahaggatacittāni sabbānipi paññattārammaṇāni. (Abhidhammattha Sangaha, Ārāmmaṇa Sangaha)*

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According to this explanation of *Abhidhammattha Sangaha* (Compendium of Sublime *Dhammas*), this practice of mindfulness of breathing is inclusive in the kind of lofty consciousness which takes object of concept. In this case, lumps of in-breaths and out-breaths are also called concept, due to inability to discern upto the field of ultimate nature through breaking down bulk of corporeality called compactness of continuity, compactness of form, compactness of function of in-breaths-out-breaths. The sign of access concentration of mindfulness of breathing which is the cloud-like white coloured and the sign of full concentration of mindfulness of breathing which is brilliant like star, etc., are also called concept, due to lack of ability to break down bulk called compactness of corporeality. It should, therefore, be recognized the object of concentration of mindfulness of breathing is

concept. Every concept is not worth discerning as object of *vipassanā* practice. Only ultimate nature is, indeed, worth discerning as object of *vipassanā* practice.

### 3.21 Concept-ultimate nature

Now it will be presented explanations of commentary and sub-commentary in order to remove some doubts relating to opinion of concept-ultimate nature of the in-breaths and out-breaths.

#### *Pāli Quotation (Vs-1-265)(Mahāṭṭi-1-321)*

According to above explanations of commentary and sub-commentary, the in-breaths and out-breaths means collectiveness of numerous spreading corporeal units. Unless one sees corporeal units occurring in the in-breaths and out-breaths or unless one analyze ultimate nature of corporealities called earth-element, water-element, fire-element, air-element, colour, smell, taste, nutriment, sound which are consisting in sound nonad produced by mind, those collectiveness of corporeal units are present in the field of concept, due to presence of concepts of continuity and form. Those bulk of in-breaths and out-breaths with concepts of continuity and form, which are still present in the field of concept, are not objects of *vipassanā* knowledge. Nine kinds of ultimate nature of corporealities occurring in each sound nonad of in-breath-out-breath are, indeed, objects of *vipassanā* knowledge. It can, therefore, be said that concepts are not worth discerning as objects of *vipassanā* practice but various ultimate nature only are worth discerning as objects of *vipassanā* practice.

However if anybody wants to attain either access absorption concentration or full absorption concentration through the mindfulness of breathing route, he has to develop concentration through taking object of concept of in-breath and out-breath but not taking objects of nine kinds of ultimate nature of corporealities.

Therefore the essence to be recognized:

1. If one wants to attain absorption of mindfulness of breathing, concept of the in-breaths and out-breaths called *nimitta* must be taken as object of *samatha* practice.

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2. If one wants to attain *vipassanā* knowledge, ultimate nature must be taken as object of *vipassanā* practice. Those ultimate *dhammas* are (a) *assāsapassāsakāya* (b) *karajakāya* called physical constituents of body (c) *nāmakāya*.

### 3.22 Three kinds of *nimitta* (signs)

Now it will be presented continuously on three kinds of signs of mindfulness of breathing. There are three kinds of signs, i.e.,

- (1) *parikammanimitta* = sign of preliminary work,
- (2) *uggahanimitta* = sign of access concentration,
- (3) *Paṭibhāga nimitta* = sign of full concentration in practice of mindfulness of breathing.

Among those three kinds, the first one will be presented in this place, remaining two kinds will be explicit later.

#### *Parikammanimitta* \_\_\_\_\_

#### *Pāli Quotation (Vs-1-275)*

= These in-breaths and out-breaths arise through touching nose tip for the person with long nose while those arise through touching tip of upper lip for the person with short nose. This practicing *meditator* should, therefore, put the sign in a way that these in-breaths and out-breaths touch this place called *nimitta* (sign). (*Vs-1-275*)

Now it will be presented on explanations found in *Paṭisambhidā Magga* so as to be clear on the opinion relating to sign called *nimitta*.

### **Pāli Quotation (Paṭisam-A-2-73)**

In above explanations, the words shown in number (1) mentions what the *nimitta* (sign) means and those words shown in number (2) mention factors of impurities of concentration of mindfulness of breathing.

1. The essence of the words shown in number (1) is as follows:

The term, *nimitta*, means touching place of the in-breath and out-breath. It is right. These in-breaths and out-breaths arise through touching nose tip for the person with long nose while those arise through touching tip of upper lip for the person with short nose. (*Paṭisam-2-73*)

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According to above explanations of commentary, it should be recognized the touching place of the in-breath-out-breath is called *nimitta*.

There is a reasonable question that if the beginner of practice of mindfulness of breathing has got long nose, does he discern nose tip? And if he has got short nose, does he discern tip of the upper lip? The answer can be found in partial of those words shown in number (2).

3. The essence of words shown in number (2) is as follows: \_\_\_\_\_

If the practicing person bears in mind only touching place (*nimitta*) called nose tip or tip of upper lip one-sidedly, his mind of meditation is shaking at the in-breath, resulting in unstability on object of in-breath. Due to lack of stability of mind, concentration of mind on the object of in-breath, it can prohibit concentration and it is a danger of concentration.

If the *meditator* bears in mind only the in-breath one-sidedly, that *meditator*'s mind is capable of performing restlessness by means of entering into interior (= it means mind of meditation follows the in-breath continuously, resulting in unstability and shaking of the mind on object of touching place called nose tip or tip of upper lip. Thus remaining words should be paralleled the meaning. (*Paṭisam-A-2-73*). It should, therefore, be understood the out-breath also in similar way.

### **3.23 (18) kinds of factors of impurities (*upakkilesa*) of concentration of mindfulness of breathing**

#### **(a) First hexad -(6) kinds of factors of impurities**

Which are (18) kinds of factors of impurities of concentration of mindfulness of breathing?

1. The mind that wanders toward interior of the body of person who follows the beginning, middle, end of the in-breath with mindfulness is disturbance of concentration.

2. The mind that wanders toward exterior of the body of person who follows the beginning, middle, end of the out-breath with mindfulness is disturbance of concentration.

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3. Arising of heartfelt desire on the in-breath is disturbance of concentration.
4. Arising of heartfelt desire on the out-breath which occurred previously to the in-breath is disturbance of concentration.
5. For the person who is oppressed by the in-breath, heartfelt desire on availability of the out-breath is disturbance of concentration.
6. For the person who is oppressed by the out-breath, heartfelt desire on availability of the in-breath is disturbance of concentration. (*Paṭisam-163, 164*)

#### **Opinion of *assāsa-passāsa***

##### ***Pāli Quotation (Vs-1-263)***

According to commentary of *Vinaya* (Monastic Codes), the term, *assāsa*, means the out-breath and the term, *passāsa*, means the in-breath. The newly born infant breathes out previously and then he breathes in. The commentary of *Vinaya* explains the meaning of *assāsa passāsa* with regarding to this process of breathing. In those commentaries of *Suttanta*, on the other hand, it is explained that \_\_\_\_\_

The term, *assāsa*, means the in-breath and the term, *passāsa*, the out-breath with regarding to process of practice. The following explanations found in commentary of *Paṭisambhidā Magga* should be read.

##### ***Pāli Quotation (Paṭisam-A-2-72)***

= The beginning, middle, end of the in-breath means touching place of inhaling, nose tip or tip of upper lip is the beginning while the heart, middle and the navel, end. The mind wanders towards interior through continuous following the in-breath which is inhaled from nose tip or tip of upper lip until navel with mindfulness. Due to lack of stability on single object, that mind wandering towards interior of the body is disturbance of concentration.

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= The beginning, middle, end of the out-breath means touching place of inhaling, navel is the beginning while the heart, middle and the nose tip or tip of upper lip or external space, end. The mind wanders towards exterior through continuous following the out-breath which is exhaled from navel until nose tip or tip of upper lip or external space with mindfulness. Due to lack of stability on single object, that mind wandering towards exterior of the body is disturbance of concentration. (*Paṭisam-A-2-72*)

According to above explanations of commentary of *Paṭisambhida Magga*, it should be recognized

1. The term, *assāsa*, means the in-breath and
2. the term, *passāsa*, means the out-breath respectively.

During developing concentration the practicing person who practices mindfulness of breathing have to keep awareness not to follow both the in-breath from nose tip or tip of

upper lip until navel and the out-breath from navel until nose tip or tip of upper lip and external space continuously.

**(b) Second hexad- (6) kinds of factors of impurities**

1. The mind of person who bears in mind touching place called *nimitta* one-sidedly is shaking at the in-breath, resulting in prohibition of concentration.
2. The mind of person who bears in mind in-breath one-sidedly is shaking at the touching place called *nimitta*, resulting in prohibition of concentration.
3. The mind of person who bears in mind touching place called *nimitta* one-sidedly is shaking at the out-breath, resulting in prohibition of concentration.
4. The mind of person who bears in mind out-breath one-sidedly is shaking at the touching place called *nimitta*, resulting in prohibition of concentration.
5. The mind of person who bears in mind in-breath one-sidedly is shaking at the out-breath, resulting in prohibition of concentration.
6. The mind of person who bears in mind out-breath one-sidedly is shaking at the in-breath, resulting in prohibition of concentration.

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Therefore these (6) kinds of factors, viz,

1. The wandering mind on the in-breath of the person who bears in mind *nimitta*,
  2. The wandering mind on the *nimitta* of the person who bears in mind in-breath,
  3. The wandering mind on the out-breath of the person who bears in mind *nimitta*,
  4. The wandering mind on the *nimitta* of the person who bears in mind out-breath,
  5. The wandering mind on the out-breath of the person who bears in mind in-breath,
  6. The wandering mind on the in-breath of the person who bears in mind out-breath,
- are, indeed, factors of impurities (*upakkilesa dhamma*) of concentration of mindfulness of breathing. (*Paṭisam-164*)

**(c) Third hexad\_\_\_\_\_ (6) kinds of factors of impurities**

1. The mind which follows the in-breath-out-breath continuously beyond touching place is disturbance of concentration, due to following to wandering.
2. The mind which has a longing for the in-breath and out-breath which are not reaching at touching place yet, is disturbance of concentration through shaking.
3. The mind which stops short and draws back from the function of practice, resulting from diminished in effort, is disturbance of concentration, due to following to laziness continuously.
4. The mind which is so active with strenuous effort is disturbance of concentration, due to following to wandering continuously.
5. The mind which inclines extremely towards pleasurable bases is disturbance of concentration, due to following to lust continuously.

[Notes: \_\_\_\_\_ In this case, it means continuous following of lust to either pleasurable interest and agreeable feeling which arise in the continuum of practicing person who is taking into heart the sign of breathing, or bases which have been experienced with mockeries in the past. (*Paṭisam-A-2-73*)]

6. The mind without inclination towards pleasurable bases is disturbance of concentration, due to following to ill will continuously.

[ In this case, it means continuous following of ill will (-hatred) through either disagreeable feeling which arises in the continuum of practicing person with the mind of meditation,

which is lacking pleasurable interest, during taking into heart sign of breathing, or hatred, bases of hatred which have been experienced in the past. (*Paṭisam-A-2-73*)]

These are (18) kinds of factors of impurities (*upakkilesa dhamma*) of concentration of mindfulness of breathing.

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### 3.23 The fact which must be tried to be understood well

The essence of above explanations are as follows:\_\_\_\_\_

1. The righteous *meditator* should not keep awareness on pure the in-breath and out-breath one-sidedly through continuous following from nose tip or tip of upper lip until navel, and from the navel until nose tip or tip of upper lip.
2. The righteous *meditator* should not keep awareness on pure touching place called *nimitta* one-sidedly.

These two facts must be recognized carefully. There is a question how he must practice. The answer is as follows:\_\_\_\_\_

#### *Pāli Quotation (Vs-1-271)*

= The practice of concentration of mindfulness of breathing can be accomplished only for the practicing person who keeps awareness on only touching place of the in-breaths-out-breaths.

According to explanation of commentary the mind of meditation must be put at the touching place of the in-breaths-out-breaths.

There is a question during practicing in that way which thing must be conscious and must he know only touching place or only process of touching?

#### *dīgham vā assassanto dīgham assassāmiti pajānāti. (M-1-70)*

As the Exalted One preached in a way that “Breathing in long, he knows I breath in long etc.,” he must discern in order to distinguish only the in-breaths and out-breaths at the touching place but not only touching place or process of touching. However he ought not follow in-breath-out-breath continuously through leaving touching place.

Now some noticeable facts have been presented for righteous persons who want to develop practice of mindfulness of breathing. It will be continued to present way of practice of mindfulness of breathing as follows:-

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### 3.24 Two ways of approaching to the practice of mindfulness of breathing

There are, generally, two kinds of persons who develop practice of mindfulness of breathing. Firstly some righteous persons develop concentration through any kind of meditation subject, four element meditation, *kasiṇa*-object etc., and they transfer to *vipassanā* practice by making that concentration as fundamental of *vipassanā*. When they satisfy in the stage of *vipassanā* they continue to practice various meditation subjects again, such as, (10) kinds of *kasiṇa*-objects, (8) kinds of attainments, mindfulness of breathing, four sublime states of mind etc.

If a practicing *meditator* with sufficient concentration for fundamental of *vipassanā* practice transfers practice of mindfulness of breathing, he can usually develop practice of mindfulness of breathing successfully within a short period.

Similarly any *meditator* begins four elements meditation and then he transfers to practice of (32) bodily parts, practice on bone, white *kaṣiṇa* successively. After developing fourth absorption of white-*kaṣiṇa*, if he transfers to practice of mindfulness of breathing before transferring to *vipassanā* practice, he will be successful practice of mindfulness of breathing very easily within short period. This is the first kind of persons who transfers practice of mindfulness of breathing from other meditation subjects.

Second, some practicing persons develop concentration through mindfulness of breathing directly as beginning. Among those two kinds of persons, it will be presented on brief account of way of practice of mindfulness of breathing of the first kind previously.

The practicing person who has transferred to *vipassanā* practice successfully after developing concentration through either brief method of four elements meditation or detailed method of four elements meditation, must develop concentration again by taking object of four great elements, until the lights of concentration becomes brilliant, if he wants to transfer practice of mindfulness of breathing after attaining satisfaction in such stage of *vipassanā* practice.

[Notes:\_\_\_\_\_ See explanations relating to the fact all minds of meditation called *adhicitta*, of both *samatha* and *vipassanā* practice have got brilliant lights, in page 528 etc., of this volume.]

When the efficiency of lights becomes powerful through four elements meditation in that way, if he wants to transfer practice of mindfulness of breathing, he can transfer easily. If anybody wants to transfer practice of mindfulness of breathing before transferring to *vipassanā* practice, he can transfer in similar way.

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If he wants to transfer practice of *kaṣiṇa*-objects but not practice of mindfulness of breathing in that way, he can do as he likes. Way of transferring in brief is as follows:\_\_\_\_\_

When the light of concentration becomes brilliant through developing concentration by taking objects of four great elements he must scrutinize (32) bodily parts within his body, resulting in appearance of those parts gradually. After discerning on (32) bodily parts of both internal and external continuums masterfully he has to practice foulness nature of bone of either internal or external continuum. Then he has to develop concentration by taking objects of foulness nature of both internal and external continuums alternately. He must practice in order to see objects of bones at whatsoever (10) directions. If he is successful, he has to take into heart as “white, white”... by taking object of whitest part of external bone. When white *kaṣiṇa*-object only remains after disappearance of object of bone he has to develop concentration by taking object of circular white *kaṣiṇa*-object continuously. If white *kaṣiṇa*-object becomes brilliant, it will reach into the sign of full concentration called *Paṭibhāganimitta*. He has to develop concentration by taking object of that sign of full concentration continuously. When the concentration becomes stable and powerful he has to spread object of circular white *kaṣiṇa*-object upto (10) directions, gradually. That spreading object can bring forth long lasting stability of concentration, resulting in ability to reach (8) kinds of attainments called *aṭṭhasamāpatti* easily. He has to develop concentration until either fourth absorption or all eight kinds of attainments as he likes.

In *Mahāparinibbāna Sutta* etc., the Exalted One preached on ways of discerning of four colour-objects by taking objects of those (32) bodily parts under the designation as *abhibhāyatanaḥāna*

**Pāli Quotation (Ang-3-125)**

= A practicing *meditator* discerns colours of internal continuum of himself (= 32 bodily parts of himself) and he discerns both good and bad coloured small (*kaṣiṇa*) corporealities of external continuum too. He has got a kind of perception as “I know, I see” by overcoming on those corporealities. This is the first *abhibhāyatana jhāna*. (Ang-3-125)

[Way of discerning in detail can be seen in the commentary of *Mahā Vagga, Dīghanikāya (Dī-A-2-151, 153)*, commentary called *sammohavinodanī (Abhi-A-2-212,248)*. Way of developing concentration by taking object of the four great elements can be seen in this volume, section of *rūpakammaṭṭhāna*. Way of transferring to *kaṣiṇa*-object in detail can be seen in Volume V, Section of *samathakammaṭṭhāna*.]

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After developing concentration by taking object of the white *kaṣiṇa*-object upto any kind of degree of concentration, access concentration or anyone of (8) kinds of attainment or all eight kinds of attainments he can transfer to *vipassanā* practice. When he has got satisfaction in any stage of *vipassanā* practice he can transfer to practice of mindfulness of breathing, if he wants to transfer to that practice. If he wants to transfer to practice of mindfulness of breathing after developing concentration through any kind of *kaṣiṇa*-objects, white *kaṣiṇa* etc., without transferring to *vipassanā* practice, he can perform as he likes.

When the righteous *meditator* wants to transfer practice of mindfulness of breathing he has to develop concentration again through experienced meditation subject upto light of concentration becomes brilliant. Then he must put mind of meditation at the touching place of the in-breath-out-breath,

1. nose tip or
2. tip of upper lip which is apparent object to be conscious as touching process by leading mindfulness towards object of practice called the in-breaths and out-breath fixedly. Both the in-breaths and out-breaths must be discerned emphatically by watching at the touching place only.

During discerning in that way the righteous *meditator* should not transfer touching place from nose tip to tip of upper lip and vice versa frequently.

**3.25 Facts to be questioned**

Why the *meditator* who wants to develop practice of mindfulness of breathing develops concentration through four great elements meditation as beginning and white *kaṣiṇa*-object etc., step by step? There is also a reasonable question that can the practice of mindfulness of breathing be performed only when sufficient concentration has been developed in that way.

It should not be considered in this way. Everyone can develop concentration through practice of mindfulness of breathing as beginning in accordance with instructions of way of practice. Because degree of concentration which is intended to be attained for oneself can be accomplished easily when succeeding concentration is supported by preceding concentration, it is instructed to develop acquired concentration again. Developing acquired concentration again might be very easy, due to occurrence of experienced route for everyone. Furthermore it can be found the evidence that if anyone develops concentration basing on acquired concentration of any kind of meditation subjects, it will be easier than pure practice of unexperienced one as beginning, in most practicing *meditators*.

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If he is the *meditator* who has no experience to practice any kind of *kaṣiṇa*-objects, white *kaṣiṇa*, light *kaṣiṇa* etc., he has to develop practice of mindfulness of breathing in accordance with its rules step by step.

If the righteous *meditator* with sharp wisdom has got enough concentration through any kind of *kaṣiṇa* objects, when he practices mindfulness of breathing he can attain the concentration upto the fourth absorption within one or two sitting periods (= about 3 hours) while the righteous *meditator* with moderate wisdom can attain the concentration upto the fourth absorption within two or three days. Acquired concentration should be developed again before practicing mindfulness of breathing because it is worth accepting the efficiency of preceding concentration which can give rise to great efficacy of relation of determinative dependence for advancement of succeeding concentration.

### 3.26 Can one practice in that way?

There is a question that can one practice in that way? The answer is that everyone can practice in that way.

In *Mahārāhulovāda Sutta, Majjhimaṇṇāsa (M-2-83)*, the Exalted One preached *Ven. Rāhulā* the way of four elements meditation in detail so as to remove selfish desire on corporeal *dhammas*. Then way of developing on mindfulness of breathing upto the Fruit-Knowledge of Arahant was also preached continuously with regarding to the previous question of *Ven. Rāhulā*. The righteous *meditator* can, therefore, develop practice of mindfulness of breathing after four elements meditation, if he wants to practice one after another. If it is so, those *meditators* who have experience to practice remaining kinds of meditation subjects can perform practice of mindfulness of breathing. However those meditation subjects should not be mixed together and the *meditator* must keep awareness to practice specific kind of meditation subject in specific period one by one without mingling each other.

At the time the Supreme Buddha was alive very famous disciples, *Ven. Sāriputta Mahā Thero* and *Ven. Moggallāna Mahā Thero* who had got various super psychic knowledge were very skillful in various kinds of meditation subjects, (10) kinds of *kaṣiṇa*-objects etc. It is because super psychic knowledge is available depending upon *kaṣiṇa*-objects. Those *Mahā Theras* also practiced mindfulness of breathing. In *Mahārāhulovāda Sutta* it can be found the fact *Ven. Sāriputta Mahā Thero* instructed *Ven. Rāhulā* in order to perform practice of mindfulness of breathing after seeing sitting deportment of *Ven. Rāhulā* and knowing that kind of deportment was favourable for practice of mindfulness of breathing.

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Furthermore, the Most Venerable *Sāriputta Mahā Thero* preached detailed account of way of practice of mindfulness of breathing in the *Pāli* Text called *Paṭisambhidā Magga*. Those preachings are reliable evidence showing the *Venerable Sāriputta* was mastery in all kinds of meditation subjects thoroughly.

The righteous *meditator* must, therefore, recognize respectfully the fact developing succeeding concentration through taking supporting of preceding acquired concentration is great advantageous way.

### 3.27 The fact to be questioned again

With regarding to the words, “after developing concentration upto the fourth absorption through four elements meditation as beginning, white *kasīṇa*-object, light *kasīṇa*-object etc., and after emerging from that concentration, the in-breath and out-breath must be discerned at the touching place of those in-breaths-out-breaths with mindfulness”, there is a question that shall he need to practice counting method because commentary (*Vs-1-270*) instructs to begin with counting method.

***Pāli Quotation (Vs-1-271, Paṭisam-A-2-95)***

How long does he count these in-breaths and out-breaths? He must count until the condition that mindfulness is stable on the object of in-breath-out-breath without counting. This is because the counting method is applied in order to attain only advantage of stability of mindfulness on the object of the in-breath-out-breath after removing initial application of the wandering mind towards external objects other than object of the in-breath-out-breath. The righteous *meditator* must, therefore, count until the condition that mindfulness is stable on the object of in-breath-out-breath. (*Vs-1-271, Paṭisam-A-2-95*)

According to above explanation of commentaries, it should be recognized the counting method won't be needed to perform when the mindfulness is stable on the object of in-breath-out-breath.

When the righteous *meditator* who has developed concentration upto the fourth absorption through white *kasīṇa*, light *kasīṇa*, etc., keeps awareness on object of the in-breath-out-breath at touching place his mindfulness is usually stable on the object of in-breath-out-breath without any difficulty. If he is sharp wisdom person, sign of access concentration or sign of full concentration usually appears within one sitting period. It will be presented about signs in later again. In this case, it is intended to be said the mindfulness is easily stable on the object of in-breath-out-breath. It will be presented the fact relating to factor of stability of mindfulness again.

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**3.28 *samāpatti* (attainments) and *vipassanā***

***Pāli Quotation (M-A-1-387, 388)***

= In the continuum of such practicing person both the concentration and *vipassanā* knowledge are immatured. That practicing person who is sitting for long period through occurring *vipassanā* knowledge becomes tired physically with excess heat inside his body like fire; sweating from arm-pit; radiated heat releases from top of the head; mentally is also weary, worn-out and shaking.

That practicing person enters into the attainment called *samāpatti* again. Through relieving both physical and mental weariness *vipassanā* knowledge is brought forth again. In the continuum of that practicing person who is sitting next time for long duration again both physical and mental weariness appear in similar way. That practicing person enters into the attainment in order to extinguish both physical and mental weariness again in similar to previous way and *vipassanā* knowledge is brought forth. Thus the attainment called *samāpatti* is great advantageous for advancement of *vipassanā* knowledge... pa... (*M-A-1-387*)

Worldly simile \_\_\_\_\_ Wooden fort is great beneficial for warrior. That warrior has entered into the battle field depending on that wooden fort. When warriors are fighting

against enemies in the battle field sometimes ammunition are used up, sometimes they are hungry. When any reason, such as this kind etc., occurs the warrior steps back into the forth and brings weapons; takes rest; eats food; drinks juice; wears body armour again; after doing various functions which are deserving to do urgently the warrior enters into the battle field again. When any reason, burden of defecation and urination etc., occurs during fighting he retreats into the fort again. After making supporting and stability himself inside the fort he enters into the battle field again. As wooden fort is great beneficial for a warrior, similarly attainment called *samāpatti* is great beneficial for *vipassanā* practice. (M-A-1-387, 388)

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Furthermore the benefit of *vipassanā* for attainment is greater than that of wooden fort for the warrior who swims and overcomes the battle field. Actually it is true that *vipassanā* knowledge is brought forth depending on attainment. However *vipassanā* knowledge which becomes strong efficiency completely not only protects attainment but also makes to arise full of efficiency of the latter. (M-A-1-387, 388)

Worldly simile\_\_\_\_\_ If both boat and properties on the boat are wanted to be transported from one place to another on land, those can be carried by bullock cart. Then in the water, if both bullock cart and properties on the cart are wanted to be transported from one place to another, those can be carried by boat. The boat transports burden to harbour through riverine route without any hitch.

As this simile, even though *vipassanā* knowledge is brought forth depending on attainment, *vipassanā* knowledge which becomes strong efficiency completely not only protects attainment but also makes to arise full of efficiency of the latter. It should be recognized the attainment as bullock cart on land while *vipassanā* as the boat in water respectively. (M-A-1-388)

According to above explanations of commentary, *vipassanā* and absorption-attainment are mutually benefittable *dhammas* so as to be strong and stable each other. Therefore if anyone transfers to *vipassanā* through making any attainment of *kaṣiṇa*-objects, white *kaṣiṇa*-object etc., as fundamental of *vipassanā* practice, *vipassanā* knowledge becomes strong efficiency completely depending on that attainment, resulting in arising of complete efficiency until penetrative knowing and seeing on the Path-Knowledge, Fruit-Knowledge, *nibbāna*. Furthermore, that *vipassanā* knowledge with strong efficiency can protect stability of attainments of *kaṣiṇa*-objects, white *kaṣiṇa*-object etc. Those kinds of attainments never fall back easily, due to presence of stability which is benefited by the efficiency of relation of determinative dependence of *vipassanā* knowledge.

Furthermore, if anyone transfers any kind of concentration, such as practice of mindfulness of breathing etc., by taking supporting factor of any kind of attainments of *kaṣiṇa*-objects, white *kaṣiṇa*-object etc., which is available to develop concentration easily at every time, the concentration of practice of mindfulness of breathing can become very strong efficiency within short period, due to presence of supporting factor of efficiency of relation of determinative dependence of preceding concentration. The mindfulness associating with that concentration of mindfulness of breathing can exist fixedly on the object of the in-breath and out-breath.

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If the mindfulness can exist fixedly on the object of in-breath-out-breath in that way, the foundation of practice of mindfulness of breathing, i.e.,

“*so satova assāsati, satova passāsati. (M-1-70)*”,

“that practicing *bhikkhu* brings forth the in-breath with outshining mindfulness only and brings forth the out-breath with outshining mindfulness only”, has also been accomplished well. According to the instruction of commentary, the function of counting method has been already finished. It is because if the mindfulness can exist fixedly on the object of in-breath-out-breath, the function of counting method has also been finished. (See *Vs-1-272*)

In this case it means only foundation of practice of mindfulness of breathing has been accomplished but not he becomes a person called *satokārī*. It should be recognized only when any person has fulfilled to discern completely on (32) kinds of modes, i.e., (16) modes in the in-breath and (16) modes in the out-breath occurring in four tetrads as mentioned above, can he become the person of *satokārī*. (See *Paṭisam-174*)

The person who is always mindful of both in-breath and out-breath in that way can begin the practice shown in the first tetrad. It will be present in detail, in later. Now it will be continued to present how the mindfulness can be stable for beginner who has no experience to develop concentration through other meditation subjects.

### 3.29 Try to practise

If the *meditator*, who has not got sufficient concentration through other meditation subjects and *vipassanā* knowledge with strong efficiency, wants to practice mindfulness of breathing, he must discern only objects of the in-breath and out-breath at touching place, i.e., nose tip or tip of upper lip, with mindfulness. He has to try in order to be mindful on the objects of in-breath and out-breath previously. If he has got great perfection called *paramita* of previous lives, his mind of meditation will exist fixedly on the objects of in-breath-out-breath within one or two sitting periods. When mind of meditation is stable on the objects of in-breath and out-breath about half or one hour etc., he has to practice following instructions shown in the first tetrad step by step. It is because counting method can be applied for only beginners who are unable to be mindful on objects of in-breath-out-breath anymore. If any person tries to practice so as to be mindful on the objects of in-breath and out-breath in that way and the mind of meditation is unable to be stable fixedly, even though he takes for two or three days, he must begin with counting method.

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### 3.30 Five stages (*pancasandhika*)

The Exalted One preached this first tetrad of mindfulness of breathing by means of *kāyānupassanā satipaṭṭhāna* and *samatha* practice for beginner. Remaining three kinds of tetrads were preached by means of *vedānānupassanā*, *cittānupassanā*, *dhammānupassanā* respectively for those practicing persons who have got absorption through the first tetrad. Therefore those gentlemen and ladies who want to reach the Fruit-Knowledge of Arahant together with four kinds of Knowledge of Discrimination (*paṭisambhidā ñāṇa*) through *vipassanā* knowledge which has proximate cause, the fourth absorption of mindfulness of breathing, should like to perform basic functions, purifying morality etc., and they have to learn five stages of way of practice of mindfulness of breathing. (*Vs-1-269*)

#### 1. Learning (*uggaha*)\_\_\_\_\_ Learning of the meditation subject in *Pāli* is called *uggaha*.

In the next method, learning of the meditation subject both in *Pāli* and meaning is called *uggaha*.

2. Questioning (*paripucchā*)\_\_\_\_\_ Questioning on the meaning of meditation subject is called *paripucchā*. In the next method, scrutinizing and questioning on some facts which are doubtful whether or not avoiding in meditation subject is called *paripucchā*.
3. Recognizing (*upaṭṭhāna*)\_\_\_\_\_ Recognizing on mode of appearance of signs in a way that “in this case, this kind of sign can appear in the continuum of person who develops practice of mindfulness of breathing in this way “etc., is called *upaṭṭhāna*.
4. Full absorption (*appanā*)\_\_\_\_\_ Recognizing on mode of arising of full absorption in a way that “ this kind of absorption falls; it will be reached into full absorption in the continuum of person who develops practice of mindfulness of breathing in this way” etc., is called *appanā*.
5. Characteristic (*lakkaṇā*)\_\_\_\_\_ Recognizing on characteristics of practice of mindfulness of breathing, such as, (a) the characteristic of completion with full absorption called *ṭhapanā* which is resulting from capable of putting the mind of *meditation* on the object of sign of full concentration which arises depending on object of the in-breath-out-breath, in order to be stable and fixedly for long time when practice of mindfulness of breathing is performed through counting method, connexion method, touching method; and (b) the characteristic of way of reaching into the pinnacle called the Fruit-Knowledge of Arahant, which arises through *vipassanā* knowledge which is called *sallakkaṇā*, due to capable of distinguishing and discerning on nature of *anicca*, *dukkha*, *anatta* of conditioned things called *assāsapassāsakāya* (=physical constituents of in-breath-out-breath), *rūpakāya* (physical constituents of the whole body), *nāmakāya* (mental constituents), together with causal *dhammas* when *vipassanā* practice is transferred by making that absorption of mindfulness of breathing as fundamental of *vipassanā* etc., is called *sallakkaṇā*.

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These are five stages called *pañcasandhika* which are worth learning previously for practicing persons who want to develop mindfulness of breathing. (*Vs-1-270, Mahāṭṭ-1-327*)

Learning the practice of mindfulness of breathing with these five stages mentioned above, he neither tires himself nor worries the teacher.

Therefore in giving this meditation subject consisting in mindfulness of breathing attention he can live either with the teacher or elsewhere in an abode of any kind

- (1) in the forest,
- (2) at the foot of tree
- (3) at the empty place,

learning the practice of mindfulness of breathing with the five stages thus, getting a little expounded at a time and taking a long time over reciting it. He should sever the minor impediments. After finishing the work connected with the meal and getting rid of any dizziness due to the meal he should seat himself comfortably. Then, making sure he is not confused about even a single word of what he has learned from the teacher, he should take into heart this practice of mindfulness of breathing through cheering his mind by recollecting the special qualities of the Triple Gems. (*Vs-1-270*)

### 3.31 Sequence of way of taking into heart

#### *Pāli Quotation (Vs-1-270)*

1. *gaṇanā*\_\_\_\_\_ Counting the in-breath-out-breath is called *gaṇanā*.

2. *anubandhanā* \_\_\_\_\_ Carrying on the mindfulness through continuous following to in-breaths and out-breaths after watching from touching place, resulting in connexion of mindfulness without interruption, is called *anubandhanā*.
3. *phusanā* \_\_\_\_\_ Touching of the in-breath-out-breath on touching place called nose tip or tip of upper lip is called *phusanā*.
4. *thapanā* \_\_\_\_\_ Falling and fixing into the full absorption is called *thapanā*. The full absorption is called *thapanā*, due to capable of putting mind of meditation fixedly on the object of sign of full concentration.
5. *sallakkhaṇā* \_\_\_\_\_ *Vipassanā* knowledge is called *sallakkhaṇā*, due to capable of distinguishing and keeping in mind the nature of *anicca-dukkha-anatta* of conditioned things called *assāsapassāsakāya*, *kārajakāya*, *nāmakāya* together with causal *dhammas*.

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6. *vivuttaṇā* \_\_\_\_\_ Noble Path *dhamma* enters into the Unconditioned Element, Eternal Peace called *nibbāna* in a sudden burst of speed through emerging from both *upādinnaka pavatta* called apparent arising of resultant *dhammas*, due to obvious occurrence of causal *dhammas* and conditioned things. During entering in that way, the Noble Path-Knowledge eradicates respective causal *dhammas* ignorance, craving, clinging etc., successively. When the Path-Knowledge of Arahant is reached causal *dhammas* cease through absolute cessation called *anuppādanirodha* in which they never arise again. Due to absolute cessation of causal *dhammas*, resultant *dhammas* also cease absolutely after final death of Arahant called *parinibbānacuti*. The Noble Path *dhamma* is, therefore, called *vivuttaṇā*, due to capable of sinking continuity of corporeality-mentality from *upādinnakapavatta* and *saṅkhāra nimitta* (=emblem of conditioned things) and due to capable of ceasing cycling of rounds of rebirth.
7. *pārisuddhi* \_\_\_\_\_ Noble Fruit-Knowledge is called *pārisuddhi* (thorough purification), due to presence of nature of extinguishing of all kinds of impurities called defilements.
8. *paṭipassanā* \_\_\_\_\_ Each kind of Receiving Knowledge which is capable of reviewing on the Path-Knowledge, Fruit-Knowledge, *nibbāna*, defilements which has been eradicated and defilements which has not been eradicated yet, is called *paṭipassanā*. These are sequence of way of taking into heart for the person who performs practice of mindfulness of breathing.

### 3.32 Counting method (*gaṇanā*)

Among those (8) kinds of functions, the clansman and clanswoman who are beginners should take into heart this practice of mindfulness of breathing by counting.

#### *Pāli Quotation (Vs-1-270)*

And when counting, the practicing person should not stop short of five or go beyond ten or make any break in the series, such as one, three, five etc. In other words, the practicing *meditator* has to try so as to be stable mindfulness on the object of in-breath and out-breath without using counting method within two or three days. If the mindfulness becomes stable on the object of in-breath and out-breath within two or three days, he has to practice in accordance with the first tetrad of practice of mindfulness of breathing, trying to know length or shortness of breathing etc., without counting. Unless the mindfulness becomes stable on

the object of in-breath and out-breath within two or three days, he has to apply counting method again. During counting, he should not make any break in the series.

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By stopping short of five his thoughts get excited in the cramped space, like a herd of cattle shut in a cramped pen. Furthermore, by going beyond ten his thoughts take the number [rather than the breaths] for their support. By making a break in the series he trembles, if the practice has reached completion or not. So he should do his counting without those faults called stopping short of five, going beyond ten, making any break in the series. (*Vs-1-270*)

(a) Counting method of grain measurer

When he begins with counting method he should at first do it slowly as a grain measurer does. For a measurer having filled his measure, says ‘One’, and empties it, and then refilling it, he goes on saying ‘One, One’ during removing any rubbish he may have noticed. And the same with ‘Two, Two’, and so on. So, taking the in-breath or the out-breath, whichever appears, he should begin with ‘One, One’ and count up to “Ten, Ten, noting each as it occurs, i.e.,

1. if the in-breath is obvious, noting the in-breath,
2. if the out-breath is obvious, noting the out-breath,
3. if both kinds of the in-breath and out-breath are obvious, noting both kinds.

As he does his counting in this way the in-breaths and out-breaths become obvious to him as they enter in and issue out. (*Vs-1-270*)

The essence of above explanation of commentary is as follows:

In both kinds of the in-breath and out-breath, the practising person with obvious in-breath should take the in-breath while the person with obvious out-breath should take the out-breath, the person with obvious both kinds, both kinds, and then he must count ‘One, One’, etc., before second in-breath or second out-breath or second both kinds of in-breath-out-breath. It should be recognized similarly on counting as ‘Two, Two’ etc.

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Now it will be presented an example of way of counting of a person with obvious both kinds.

1. the in-breath-out-breath – one-one-one.....
2. the in-breath-out-breath – two-two-two.....
3. the in-breath-out-breath – three-three-three....
4. the in-breath-out-breath – four-four-four....
5. the in-breath-out-breath – five-five-five....
6. the in-breath-out-breath – six-six-six....
7. the in-breath-out-breath – seven-seven-seven....
8. the in-breath-out-breath – eight-eight-eight....

When counting reaches to number “eight”, he has to start from ‘One’ again. If he wants to count up to ‘Ten’, he can count as he likes. But he must count without any break in the series.

This kind of counting method is not similar to quick reciting mantra which is done by parents when children fall down on the ground but as working the bellows which is done by silversmith. It is designated as slow counting method of grain measurer (*dandhagaṇanā dhaññamāpakagaṇanā*) because the practicing *bhikkhu* counts slowly through considering

on the in-breath as beginning but not the out-breath which is the beginning process for newly born babies.

***Pāli Quotation (Mahāṭṭ-1-328)***

Those words, “in both kinds of the in-breath and out-breath obvious one should be taken and counting must be performed”, are said by commentary with referring to the practicing person who has got any kind of obvious one previously. If both kinds of the in-breath and out-breath are obvious for such practicing person, that person should take both kinds of in-breath-out-breath and then he has to count one pair after another. Because the term, *yo upaṭṭhati* (obvious breath), is said by commentary, in two kinds of out-breath which go out through two nostrils, the out-breath which goes out through such nostril becomes very obvious, such out-breath should be taken for counting. It should be recognized that term, *yo upaṭṭhati* (=obvious breath), means practice of mindfulness of breathing should be performed through taking that kind of breath which is more obvious than the other for simultaneous occurring in two nostrils.

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Though any kind of in-breath and out-breath becomes obvious in the continuum of *meditator* who counts as mentioned above, both kinds become obvious gradually, due to lack of wandering of mind towards various external objects other than object of the in-breath-out-breath through counting method. (*Mahāṭṭ-1-328*)

**b. Counting method of cowherd**

At the beginning of practice of mindfulness of breathing the in-breath and out-breath are not obvious in the continuum of *meditator*, due to lack of purification of mind. When impurities of mind called hindrances (*nīvaraṇa*) become clear in later the in-breaths and out-breaths are obvious and then the righteous *meditator* should count quickly as a cowherd does after leaving off counting method of a grain measurer.

For a skilled cowherd takes pebbles in his pocket and goes to the cow pen in the morning, whip in hand; sitting on the bar of the gate, prodding the cows in the back, he counts each one as it reaches the gate, saying ‘One, two,’ dropping a pebble for each. And the cows of the herd, which have been spending the three watches of the night uncomfortably in the cramped space, come out quickly in parties, jostling, each other as they escape. So he counts quickly ‘three, four, five’ and so up to ten.

Similarly the righteous *meditator* should count the in-breaths and out-breaths quickly. For the practicing *bhikkhu* who counts the in-breaths and out-breaths through slow counting method of grain measurer of quick counting method of cowherd the in-breaths and out-breaths become obvious and arise quickly over and over. Afterwards, this practicing *bhikkhu* must count quickly as one, two, three, four, five, six, or one, two, three, four, five., six, seven or one, two, three, four, five., six, seven, eight or one, two, three, four, five., six, seven, eight, nine, ten etc., by taking object of every pair of in-breath-out-breath which just reach at nostril but not interior or exterior of nose tip or tip of upper lip.

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It is right.\_\_\_\_\_ In the practice of mindfulness of breathing which is concerning with counting the mind of meditation becomes concentrated through efficiency of counting only. It should be recognized it is similar to the fact the boat can be stopped in water flowing which flows very swiftly through the efficiency of supporting factor of punting pole. (*Vs-1-271*)

### c. How the practice can be fulfilled

Thus the practice of mindfulness of breathing called the in-breaths and out-breaths become apparent to that practicing person who counts quickly as an uninterrupted process.

[Notes:\_\_\_\_\_ In this case, the usage, “ as an uninterrupted process”, but not “uninterruptedly”, is said because uninterrupted process can occur within full absorption cognitive process called *thapanā* only. During performing counting method minds of meditation which discern the in-breath-out-breath are only continuity of great wholesome impulses of mind-door cognitive processes in sensual sphere for worldly and fulfilling persons (*sekkha*). In this case, that cognitive process consists of one adverting consciousness and (7) times of impulses, due to taking object of concept called the in-breath and out-breath. Those mind-door cognitive processes are separated by life-continuums which takes any kind of three objects, action-emblem of action-emblem of destination (*kamma-kammanimitta-gatinimitta*) which were objects of impulses adjacent to death of previous life. Therefore, the usage, “as an uninterrupted process” is applied without saying uninterrupted process, due to occurrence of objects taken by life-continuum is not the in-breath-out-breath. It refers only most occurrence of cognitive processes and less occurrence of life-continuums.]

Then, knowing that it is proceeding uninterruptedly, he can count quickly (early in the way just described, not discerning the wind either inside or outside the nostril). For by bringing his consciousness inside along with the inhaling breath it seems as if it were buffeted by the wind inside or filled with fat. By taking his consciousness outside along with the exhaling breath it gets distracted by the multiplicity of external objects. However, his practice of mindfulness of breathing can be fulfilled when he fixes his mindfulness on the place touched by the breaths. That is why it was said above ‘He can count quickly (early in the way just described, not discerning the wind either inside or outside the nostril). (*Vs-1-271*)

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### d. How much does it take to count?

The period how much it takes to count is that\_\_\_\_\_ the mindfulness is stable on the object of the in-breath and out-breath without counting throughout such period, he has to count throughout that period. It is because the counting method is performed with intended to attain advantage of the stability of mindfulness on the objects of the in-breaths and out-breaths through severing initial applications on various external objects, other than the in-breath-out-breath. (*Vs-1-271*)

When the mindfulness becomes stable on object of the in-breath-out-breath through counting method the practicing person has to endeavour the way of practice that knowing the length and shortness of breathing which is found in the first tetrad of *Pāli* Text.

### 3.3 1. The length 2. The shortness

This way of discerning that concerned with the length and the shortness of breaths can be found in page 175, paragraph 166, *Pāli* Text called *Paṭisambhidā Magga*.  
*Pāli Quotation (Paṭisam-175)*

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How, breathing in long, does he know:  
“I breathe in long”?

How, breathing out long, does he know:  
“I breathe out long”?

1. He breathes in a long in –breath reckoned as an extent.
2. He breathes out a long in –breath reckoned as an extent.
3. He breathes in and breathes out long in-breaths and out-breaths reckoned as an extent.
4. As he breathes in and breathes out long in-breaths and out-breaths reckoned as an extent, zeal arises. (= Additional zeal, which is profitable and has the characteristic of desire to act, arises due to the satisfaction obtained when the meditation has brought progressive improvement.) Through zeal he breathes in a long in-breath more subtle than before reckoned as an extent.
5. Through zeal he breathes out a long out-breath more subtle than before reckoned as an extent.
6. Through zeal he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned as an extent.
7. As, through zeal, he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned as an extent, pleasurable interest arises (due to fulfillment of the practice). Through pleasurable interest he breathes in a long in-breath more subtle than before reckoned as an extent.
8. Through pleasurable interest he breathes out a long out-breath more subtle than before reckoned as an extent.
9. Through pleasurable interest he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned as an extent.

As, through pleasurable interest, he breathes in and breathes out long in-breaths and out-breaths more subtle than before reckoned as an extent his mind turns away from the long in-breaths and out-breaths (when brilliant sign of full concentration arises depending on long in-breaths and out-breaths), and equanimity (*tatramajjhattupekkhā*) is established.

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Long in-breaths and out-breaths in these nine ways are designated as *kāya* (bodily constituents). The mindfulness is designated as *upaṭṭhāna* (the establishment or foundation) due to capable of establishing towards objects of those in-breath-out-breath. The wisdom which can discern over and over is designated as *ñāṇa* (knowledge).

Bodily constituents (*kāya*) can be designated as *upaṭṭhāna* (due to occurrence of establishment (foundation) of mindfulness, but not *sati* (mindfulness)). The mindfulness can be designated as both *upaṭṭhāna* (due to capable of establishing towards object) and *sati* (due to capable of remembering). By means of that mindfulness and that knowledge those three kinds of *kāya* (= bodily and mentally constituents), i.e.,

1. *assāsapassāsakāya* (bodily constituents of in-breath-out-breath),
2. *rūpakāya* called *karajakāya* (all kinds of bodily constituents) which are dependence of that *assāsapassāsakāya*,

3. *nāmakāya* (mentally constituents) which arise by taking object of those *rūpakāya*, are discerned over and over. It is, therefore, designated as *kāye kāyanupassanā saatipatthāna bhāvanā*.] (*Paṭisam-175, Mahāṭṭ-1-320*)

Furthermore, in paragraph number 169, *Paṭisambhidā Magga*, the ways of discerning that concerned with the shortness are preached as follows;\_\_\_\_\_

How, breathing in short, does he know:

“I breathe in short”?

How, breathing out short, does he know:

“I breathe out short”?

1. He breathes in a short in-breath reckoned as a little.
2. He breathes out a short in-breath reckoned as a little.
3. He breathes in and breathes out short in-breaths and out-breaths reckoned as a little.
4. As he breathes in and breathes out short in-breaths and out-breaths reckoned as a little, zeal arises. (= Additional zeal, which is profitable and has the characteristic of desire to act, arises due to the satisfaction obtained when the meditation has brought progressive improvement.) Through zeal he breathes in a short in-breath more subtle than before reckoned as a little.
5. Through zeal he breathes out a short out-breath more subtle than before reckoned as a little.
6. Through zeal he breathes in and breathes out short in-breaths and out-breaths more subtle than before reckoned as a little.
7. As, through zeal, he breathes in and breathes out short in-breaths and out-breaths more subtle than before reckoned as a little, pleasurable interest arises (due to fulfillment of the practice). Through pleasurable interest he breathes in a short in-breath more subtle than before reckoned as a little.

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8. Through pleasurable interest he breathes out a short out-breath more subtle than before reckoned as a little.
9. Through pleasurable interest he breathes in and breathes out short in-breaths and out-breaths more subtle than before reckoned as a little.

As, through pleasurable interest, he breathes in and breathes out short in-breaths and out-breaths more subtle than before reckoned as a little his mind turns away from the short in-breaths and out-breaths (when brilliant sign of full concentration arises depending on short in-breaths and out-breaths), and equanimity (*tatramajjhātupekkhā*) is established.

Short in-breaths and out-breaths in these nine ways are designated as *kāya* (bodily constituents). The mindfulness is designated as *upaṭṭhāna* (the establishment or foundation) due to capable of establishing towards objects of those in-breath-out-breath. The wisdom which can discern over and over is designated as *ñāṇa* (knowledge).

Bodily constituents (*kāya*) can be designated as *upaṭṭhāna* (due to occurrence of establishment (foundation) of mindfulness, but not *sati* (mindfulness). The mindfulness can be designated as both *upaṭṭhāna* (due to capable of establishing towards object) and *sati* (due to capable of remembering). By means of that mindfulness and that knowledge those three kinds of *kāya* (= bodily and mentally constituents), i.e.,

1. *assāsapassāsakāya* (bodily constituents of in-breath-out-breath),
2. *rūpakāya* called *karajakāya* (all kinds of bodily constituents) which are dependence of that *assāsapassāsakāya*,

3. *nāmakāya* (mentally constituents) which arise by taking object of those *rūpakāya*, are discerned over and over. It is, therefore, designated as *kāye kāyanupassanā saatipaṭṭhāna bhāvanā*. (*Paṭisam-180, paragraph number 169*)

### 3.34 How mind of meditation backs out from original in-breath-out-breath

#### *Pāli Quotation (Paṭisam-A-2-107) (Mahāṭī-1-319)*

When the in-breaths and out-breaths become very subtle condition through efficiency of concentration of mindfulness of breathing the sign of full concentration of mindfulness of breathing arises depending on original in-breath-out-breath with the result that the mind of meditation backs out from the object of original in-breath-out-breath. It means the mind of meditation is taking object of brilliant sign of full concentration of mindfulness of breathing. (*Paṭisam-A-2-107) (Mahāṭī-1-319)*

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### 3.35 Way of arising and establishment of equanimity

#### *Pāli Quotation (Paṭisam-A-2-107) (Mahāṭī-1-319)*

The words, “equanimity is established”, means when concentration which is varied as two kinds, access concentration and full concentration arises by taking object of that brilliant sign of full concentration of mindfulness of breathing the equanimity called *tatramajjhataṭṭā* which is capable of balancing mind of meditation on the object of sign of full concentration of mindfulness of breathing so as not to reach either stopping short or enthusiasm is established well, due to lack of anxiety for well establishment of mind of meditation on object of sign of full concentration of mindfulness of breathing. (*Paṭisam-A-2-107) (Mahāṭī-1-319)*

According to above explanations of *Pāli* Text, commentary and sub-commentary, it should be recognized the facts in the stage of ways of discerning long and short breaths which are inclusive in the first tetrad of mindfulness of breathing those signs of access and full concentration can appear, resulting in availability to arise access absorption, full absorption called access concentration, full concentration by taking objects of those signs respectively.

### 3.36 Long (short) in-breath-out-breath bodily constituents

There is a question that which are *kāya* found in those words, “long in-breath-out-breath are designated as *kāya*; short in-breath-out-breath are designated as *kāya*”,?

#### *Pāli Quotation (Paṭisam-A-2-107) (Mahāṭī-1-319)*

In those words, “long (short) in-breath-out-breath are designated as *kāya*”, the term, *kāya*, means as follows:\_\_\_\_\_

1. Even though in-breaths and out-breaths which arise as long (short) occurrence are only spreading particles of corporeal units they have got the meaning called collectiveness of numerous corporeal units, resulting in designating as *kāya*.

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2. In this case, depending upon the in-breath-out-breath, sign of access concentration and sign of full concentration arise due to efficiency of concentration of mindfulness of breathing. Those signs of access and full concentration, which arise depending on those original in-breath-out-breath, have also got designation as *assāsapassāsa* (= in-breath-out-breath). (*Paṭisam-A-2-107, Mahāṭṭ-1-319*)

According to above explanations of commentary and sub-commentary, when sign of access concentration and sign of full concentration arise in the continuum of practising person who develops practice of mindfulness of breathing it can be said he is still practising mindfulness of breathing although the mind of meditation backs out from original in-breath-out-breath without taking object of those in-breath-out-breath. This is because those sign of access concentration and sign of full concentration, which arise depending on original in-breath and out-breath, have also got designation as *assāsapassāsa* (= in-breath-out-breath).

The righteous *meditator* should like to recognize this fact carefully.