

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

SECTION 2

Page 300 – 350

BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑATARA BHIKKHU

Edited By

Venerble Ashin Sajjana (*dvipiṭakadhara*)

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*Namo tassabhagavato arahato sammāsambuddhassa*3.2.18. *upatthānam sati* = fixed situation of the mindfulness*upatthānam satīti taṃ ārammaṇaṃ upecca tiṭṭhatīti sati upatthānam nāma.* (*Paṭisam-Com-2-107*)*upatthānam satīti ārammaṇaṃ upagantvā tiṭṭhatīti sati upatthānam nāma.*(*Mahāṭī-1-319*)

The meaning of *upatthānam sati* (the mindfulness is called *upatthāna*) is that — “due to ability to fix on that object called sign of full concentration (sign of neighbourhood concentration), the mindfulness (*sati*) is called *upatthānam*”. It can be said that the mindfulness is fixedly situated on the object.

[Notes: Explanation on sign of neighbourhood concentration will be presented later.]

3.2.19. *anupassanāñāṇaṃ* = repeated discerning is known as knowledge*kāyoti dve kāyā nāmakāyo ca rūpakāyo ca.* (*Paṭisam-181*)*anupassanā ñāṇanti samathavasena nimittakāyānupassanā, vipassanāvasena nāmakāyarūpakāyānupassanā ñāṇanti attho.* (*Paṭisam-Com-2-107*)*anupassanā ñāṇanti samathavasena nimittassa anupassanā, vipassanāvasena assāsapassāse, tannissayaṅca kāyaṃ “rūpa”nti, cittaṃ tamsampayuttadhamme ca “arūpa”nti vavatthapettvā nāmarūpassa anupassanā ca ñāṇaṃ, tattha yathābhūtāvabodho.* (*Mahāṭī-1-320*)

The meaning of *anupassanāñāṇa* is that - in the aspect of *samatha* stage, repeated discerning on sign of full-concentration is known as *anupassanāñāṇa*. In the aspect of *vipassanā* stage, the knowledge by which repeated discerning and taking into heart these corporeal and mental *dhamma*,

1. *assāsapassāsakāya* which is called all kinds of corporealities consisting in a group of sound nonads produced by mind (*cittajanavaka kalāpas*) which are occurring in the whole in-breath and out-breath,

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2. *karajakāya* which is called all kinds of corporealities including primary (underived) and secondary (derived) corporealities on which *assāsapassāsakāya* is dependent,

3. *nāmakāya* which is called all kinds of mentalities including mind and mental concomitants which are occurring by taking the object of *rūpakāya* including those *assāsapassāsakāya* and *karajakāya*, is called *anupassanāñāṇa*. It is penetrative knowledge on those corporeal and mental *dhamma* correctly indeed. (*Paṭisam-Com-2-107, Mahāṭī-1-320*)

According to explanations found in these Pāli, commentary and sub-commentary, although the foundation stage of the practice consists of *assāsapassāsakāya* only, three kinds of *kāya*, i.e., *assāsapassāsakāya*, *rūpakāya*, *nāmakāya*, can be found in later stages of both *samatha* and *vipassanā* . It should, therefore, be recognized the fact that the *kāya* found in *kāyānupassanā satipaṭṭhāna* means all kinds of corporeal and mental *dhamma*. It should be read the following explanations.

3.2.20. *kāya* is called *upaṭṭhāna* but not *sati*

kāyo upaṭṭhānanti so kāyo ārammanakaraṇavasena upagantvā sati ettha tittatīti upaṭṭhānam nāma. ettha ca “kāyupaṭṭhāna”nti iminā itarakāyassāpi saṅgaho hoti yathāvuttasammasanasārassāpi idha icchitattā. no satīti so kāyo sati nāma na hoti. (Mahāṭī-1-320)

= *rūpakāya* includes *assāsapassāsakāya* and its dependence corporealities called *karajakāya* which are un-derived and derived corporealities. Those mental *dhammas* which occur by taking the objects of that *rūpakāya* are called *nāmakāya*. Due to fixability of the mindfulness on these *rūpakāya* and *nāmakāya* by means of taking the object of the latter, those *rūpakāya* and *nāmakāya*, the situation of the mindfulness, are known as *upaṭṭhāna*. In this case, with regarding to the Pāli Text, the word *kāyupaṭṭhānam* should not be interpreted on *rūpakāya* only but on both *rūpa-* and *nāmakāya* collectively. It is because the field of three general characters, i.e., *rūpakāya* and *nāmakāya*, which is all known as *sammasanacāra dhamma*, is intended to be essential in this case. However, it should be recognized the fact that those *kāya* is called *kāya* due to the situation of the mindfulness only and they, themselves, are not fixability on the like the mindfulness resulting it can not be called *sati*. (Mahāṭī-1-320)

sati upaṭṭhānañceva sati ca saranatthena upatitthanatthena ca. (Mahāṭī-1-320)

Due to fixability of the mindfulness on the object of sign of concentration in the aspect of *samatha* stage, that of the mindfulness on the object of *rūpa-* and *nāmakāya* in the aspect of *vipassanā* stage, and due to occurrence of previous mindfulness which is the fixable situation of the succeeding mindfulness, the mindfulness is called not only *upaṭṭhāna* but also *sati*. (Mahāṭī-1-320)

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3.2.21. *taṃ kāyaṃ anupassati*

In the words, “that *kāya* is discerned by that mindfulness and knowledge”, there are questionable for a wise that “which is that *kāya*?” “how that *kāya* be discerned?” etc. It is explained in the commentary of *Paṭisambhidā Magga* as follows.

taṃ kāyaṃ anupassatīti samathavipassanāvasena yathāvuttam kāyaṃ anugantvā jhānasampayuttaññena vā vipassanāññena vā passati. (Paṭisam-Com-2-108)

In the aspect of *samatha* stage, the practicing *meditator* discerns repeatedly on very bright sign of full concentration which is representative of in- and out-breath and touching place so-called *assāsapassāsa nimitta kāya*, by means of the knowledge associating with the absorption (*jhāna*).

[In the tetrad method, there are 34 mind and mental concomitants in the first absorption of *ānāpānassati* (mindfulness of breathing), while 32,31,31 mind and mental concomitants in the second, third and fourth absorption, respectively. Those mind and mental concomitants occur simultaneously within one mind moment (*cittakkhaṇa*). Among those mind and mental concomitants, the knowledge called *paññindare* is also included. That kind of mental concomitant is the knowledge associating with absorption, which is called the right view of the absorption (*jhāna-sammādiṭṭhi*). It should be recognized the fact that in the *samatha* stage, repeated discerning on the sign of full concentration of *ānāpānassati* by that knowledge is known as *kāyānupassanā satipaṭṭhānabhāvanā*]. It can be seen in tables shown in Section 5, *nāmakammaṭṭhāna*.

In the aspect of *vipassanā* stage, the practicing *meditator* discerns repeatedly on *rūpakāya*, i.e., in-breath, out-breath and *karajakāya*, and all kinds of mentalities called *nāmakāya* associating with their causes, by means of three general characters alternatively, i.e., impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*) which are called *vipassanā* knowledge. It should be recognized the fact that in the *vipassanā* stage, repeated discerning on those *rūpakāya* and *nāmakāya* associating with their causes by *vipassanā* knowledge is known as *kāyānupassanā satipatthānabhāvanā*.

3.2.22. An important assumption

Some noble teachers assume that ‘repeated discerning on the corporeal *dhamma* only is called *kāyānupassanāsatipatthāna*’. They misunderstand on *kāyānupassanāsatipatthāna* by which only corporeal *dhamma* would be discerned. They have no desire to accept explanation of the word, found in commentaries, i.e., *mukhena* (beforehand) which can be seen in *Mijjhima-Com-1-245* as follows,

1. *kāyānupassanāmukhena*
2. *vedanānupassanāmukhena*
3. *cittānupassanāmukhena*
4. *dhammānupassanāmukhena* (*M-Com-1-245*).

It would be presented on the explanations relating to this fact in accordance with the commentary of *Paṭisambhidā Magga*. In order to understand clearly – it would be presented previously Pāli text found in *Paṭisambhidā Magga* which explains on original words (*samvannetabbapada*).

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tāya satiyā tena ñāṇena taṃ kāyaṃ anupassati, tena vuccati kāye kāyānupassanā satipatthānabhāvanāti. (*Paṭisam-175*)

English translation of this Pāli has been presented previously. However, it will be presented again in order to remember interpretation as follows.

That *kāya* is discerned repeatedly by that mindfulness and knowledge. It, therefore, is called *kāyānupassanā satipatthānabhāvanā*.

In above Pāli quotation the meaning of “*taṃ kāyaṃ* (that *kāya*)” has been explained previously (See section 3.2.21, PAGE 302). In the commentary of *Paṭisambhidā Magga*, it is explained in detail the fact that “it must be understood on the word *kāya* as both *rūpa* and *nāmakāya*”, as follows.

taṃ kāyanti anidditthepi nāmarūpakāye kāyasaddena tassāpi saṅgahitattā niddittham viya katvā vuttam. aniccānupassanādayo hi nāmarūpakāye eva labbhanti, na nimittakāye. (*Paṭisam-Com-2-108*)

[The meaning of above Pāli quotation is as follows.]

In the Pāli Text of *Paṭisambhidā Magga*, it is preached that —

anupassatīti katham taṃ kāyaṃ anupassati, aniccato anupassati, no niccato ... (*Paṭisam-175,176*)

=In the word *anupassati* (repeatedly discern), how that *kāya* would be discerned repeatedly? It would be discerned repeatedly by means of *anicca*(impermanence) but not by

means of *nicca*(permanence),preached in *Paṭisambhidā Magga* like this only. It is not explained in detail on the *kāya* which must be discerned by three general characters. Although it is not explained on the word *kāya*, it had been preached on the grammatical usage of *kāya* which is well understand to interpret both *rūpakāya* and *nāmakāya* commonly. It is right — discerning of three general , such as, *aniccānupassanā*, etc. can be performed on the object of *rūpakāya* and *nāmakāya* only, but not on the sign of full concentration(*patibhāganimitta*) which is called *ānāpānanimittakāya*.

This is the meaning of above explanation found in the commentary of *Paṭisambhidā Magga*. This explanation is the same as Pāli Text of *Paṭisambhidā Magga* which will be expressed continuously.

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According to this instruction found in commentary, the *meditator* who is practicing mindfulness of breathing must discern three kinds of signs, i.e., sign of preliminary-concentration(*parikamma nimitta*), sign of neighbourhood -concentration (*uggaha nimitta*), sign of full concentration (*patibhāga nimitta*), which are called *assāsapassāsa nimitta kāya* in the *samatha* stage. In the *vipassanā* stage, however, *rūpakāya* and *nāmakāya* must be discerned by means of three general characters alternatively. If he discerns like that it must be recognized that he is well practicing on *kāyānupassanā satipaṭṭhāna bhāvanā*. It, therefore, should be recognized the fact that *kāyānupassanā satipaṭṭhāna* is not a practice to discern corporeal *dhmma* only, but a way of practice to discern corporeal *dhmma* beforehand and then all *saṅkhāra dhmma* must be discerned systematically. If the practicing *meditator* is not satisfied to accept this explanation yet, it should be continued to read the preaching found in *Paṭisambhidā Magga* as follows.

3.2.23. The preaching found in *Paṭisambhidā Magga*

kāyoti dve kāyā nāmakāyo ca rūpakāyo ca. katamo nāmakāyo vedanā saññā cetanā phasso manasikāro. nāmañca nāmakāyo ca, ye ca vuccanti cittasaṅkhārā, ayam nāmakāyo. katamo rūpakāyo, cattāro ca mahābhūtā catunnañca mahābhūtānam upādūyarūpaṃ assāso ca passāso ca nimittañca upanibandhanā ye ca vuccanti kāyasaṅkhārā, ayam rūpakāyo. (Paṭisam-181)

cetanādīhi saṅkhārakkhandho vutto. evaṃ tīsu khandhesu vuttesu tamnissayo viññāṇakkhandho vuttova hoti. (Paṭisam-Com-2-112)

aniccanti kiṃ aniccaṃ. Pañcakkhandhā aniccā. (Paṭisam-191)

Above Pāli quotations express interpretation of the word, *kāya*, which is containing in the phrase, ‘*sabbakāyapaṭsamvedī*’, the third instruction of the first tetrad instructions of mindfulness of breathing. the meaning of those quotations are as follows.

In the section of *kāyānupassanā satipaṭṭhāna* the *kāya* means two kinds of *kāya*, i.e.,

1. *nāmakāya* = all kinds of mental *dhmma*,
2. *rūpakāya* = all kinds of corporeal *dhmma*, indeed.

Which is *nāmakāya*?

Those *dhmma*, the contact (*phassa*), the feeling (*vedanā*), the perception(*saññā*), the volition (*cetanā*), the attention (*manasikāra*), etc. or all mental *dhmma* called *nāma*, the feeling, the perception called *cittasaṅkhāra*, are determined as *nāmakāya*.

[With regarding to this explanation, it means that four mental aggregates, i.e., feeling-group, perception-group, formation-group, and consciousness-group are known as *nāmakāya*. Which is *rūpakāya*?

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These *sañkhāra dhamma*,

1. the four great elements
2. twenty four kinds of derived corporealities which are occurring depending on the four great elements (see *Paṭsam-Com-2-112*)
3. in-breath and out-breath
4. sign of full-concentration (*patibhāga nimitta*),(including sign of preliminary and neighbourhood concentration) which is associated with in-breath and out-breath, which are called *kāyasañkhāra*,are determined as *rūpakāya*.(*Paṭisam-181*)

Then in the Pāli Text of *Paṭisambhidā Magga*, it is preached the fact that ‘five aggregates are impermanent’(*pañcakkhandhā aniccā*) and it shows the object of *vipassanā* practice by means of *anicca* with regarding to the word, *aniccānupassī*, which is including in the fourth tetrad instructions of mindfulness of breathing.

Therefore those practising *meditators* who want to attain *nibbāna* should be recognized strongly the fact that above explanations of commentary and sub-commentary, that

1. *asāsapassāsa kāya*,
2. *rūpa kāya*,
3. *nāmakāya*, are known as *kāya* in the section of *kāyānupassanā satipatthāna*, correspond to the Pāli of *Paṭisambhidā Magga*, like a mixture of water and milk in a cup, indeed.

3.2.24. The way of practice to be continued

I would be presented the way of practice of mindfulness of breathing. When the mindfulness fixed with the in-breath and out-breath, it should be tried to know length of in- and out-breath continuously.

yā pana tesam dīgharassatā, sā addhānavasena veditabbā (Visuddhi-1-263)

addhānavasenāti kāladdhānavasena (Mahāṭṭi-1-318)

According above commentary and sub-commentary, the length of in- and out-breath means duration of in- and out-breath, i.e., long breath means long duration while short breath means short duration respectively.

It must be tried continuously in order to know long or short duration of both in- and out-breath accordingly. But it should not be tried to become long or short duration of each breath intentionally. It must be breathed normally and endeavoured not to wander out of the touching place of in- and out-breath.

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If the mind of meditation fixes on the object of long or short in- and out-breath continuously, signs of concentration (*nimitta*) will be appeared as mentioned in *Paṭisambhidā Magga*. If the sign of concentration appeared at the touching place of in- and out-breath, the mind of meditation must be fixed together with that sign continuously. At that time it must be

tried to know the whole in-breath and out-breath, i.e., from beginning to end of in- and out-breath, as the instruction in the Pāli Text that *sabbakāya paṭisamvedī*.

If the sign of concentration is unstable or the mind of meditation is unstable to fix with sign of concentration, it must be tried to know the beginning, middle and end of both in-breath and out-breath normally.

Although the mind of meditation is able to fix the object of long or short breath continuously, if the sign of neighbourhood concentration has not been appeared yet, it must be tried continuously in order to know apparently the beginning, middle and end of both in- and out-breath. If it is possible to know like this, it is called the method of *anubandhanā*, explained in olden commentaries.

3.2.25. *sabbakāya paṭisamvedī*

sabbakāyapaṭisamvedī assasissāmīti sikkhati.
sabbakāyapaṭisamvedī passasissāmīti sikkhati.

=It would be practised in order to occur the in-breath of which the beginning, middle and end must be known thoroughly.

It would be practised in order to occur the out-breath of which the beginning, middle and end must be known thoroughly.

Thus the in-breath must be occurred by insight associating with the knowledge which is able to know thoroughly it's beginning, middle and end. Similarly the out-breath must also be occurred. The Supreme Buddha and noble ones always praise the *bikkhu* who is practising to know thoroughly beginning, middle and end of both in- and out-breath.

In this case it will be continued to present preachings of *Paṭisambhidā Magga* in order to clarify on *sabbakāya paṭisamvedī*.

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3.2.26. The preaching of *Paṭisambhidā Magga*

katham sabbakāyapaṭisamvetī assasissāmīti sikkhati, sabbakāyapaṭisamvetī passasissāmīti sikkhati, —

kāyoti dve kāyā nāmakāyo ca rūpakāyo ca. katamo nāmakāyo vedanā saññā cetanā phasso manasikāro. nāmañca nāmakāyo ca, ye ca vuccanti cittasañkhārā, ayam nāmakāyo.

katamo rūpakāyo, cattāro ca mahābhūtā catunnañca mahābhūtānam upādāyarūpam assāso ca passāso ca nimittañca upanibandhanā ye ca vuccanti kāyasañkhārā, ayam rūpakāyo.

katham te kāyā paṭivīditā honti, dīgham assāsavasena cittassa ekaggatam avikkhepam pajānato sati upatthitā hoti, tāya satiyā tena nānena te kāyā paṭivīditā honti.

dīgham passāsavasena cittassa ekaggatam avikkhepam pajānato sati upatthitā hoti, tāya satiyā tena nānena te kāyā paṭivīditā honti. (Paṭisam-181)

(It is similar to *rassa* = short in-breath and out-breath also.)

How would it be practised in order to occur the in-breath of which the beginning, middle and end must be known thoroughly? How would it be practised in order to occur the out-breath of which the beginning, middle and end must be known thoroughly?

With regarding to the term *kāya*, it means two kinds of *kāya*, i.e., *nāmakāya* and *rūpakāya*. Which is *nāmakāya*? The contact, the feeling, the perception, the volition, the attention, which are called *cittasañkhāra*, or all mental *dhamma* called *nāma* are known as *nāmakāya*.

Which is *rūpakāya*? These *sañkhāradhamma*, the four great elements, twenty four kinds of derived corporealities which are occurring depending on the fore great elements, in-breath and out-breath, sign of the touching place of in- and out-breath where the mindfulness fixed together (signs of preliminary, neighbourhood, full-concentration), which are called *kāyasañkhāra* are determined as *rūpakāya*.

How those *kāya* are apparent? The person who knows the concentration and non-wandering of meditating mind, appears mindfulness by means of long duration of in-breath. Those *kāya* become apparent by means of that mindfulness and that knowledge. Those *kāya* are known thoroughly by that mindfulness and that knowledge.

The person who knows the concentration and non-wandering of meditating mind, appears mindfulness by means of long duration of out-breath. Those *kāya* become apparent by means of that mindfulness and that knowledge. Those *kāya* are known thoroughly by that mindfulness and that knowledge. (It should be recognized similarly in short in-breath and out-breath.)

Derived corporealities which occur depending upon the four great elements are shown in commentary of *Paṭisambhidā Magga* as follows.

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taṃ pana cakkhu sotam ghānam jivhā kāyo rūpaṃ saddo gandho raso itthindriyaṃ purisindriyaṃ jīvitindriyaṃ hadaya vatthu oja kāyaviññatti vacīviññatti ākāsadhātu rūpassa-lahutā rūpassa-mudutā rūpassa-kammaññatā upacayo santati jaratā aniccatāti catuvīsatividhiṃ. (Paṭisam-Com-2-112)

Those derived corporealities are 24 kinds, i.e., eye-clear-sensitivity, ear-clear-sensitivity, nose-clear-sensitivity, tongue-clear-sensitivity, body-clear-sensitivity, colour, sound, smell, taste, controlling faculty of femininity, controlling faculty of virility, controlling faculty of life, physical base of mind (heart base of mind), nutriment, bodily expression corporeality, verbal expression corporeality, space-element, physical agility, physical elasticity, physical adaptability, *upacaya*, continuity, decaying and dissolution. (*Paṭisam-Com-2-112*) (Explanations of those corporeal *dhamma* can be seen in Section 4, *rūpakammatthāna*.)

The four great elements plus those 24 kinds of derived corporealities with the result 28 kinds of corporealities to which the *meditator* must try to know thoroughly according to the phrase, *sabbakāya paṭisamvedī*. It should be recognized the fact that all kinds of consciousness and mental concomitants are known as *nāmakāya* to which the *meditator* must try to know thoroughly according to the phrase, all kinds of mentalities are known as *nāmakāya*.

Those corporeal and mental *dhamma* are unable to occur uniquely, but are able to occur as a group called corporeal unit (*rūpa kalāpa*), mental unit (*nāma kalāpa*). It is their fixed natural law of corporeal and mental *dhamma* indeed. Only when the *meditator*, therefore, is able to see and analyze each ultimate nature of corporeal and mental *dhamma* within respective unit systematically, can he know the ultimate corporeality and mentality by insight

It should be recognized the fact that when the *meditator* performs *vipassanā* practice after the concentration had been developed through mindfulness of breathing he must

continue to know these corporeal and mental *dhamma* thoroughly. It should be recognized surely the fact that the way of practice by which all kinds mental and corporeal *dhamma* called *nāmakāya*, *rūpakāya* are discerned by means of three general characters, is called *kayānupassanā satipaṭṭhāna bhāvanā*, indeed.

3.2.27. Grammatical analysis of the phrase “*sabbakāya paṭisamvedī*”

sabbakāyapaṭisamvedī assasissāmi. pa. passasissāmīti sikkhatīti sakalassa assāsakāyassa ādimajjhapariyosānaṃ viditaṃ karonto pākaṭaṃ karonto assasissāmīti sikkhati. sakalassa passāsakāyassa ādimajjhapariyosānaṃ viditaṃ karonto pākaṭaṃ karonto passasissāmīti ca. tasmā “assasissāmi passasissāmī”ti sikkhatīti vuccati. (Visuddi-1-265)

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The phrase, *sabbakāya paṭisamvedī*, consists of five words, i.e., *sabba*, *kāya*, *paṭi*, *saṃ* and *vedī*. The meaning of each word is as follows.

1. The word, *sabba*, means “all”.
2. The word, *kāya*, means “in-breath and out-breath”.
3. Combination of two words, *sabbakāya*, directs “ the beginning, middle and end of in-breath and out- breath”.
4. The word, *paṭi*, means ‘each’, ‘respective’, according to *Pāḷi* dictionary, ‘*paṭi paṭi piccekam*’. The prefix, *paṭi*, is added and preached by the Buddha in order to instruct the way of practice by which all kinds of *assāsapassāsa kāya* consisting a group of sound nonads produced by mind of in-breath and out-breath must be known.
5. The word, *saṃ*, means *sammā* (= thoroughly). The Buddha preached by adding the word, *saṃ*, in order to instruct the way of practice called mindfulness of breathing must be carried out thoroughly.
6. The word, *vedī*, derived from *vida* which means ‘knowing’. Thus the word, *vedī*, has three kinds of meanings, i.e., *tassīla*, *atthiattha*, and *suddha kattu*. (*Mahātī*-1-321)

Therefore the meanings of the whole sentence, ‘*sabbakāyapaṭisamvedī....(s) passasissāmīti sikkhati.*’ are as follows.

1. It would be practised with the intention that the in-breath will be inhaled by **usual knowing** thoroughly it's beginning, middle, and end respectively with the help of mind of meditation associated by knowledge. It would be practised with the intention that the out-breath will be exhaled by usual knowing thoroughly it’s beginning, middle and end respectively with the help of mind of meditation associated by knowledge.
(*tassīla attha*)
2. It would be practised with the intention that the in-breath will be inhaled in the **presence of knowing** thoroughly it's beginning, middle, and end respectively with the help of mind of meditation associated by knowledge. It would be practised with the intention that the out-breath will be exhaled in the presence of knowing thoroughly it's beginning, middle and end respectively with the help of mind of meditation associated by knowledge.
(*atthiattha* = ‘presence’ meaning)
3. It would be practised with the intention that the in-breath will be inhaled by means of **capability of knowing** thoroughly it's beginning, middle, and end respectively with the help of mind of meditation associated by knowledge. It would be practised with the intention that the out-breath will be exhaled by means capability of knowing thoroughly it's beginning, middle and end respectively with the help of mind of meditation associated by knowledge.
(*suddhakattu* = ‘a pure subject’ meaning)

These are meanings of above commentary.

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It is right — There are usually differences between each individual *meditator* who practises the mindfulness of breathing. A such meditating *bikkhu* usually has apparent beginning of in-breath and out-breath but not middle and end due to consisting of numerous corporeal units in the whole breath. That *bhikkhu* is able to keep in mind the beginning only but tired to discern the middle and end of the whole breath.

A such *bikkhu* usually has apparent middle of in- and out-breath but not the beginning and end with the result that that *bikkhu* is able to keep in mind the middle only but tired to discern the beginning and end of the whole breath.

A such *bikkhu* usually has apparent end of in- and out-breath but not the beginning and middle with the result that that *bikkhu* is able to keep in mind the end only but tired to discern the beginning and middle.

A such *bikkhu* usually has apparent the whole of both in- and out-breath resulting that *bikkhu* is able to keep in mind the beginning, middle and end of both in- and out-breath thoroughly without tiredness.

The Buddha preached that ‘*sabbakāyapaṭisamvedī assasissāmīti... (s) passasissāmīti sikkhati,*’ in order to instruct the disciple who should be occurred the mind of meditation associated by mindfulness and knowledge which are leading to the object of the whole breath like this fourth *bikkhu*, indeed. (*Visuddhi-1-265*)

3.2.28. The reason of preaching that ‘*sikkhati*’ is added

Relating to way of preaching of the Buddha in above *Pāḷi* quotation (in [3.2.25, page 306](#)), that ‘*sikkhati* (= it would be practised or it must be practised),’ is explained in the commentary called *Visuddhi Magga*, as follows.

The word , ‘*sikkhati,*’ means it would be tried hard (it must be **tried hard**) by means of capability of knowing thoroughly in order to know the whole breath, i.e., the beginning, middle and end of both in- and out-breath respectively with the help of mind of meditation associated by knowledge.

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In other words – in the continuum of practising *meditator* who is endeavouring to know thoroughly the whole in- and out-breath with the help of mind of meditation associated by knowledge, the mindfulness which protects the object of the whole breath (*satisamvara*) and the effort which protects that object (*viriyasamvara*) are called *adhisīla sikkhā* (the supreme training of virtue), while the concentration which put the mind in one-pointedness of the object of the breath, is called *adhisamādhi sikkhā* (the supreme training of concentration) and the knowledge which knows thoroughly the whole in- and out-breath respectively, *adhipaññā sikkhā* (the supreme training of wisdom).

It should be recognized the meaning of *sikkhati* as the fact that “it must be practised, carried out, developed, done frequently on these three trainings by taking **the object of breaths** with the help of mindfulness”. (*Visuddhi-1-266*)

3.2.29. The reason of preaching with future tense as “*assasissāmi, passasissāmi*”

Among four tetrad instructions of mindfulness of breathing – in the first tetrad instructions including first instruction by which long breath must be known and second instruction by which short breath must be known, there is no special specification but inhaling and exhaling merely must be known. The third instruction, however, includes special specifications that the effort plays vital important role in the occurrence of knowledge on the object of the whole breath, in gradual cessation of in- and out-breath called *kāyasaṇi khāra*, in knowing on pleasurable interest (*pīti*) by knowledge. In previous two instructions, therefore, the preaching methodology in Pāli is achieved by means of the present tense as “*assasāmīti pajānāti, passasāmīti pajānāti*”, etc. It should be recognized the fact that the preaching methodology in Pāli is achieved by means of the future tense, as ‘*assasissāmīti sikkhati*’ ... etc for the third instruction in order to instruct special specifications by which the knowledge must be occurred, *kāyasaṇi khāra* must be ceased, the pleasurable interest (*pīti*) must be known apparently by mind of meditation associated with knowledge, etc. (*Visuddhi*-1-266)

The occurrence of knowledge can be achieved by means of previous two methods, long and short methods, but if is not so difficult due to merely taking the object of long or short breaths as it's normal occurrence.

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Those previous two methods, therefore, had been done by yoking with the present tense. The third method, on the other hand, is very difficult to achieve like a man walks on the razor or on the path, which is full of razors. In the third method, therefore, there are many special specifications beforehand. In order to clarify strategy of the third method, it had been done by yoking with the future tense, The commentator explained above instructions in order to show clearly this meaning, indeed. (*Mahātī*-1-322)

In the olden commentaries, a such method by which the beginning, middle and end of in-breath and out-breath must be known thoroughly is termed as *anubandhanānaya*.

3.2.30. *anubandhanānaya*

anubandhanā nāma gaṇanam paṭisaṃharittvā satiyā niraṇṭaram assāsapassāsānam anugamanam. tañca kho na ādhimajjapariyosānā nugamanavasena. bahi nikkhamanavātassa hi nābhi ādhi, hadayam majjham, nāsikaggam pariyoṣānam. abbhantaram pavisanavātassa nāsikaggam ādi, hadayam majjham nābhi pariyoṣānam. tañcassa anugacchato vikkhepagatam cittam sāraddhāya ceva hoti iñjanāya ca. yaghāha —

“assāsādimaṃjhapariyoṣānam satiyā anugacchato ajjhatam vikkhepagatena cittena kāyopi cittampi sāraddhā ca honti iñjitā ca phanditā ca. passāsādimaṃjhapariyoṣānam satiyā anugacchato bahiddhā vikkhepagatena cittena kāyopi cittampi sāraddhā ca honti iñjitā ca phanditā cā”ti. (Paṭisam-165, Visuddhi-1-272)

The meaning of the above Pāli Text and commentary is as follows.

When the *meditator* has fixed mindfulness on the object of breaths by counting method (*ganānānaya*) etc, the latter should be taken into heart by *anubandhanānaya*. When the mindfulness becomes strong, it must be tried to know the long or short in-breath and out-breath as mentioned above. In this stage, the sign of concentration can be appeared sometimes. Whether the sign of concentration appears or not, if the mindfulness fixes together with the object of long or short in-breath and out-breath, it must be endeavoured to know thoroughly the whole in- and out-breath from the beginning to end respectively. That

kind of endeavouring is called *anubandhanānaya* by which the object of in-breath and out-breath is taken into heart.

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The way of practice by which every in-breath and out-breath is followed continuously without interruption from the beginning to end by mindfulness is called *anubandhanānaya*.

The process of taking into heart the in-breath and out-breath at its **touching** (*phutṭha*) place is called continuously follows along with in- and out-breath respectively. In other words, the continuous occurrence of mindfulness on every in-breath and out-breath by means of taking as object of the latter is called *anubandhanānaya* or *anugamana* (= **continuous follows** to the in-breath and out-breath). (*Mahāṭī*-1-329, Translation of Pyi Sayadaw-2-242)

Although the mindfulness follows along with the in-breath and out-breath, it must not follow such place where the in-breath and out-breath reaches as its beginning, middle and end. The exhaled air begins from umbilical region, the middle is the heart and it ends in the nostrils.

The inhaled begins from the nostril, the middle is the heart and it ends in umbilical region.

The meditating mind of that *meditator* who always follows the beginning, middle and end called those places, from nostril to umbilical region and vice versa, becomes either worry or wandering of taking into heart the object of breathing. It is preached in the *Pāḷi* Text of *Paṭisambhidā Magga* as follows.

In the continuum of *meditator* who follows along with the in-breath, i.e., the beginning, middle and end called nostril, heart and umbilical region respectively by means of mindfulness, becomes worry both physically and mentally and it is shaken to take into heart the object of in-breath due to wandering of mind internally. In the continuum of *meditator* who follows along with the out-breath, i.e., the beginning, middle and end called umbilical region, heart and nostril respectively by means of mindfulness, becomes worry both physically and mentally and it is shaken to take into heart the object of out-breath due to wandering of mind externally. (*Paṭsam*-165)

Therefore, the *meditator* who practises the mindfulness of breathing by means of *anubandhanā naya* must not follows along with the in- and out-breath, i.e., the beginning middle and end called nostril, heart umbilical region and umbilical region, heart, nostril respectively by means of mindfulness. Actually he must take to heart the mindfulness of breathing by means of *phusanā naya* or *ṭhapanā naya*.

There are no separate ways of practice of mindfulness of breathing by means of *phusanā naya* and *ṭhapanā naya* as *gaṇanā naya* (counting method) and *anubandhanā naya* which have separate ways of practice in order to take into heart the mindfulness of breathing. In other words, there is neither pure *phusanā naya* nor *ṭhapanā naya* free from counting method and *anubandhanā naya* in the way of practice of mindfulness of breathing.

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As if it is so like that, there is a question that “aren’t counting method present free from *phusanānaya* in the way of practice of mindfulness of breathing like there is no way of practice of the mindfulness of breathing free from either *phusanā* or *ṭhapanā naya*?”. Yes, it is! However, as the counting method is designated as the most fundamental method of the mindfulness of breathing, *anubandhanā naya* is also designated as a specific way of practice by means of significant method (*padhāna naya*) due to occurrence of the most fundamental cause of *ṭhapanānaya* which is called the full absorption (*appanā jhāna*). This is because in

the absence of that *anubandhanānaya* (= discerning by following along with the breaths), the *ṭhapanā* called the ‘full absorption’ is unable to occur, indeed.

The commentator Sayadaw explained that – ‘there are no separate ways of practice of mindfulness of breathing by means of mindfulness *phusanā naya* and *ṭhapanā naya* as *gaṇanā naya* (counting method) and *anubandhanā naya* which have separate ways of practice in order to take into heart the mindfulness of breathing,’ in order to show the fact that *phusanā naya* and *ṭhapanā naya* are non-significant methods free from the counting method and *anubandhanā naya* which are the fundamental cause and significant methods in the practice of mindfulness of breathing with which *phusanā naya* (= the method that takes into heart the breath at the touching place) always associates. (*Visuddhi* –1-272, *Mahāṭī*-1-329, 330)

With regarding to the words, ‘there are no separate ways of practice of mindfulness of breathing by means of *phusanā naya* and *ṭhapanā naya*’, - the commentator Sayadaw Who want to instruct the fact that as the counting method which is carried out at the touching place of the breath is apparently present, pure *ṭhapanā naya* and pure *phusanā naya* are not apparently present from *anubandhanā naya*, explained the meaning that if a such period of practice during which the full absorption (*appanā jhāna*) has not appeared yet after the counting method had been omitted, that period of practice during which either *anubandhanā naya* (= discerning by following along with the breaths) or *phusanā naya* (= discerning by taking the object of in- and out-breath at touching place) must be carried out continuously and of the full absorption occurs apparently, it can be said that the mindfulness of breathing is achieved by means of either *anubandhanā naya* or *ṭhapanā naya*.

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There is a question that — ‘why those methods called *phusanā* and *ṭhapanā* are separately designated in brief account of the way of practice of mindfulness of breathing although those methods are not present separately in the latter?’ The commentator answered as follows.

(1) *gaṇanā – phusanā*

phutṭhaphutṭhatṭhāneyeva pana gaṇento gaṇanāya ca phusanāya ca manasi karoti. tattheva gaṇanam paṭisamharittvā te satiyā anubandhanto appanāvasena ca cittaṃ ṭhapento anubandhanāya ca phusanāya ca ṭhapanāya ca manasi karotīti vuccati. (Visuddhi-1-272)

= Indeed, if the counting is carried out at the touching place of in-breath and out-breath or the *meditator* who counts like this, it is called either *gaṇanā naya* or *phusanā naya* by which the mindfulness of breathing is performed.

(2) *anubandhanā – phusanā - ṭhapanā*

If either the mindfulness always follows along with those in-breath and out-breath continuously at the touching place after the counting method has been omitted or the mind of meditation is able to fix with the object of brilliant white sign of concentration (*patibhāga nimitta*) which usually appears as a consequence of full absorption, the way of practice by which the mindfulness of breathing is performed can be designated as any of *anubandhanā naya* or *phusanā naya* or *ṭhapanā naya*. (*Visuddhi*-1-272, *Mahāṭī* –1-330)

According to above instructions – it should be recognized the most important fact that the way of practice must be performed by the mindfulness which always follows along with the whole in-breath and out-breath from the beginning to the end which is occurring at the touching place.

However, when the mindfulness becomes strong at the touching place of in-breath and out-breath, it must be tried to put the mindfulness on the object of long or short in- and out-breath respectively. In this stage, the sign of concentration can be appeared sometimes. Whether the sign of concentration appears or not, if the mindfulness fixes together with the object of long or short in-breath and out-breath, it must be endeavoured by means of *anubandhanā naya* in order to know thoroughly the whole in- and out-breath from the beginning to end respectively. In order to clarify the way of practice commentaries explained with the help of similes as follows.

3.2.31. *pingulopamā* = the simile of dumb person

The dumb person sees both two edges and middle of wooden cradle, which regularly comes and goes from side to side during he is sitting at the base of supporting column of that cradle which is rocked by mother

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who is happy to see her son enjoying in the cradle. However, there is no anxiety in him in order to see both two edges and middle of the cradle. Similarly, the meditating *bikkhu* fixes the mindfulness at the hitching post called the nostril or upper lip (which is similar to the hitching –post of a calf that always desires to suck milk through nipples of the mother cow) and rocks the cradle called the in-breath and out-breath. He discerns both the whole in-breath and out-breath which is similar to rocked cradle by means of fixed mindfulness which is capable of fixed mindfulness which is capable of following along with and knowing thoroughly the beginning, middle and end of in- and out-breath at the hitching post called touching place, i.e., nostril or upper lip. However there is no anxiety in that *bikkhu* in order to see the beginning, middle and end of those in- and out-breath. This is the simile of dumb person. (*Visuddhi-1-272*)

3.2.32. *dovārikūpamā* = the simile of gate keeper

The gate keeper never investigate either in the city or outside the city, such as ‘what is your name?, where did you come from?, what is inside your hand?’ etc. It is right. – It is not responsibility of that gatekeeper to check weapons and wealth carrying by those wanderers of inside or outside of the city. Actually, as every person who is just reaching at the entrance is checked, it is no responsibility to discern either inhaled breath (= from nostril to umbilical region) or exhaled breath which leaves out of nostril for that meditating *bikkhu* similarly. It should be recognized that it is his responsibility to discern the in-breath or out-breath only which is just reaching at the entrance called nostril or upper lip. This is the simile of gatekeeper.

3.2.33. *kakacūpamā* = the simile of saw

nimittam asāsapassāsā, anārammaṇmekacitassa.

ajānatoca tayo dhamme, bhāvanānupalabbhati.

nimittam asāsapassāsā, anārammaṇmekacitassa.

jānatoca tayo dhamme, bhāvanā upalabbhatīti. (Visuddhi-1-273)

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nimittanti upnibandhananimittam nāsikaggam mukhanimittamvā. ārammaṇamekacittassāti assāsapassāsānaṃ ekakkhaṇe appavattanato ekassa cittassa tayopi ārammaṇam na honti, nimittena saha assāso passāso vāti dveveva ekakkhaṇe ārammaṇam hontīti attho. ajānato ca tayo chammeti nimittam assāso passāsoti ime tayo dhamme ārammaṇakaraṇvasena avindantassa. (Vimati-1-216, 217)

= These three *dhammas*, (1) *nimitta* called nostril or upper lip at which discerning mind of meditation is fixed (2) the in-breath (3) the out-breath, are not the objects of one consciousness simultaneously. Although it is not like that any *meditator* who does not know those three *dhammas* by taking as object is unable to develop the concentration of mindfulness of breathing.

[Notes: Three kinds of *dhamma* called *nimitta* (touching place), the in-breath and out-breath are not the object of one consciousness simultaneously due to inability to occur both in-breath and out-breath within one mind-moment (*cittakkhaṇa*) simultaneously. Single consciousness is unable to know three kinds of *dhammas* simultaneously. Either *nimitta* together with the in-breath or *nimitta* together with the out-breath can be occurred the object of single consciousness. It, therefore, means that those three kinds of *dhamma* can be occurred objects of different mind moments (*nānācittakkhaṇa*) but not objects of single mind moment. It should be recognized the fact that these phrases are intended to be said referring the time before sign of full-concentration (*paṭibhāga nimitta*) has not attained yet. See page 346,347; section 3.2.56, 3.2.57]

These three *dhammas*, (1) *nimitta* called nostril or upper lip at which discerning mind of meditation is fixed, (2) the in- breath, (3) the out-breath, are not the objects of one consciousness simultaneously. Although it is not like that any *meditator* who knows those three *dhammas* by taking as object is able to develop the concentration of mindfulness of breathing. (*Paṭisam*-169)

Then the way of practice of mindfulness of breathing is continued to explain by means of question and answer in the Pāli Text of *Paṭisambhidā Magga* as follows.

- (1) How aren't these three *dhammas* objects of single consciousness?
- (2) How doesn't the knowledge of *meditator* appear that these three *dhammas* are not apparent?
- (3) How doesn't mind of meditation wander?
- (4) How is the effort which carries out the practice of mindfulness of breathing apparent?
- (5) How does the absorption (*jhāna*) which is able to remove hindrances of mind (*nīvaraṇa*) also achieve?
- (6) How does the Path-Knowledge (*magga ñāṇa*) which is able to eradicate fetters (*samyojana*)

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For instance, a log is put on even surface of the ground. A man cuts that log by saw. The mindfulness appears in him by means of the saw touching on the log. He takes into heart neither teeth of saw coming forward him nor that of saw going far away. But he knows thoroughly both teeth of saw coming forward and going far away, indeed. The effort which is cutting the log is apparent. Diligence of cutting the log would be finished at all.

1. It should be recognized *nimitta*, i.e., nostril or upper lip at which the in-breath and out-breath are touching and the mindfulness is fixed together, as a log which is put on even surface of the ground.

2. It should be recognized the in-breath and out-breath as teeth of saw. (It means the in-breath and out-breath are similar to teeth of saw.)
3. (a) As the mindfulness of the man appears by means of teeth of saw touching on the log,
 (b) as neither teeth of saw coming forward nor teeth of saw going far away is taken into heart,
 (c) as neither teeth of saw coming forward nor teeth of saw going far away does not appear in the knowledge of that man,
 (d) as the effort which cuts the log is apparent,
 (e) as diligence of cutting the log would be finished,

similarly,

- (a) the practising *bhikkhu* is sitting by means of mindfulness leading to either nostril or upper lip,
 (b) neither the in-breath nor the out-breath is taken into heart,
 (c) neither the in-breath nor the out-breath does not appear in the knowledge of that *bhikkhu*, both the breaths appear apparently,
 (d) the effort is apparent,
 (e) the full absorption (*jhāna*) would be finished,
 (f) the Path-Knowledge which is able to eradicate fetters is also attained,
 (g) the effort called *padhāna* would be occurred.

Which is '*padhāna*'? Both physical and mental situations of such person with full of diligence are compatible with the practice of mindfulness of breathing in order to develop concentration. This situation is called '*padhāna*'.

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Which is '*payoga*'? The person with full of diligence removes hindrances and defilements which are blocking the full absorption and Path-Knowledge up, and initial application called *vitakka* would be ceased. This situation is called '*payoga*'.

Which is '*visesa*'? For the person with full of diligence, fetters (*samyojana*) would be disappeared and underlying tendencies (*anusaya*) would be free from him. This situation is called '*visesa*'.

Thus, these three kinds of *dhammas*, i.e., *nimitta*, the in-breath, the out-breath, are not objects of one consciousness simultaneously. Although it is not objects of one consciousness, those three *dhammas* appear in the knowledge of *meditator*, indeed.

Unless those three *dhammas* appear, wandering mind will be occurred; the effort which is able to finish the practice of mindfulness of breathing will not be appeared; the practising person is unable to finish *payoga* which is able to remove hindrances and to develop concentration. But it is not like that. Due to appearance of these three *dhammas*, i.e., *nimitta*, the in-breath and the out-breath in the knowledge of *meditator*, the mind concentrates well; the effort which is able to finish the practice of mindfulness of breathing would be appeared; the practising person is able to finish *payoga* which is able to remove hindrances and to develop concentration; those benefits of mundane and supra-mundane which are able to eradicate fetters would be attained successively. (*Paṭisam-*169-170)

ānāpānassati yassa, paripunnā subhāvītā.

anupubbam paricītā, yathā buddhena desitā.

so imam lokam pabhāseti, abbhā muttova candimā. (*Paṭisam-*170)

As the Buddha preached systematically, it should be performed and developed thoroughly the practice of mindfulness of breathing by means of (16) cascade of practice,

such as, the long, the short, etc. The *bhikkhu* who fulfils those (16) cascade of practice, is able to adorn this world of *sañkhāra dhamma*, i.e., corporeal and mental *dhamma*, five-aggregates, by means of the light of wisdom as the moon escapes from various dirt, i.e., snows, fogs, smokes etc. (*Paṭisam*-170)

3.2.34. *passambayam* = way of practice in order to cease the breath

It would be presented the fourth instruction of the first tetrad instructions, way of practice in order to cease the breath as follows.

passambhayam kāyasañkhāram assasissāmīti sikkhati.

passambhayam kāyasañkhāram passasissāmīti sikkhati.

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= It would be practised in order to occur cessation of *kāyasañkhāra* called the in-breath.

= It would be practised in order to occur cessation of *kāyasañkhāra* called the out-breath.

kāyasañkhāranti assaāsapassāsam. so hi cittasamuṭṭhānopi samāno karajakāyappaṭibaddha-vuttitāya tena sañkharīyatīti kāyasañkhāroti vuccati. yo pana “kāyasañkhāro vacīsañkhāro” ti evamāgato kāyasañkhāro cetanālakkhaṇo satipi dvārantaruppattiyam yebhuyyavuttiyā tabbahulavuttiyā ca kāyadvārena lakkhito, so idha nādhippeto. (Mahāṭī-1-322)

Kāyasañkhāra means the in-breath and out-breath. It is right. - Although those in-breath and out-breath are corporealities produced by mind, those are called *kāyasañkhāra* due to occurrence of those *dhamma* related with underived and derived corporealities called *karajakāya*.

In this case it does not mean *kāyasañkhāra* that is preached in some Pāli Text as ‘*kāyasañkhāro vacīsañkhāro*’, etc. It must be interpreted mind and mental concomitants among which the volition (*cetanā*) is significant for *kāyasañkhāra* due to frequent occurrence of those *dhamma* in body-door (*kāyadvāra*) although those *dhammas* can be occurred infrequently in verbal-door (*vacīdvāra*) and mind-door (*manodvāra*). That kind of *cetanākāyasañkhāra* is not meant in this case. (*Mahāṭī-1-322*)

Successive cessation of the in-breath and out-breath had been explained in the commentary called *Visuddhi Magga* as follows.

The meaning of – ‘it would be practised in order to occur cessation of *kāyasañkhāra* called the in breath which is slightly gross’, and ‘it would be practised in order to occur cessation of *kāyasañkhāra* called the out-breath which is slightly gross,’ is the fact that ‘it would be practised with the intention that slight gross in-breath and out-breath called *kāyasañkhāra* must be ceased again and again.’

3.2.35. *olārika-sukhuma-passaddhi*

In those words— the occurrence of gross (*olārika*), subtle (*sukhuma*), tranquillity (*passaddhi*) in-breath and out-breath should be known as follows.

In the continuum of this practicing *bhikkhu* both all kinds of corporeal *dhamma* called *karajakāya* and mind are stressful and gross before mindfulness of breathing has not been practiced yet.

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Unless both physical and mental situations are subtle and tranquil especially, the in-breath and out-breath become strong and gross resulting the nostril is full of breaths and it is adjusted by inhaling and exhaling through buccal cavity.

On the other hand — For a such time, both all kinds of corporeal *dhamma* called *karaja-kāya* and mental *dhamma* are kept in mind thoroughly (= distinguished by knowledge) in the continuum of that practicing *bhikkhu*. At that time, both physical and mental situations become tranquil. The more tranquil the physical and mental situations, the less apparent in-breath and out-breath. Finally it would be occurred as it is seem to be investigated that whether in-breath and out-breath are present or not. (*Visuddhi*-1-266)

[The meaning of above quotation of commentary is as follows: —

Before the practice of mindfulness of breathing has not been performed it can be said that the *meditator* has not finished to keep in mind corporeal and mental *dhamma*.

With regarding to the words, ‘*nisīdati pallaṅkam ābhujittvā ujum kāyam pañidhāy*’ (= ‘it is sitting cross-legged by upright position of the upper part of the body’), the Buddha preached that how to keep in mind corporeal *dhamma* of the *meditator*.

With regarding to the words, ‘*parimukham satim upatthapettvā*’ (= ‘after the mindfulness would be leading to the object of practice of mindfulness of breathing’), the Buddha preached that how to keep in mind mental *dhamma*.

When the practising *meditator* is sitting cross-legged by upright position of the upper part of body and he is developing the concentration by means of the mindfulness leading to the object of practice of mindfulness of breathing, both physical and mental situations become tranquil gradually.

In the word, ‘**become tranquil**’, it means that previously, due to lack of wandering mind to various external objects and due to presence of unique object called in-breath or out-breath, the mind of *meditator* becomes tranquil and quiescent. Due to tranquillity and quiescence of mind of meditation, numerous corporeal *dhamma* produced by that mind of meditation become agile, elastic and it is adaptable to perform the practice of mindfulness of breathing. Due to compatibility of remaining corporealities, i.e., corporealities produced by *kamma*, corporealities produced by temperature, corporealities produced by nutriment to corporealities produced by mind of meditation, the former becomes agile, elastic and it is adaptable to perform the practice of mindfulness of breathing. Thus when both mind and all kinds of corporeal *dhamma* produced by four causes, which are commonly known as *rūpakāya*, become tranquil and quiescent, the in-breath and out-breath which occur depending upon those mind and *karajakāya* (= *rūpakāya* excluding in-breath and out-breath), become subtle and subtle. (*Mahāṭī*-1-323)]

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As a simile — a such man who is standing just after marathon is finished or a such man who is standing just after heavy burden is put down above from the head or a such man who is standing just after go down from high mountain, is full of very strong and gross breaths in the nostril with the result that it is adjusted by inhaling and exhaling through buccal cavity.

As a next simile — For a such time, after that exhaustion had been removed by either taking bath or drinking water, this man is lying down under the cold shade of a tree and he is taking rest by putting a wet towel on his chest. At that time those in-breaths and out-breaths of that man become subtle and subtle. Finally, it would be occurred as it is seem to be investigated that whether both in-breath and out-breath are present or not.

In the same way — before the mindfulness of breathing has not been practiced yet, both physical and mental situations are stressful and gross. Unless both physical and mental situations are subtle and tranquil especially, the in-breath and out-breath become strong and gross resulting the nostril is full of breaths and it is adjusted by inhaling and exhaling through buccal cavity.

In the next way — for a such time, both all kinds of corporeal *dhamma* and mental *dhamma* are kept in mind thoroughly, (= distinguished by knowledge) in the continuum of that practicing *bhikkhu*. At that time, both physical and mental situations become tranquil. The more tranquil physical and mental situations, the less apparent in-breath and out-breath. Finally, it would be occurred as it is seem to be investigated that whether in-breath and out-breath are present or not. (*Visuddhi Magga* -1-266-267)

3.2.36. The reasoning

It would be the causes of the following reasons —

Before the practice of mindfulness of breathing has been taken place, these four factors,

- (1) Previous premeditation, *ābhoga*, by which the gross *kāyasañkhāra* must be subtle,
- (2) ability to take heed well in order to cease the in-breath and out-breath = *samannāhāra*

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(3) the attention by which the cessation of in-breath and out-breath must be occurred = *manasikāra*,

(4) the reflection by which the cessation of in-breath and out-breath must be occurred = *paccavekkhanā*,

would not be occurred apparently. However, during practice of the mindfulness of breathing has being taken place those four factors would be occurred apparently in the continuum of *meditator*. The in-breath and out-breath called *kāyasañkhāra*, therefore, would be more and more quiescent in later stages of practice successively. (*Visuddhi Magga* –1-267)

When both in-breath and out-breath become subtle it must be balanced between inhaling and exhaling. If inhaling is stronger than exhaling, upper part of body usually turns backward. If exhaling is stronger than inhaling, upper part of body usually bends forward. Be careful!

3.2.37. *oḷārika-sukhuma* (gross-subtle)

Then in the commentary called *Visuddhi Magga*, various degrees of gross and subtle situations in successive stages of *samatha* and *vipassanā* as follows.

(3.2.37.a) Assumptions of *dīghabhāṇaka-samyuttabhāṇaka*

1. By the time, long and short, the whole breath from beginning to end, is discerned and kept in mind thoroughly, it is still gross. By the moment, the neighbourhood concentration of the first absorption is achieved, it is subtle.
2. By the moment, the neighbourhood concentration of the first absorption is achieved, it is also gross. By the moment, the first absorption occurs, it is subtler than it's neighbourhood

3. By the moments, both the first absorption and neighbourhood concentration of the second absorption occur, there are still gross. By the moment, the second absorption occurs, it is subtler than previous moments.
4. By the moments, both the second absorption and neighbourhood concentration of the third absorption occur, there are still gross. By the moment, the third absorption occurs, it is subtler than previous moments.
5. By the moments, both third absorption and neighbourhood concentration of the fourth absorption occur, there are still gross. By the moment, the fourth absorption occurs, it is so subtle that the breaths would be ceased totally.

catutthajjhāne atisukhūmo appavattimeva pāpuṇāṭīti (Visuddhi Magga-1-267)

These are assumptions of *dhīghabhāṇaka theras* (= those noble *bhikkhus* who memorized the Long Discourses) and *samyuttabhāṇaka theras* (= those noble *bhikkhus* who memorized the Connected Discourses).

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(3.2.37.b) Assumptions of *majjhimbhāṇaka*

Majjhimbhāṇaka theras (= those noble *bhikkhus* who memorized the Middle Discourses), however, preferred the assumption that by the moment, the neighbourhood concentration of the upper absorption occurs, it is subtler than the moment at which the lower absorption occurs, such as, ‘at the moment of the first absorption, it is gross in-breath and out-breath, but the moment of the neighbourhood concentration of the second absorption is subtler than the former,’ etc ...

(3.2.37.c) The assumptions agreed with all noble Theras

However, according to the assumptions agreed with all noble Theras, i.e., *dhīghabhāṇaka*, *samyuttabhāṇaka*, *majjhimbhāṇaka*, ‘those *kāyasaṅkhāra* called the in-breath and out-breath which occurred before it is kept in mind by knowledge cease after it is kept in mind by knowledge. Those *kāyasaṅkhāras* which occurred after it is kept in mind by knowledge cease at the moment of neighbourhood concentration of the first absorption.

Those *kāyasaṅkhāras* which occurred at the moment of neighbourhood concentration of the first absorption cease at the moment of the first absorption.

Those *kāyasaṅkhāras* which occurred at the moment of the first absorption cease at the moment of the neighbourhood concentration of the second absorption.

Those *kāyasaṅkhāras* which occurred at the moment of neighbourhood concentration of the second absorption cease at the moment of the second absorption.

Those *kāyasaṅkhāras* which occurred at the moment of the second absorption cease at the moment of the neighbourhood concentration of the third absorption.

Those *kāyasaṅkhāras* which occurred at the moment of neighbourhood concentration of the third absorption cease at the moment of the third absorption.

Those *kāyasaṅkhāras* which occurred at the moment of the third absorption cease at the moment of the neighbourhood concentration of the fourth absorption.

Those *kāyasaṅkhāras* which occurred at the moment of neighbourhood concentration of the fourth absorption cease at the moment of the fourth absorption respectively. These are successive cessation of *kāyasaṅkhāra* called in-breath and out-breath in *samatha* stage previously. (*Visuddhi Magga-1-267*)

(3.2.37.d) Successive cessation in *vipassanā* stage

Then it is continued to explain in *Visuddhi Magga* how the in-breath and out-breath become successively. This explanation shows how to change from *samatha* to *vipassanā* by means of the practice of mindfulness of breathing.

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1. By the time, those *kāyasaṅkhāras* which occur before the four great elements are distinguished and kept in mind by knowledge, it is gross for the practicing *meditator* who prefers to discern corporeal *dhamma* consisting in the breaths beforehand. Those *kāyasaṅkhāras* which are occurring during the four great elements are distinguished and kept in mind by knowledge are subtle.

[*catudhātumukhena vipassanābhīnivesaṃ sandhāya vuttam.* (Mahāṭī-1-324)]

The commentator explained that ‘those *kāyasaṅkhāras* which are occurring during the four great elements are distinguished and kept in mind by knowledge are subtle’ with the intention that *saṅkhāra dhammas* which are the object of *vipassanā* practice are taken in heart by means of discerning on the four great elements beforehand. (Mahāṭī-1-324)]

2. Those *kāyasaṅkhāras* which occurred during the four great elements are kept in mind are also still gross, while those occurring during derived corporealities are kept in mind are subtle.
3. Those *kāyasaṅkhāras* are also still gross, while those occurring during all kinds of corporeal *dhamma* are kept in mind commonly, are subtler than the former. [*bhāvanāya uparūpari paṇṭabhāvato* = it is due to supremacy of successive levels of practice. (Mahāṭī-1-324)]
4. Those *kāyasaṅkhāras* are also still gross, while those occurring during mental *dhamma* is kept in mind are subtler than the former.
5. Those *kāyasaṅkhāras* are also still gross, while those occurring during both corporeal and mental *dhammas* are kept in mind, are subtler than the former.
6. Those *kāyasaṅkhāras* are also still gross, while those occurring during causal *dhammas* of corporeality and mentality are kept in mind, are subtler than the former.
7. Those *kāyasaṅkhāras* are also still gross, while those occurring during both corporeal and mental *dhammas* together with their causes are distinguished and kept in mind, are subtler than the former.
8. Those *kāyasaṅkhāras* are also still gross, while those occurring during *vipassanā* knowledge has been developed by means of discerning on three general characters, i.e., *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) of corporealities and mentalities together with their causes alternatively, are subtler than the former. (It refers to the stage called *kalāpasammasana ñāṇa* during which five-aggregates occurring as 11 situations, i.e., past, future, present, internal, external, gross, subtle, inferior, superior, far, near, are generalized commonly by means of three general characters alternatively.)
9. Those *kāyasaṅkhāras* are also still gross, while those occurring during **immature *vipassanā* practice (*dubbala vipassanā*)**, i.e., *udayabbaya ñāṇa* (the knowledge of arising and perishing away), *bhaṅga ñāṇa* (the knowledge of dissolution), *baya ñāṇa* (the knowledge of fears), *ādīnava ñāṇa* (the knowledge of faults), are subtler than the former.

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10. Those *kāyasañkhāras* are also still gross, while those occurring during **matured vipassanā practice** (*balava vipassanā*), i.e., upper *vipassanā* knowledges, *nibbidānupassanā ñāṇa* (the knowledge of boredom), etc, are subtler than the former.

It should be recognized that those *kāyasañkhāras* occurring in succeeding *vipassanā* stages are subtler than those occurring in preceding ones successively, similar to mentioned in *samatha* stages.

Thus it should be recognized on the occurrence of gross (*olārika*), subtle (*sukhuma*), tranquil situations of *kāyasañkhāra* in *samatha* and *vipassanā* stages respectively. (*Visuddhi Magga*-1-266, 268; *Mahāṭī*-1-323, 324)

3.2.38. Explanation found in Paṭisambhidā Magga

In the Pāli Text of *Paṭisambhidā Magga*, occurrence of tranquil *kāyasañkhāra* had been explained by questions and answers as follows. (*Paṭsam*-183)

How would it be practiced that the in-breath would be inhaled so as a means of cessation of gross *kāyasañkhāra*? How would it be practiced that the out-breath would be inhaled so as a means of cessation of gross *kāyasañkhāra*?

Which are *kāyasañkhāras*?

1. Long in-breaths occur depending upon the body.

[*kāyikāti rūpakāye bhavā*. (*Paṭisam*-Com-2-113, *Mahāṭī*-1-324)

= It means that those in-breaths (out-breaths) occur depending upon all kinds of corporeal *dhamma* called *karajakāya*, i.e., un-derived and derived corporealities.]

Due to occurrence of those *dhammas* (in-breaths) relating with the body (= all kinds of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.

2. Long out-breaths occur depending upon the body (= all kinds of corporeal *dhamma* called *karajakāya*). Due to occurrence of those *dhammas* (out-breaths) relating with the body (= all kinds of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.
3. Short in-breaths occur depending upon the body (= all kinds of corporeal *dhamma* called *karajakāya*). Due to occurrence of those *dhammas* (in-breaths) relating with the body (= all kinds of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.
4. Short out-breaths occur depending upon the body (= all kinds of corporeal *dhamma* called *karajakāya*). Due to occurrence of those *dhammas* (out-breaths) relating with the body (= all kinds of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.
5. Those in-breaths of which beginning, middle and end would be known thoroughly, occur depending upon the body (= all kinds of corporeal *dhamma* called *karajakāya*). Due to occurrence of those *dhammas* (in-breaths) relating with the body (= all kinds

of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.

6. Those out-breaths of which beginning, middle and end would be known thoroughly, occur depending upon the body (= all kinds of corporeal *dhamma* called *karajakāya*).

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Due to occurrence of those *dhammas* (out-breaths of which beginning, middle and end would be known thoroughly) relating with the body (= all kinds of corporeal *dhamma* called *karajakāya*) and due to preparation of those *karajakāya*, those are called *kāyasañkhāra*. It would be practiced so as a means of cessation of gross *kāyasañkhāras* successively.

The body (*rūpakāya*) which has such natures of gross *kāyasañkhāras* as follows—

1. *ānamanā* = such bending forward from backward,
2. *vinamanā* = such bending side to side,
3. *sannamanā* = such bending toward around all directions extremely,
4. *paṇamanā* = such bending backward from forward,
5. *iñjanā* = such shivering forward,
6. *phandanā* = such shivering side to side,
7. *calanā* = such shivering toward around all directions
8. *pakampanā* = such shivering backward,

is present. It would be tried and practiced with the intention to inhale so as a means of cessation of *kāyasañkhāras* which have those gross natures. It would be tried and practised with the intention to exhale so as a means of cessation of *kāyasañkhāras* which have those gross natures.

The body (*rūpakāya*) which has such natures of *kāyasañkhāras* as follows —

1. such unbending forward from backward,
2. such unbending side to side,
3. such unbending toward around all directions,
4. such unbending backward from forward,
5. such non-shivering forward,
6. such non-shivering side to side,
7. such non-shivering toward around all directions,
8. such non-shivering backward,

is present. It would be tried and practiced with the intention to inhale so as a means of cessation of *kāyasañkhāras* which have those quiescent and subtle natures. It would be tried and practised with the intention to exhale so as a means of cessation of *kāyasañkhāras* which have those quiescent and subtle natures.

If it is tried and practiced with the intention to inhale and exhale by means of various ways mentioned above, these complaints will be occurred as follows.

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1. It is **unable to occur** and develop mind of meditation which knows the in-breath and out-breath by taking as fixed objects.
2. It is **unable to occur** and develop subtle in-breath and out-breath due to cessation of subtle in-breath and out-breath as a result of efficiency of the practice.
3. It is **unable to occur** and develop the mindfulness of breathing which is associating with the mind of those in-breath and out-breath due to absence of those objects.

4. It is **unable to occur** and develop the concentration of the mindfulness of breathing, which is associating with the mindfulness of breathing due to non-occurrence of mindfulness of breathing which has the objects called in-breath and out-breath like that.
5. It is **unable to enter** that kind of absorption which has the objects called in-breath and out-breath for wise and noble ones.
6. It is **unable to emerge** from the absorption which has the objects of those in-breath and out-breath due to inability to enter like that.

If it is tried and practiced with the intention to inhale and exhale so as a means of cessation of *kāyasañkhāras* which have those quiescent and subtle natures mentioned above. If those gross and gross *kāyasañkhāras* will be tranquil and subtle,

1. it is **able to occur** and develop mind of meditation which knows the in-breath and out-breath by taking as fixed objects.
2. it is **able to occur** and develop in-breath and out-breath although subtle in-breath and out-breath had been ceased as a result of efficiency of the practice.
3. it is **able to occur** and develop the mindfulness of breathing which is associating with the mind of those in-breath and out-breath.
4. it is **able to occur** and develop the concentration of the mindfulness of breathing, which is associating with the mindfulness of breathing, which is associating with the mindfulness of breathing, that has the objects called in-breath and out-breath.
5. Due to above reasons it is **able to enter** that kind of absorption which has the objects called in-breath and out-breath for wise and noble ones.
6. Due to capable of entering into the absorption like that it is **able to emerge** from the absorption which has the objects of those in-breath and out-breath.

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It would be recognized how the way of practice by which very subtle and subtle *kāyasañkhāras* are developed by ceasing gross and gross *kāyasañkhāras* successively can be achieved as follows—

A simile to be paralleled —

When a bronze gong is hit with a hammer, gross and loud sounds appear previously. Although gross and loud sounds disappear, then subtle and fine sounds appear due to taking into heart the object of sign of gross and loud sounds well and it has been memorized in mind well.

As the mind which has the object of sign of subtle and fine sounds would be occurred, although subtle and fine sounds disappear successively, due to taking into heart and memorized well the object of sign of subtle and fine sounds in the mind, —

Similarly, gross and rough in-breaths and out-breaths occur previously. Although gross and rough in-breaths and out-breaths cease, then subtle and calm in-breaths and out-breaths occur due to taking into heart the object of sign of gross and rough in-breaths and out-breaths well and it has been memorized in mind well.

The mind of meditation which has the objects of subtle and calm in-breaths and out-breaths would be occurred and it does not wander although subtle and calm in-breaths and out-breaths cease successively due to taking into heart and memorized will the object of sign of subtle and calm in-breath and out-breaths in the mind.

When it is occurred in this way, —

1. It **would be occurred** and developed mind of meditation which knows the in-breath and out-breath by taking as fixed objects.

2. It **would be occurred** and developed in-breath and out-breath although subtle in-breath and out-breath had been ceased as a result of efficiency of the practice.
3. It **would be occurred** and developed the mindfulness of breathing which is associating with the mind of those in-breath and out-breath.
4. It **would be occurred** and developed the concentration of the mindfulness of breathing, which is associating with the mindfulness of breathing, which is associating with the mindfulness of breathing, that has the objects called in-breath and out-breath.
5. Due to above reasons, it **would be entered** that kind of absorption which has the objects called in-breath and out-breath for wise and noble ones.
6. Due to capable of entering into the absorption like that it **would be emerged** from the absorption which has the objects of those in-breath and out-breath.

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In the words, *passambayam kāyasaṅkhāram* = by ceasing of *kāyasaṅkhāra*, etc, preached on the Pāli Text, —

The in-breath and out-breath (= *assāsapassāsakāya*, *rūpakāya*, *nāmakāya*) are called *kāya*. The mindfulness, due to capable of adhering to the object called those in-breath and out-breath (*rūpakāya*, *nāmakāya*), is called *upaṭṭhāna*. The wisdom (*paññā*) which is able to discern repeatedly on those *kāya* is called the knowledge (*ñāṇa*).

Kāya, due to occurrence of adhered site of mindfulness, is called *upaṭṭhāna* but not *sati*. The mindfulness, on the other hand, is called not only *upaṭṭhāna*, due to capable of adhering to objects (which are three kinds of *kāya*), but also *sati*, due to capable of remembering the object. Those three kinds of *kāya* is discerned repeatedly by that mindfulness and that knowledge. It, therefore, is designated as *kāya kāyānupassanā satipaṭṭhāna bhāvanā* (= the practice of mindfulness by which the body is repeatedly discerned). (*Paṭisam*-183-184)

3.2.39. Further explanations

bhāvanāvisuddhiyā kāyasaṅkhāre passambhamānēpi olārikam kāyasaṅkhāram passambhemīti yogino ābhoge sati tenādarena ativiya passambhati. anupaṭṭhahantampi sukhumam suānayaṃ hoti. (*Paṭisam*-Com-2-115)

According to the teaching of the Buddha, if the practice of mindfulness of breathing is performed,

1. in order to know the ‘long’,
2. in order to know the ‘short’,
3. in order to know the ‘the whole breath’, i.e., beginning, middle, end,
4. in order to cease the breaths, successively, *kāyasaṅkhāra* become very calm due to regarding to cease gross and rough *kāyasaṅkhāra* and due to purity of practice. Although gross *kāyasaṅkhāra* is not appeared in the knowledge, very subtle and fine *kāyasaṅkhāra* can be carried out well. (*Paṭisam*-Com-2-115)

3.2.40. The occurrence of practice

pabhāvanā hotīti yadipi olārikā kāyasañkhārā patippassambhanti, sukhumā pana atthevāti anukkamena paramasukhuma bhāva pattassa vasena nimittuppattiyā ānāpānassatiyā ānāpānassatisamādhissa ca pabhāvanā ijhatevāti adhippāyo. (Mahāṭṭī-1-326)

assāsapassāse nissāya uppannimittampettha assāsapassāsasamaññameva vuttam. (Mahāṭṭī-1-319)

When the in-breath and out-breath cease totally, how the practice of mindfulness of breathing can be occurred is that — Those *kāyasañkhāras* called gross, rough in-breath and out-breath cease,

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however, very subtle, fine *kāyasañkhāras* are still present. Therefore, the practice of mindfulness of breathing which develops the concentration associated with mindfulness is accomplished by taking the object of sign of full concentration (*paṭibhāga nimitta*) which is brilliant like a star after the mind of meditation omit to take the object of very subtle and fine in-breath and out-breath which is able to change sign of full-concentration. (Mahāṭṭī-1-326)

According to the explanation of sub-commentary, — it should be recognized that the practice of the mindfulness of breathing is present continuously although the object of in-breath and out-breath become very subtle and finally ceased. This is because by the time the breaths are very fine and calm, the sign of (neighbourhood) full-concentration usually appears. At that time, the mind of meditation leads to the object of sign of concentration but not on that of breaths. If the concentration would be developed by taking the object of sign of full concentration continuously, the first absorption, the second absorption, the third absorption, and the fourth absorption can be occurred successively resulting in total cessation of breaths in the last absorption one. It should be recognized that the practice of mindfulness of breathing is accomplished due to presence of sign of full-absorption on which the mind of meditation takes as object continuously. Therefore, the commentary of *Paṭisambhidā Magga* explained that although usual object of the in-breath and out-breaths are unapparent in the knowledge of *meditator*, very subtle and fine breaths is possible to be performed well and continuously the practice of mindfulness of breathing because the sign of full-concentration which occurs depending upon usual object of in-breath and out-breath, can be called *assāsapassāsa*. (*Paṭisambhidā Magga-Com-2-115*)

3.2.41. It must be followed respectfully on the instructions

If the *meditator* wants to change *vipassanā* through the concentration of fourth absorption of the mindfulness of breathing as a fundamental object of *vipassanā*, he must develop concentration of the fourth absorption of mindfulness of breathing beforehand. During developing concentration it should be followed respectfully on above instructions found in the Pāli Text, commentary and sub-commentary. According to these instructions, it must be firmly recognized the fact that the *meditator* must be able to practise in order to occur subtle in-breath and out-breath but not gross ones especially.

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3.2.42. Cascade of practices

In the continuum of *bhikkhu* who practices the practice of mindfulness of breathing as the Buddha's teaching in order to —

1. know long in-breath and out-breath ,
2. know short in-breath and out-breath ,
3. know the whole breath from the beginning to end (= in order to fix the mindfulness on the whole breaths),
4. become subtle and subtle condition of breaths successively, the sign of (neighbourhood) full-concentration usually appears within not so long lasting time. The concentration called *appanā jhāna* (full-absorption which is adorned by factors of absorption, i.e., initial application (*vitakka*), sustained application (*vicāra*), pleasurable interest (*pīti*), mentally agreeable (*sukha*), one-pointedness of mind (*ekaggatā*) is also accomplished in him.

In some *meditators* after the in-breath and out-breath are taken into heart by means of counting method previously and when gross in-breath and out-breath become subtler and subtler it is resulting in tranquillity of both physical and mental *dhamma* successively. It usually becomes agility of the whole body that seems to be raised in the sky.

As a simile — when such person who is very tired bodily sits on either bed or chair the lower parts of bed, chair etc. usually flex downward. Then it usually crackles noisily at the adjacent parts of those bed, chair etc. The bed cover which is come on contact with body, hip, elbow, etc., usually shrinks as a result.

When such person who is not tired sits on either bed or chair etc., the lower parts of bed, chair never flex downward, no noise is produced and the bed-cover which is come in contact with body, hip, elbow, etc., never shrink resulting in the appearance of those bed, chair seem to be filled with cotton. This is because the fresh body is agile and seems to be filled with cotton.

Similarly, after the in-breath and out-breath are taken into heart by means of counting method previously and when gross in-breath and out-breath become subtler and subtler it is resulting in tranquillity of both physical and mental *dhamma* successively. It usually becomes agility of the whole body that seems to be raised in the sky. (*Visuddhi Magga* –1-247)

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3.2.43. One noticeable fact

Some *meditators* who reach to this stage become wandering due to agility of the whole body that seem to be raised in the sky. That wandering mind is a kind of restlessness (*uddhacca*) which back out of the object of meditation resulting in a danger of concentration. The possessed concentration usually becomes fall dawn. In some *meditators*, it is full of pleasurable interest (*pīti*) like rocking in cradle. At that time, a factor of enlightenment, the pleasurable interest called *pītisambojjhaṅga* is predominant and it must be developed opposite factors of enlightenment, i.e., tranquillity, concentration and neutrality. It must be tried to occur stability of mind of meditation on the object of in-breath and out-breath only. In order to develop opposite factors of enlightenment,

1. it must be emphasized on the object of in-breath and out-breath calmly, then tranquillity of factor of enlightenment becomes strong.
2. it must be fixed the mind of meditation with the object of in-breath and out-breath as a slab is put under water, then concentration of factor of enlightenment becomes strong.

3. At that time, due to decrease in the degree of pleasurable interest, it is lack of extreme effort to fix the object of in-breath and out-breath, with the result that neutrality of factor of enlightenment called *tatramajjhattupekkhā* become strong.

In this stage it must be very careful not to be afraid of situation of the body that seems to be raised in the sky. The frightened mind is a kind of anger called feedback of anger, which is a disturbance of concentration. It is essential to be careful not to detach from usual object of in-breath and out-breath continuously.

3.2.44. A simile of bronze gong hit with a hammer

When the mind of *meditator* becomes strongly fixed on the object of breaths, the *meditator* must perform

1. in order to know the long, if it is long,
2. in order to know the short, if it is short,
3. in order to know the whole breath, i.e., beginning, middle, end, successively.

Be notice — during practicing in order to know the whole breath,

1. it should not be memorized on the ‘long’ as ‘this is long’,
2. it should not be memorized on the ‘short’ as ‘this is short’,

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3. it should not be memorized on the ‘beginning, middle and end’, as ‘this is the beginning’, ‘this is the middle’, ‘this is the end’ etc.

If it is memorized like that way, the development of concentration can be retarded. It is essential to notice the while breath carefully as if it is any of long, short, the while breath respectively. If it is unable to practise without memorizing, it should be recognized on ‘**the in-breath**’, ‘**the out-breath**’ only.

During practicing in this way, the *meditator* should discern continuously in order to know apparently on long, short, from beginning to end of the whole breath. It should not be tried intentionally in order to become long or short but taken into heart the breath as it’s natural condition. It should be tried to know long or short condition of the breaths as they really are. It should be tried in order to occur subtler and subtler breaths successively. If it is practiced like that way gross and rough breaths will become subtler and subtler with the result that the whole breath will be ceased and both physical and mental situations will become agile.

When gross in-breath and out-breath cease in the continuum of that *meditator* the mind of meditation which has the object of sign of subtle in-breath and out-breath would be appeared. When those minds of meditation which have object of subtle in-breath and out-breath cease, successive minds of meditation which have objects of subtler and subtler in-breath and out-breath would be appeared. How it would be appeared —,

A man hits bronze gong with iron rod resulting in arising of noisily sounds. The mind which has the object of gross sound appears in him previously. When gross sounds disappear the mind which has object of sign of subtle sounds would be occurred. As those minds which have objects of signs of subtler and subtler sounds occur successively after preceding ones disappeared, similarly, minds of meditation which have objects of subtler and subtler in-breath and out-breath also appear in the *meditator*. It should be understood in this way. (*Visuddhi Magga* –1-275)

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3.2.45. Differences of *ānāpānassati* from other meditation subjects

Differences of the mindfulness of breathing from other meditation subjects are as follows:

Other meditation subjects, out of the practice of mindfulness of breathing, have more and more apparent objects as if maturation of the practices becomes higher and higher. However, the practice of the mindfulness of breathing is quite different from those meditation subjects. Actually, the objects of this meditation subject gradually subtle and subtle in the insight of *meditator* who is practicing by following strictly instructions of the Buddha. The object of in-breath and out-breath becomes unapparent in the insight of *meditator*. It should not be given up the practice and should not stand up from sitting deportment in order to either discuss this problem with meditation teacher or take into heart that “now is it fallen back my practice”. The fault is as follows.

iriyāpatham vīkōpettvā gacchato hi kammaṭṭānam navaṇavameva hoti, tasmā yathānisinneneva desato āharitabbam. (Visuddhi Magga –1-275)

In the continuum of *bhikkhu* who always stands up from sitting position of practice, usual practice of mindfulness of breathing always becomes newly one only. It should, therefore, be carried out the practice continuously by means of previous memorized touching place of the in-breath and out-breath in usual sitting position. (*Visuddhi Magga -1-275*)

In regarding to commentator’s words, “in the continuum of *bhikkhu* who always stands up from sitting position of practice, usual practice of mindfulness of breathing always becomes newly ones only”, some noble teachers assumed that usual deportment should not be changed during meditation is carrying out continuously. Indeed, this word refer to only such person who has unapparent object of in-breath and out-breath must not to stand up from sitting deportment, but not for every persons who practise various meditation subjects commonly. It should be read the followings not to be misunderstood on the fact “whether deportment can be changed or not”.

3.2.46. Whether deportment can be changed or not

samiñjite pasāriteti pabbānam samiñjanapasārane. tattha cittavaseneva samiñjanapasāranam akattvā hatthapādānam samiñjanapasāraṇapaccayā atthānattham pariggahetvā atthapariggahanam sātthakasampajaññaṃ. tattha hatthapāde aticiram samiñjettvā pasārettvā eva vā thitassa khāṇe khāṇe vedanā uppajjanti, cittaṃ ekkaggam na labhati, kammaṭṭhānam paripatati, visesam nādhigacchati. kāle samiñjentassa kāle pasārentassa pana tā vedanā na uppajjanti, cittaṃ ekkaggam hoti, kammaṭṭhānam phātim gacchati, visesamadhigacchatīti evam atthānattha pariggahanam veditabbam. (M-Com-1-268; Dī-Com-1-176; Sam-Com-3-228; Abhi-Com-2-342)

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“*Samiñjite pasārite*” means “when digits are bend or stretched”. When digits are bent or stretched it should not be done those actions with regarding to inner desire and the knowledge which is able to discriminate benefit or harm due to cause of bending and stretching digits is called *sātthakasampajañña*.

In the continuum of either such *bhikkhu* who situates a deportment with bending digits for a long time or such *bhikkhu* who situates a deportment with stretching digits out for a long time various sufferings with disagreeable feeling would be occurred in every moments.

The concentration of mind of meditation cannot be achieved, and the practice usually be fallen back resulting in inability to attain successive noble *dhamma* of both mundane and supra-mundane (*lokuttara dhamma*). In the continuum of such *meditator* who bends digits at the time when it is suitable to bend and stretches digits at the time when it is suitable to stretch properly, those kinds of suffering cannot be occurred. The concentration of mind of meditation can be achieved and the practice would be improved resulting in ability to attain successive noble *dhamma* of both mundane and supra-mundane. Thus it should be understood the meaning of “discriminate ability of knowledge”. (*M-Com-1-268; D-Com-1-176; Sam-Com-3-228; Abhi-Com-2-342*)

According to explanations found in above commentaries, bending and stretching of digits in proper time is a cause of improvement of practice, and therefore the *meditator* who wants to attain *nibbāna* should not practise irrespective of those explanations.

3.2.47. Occurrence of newly ones

If the *meditator* stands up from usual practice in sitting department due to disappearance of the object of in-breath and out-breath in the insight, it will be occurred in newly process of practice again and again due to the following reasons. —

If he practise the practice of mindfulness of breathing again, the in-breath and out-breath will become unapparent in his insight again similar to previous processes. If he stands up and give up the practice again and again whenever the object becomes unapparent ones, then it will be occurred unapparently again and again. Thus it can be said that the practice will become newly ones again and again.

3.2.48. The reason why the breath is unapparent

When the breaths are unapparent in the insight of *meditator*, previous sign of touching place of in-breath and out-breath should be taken into heart by reasoning as follows:

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The *bhikkhu*, when in-breath and out-breath are unapparent in insight, should reason frequently in this way. —

Where are in-breath and out-breath present? Where are not those present? In whose continuum do those breaths occur? In whose continuum do not those breaths occur? Etc..

3.2.49. Persons without in-breath and out-breath

These persons are lack of in-breath and out-breath,

1. foetus in the womb,
2. person who is submerged,

[These two persons lack breaths due to inability to occur breaths in those places.]

3. person who is in coma, or mindless being,
4. person who was dead (corpse),
5. non-returnee (*anāgāmi*) and arahant (*arahat*), who are entering into cessation absorption (*nirodha samāpatti*),

[These three persons lack breaths due to absence of mind during entering into cessation absorption.]

6. the person who is entering into the fourth absorption (*catuttha jhāna samāpatti*),
7. brahmas of the world of form and formless world,

[These two persons lack breaths due to fixed nature of beings.]

It should be complained himself that he himself is excluded from those list. Then it should be reasoned again that ...

“there are no places without occurring breaths except those seven places and the in-breath and out-breath are present surely in your continuum, indeed; although these are present, it is unable to keep in mind the breaths due to the knowledge is weak and retarded” ...

Then the *meditator* should try to occur mind of meditation is fixed together with the touching place of usual in-breath and out-breath which is present before disappeared. These in-breath and out-breath usually occur by touching the tip of nose for such person with long nose, while they occur by touching the upper lip for such person with short nose. Therefore, the *bhikkhu* who has unapparent

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breaths, should try to occur fixed sign of perception of the practice (*bhāvanā saññā*) at the touching place of in-breath and out-breath but should not to occur the breaths roughly. It is right. — The Buddha, therefore, preached as follows respective of this reason.

nāham bhikkhave muṭṭhasatissa asampajānassa ānāpānasatibhāvanam vadāmi. (M-3-127; Sam-3-294)

= *Bhikkhus!* I never preach the practice of mindfulness of breathing for a person who lacks clear comprehension which is able to distinguish in-breath and out-breath ; who has perishable mindfulness. (*M-3-127; Sam-3-294; Visuddhi Magga-1-275*)

Every practice of *samatha* and *vipassanā* can be fulfilled by the only person who has mindfulness and clear comprehension, indeed. However, in the continuum of *meditator* who is practicing any other meditation subject excluding mindfulness of breathing, the object of the practice always becomes apparently. This practice of mindfulness of breathing is very difficult. It is the field of Noble Gentlemen called the Supreme Buddha, *pacceka buddha* and disciples of the Buddha (*buddha putta*) only. This kind of practice is not a little piece indeed. Then it is not a kind of practice which can be performed by inferior ones. The practice of mindfulness of breathing should be taken into heart by means of such modes. It will becomes subtle and calm by that that means. Therefore, both very strong mindfulness and knowledge are essential to the way of practice called the mindfulness of breathing.

As very fine and minute needle is essential when very fine lower dressing is sewing and as finer needle which can be applied to make minute needle is also essential, very strong mindfulness which is similar to fine needle and knowledge which is similar to finer needle to make fine needle are essential during the practice of mindfulness of breathing which is similar to very fine lower dressing is developing similarly. Then the *bhikkhu* who has fulfilled with those mindfulness and knowledge, should not find those in-breath and out-breath at any other places out of touching place.

As a simile — The peasant takes rest under shade of a tree after the field had been ploughed. At that time two bullocks enter rapidly into the forest. If the clever peasant wants to plough again by yoking with those bullocks, he never seek the latter by following footprint of them in the forest.

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Actually, he is handling with rope and driving stick and going to stream where those bullocks usually come and drink water every day. He is waiting for his bullocks by either sitting or reclining near the stream. When he see his bullocks that returned from the stream

where they had taken bath or drinking after they grazed in the forest the whole day he ties them up with a rope and brings back to the field. Then he performs his usual work, ploughing, again. Similarly the meditating *bhikkhu* should not find in-breath and out-breath at any other place excluding touching place.

As a simile — It should be taken into heart the in-breath and out-breath by fixing the mind of meditation with the touching place, i.e., the tip of the nose or upper lip after handling a rope called mindfulness and a driving stick called knowledge. The result is that — the *bhikkhu* who practices in this way can take the object of in-breath and out-breath as the bullocks reach at the bank of stream where they usual take bath. Then that *bhikkhu* should practise repeatedly by tying bullocks of in-breath and out-breath with the rope of mindfulness at the tying rod of touching place after it is driven by driving stick of knowledge associated with the attention (*manasikāra*) which is the nature of control to direct the mind and its concomitants towards the objects of in-breath and out-breath.

3.2.50. Sign of neighbourhood concentration (*uggaha nimitta*) and sign of full concentration (*paṭibhāga nimitta*)

In the continuum of *meditator* who is strenuous practicing in this way the sign of neighbourhood or full concentration would be occurred apparently not soon later. That sign is not identical among all *meditators*. Actually, it is appeared as the shape of any of

1. cotton wool,
2. spinning cotton, or
3. a jet of air, said by famous elder teachers. (*Visuddhi Magga*-1-276)

The followings are **decrees of the shape of various signs in accordance with commentaries.**

In some *meditators*, the sign is appeared as

4. brilliant light of star
5. ruby
6. pearl.

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Due to presence of rough impression, in some *meditators*, it appears as

7. bamboo rod or
8. wooden spit

In some *meditators*, it appears as any of

9. long thread,
10. garland with various flowers, or
11. cloud.

In some *meditators*, it appears as any of

12. spider's web,
13. stratified cloud,
14. lotus,
15. wheel of stage-coach,
16. the sun, or
17. the moon. (*Visuddhi Magga* –1-277)

nimittanti uggahanimittam, paṭibhāganimittam vā, ubhayampi hi idha ekkajjham vuttam. tathā hi tūlapicuādiupamatayam uggāhe yujjati, sesam ubhayattha. pa. maṇigulīkādiupamā paṭibhāge vaṭṭanti. (Mahāṭī-1-335)

According to explanation of the sub-commentator, those three kinds of signs of concentration which appear as cotton wool, spinning cotton or a jet of air, are called *uggaha nimitta* (sign of neighbourhood concentration). Those two kinds of signs of concentration which appear as ruby or pearl are called *paṭibhāga nimitta*. The remaining signs of concentration may be occurred both signs of neighbourhood and full concentration. The sign of neighbourhood concentration is not brilliant but that of full concentration (*paṭibhāga nimitta*), very brilliant in colour. Thus, it should be recognized on difference between two kinds of signs of concentration. (*Mahāṭī-1-335*)

3.2.51. Variation in perception of practice

One day, many *bhikkhus* are sitting and reciting one discourse (*suttanta*) containing in Pāli Text. During sitting one of those *bhikkhus* asks “How do you appear this discourse in your knowledge?”

One *bhikkhu* answers “It appears as the big river flowing from the mountain.”

Another *bhikkhu* answers “It appears as a forest.”

The third one answers “It appears as a big tree, which has burden of forage and fruits resulting in the presence of cold shade.”

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The reason why various signs appear is that — there are various perceptions of a single discourse among the continuum of those *bhikkhus*, indeed.

evam ekameva kammaṭṭhānam saññānānatāya nānato upatthāti. saññajāñhi etam saññānidānam saññāpabhavam. tasmā saññānānattāya nānato upatṭāṭīti veditabbam. (*Visuddhi Magga-1-277*)

saññānānatāyāti nimittupatthānato pubbeva pavattasaññānam nānāvidhabhāvato. (*Mahāṭī-1-335*)

A single practice of mindfulness of breathing can give rise to various shape of sign of concentration due to presence of various perceptions of practice which occur previously in the continuum of *meditator*. It is right. — The sign of neighbourhood concentration, sign of full concentration which are the objects of the mindfulness of breathing are caused by perception of practice (*bhāvanā saññā*). Its fundamental factor is the perception of practice only. It is originated from perception of practice. It should be recognized the fact that various shapes of sign of concentration would be appeared in *meditators* due to variation in perception of practice of those *meditators*. (*Visuddhi Magga-1-277, Mahāṭī-1-335*)

It means that when the efficiency of concentration association with perception of practice become sharp and strong, if such kind of perception of practice, i.e., “may it become white, or red or pearl or glass ball etc.”, will be made, various shapes of signs of concentration of those kinds will be occurred accordingly. However, it can be occurred only when the concentration matured successfully.

It should be recognized that those signs of neighbourhood and full concentration are “conceptual *dhmma*” only due to occurrence of those signs free from original object of in-breath and out-breath according to *Abhidhammattha saṅgaha*. It should be continued to read the following explanations of commentary and sub-commentary.

3.2.52. navattabba dhammārammaṇa

tattha dasavidhampi kasinajjhānam kasinapaṇṇattim ārabba pavattattā, brahmavihāracatuttham sattapaṇṇattim ārabba pavattattā, ānāpānacatuttham nimittam

ārabbha pavattattā parittādivasena navattabbhadhammārammanato navattabbārammaṇaṃ nāma hoti. (Abhi-Com-1-440)

Among those fourth absorptions, both the *kaṣiṇa* absorptions which are occurred by taking 10 kinds of *kaṣiṇa*-objects; the fourth absorption of four boundless states (*appamaññā*), which is occurred by taking the object of concept of beings; and the fourth absorption of mindfulness of breathing which is occurred by taking the object of

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brilliant star-like sign of full concentration, are not deserving to designate as

1. sensual *dhamma* (*paritta dhamma*)
2. supreme *dhamma* (*mahaggata dhamma*)
3. supra-mundane *dhamma* (*appamāṇa dhamma*), but as *navattabbārammaṇa* due to presence of the object of conceptual *dhamma* (*paññatti dhamma*). (*Abhi-1-440*)

All kinds of objects which are not deserving to designate as above three *dhammas* are also conceptual *dhamma* only.

navattabbārammaṇāti idam pana vacanam yathāgahitākārassa saññāvisayassa navattabbatam sandhāya navattabbam ārammaṇam etesanti navattabbārammaṇā, cittuppādāti aññapadattha samāsam kattvā atthakathāyam vuttam. (Mūlaṭī-1-191)

The meaning of above quotation is as follows.

The corporeality is present apparently, such as the nature of earth-element, etc.. But it is not present apparently by means of impression on the object (*phusana*), etc.. (It is because corporeal *dhamma* is *anārammaṇa dhamma* which is incapable of taking the object, indeed.) Thus, as a single the ultimate *dhamma* can be known as two ways, i.e., “it is not present apparently”, “it is present apparently”, (*avijjamāna-vijjamāna*), above mentioned concepts of *kaṣiṇa* and sign of full concentration of mindfulness of breathing are not only *avijjamāna*, due to absence in the aspect of ultimate reality, but also *vijjamāna*, due to presence in the aspect of conventional truth (*samuti sacca*). Those kinds of concepts, therefore, can be designated as “*navattabbārammaṇa*” and then those arising of mind and mental concomitants of absorption which take the object of that concept is called the *dhamma* which has the object of “*navattabbārammaṇa*”.

Although those objects called *navattabba* are not present obviously in the ultimate sense, it can be designated as concept (*paññatti*) due to occurrence of the basis of the meaning of speech in the aspect of conventional truth (*vohāra sacca*). It is right. — That conventional truth consists of two kinds of concepts which are able to be known and the commentator explained on that kind of concept as *avijjamāna paññatti* (= it is not present obviously in ultimate sense).

It is unable to say on that object as “this so-called *dhamma* is the object of sensual *dhamma*” because it is not present obviously in the ultimate sense while such concept, the eye-clear-sensitivity etc., which is present apparently in the ultimate sense, is able to say in that way. Usual in-breath and out-breath are a group of corporeal units called sound nonads produced by mind (*cittajasaddanavaka*

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kalāpa). Those corporeal *dhammas* are sensual *dhamma* called *paritta*, indeed. Although the perception of practice is occurred by taken into heart as the sensual *dhamma* for a *meditator* in the beginning stage, when the sign of full concentration occurs in the insight that perception of practice face with that object of sign of full concentration. Because of this reason, the commentator Sayadaw explained that that perception of the practice or the fourth

absorption of the mindfulness of absorption ...etc., are the *dhamma* which take the object of concept of *navattabba dhamma*. (See *Mūlaṭīkā*-1-191 in detailed)

3.2.53. Three *dhammas* that should be fulfilled

ettha ca aññameva assāsārammaṇam cittaṃ, aññaṃ passāsārammaṇam, aññaṃ nimittārammaṇam. yassa hi ime tayo dhammā natthi, tassa kammatthānaṃ neva appanāṃ na upacaram pāpuṇāti. yassa pana ime tayo dhammā atthi, tasseva kammatthānaṃ upacāraṇca appanaṇca pāpuṇāti. (Visuddhi Magga –1-277)

Among these three *dhammas*, in-breath, out-breath and sign of full concentration (*nimitta*),

1. the mind of meditation, which has the object of in-breath, is a specific one,
2. the mind of meditation, which has the object of out-breath, is a specific one,
3. the mind of meditation, which has the object of full concentration, is a specific one.

In the continuum of such *meditator* these three *dhammas*, in-breath, out-breath and sign of full concentration, are not present, that person is unable to reach the full absorption by the practice of mindfulness of breathing. As a right saying is that — in the continuum of such *meditator*, these three *dhammas* are present, with the result that the practice of mindfulness of breathing is available to be attained the full absorption (= full concentration) for that person only. It is also available to be attained the neighbourhood concentration and absorption. Thus it should be recognized well. (*Visuddhi Magga –1-277*)

3.2.54. the admonishment of *dīghabhāṇaka thera* and *majjhimbhāṇaka thera*

Those noble teachers who memorized the Long Discourses of the Buddha (*dīghabhāṇaka thera*) admonished as follows:

When very brilliant sign of full concentration appeared in him, that *bhikkhu* went to his teacher and said ‘*bhante*...this kind of sign of concentration appeared in the insight of me.’ The teacher should reply neither supporting as a real sign of full concentration nor against as non-real sign of full concentration. However, he should say ‘*Āvuso*...the *meditator* who is practising the mindfulness of breathing can be appeared by means of this way’ and should urge him to take into heart that way of practice frequently. It is right. — If he decides as the sign of full concentration of mindfulness of breathing, it will be reached into relinquishing the practice of him. The mind of meditation can be fallen back from the achievement of practice. On the other hand, if he says that it is not real sign of full concentration, the *meditator* will be reached into wither and disgusted the practice on which his

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desire to practice can be lost. Therefore those *mahāthera* admonished not to reply whether the sign is real or not, but to urge farther practice frequently.

However, those noble teachers who memorized the Middle Discourses of the Buddha (*majjhima bhāṇaka thera*), admonished that the teacher should like to say, ‘*āvuso*...this kind of appearance in the insight can be called the sign of full concentration of mindfulness of breathing. You are doing well...You should like to develop this practice frequently’. (*Visuddhi Magga –1-277*)

“*imāya paṭipadāya jarāmaranato muccissāmīti paṭipannassa nimitta*”nti vutte katham saṅkocāpatti, bhīyyoso mattāya ussāhameva kareyyāti — “*nimittamidam. pa. vattabbo*”ti *majjhimbhāṇakā āhu. (Mahāṭīkā-1-336)*

= Why will it be reached into relinquishing the practice of him and why can the mind of meditation be fallen back in the continuum of *meditator* as if even the teacher says... ‘it is the sign of concentration of mindfulness of breathing’. ‘The *meditator* will endeavour strenuously the practice of mindfulness of breathing’, assumed by *majjhima bhāṇaka therā* and then they admonished as mentioned above. (*Mahāṭīkā* –1-336)

3.2.55. It would be reached “fixed condition” (*thapanā*)

athānena nimitteyeva cittaṃ thapetabbam. evamassāyaṃ ito pabhuti thapanāvasena bhāvanā hoti. vuttañhetam porāṇehi —

“nimitta thapayam cittaṃ, nānākāram vibhāvayam.

dhīro assāsapassāse, sakam cittaṃ nibandhatī”ti. (Visuddhi Magga –1-277,278)

Then the practicing *bhikkhu* must try to fix mind of meditation with the object of sign of concentration. If it is possible to fix in this way, in the continuum of this *bhikkhu*, the concentration by practice of mindfulness of breathing becomes apparently by means of ability of *thapanā*. It is right. — The elder commentator Sayadaw said as follows:

“If the practicing *bhikkhu* who had fulfilled strenuous effort called *sammāvāyāma maggaṅga*, is able to fix mind of meditation with the sign of full concentration, which is originated from usual object of in-breath and out-breath, after four modes of appearance of those breaths, i.e.,

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1. long in-breath,
2. long out-breath,
3. short in-breath,
4. short out-breath, had been disappeared, it can be called his mind of meditation would be fixed with the object of sign of full concentration up to the full absorption.” (It should be recognized that such situation at which mind of meditation would be fixed with the object of sign of full concentration is called “*thapanā*”. (*Visuddhi Magga* –1-277,278)

pubbe yaṃ vuttam “anubandhanāya ca phusanāya ca thapanāya ca manasi karotī”ti. tattha anubandhanam, phusanañca vissajjetvā thapanāvasena bhāvanā hotīti thapanāvaseneva bhāvetabbanti attho. (Mahāṭīkā 1-336)

The *Visuddhi Magga* commentator Sayadaw explained in *Visuddhi Magga* 1-272 that if either the mindfulness always follows along with those in-breath and out-breath continuously at the touching place after the counting method has been omitted or the mind of meditation is able to fix with the object of brilliant white sign of full concentration (*paṭibhāga nimitta*) which usually appears as a consequence of full absorption, the way of practice by which the mindfulness of breathing to be performed, can be designated as any of *anubhandhanā naya* or *phusanā naya* or *thapanā naya*. With regarding to this explanation, it means that when the sign of full concentration is stable in the knowledge, it must be relinquished *anubhandhanā naya* and *phusanā naya* and faced with the object of the sign of full concentration and then mind of meditation must be fixed with that object in order to occur full absorption (*appanā jhāna*). (*Mahāṭīkā*-1-336)

If the mind of meditation is able to be fixed on the object of sign of full concentration up to the full absorption, these three *dhammas*

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1. the in-breath,
2. the out-breath,
3. the sign of full concentration,

become a single object of the mind of meditation due to capable of relinquishing the usual objects of in-breath and out-breath. It is not impossible to appear in a single mind of meditation but possible indeed. (Pyi Sayadaw's translation-2-248, 249)

3.2.56. Possibility of the object of single mind of meditation

nimittam assāsapassāsā, anārammanamekacittassa.

ajānato tayo dhamme, bhāvanānupalabbhati.

nimittam assāsapassāsā, anārammanamekacittassa.

jānato tayo dhamme, bhāvanā upalabbhati. (Visuddhi Magga-1-277)(Vimatiṭkā-1-216,217)

=These three *dhammas*, (1) *nimitta* called nostril or upper lip at which discerning mind of meditation is fixed, (2) the in-breath, (3) the out-breath, are not the objects of one consciousness simultaneously. Although it is not in that way any *meditator* who does not know those three *dhammas* by taking as object is unable to develop the concentration of mindfulness of breathing. (*Visuddhi Magga-1-277*)

Three kinds of *dhammas* called *nimitta* (touching place), the in-breath and out-breath are not the objects of one consciousness simultaneously due to inability to occur both usual in-breath and out-breath within one thought process. It means that either *nimitta* and in-breath or *nimitta* and out-breath are able to occur the objects of a single thought process within one thought process simultaneously. (*Vimatiṭkā-1-216,217*)

This explanation is intended to be explained tip of nostril or upper lip called *nimitta*, the in-breath and out-breath before the sign of neighbourhood concentration or the sign of full concentration appear.

After the concentration of the practice has been matured and when signs of full concentration appear, it can be said that

1. *nimitta* means the sign of full concentration,
2. the in-breath means the sign of full concentration,
3. the out-breath means the sign of full concentration.

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assāsapassāse nissāya uppannanimittampettha assāsapassāsasamaññameva vuttam.
(*Mahāṭkā-1-319*)

= It is because the fact that it can be said the sign of neighbourhood or full concentration, which occurs depending upon in-breath and out-breath, as the in-breath and out-breath, indeed.

Thus when the mind of meditation is being able to fix with object of brilliant sign of full concentration, these three *dhammas* called *nimitta*, the in-breath and out-breath become a single object of mind of meditation. It should be recognized that the practice of mindfulness of breathing would be fulfilled up to the full absorption due to capable of taking those three *dhammas* as single object by single mind-door thought process.

3.2.57. Difficulties to be encountered

It can be found that some *meditators* encounter with difficulties in this stage. In some persons the light usually appears beforehand when the concentration is well developed, while

the sign of concentration appears beforehand in some persons. If the light appears beforehand, it should be emphasized on that light but on usual objects of in-breath and out-breath. If the touching place is neglected and mind of meditation follows the light, the way of practice becomes leading to be wrong. It should, therefore, be fixed the mind with in-breath and out-breath only at the touching place. Not soon later, the sign of concentration usually appears as opaque grey colour. Only when the efficiency of the practice becomes mature and strong, can the sign be clear white as a cotton plug or cloud. In most *meditators* the sign of concentration which is similar to fluorescent light usually appears.

However, those kinds of signs of concentration are not stable and it appear discontinuously in most *meditators* of beginners. At that time it is essential to be fixed the mind of meditation with the objects of in-breath and out-breath. When the mind of meditation fixed with the objects of in-breath and out-breath for a long time, that sign of concentration becomes stable in the insight resulting unique object of both in-breath and out-breath and sign of concentration. If it is so, the way of practice leads to right one.

When the breaths and sign of full concentration become oneness, mind of meditation usually fixes with the sign of full concentration. If it is so, it should be tried continuously in order to fix mind of meditation with that sign.

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If the mind of meditation is unable to fix with sign of concentration although the latter is stable, it must be tried again and again. It must be performed in order to develop the concentration continuously.

However, in some *meditators*, if mind of meditation is shifted on the sign of concentration after the objects of in-breath and out-breath has been relinquished, that sign of concentration usually disappears not soon later. At that time the mind of meditation must be shifted on the objects of in-breath and out-breath again. When the sign of concentration reappears and become stable object, the mind of meditation must be fixed on it. In this way, it must be practiced appreciatively in order to fix the mind of meditation with the sign of concentration for a long time. It must be noticed that during trying to fix mind of meditation with sign of concentration, it should not be shifted on the breaths frequently. Alternative discerning on usual breaths and the sign of concentration can cause falling back and stability of concentration resulting in wandering between two kinds of objects.

3.2.58. If the sign appears in distance

In some *meditators* the sign of concentration usually appears in distance from touching place as moon-shaped, etc...while the sign of concentration is similar to a covering of white light over the whole face in some *meditators*. The mind of meditation is able to fix with distant sign of concentration sometimes and it is unable to fix sometimes.

If it is able to fix with distant sign of concentration, that concentration must be developed continuously in order to attain stability for long time. However it is quite distant from touching place the concentration cannot be stable for long time and it is difficult to develop efficiently.

If it is unable to fix with distant sign of concentration, the mind of meditation must be put on usual objects of in-breath and out-breath again. Then it must be tried appreciatively in order to know the

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whole breaths from beginning to end. When the efficiency of concentration becomes powerful the sign of concentration usually appears close to the touching place again. When that sign of concentration becomes stable and the breaths and the sign becomes oneness it must be tried appreciatively in order to fix mind of meditation with that sign continuously.

Newly emerged sign of concentration usually appears as unstable one. If the mind of meditation is intended to be shifted of unstable sign of concentration, the former becomes unstable one. It should, therefore, be fulfilled in order to fix mind of meditation on the sign of concentration only when the latter becomes stable one.

When the mind of meditation fixes with the sign of concentration, the latter gradually changes to clear white from greyish white. The sign of concentration which is clear white in colour can be designated as the sign of neighbourhood concentration (*uggaha nimitta*). When the efficiency of concentration becomes powerful the sign of concentration becomes brilliant in colour. The brilliant star-like sign of concentration is designated as sign of full concentration (*paṭibhāga nimitta*). However, different colours of signs of concentration can also appear sometimes.

3.2.59. It should not be emphasized on colour and character of sign of concentration

tassevaṃ nimittupaṭṭhānato pabhuti nīvaraṇāti vikkhambhitāneva honti, kilesā sannisinnāva. sati upaṭṭhitāyeve. cittaṃ upacārasamādhinā samāhitameva. athānena taṃ nimittaṃ neva vaṇṇato manasikātabbam, na lakkhaṇato paccavakkhitabbam. apica kho khattiyamahesiyā cakkavattigabbho viya kassakena sāliyavagabbho viya ca āvāsādīni satta asappāyāni vajjetvā tāneva satta sappāyāni sevantena sādhuṃ rakkhitabbam. atha naṃ evaṃ rakkhitvā punappunam manasikāravasena vuddhiṃ virūliṃ gamayitvā dasa vidhiṃ appanākosallam sampādetabbam, vīriyasamatā yojetabbā. tassevaṃ ghaṭentassa pathavīkasiṇe vuttānukkameva tasmim nimitta catukkapañcakajjhānāni nibbattanti. (Visuddhi Magga-1-278)

vaṇṇatoti picupīṇatārakarūpādīsū viya upaṭṭhitavaṇṇato. lakkhaṇatoti kharabhāvādisabhāvato, aniccādīlakkhaṇato vā. rakkhitabbam taṃ nimittanti sambandho. nimittassa rakkhaṇam nāma tattha paṭiladdhassa upacārajhānassa rakkhaṇeneva hotīti āha “punappunam manasikāravasena vuddhiṃ virūliṃ gamayitvā”ti. (Mahāṭīkā-1-337)

Thus that *meditator* is able to remove hindrances (*nīvaraṇa*) as soon as the sign of full concentration appears in him. Those various defilements (*kilesā*) are also deposited for a while. The mindfulness (*sati*) leading to and situating on the object of sign of full concentration. The mind of meditation is stable on that object by means of the neighbourhood concentration (*upacāra samādhi*).

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The *meditator* must emphasize on neither the colour, such as cotton wool, star etc...nor the specific character, such as roughness, hardness, etc...of the sign of full concentration. It should not be also emphasized on general characters, such as impermanence (*anicca*), suffering (*dukkha*), etc...of that sign.

Actually, that object of sign of concentration should be protected respectfully by means of approaching to seven kinds of favourable conditions (*sappāya*) but avoiding to seven kinds of unfavourable conditions (*asappāya*) similar to the chief queen of *khattiya* king protects the foetus of *cakkavatti* who will become the supreme king of universe, that is visible as putting in the glass casket,...or similar to the farmer protects buds of *sāliyava* rice.

[As if the neighbourhood absorption called the neighbourhood concentration which is attained by taking the object of sign of full concentration (*paṭibhāga nimitta*), can be well protected, the protection of that sign of full concentration will be fulfilled mutually. The **meditator**, therefore, should discern repeatedly on that object of sign of full concentration in order to develop the powerful concentration of practice successively. Strenuous practicing in that way can be called protecting of the object of sign of full concentration not to disappear.]

Then it should be fulfilled on ten kinds of *appanākosalla dhammas* (mastery of the full absorption) by means of repeated discerning on that sign. It should be balanced between effort (*virīya*) and concentration (*samādhi*) appreciatively.

In the continuum of the **meditator** who is performing in this way, the fourth absorption and fifth absorption can be appeared by taking the object of sign of full concentration similar to explanation of the earth-*kaṣiṇa* (*pathavīkaṣiṇa*) mentioned previously. (*Visuddhi Magga*-1-278)

The **meditator** must mastery of the following conditions in order to maintain the concentration of practice and the object of sign of full concentration simultaneously. Those are:

1. seven kinds of unfavourable conditions (*asappāya*) which must be abstained
2. seven kinds of favourable conditions (*sappāya*) which must be performed
3. ten kinds of mastery of full absorption (*appanākosalla*)
4. how to balance the effort and concentration.

Therefore it would be continued to explain those four conditions.