

Majjhima Nikāya - The Middle Length Discourses

The Discourse on in and out breathing (Aanaapaanasutta)

I heard thus.

At one time the Blessed One lived in the Pubba monastery in the palace of Migaara's mother, with the thoroughly learned elder disciples, such as venerables Saariputta, Mahaamoggallaana, Mahaakassapa, Mahaakaccaayana, Mahaako.t.thita, Mahaakappina, Mahaacunda, Anuruddha, Revata, Aananda and other learned elder disciples. At that time the elder bhikkhus were advising and instructing the novices. A certain elder bhikkhu advised ten novices, another twenty novices, another thirty and yet another forty novices. The novices too advised and instructed by the elder bhikkhus attained distinctive levels not attained before. On that full moon night the Blessed One was seated outside in the moonlight attended by the Community of bhikkhus

The Blessed One observed the silent Community of bhikkhus and addressed them 'Bhikkhus, I'm happy and convinced with this mode of progress. Therefore bhikkhus arouse much effort to attain the not attained, to realize the not realized, as I would be leaving Saavatthi on the full moon day of the fourth month of the rains.'. The bhikkhus who had come from the states heard these words and they came to see the Blessed One. The elder bhikkhus hearing these words were very pleased and advised and instructed the novices. A certain elder bhikkhu advised ten novices, another twenty novices, another thirty and yet another forty novices. The novices too advised and instructed by the elder bhikkhus attained distinctive levels not attained before. On that full moon night of the fourth month of the rains the Blessed One was seated outside, in the moonlight attended by the Community of bhikkhus

Then the Blessed One observed the silent Community of bhikkhus and addressed them. Bhikkhus, this gathering is without idle talk, without empty talk, established in the pure essence. Such a gathering is worthy of honour, worthy of hospitality, worthy of offerings and reverential salutation,

and it becomes an incomparable field of merit to the worldling. Giving a little to such a gathering brings much results, giving much brings much more. The sight of such a gathering is rare in the world. It is suitable to go a long distance to see such a gathering with provisions for the journey. In this gathering there are worthy ones, desires destroyed, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the bond 'to be' and rightly knowing released. In this gathering there are bhikkhus who have destroyed the five lower bonds of the sensual world and are born spontaneously, not to proceed but to extinguish in that same birth. In this gathering there are bhikkhus, who have destroyed three bonds and dwindling greed, hate and delusion, would come to this world once more and make an end of unpleasantness. In this gathering there are bhikkhus, who have destroyed three bonds and have entered the stream of the Teaching, not falling from there, are sure of enlightenment. In this gathering there are bhikkhus, yoked to developing the four establishments of mindfulness. In this gathering there are bhikkhus, yoked to developing the four right endeavours. In this gathering there are bhikkhus, yoked to developing the four ways of making determinations. In this gathering there are bhikkhus, yoked to developing the five mental faculties. In this gathering there are bhikkhus, yoked to developing the five powers. In this gathering there are bhikkhus, yoked to developing the seven enlightenment factors. In this gathering there are bhikkhus, yoked to developing the Noble eightfold path. In this gathering there are bhikkhus, yoked to developing Loving kindness. In this gathering there are bhikkhus, yoked to developing Compassion. In this gathering there are bhikkhus, yoked to developing Intrinsic joy. In this gathering there are bhikkhus, yoked to developing Equanimity. In this gathering there are bhikkhus, yoked to developing Loathsomeness. In this gathering there are bhikkhus, yoked to developing the perception of impermanence. In this gathering there are bhikkhus, yoked to developing Mindfulness of in and out breathing. Bhikkhus, in and out breathing developed and made much brings much results and great results. When it is developed and made much, the four establishments of mindfulness get completed. When the the four establishments of mindfulness are developed and made much the seven enlightenment factors get completed. When the seven enlightenment factors are developed and made much the knowledge of release gets completed. Bhikkhus, how is, in and out breathing developed and made much?

How does it bring much results and great results? The bhikkhu, gone to the forest, or to the root of a tree, or to an empty house, sits legs crossed, the body straight, and mindfulness established in front. Mindfully he breathes in or breathes out. Breathing in long knows, I breathe in long. Breathing out long knows, I breathe out long. Breathing in short knows, I breathe in short. Breathing out short knows, I breathe out short. Trains, calming the bodily determination I breathe in. Trains, calming the bodily determination I breathe out. Trains, experiencing joy I breathe in. Trains, experiencing joy I breathe out. Trains, experiencing pleasantness I breathe in. Trains, experiencing pleasantness I breathe out. Trains, experiencing the mental determination I breathe in. Trains, experiencing the mental determination I breathe out. Trains, calming the mental determination I breathe in. Trains, calming the mental determination I breathe out. Trains, experiencing the mental state I breathe in. Trains, experiencing the mental state I breathe out. Trains, with a rejoicing mind I breathe in. Trains, with a rejoicing mind I breathe out. Trains, with a concentrated mind I breathe in. Trains, with a concentrated mind I breathe out. Trains, with a released mind I breathe in. Trains, with a released mind I breathe out. Trains, reflecting impermanence I breathe in. Trains, reflecting impermanence I breathe out. Trains, reflecting detachment. I breathe in. Trains, reflecting detachment. I breathe out. Trains, reflecting cessation. I breathe in. Trains, reflecting cessation. I breathe out. Trains, reflecting giving up. I breathe in. Trains, reflecting giving up, I breathe out. Developed and made much in this manner, in and out breathing brings much fruit and great benefits.

Bhikkhus, in and out breathing developed and made much in which manner, do the four establishments of mindfulness get completed? Bhikkhus, when the bhikkhu breathing in long knows, I breathe in long. Breathing out long knows, I breathe out long. Breathing in short knows, I breathe in short. Breathing out short knows, I breathe out short. Trains, calming the bodily determination, I breathe in and out, at such times he reflects the body in the body. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, I say in breaths and out breaths are a special feature in the body. Therefore bhikkhus, at such times, the bhikkhu abides reflecting the body in the body zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, when the bhikkhu trains experiencing joy I breathe in and out. Trains experiencing pleasantness I breathe in and out. Trains experiencing the mental determination I breathe in and out. Trains calming the mental determination, I breathe in and out. At such times he

reflects feelings in feelings. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, I say in breaths and out breaths are a special feature of feelings, when they are carefully attended to. Therefore bhikkhus, at such times, the bhikkhu abides reflecting feelings in feelings zealous to be mindful and aware to dispel covetousness and displeasure for the world..Bhikkhus, when the bhikkhu trains experiencing the mental state, I breathe in and out. Trains with a rejoicing mind I breathe in and out. Trains with a concentrated mind I breathe in and out. Trains with a released mind. I breathe in and out, at such times he reflects the mental states in the mind. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, I do not declare in and out breathing to the forgetful careless, one. Therefore bhikkhus, at such times, the bhikkhu abides reflecting the mental states in the mind zealous to be mindful and aware to dispel covetousness and displeasure for the world.

Bhikkhus, when the bhikkhu trains, reflecting impermanence I breathe in and out. Trains, reflecting detachment. I breathe in and out. Trains, reflecting cessation. I breathe in and out. Trains, reflecting giving up. I breathe in and out, at such times he reflects thoughts in the Teaching. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. He wisely attends to the dispelling of whatever covetousness and displeasure in the world and masters it. Therefore bhikkhus, at such times, the bhikkhu abides reflecting thoughts in the Teaching, zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, when developed and made much in this manner the four foundations of mindfulness get completed.

The four establishments of mindfulness developed and made much in which manner, do the seven enlightenment factors get completed? Bhikkhus, at the time the bhikkhu abides reflecting the body in the body mindful and aware to dispel covetousness and displeasure for the world, his mindfulness is established without forgetfulness. At a time the bhikkhu's mindfulness is established, the enlightenment factor mindfulness is established to the bhikkhu, at that time the bhikkhu develops the enlightenment factor mindfulness and completes it. He abides with those thoughts mindfully examining them, wisely searching for the solution..Bhikkhus, at a time the bhikkhu abides thus,

mindfully examining the Teaching wisely, to search for the solution, he develops the enlightenment factor the investigation of the Teaching, and completes it. When those thoughts are wisely examined for a direct solution with aroused effort the enlightenment factor effort, is established to the bhikkhu, at that time the bhikkhu develops the enlightenment factor effort and completes it. With the aroused effort arises immaterial joy. When immaterial joy arises the bhikkhu is established in the enlightenment factor joy and it gets completed. When the mind is joyful the body is appeased, so too the mind. When the mind and body are appeased, the enlightenment factor appeasement gets established in the bhikkhu, with development it gets completed. When the body is appeased the pleasant mind concentrates. At that time the bhikkhu is established in the enlightenment factor concentration, with development it gets completed. The bhikkhu thoroughly examines the concentrated mind. At that time the bhikkhu is established in the enlightenment factor equanimity, with development it gets completed.

Bhikkhus, at the time the bhikkhu abides reflecting feelings in feelings, ...re... the mental states in the mind,.....re..... thoughts in the Teaching, mindful and aware to dispel covetousness and displeasure for the world, his mindfulness is established without forgetfulness. At a time the bhikkhu's mindfulness is established, the enlightenment factor mindfulness is established to the bhikkhu, at that time the bhikkhu develops the enlightenment factor mindfulness and completes it. He abides with those thoughts mindfully examining them, wisely searching for the solution.. Bhikkhus, at a time the bhikkhu abides thus, mindfully examining the Teaching wisely, to search for the solution, he develops the enlightenment factor the investigation of the Teaching, and completes it. When those thoughts are wisely examined for a direct solution with aroused effort the enlightenment factor effort, is established to the bhikkhu, at that time the bhikkhu develops the enlightenment factor effort and completes it. With the aroused effort arises immaterial joy. When immaterial joy arises the bhikkhu is established in the enlightenment factor joy and it gets completed. When the mind is joyful the body is appeased, so too the mind. When the mind and body are appeased, the enlightenment factor appeasement gets established in the bhikkhu, with development it gets completed. When the body is appeased the pleasant mind concentrates. At that time the bhikkhu is established in the enlightenment factor concentration, with development it gets completed.

The bhikkhu thoroughly examines the concentrated mind. At that time the bhikkhu is established in the enlightenment factor equanimity, with development it gets completed.

When the four establishments of mindfulness are thus developed and made much the seven enlightenment factors get completed.

Bhikkhus, the seven enlightenment factors developed and made much in which manner does knowledge of the path get completed? The bhikkhu develops the enlightenment factor mindfulness bent on seclusion, detachment, cessation, ending in relinquishing. The bhikkhu develops the enlightenment factor investigation of the Teaching bent on seclusion, detachment, cessation, ending in relinquishing. The bhikkhu develops the enlightenment factor effort bent on seclusion, detachment, cessation ending in relinquishing. The bhikkhu develops the enlightenment factor joy bent on seclusion, detachment, cessation ending in relinquishing. The bhikkhu develops the enlightenment factor appeasement bent on seclusion, detachment, cessation ending in relinquishing. The bhikkhu develops the enlightenment factor concentration bent on seclusion, detachment, cessation ending in relinquishing. The bhikkhu develops the enlightenment factor equanimity bent on seclusion, detachment, cessation ending in relinquishing. Bhikkhus, developed and made much in this manner knowledge of the path gets completed.

The Blessed One said thus and those bhikkhu delighted in the words of the Blessed One.

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