

MINDFULNESS & CONCENTRATION

§ 1. Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: “‘The world, the world [*loka*],’ it is said. In what respect does the word ‘world’ apply?”

“Insofar as it disintegrates [*lujjati*], monk, it is called the ‘world.’ Now what disintegrates? The eye disintegrates. Forms disintegrate. Eye-consciousness disintegrates. Eye-contact disintegrates. And whatever there is that arises in dependence on eye-contact – experienced as pleasure, pain or neither-pleasure-nor-pain – that too disintegrates.

“The ear disintegrates. Sounds disintegrate....

“The nose disintegrates. Aromas disintegrate....

“The tongue disintegrates. Tastes disintegrate....

“The body disintegrates. Tactile sensations disintegrate....

“The intellect disintegrates. Ideas disintegrate. Intellect-consciousness disintegrates. Intellect-contact disintegrates. And whatever there is that arises in dependence on intellect-contact – experienced as pleasure, pain or neither-pleasure-nor-pain – that too disintegrates.

“Insofar as it disintegrates, it is called the ‘world.’” – SN 35:82

§ 2. “And why do you call them ‘fabrications’? Because they fabricate fabricated things, thus they are called ‘fabrications.’ What do they fabricate as a fabricated thing? For the sake of form-ness, they fabricate form as a fabricated thing. For the sake of feeling-ness, they fabricate feeling as a fabricated thing. For the sake of perception-hood... For the sake of fabrication-hood... For the sake of consciousness-hood, they fabricate consciousness as a fabricated thing. Because they fabricate fabricated things, they are called fabrications.” – SN 22:79

§ 3. *Visakha*: And what, lady, are bodily fabrications, what are verbal fabrications, what are mental fabrications?

Sister Dhammadinna: In-&-out breathing is bodily, bound up with the body, therefore is it called a bodily fabrication. Having directed one’s thought and evaluated [the matter], one breaks into speech. Therefore directed thought & evaluation are called verbal fabrications. Perception & feeling are mental, bound up with the mind. Therefore perception & feeling are called mental fabrications. – MN 44

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

§ 5. “And what is the faculty of mindfulness? There is the case where a monk, a disciple of the noble ones, is mindful, highly meticulous, remembering & able to call to mind even things that were done & said long ago. He remains focused on the body in &

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

“And what is the faculty of concentration? There is the case where a monk, a disciple of the noble ones, making it his object to let go, attains concentration, attains singleness of mind. Quite secluded from sensuality, secluded from unskillful mental qualities, he enters & remains in the first jhana ... the second jhana ... the third jhana ... the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is called the faculty of concentration.” — *SN 48:10*

§ 6. “One is mindful to abandon wrong view & to enter & remain in right view: This is one’s right mindfulness. One is mindful to abandon wrong resolve & to enter & remain in right resolve... to abandon wrong speech & to enter & remain in right speech... to abandon wrong action & to enter & remain in right action... to abandon wrong livelihood & to enter & remain in right livelihood: This is one’s right mindfulness.” — *MN 117*

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

“No, lord.”

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

§ 8. “And what, monks, is right effort? (i) There is the case where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen. (ii) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandoning of evil, unskillful qualities that have arisen. (iii) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen. (iv) He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen: This, monks, is called right effort.

“And what, monks, is right mindfulness? (i) There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world. (ii) He remains focused on feelings in & of themselves—ardent, alert, & mindful—putting aside greed & distress with reference to the world. (iii) He remains focused on the mind in & of itself—ardent, alert, & mindful—

putting aside greed & distress with reference to the world. (iv) He remains focused on mental qualities in & of themselves – ardent, alert, & mindful – putting aside greed & distress with reference to the world. This, monks, is called right mindfulness.

“And what, monks, is right concentration? (i) There is the case where a monk – quite secluded from sensuality, secluded from unskillful (mental) qualities – enters & remains in the first jhana: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. *{He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of seclusion. Just as if a skilled bathman or bathman’s apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder – saturated, moisture-laden, permeated within & without – would nevertheless not drip; even so, the monk permeates ... this very body with the rapture & pleasure born of seclusion. There is nothing of his entire body unpermeated by rapture & pleasure born of seclusion.}* (ii) With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation – internal assurance. *{He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of concentration. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time & again, so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpermeated by the cool waters; even so, the monk permeates ... this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpermeated by rapture & pleasure born of concentration.}* (iii) With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ *{He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born & growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those lotuses would be unpermeated with cool water; even so, the monk permeates ... this very body with the pleasure divested of rapture. There is nothing of his entire body unpermeated with pleasure divested of rapture.}* (iv) With the abandoning of pleasure & pain – as with the earlier disappearance of elation & distress – he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. *{He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpermeated by pure, bright awareness.}* This, monks, is called right concentration.” – SN 45:8 {MN 119}

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

comes dispassion from the fabrication of exertion is exhausted & the stress where there comes dispassion from the development of equanimity is exhausted.” – MN 101

§ 10. “I will teach you the establishing of mindfulness, the development of the establishing of mindfulness, and the path of practice leading to development of the establishing of mindfulness. Listen & pay close attention. I will speak.

“Now, what is the establishing of mindfulness? There is the case where a monk remains focused on the body in & of itself – ardent, alert, & mindful – putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves... mind in & of itself... mental qualities in & of themselves – ardent, alert, & mindful – putting aside greed & distress with reference to the world.

“This is called the establishing of mindfulness.

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

“He remains focused on the phenomenon of origination with regard to feelings...

“He remains focused on the phenomenon of origination with regard to the mind...

“He remains focused on the phenomenon of origination with regard to mental qualities, remains focused on the phenomenon of passing away with regard to mental qualities, remains focused on the phenomenon of origination & passing away with regard to mental qualities – ardent, alert, & mindful – putting aside greed & distress with reference to the world.

“This is called the development of the establishing of mindfulness.

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

§ 11. *Visakha*: “Now what is concentration, what qualities are its themes, what qualities are its requisites, and what is its development?”

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

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

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

“When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: ‘Compassion, as my awareness-release.... Appreciation, as my awareness-release.... Equanimity, as my awareness-release, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken’....

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

[Similarly with the other three establishings of mindfulness.]

“When this concentration is thus developed, thus well-developed by you, then wherever you go, you will go in comfort. Wherever you stand, you will stand in comfort. Wherever you sit, you will sit in comfort. Wherever you lie down, you will lie down in comfort.” – *AN 8:63*

§ 13. “Having abandoned the five hindrances – imperfections of awareness that weaken discernment – the monk remains focused on the body in & of itself – ardent, alert, & mindful – putting aside greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves – ardent, alert, & mindful – putting aside greed & distress with reference to the world. Just as if an elephant trainer were to plant a large post in the ground and were to bind a forest elephant to it by the neck in order to break it of its forest habits, its forest memories & resolves, its distraction, fatigue, & fever over leaving the forest, to make it delight in the town and to inculcate in it habits congenial to human beings; in the same way, these four establishings of mindfulness are bindings for the awareness of the disciple of the noble ones, to break him of his household habits, his household memories & resolves, his distraction, fatigue, & fever over leaving the household life, for the attainment of the right method and the realization of Unbinding.

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

§ 14. “Now suppose that there is a wise, experienced, skillful cook who has presented a king or a king’s minister with various kinds of curry: mainly sour, mainly bitter, mainly peppery, mainly sweet, alkaline or non-alkaline, salty or non-salty. He picks up on the theme [*nimitta*, sign, signal] of his master, thinking, ‘Today my master likes this curry, or he reaches out for that curry, or he takes a lot of this curry or he praises that curry. Today my master likes mainly sour curry.... Today my master likes mainly bitter curry... mainly

peppery curry... mainly sweet curry... alkaline curry... non-alkaline curry... salty curry... Today my master likes non-salty curry, or he reaches out for non-salty curry, or he takes a lot of non-salty curry, or he praises non-salty curry.' As a result, he is rewarded with clothing, wages, & gifts. Why is that? Because the wise, experienced, skillful cook picks up on the theme of his own master.

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

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

[Similarly with the other establishings of mindfulness.]

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

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

"This, Ananda, is development based on not directing." – SN 47:10

§ 16. "And how is mindfulness of in-&-out breathing developed & pursued so as to bring the four establishings of mindfulness to their culmination?

[1] "On whatever occasion a monk breathing in long discerns, 'I am breathing in long'; or breathing out long, discerns, 'I am breathing out long'; or breathing in short, discerns, 'I am breathing in short'; or breathing out short, discerns, 'I am breathing out short'; trains himself, 'I will breathe in...&... out sensitive to the entire body'; trains himself, 'I will breathe in...&... out calming bodily fabrication': On that occasion the monk remains focused on the *body* in & of itself – ardent, alert, & mindful – putting aside greed & distress with reference to the world. I tell you, monks, that this – the in-&-out

breath—is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world.

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

[3] “On whatever occasion a monk trains himself, ‘I will breathe in...&...out sensitive to the mind’; trains himself, ‘I will breathe in...&... out gladdening the mind’; trains himself, ‘I will breathe in...&... out steadying the mind’; trains himself, ‘I will breathe in...&... out releasing the mind’: On that occasion the monk remains focused on the *mind* in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world. I don’t say that there is mindfulness of in-&-out breathing in one of lapsed mindfulness and no alertness, which is why the monk on that occasion remains focused on the mind in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world.

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

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

“And how are the four establishings of mindfulness developed & pursued so as to bring the seven factors for awakening to their culmination?

[1] “On whatever occasion the monk remains focused on the *body* in & of itself—ardent, alert, & mindful—putting aside greed & distress with reference to the world, on that occasion his mindfulness is steady & without lapse. When his mindfulness is steady & without lapse, then *mindfulness* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[2] “Remaining mindful in this way, he examines, analyzes, & comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, & coming to a comprehension of that quality with discernment, then *analysis of qualities* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[3] “In one who examines, analyzes, & comes to a comprehension of that quality with discernment, persistence is aroused unflinching. When persistence is aroused

unflinchingly in one who examines, analyzes, & comes to a comprehension of that quality with discernment, then *persistence* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[4] “In one whose persistence is aroused, a rapture not-of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is aroused, then *rapture* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[5] “For one enraptured at heart, the body grows calm and the mind grows calm. When the body & mind of a monk enraptured at heart grow calm, then *serenity* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[6] “For one who is at ease – his body calmed – the mind becomes concentrated. When the mind of one who is at ease – his body calmed – becomes concentrated, then *concentration* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[7] “He carefully watches the mind thus concentrated with equanimity. When he carefully watches the mind thus concentrated with equanimity, *equanimity* as a factor for awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[Similarly with the other three establishings of mindfulness.]

“This is how the four establishings of mindfulness are developed & pursued so as to bring the seven factors for awakening to their culmination.

“And how are the seven factors for awakening developed & pursued so as to bring clear knowing & release to their culmination? There is the case where a monk develops *mindfulness* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops *analysis of qualities* as a factor for awakening... *persistence* as a factor for awakening... *rapture* as a factor for awakening... *serenity* as a factor for awakening... *concentration* as a factor for awakening... *equanimity* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go.

“This is how the seven factors for awakening are developed & pursued so as to bring clear knowing & release to their culmination.” – MN 118

§ 17. “This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding – in other words, the four establishings of mindfulness. Which four?

“There is the case where a monk remains focused on the body in & of itself – ardent, alert, & mindful – putting aside greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves – ardent, alert, & mindful – putting aside greed & distress with reference to the world.

A. Body

“And how does a monk remain focused on the body in & of itself?

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

“Breathing in long, he discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ Or breathing in short, he discerns, ‘I am breathing in short’; or breathing out short, he discerns, ‘I am breathing out short.’ He trains himself, ‘I will breathe in sensitive to the entire body’; he trains himself, ‘I will breathe out sensitive to the entire body.’ He trains himself, ‘I will breathe in calming bodily fabrication [the in-&-out breath]’; he trains himself, ‘I will breathe out calming bodily fabrication.’ Just as a skilled turner or his apprentice, when making a long turn, discerns that he is making a long turn, or when making a short turn discerns that he is making a short turn; in the same way the monk, when breathing in long, discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ ... He trains himself, ‘I will breathe in calming bodily fabrication’; he trains himself, ‘I will breathe out calming bodily fabrication.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance, and he remains independent, not clinging to anything in the world. This is how a monk remains focused on the body in & of itself.

[2] “Furthermore, when walking, the monk discerns that he is walking. When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it.

“In this way he remains focused internally on the body in & of itself... This is how a monk remains focused on the body in & of itself.

[3] “Furthermore, when going forward & returning, he makes himself fully alert; when looking toward & looking away... when bending & extending his limbs... when carrying his outer cloak, his upper robe & his bowl... when eating, drinking, chewing, & savoring... when urinating & defecating... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert.

“In this way he remains focused internally on the body in & of itself... This is how a monk remains focused on the body in & of itself.

[4] “Furthermore... just as if a sack with openings at both ends were full of various kinds of grain – wheat, rice, mung beans, kidney beans, sesame seeds, husked rice – and a man with good eyesight, pouring it out, were to reflect, ‘This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,’ in the same way, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: ‘In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.’

“In this way he remains focused internally on the body in & of itself... This is how a monk remains focused on the body in & of itself.

[5] “Furthermore... just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body – however it stands, however it is disposed – in terms of properties: ‘In this body there is the earth property, the liquid property, the fire property, & the wind property.’

“In this way he remains focused internally on the body in & of itself... This is how a monk remains focused on the body in & of itself.

[6] “Furthermore, as if he were to see a corpse cast away in a charnel ground – one day, two days, three days dead – bloated, livid, & festering, he applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate’...

“Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions – here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: He applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance, and he remains independent, not clinging to anything in the world. This is how a monk remains focused on the body in & of itself.

B. Feelings

“And how does a monk remain focused on feelings in & of themselves? There is the case where a monk, when feeling a painful feeling, discerns that he is feeling a painful feeling. When feeling a pleasant feeling, he discerns that he is feeling a pleasant feeling. When feeling a neither-painful-nor-pleasant feeling, he discerns that he is feeling a neither-painful-nor-pleasant feeling.

“When feeling a painful feeling of the flesh, he discerns that he is feeling a painful feeling of the flesh. When feeling a painful feeling not of the flesh, he discerns that he is feeling a painful feeling not of the flesh. When feeling a pleasant feeling of the flesh, he discerns that he is feeling a pleasant feeling of the flesh. When feeling a pleasant feeling not of the flesh, he discerns that he is feeling a pleasant feeling not of the flesh. When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling of the flesh. When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling not of the flesh.

“In this way he remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in &

of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that ‘There are feelings’ is maintained to the extent of knowledge & remembrance, and he remains independent, not clinging to anything in the world. This is how a monk remains focused on feelings in & of themselves.

C. Mind

“And how does a monk remain focused on the mind in & of itself? There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion.

“When the mind is constricted, he discerns that the mind is constricted. When the mind is scattered, he discerns that the mind is scattered. When the mind is enlarged, he discerns that the mind is enlarged. When the mind is not enlarged, he discerns that the mind is not enlarged. When the mind is surpassed, he discerns that the mind is surpassed. When the mind is unsurpassed, he discerns that the mind is unsurpassed. When the mind is concentrated, he discerns that the mind is concentrated. When the mind is not concentrated, he discerns that the mind is not concentrated. When the mind is released, he discerns that the mind is released. When the mind is not released, he discerns that the mind is not released.

“In this way he remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that ‘There is a mind’ is maintained to the extent of knowledge & remembrance, and he remains independent, not clinging to anything in the world. This is how a monk remains focused on the mind in & of itself.

D. Mental Qualities

“And how does a monk remain focused on mental qualities in & of themselves?

[1] “There is the case where a monk remains focused on mental qualities in & of themselves with reference to the **five hindrances**. And how does a monk remain focused on mental qualities in & of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns that ‘There is sensual desire present within me.’ Or, there being no sensual desire present within, he discerns that ‘There is no sensual desire present within me.’ He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. [Similarly with the remaining hindrances: ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty.]

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance, and he remains independent, not clinging to anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five hindrances.

[2] “Furthermore, the monk remains focused on mental qualities in & of themselves with reference to the **five clinging-aggregates**. And how does he remain focused on mental qualities in & of themselves with reference to the five clinging-aggregates? There is the case where a monk (discerns): ‘Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.’

“In this way he remains focused internally on mental qualities in & of themselves... This is how a monk remains focused on mental qualities in & of themselves with reference to the five clinging-aggregates.

[3] “Furthermore, the monk remains focused on mental qualities in & of themselves with reference to the **sixfold internal & external sense media**. And how does he remain focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both. He discerns how there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. [Similarly with the remaining sense media: ear, nose, tongue, body, & intellect.]

“In this way he remains focused internally on mental qualities in & of themselves... This is how a monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

[4] “Furthermore, the monk remains focused on mental qualities in & of themselves with reference to the **seven factors for awakening**. And how does he remain focused on mental qualities in & of themselves with reference to the seven factors for awakening? There is the case where, there being mindfulness as a factor for awakening present within, he discerns that ‘Mindfulness as a factor for awakening is present within me.’ Or, there being no mindfulness as a factor for awakening present within, he discerns that ‘Mindfulness as a factor for awakening is not present within me.’ He discerns how there is the arising of unarisen mindfulness as a factor for awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for awakening once it has arisen. [Similarly with the remaining factors for awakening: analysis of qualities, persistence, rapture, serenity, concentration, & equanimity.]

“In this way he remains focused internally on mental qualities in & of themselves... This is how a monk remains focused on mental qualities in & of themselves with reference to the seven factors for awakening.

[5] “Furthermore, the monk remains focused on mental qualities in & of themselves with reference to the **four noble truths**. And how does he remain focused on mental qualities in & of themselves with reference to the four noble truths? There is the case

where he discerns, as it has come to be, that ‘This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress.’

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance, and he remains independent, not clinging to anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the four noble truths.

E. Conclusion

“Now, if anyone would develop these four establishings of mindfulness in this way for seven years, one of two fruits can be expected for him: either gnosis right here & now, or – if there be any remnant of clinging-sustenance – non-return.

“Let alone seven years. If anyone would develop these four establishings of mindfulness in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either gnosis right here & now, or – if there be any remnant of clinging-sustenance – non-return.

“Let alone half a month. If anyone would develop these four establishings of mindfulness in this way for seven days, one of two fruits can be expected for him: either gnosis right here & now, or – if there be any remnant of clinging-sustenance – non-return.

“‘This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding – in other words, the four establishings of mindfulness.’ Thus was it said, and in reference to this was it said.”

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words. – *MN 10*

§ 18. [The Buddha tells of how, after realizing that austerities are not the path to the end of suffering, he reflected as follows:] “I thought: ‘I recall once, when my father the Sakyan was working, and I was sitting in the cool shade of a rose-apple tree, then – quite secluded from sensuality, secluded from unskillful mental qualities – I entered & remained in the first jhana: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. Could that be the path to Awakening?’ Then there was the consciousness following on being mindful [*satanusari-viññāna*]: ‘That is the path to Awakening.’ I thought: ‘So why am I afraid of that pleasure that has nothing to do with sensuality, nothing to do with unskillful mental qualities?’ I thought: ‘I am no longer afraid of that pleasure that has nothing to do with sensuality, nothing to do with unskillful mental qualities.’ – *MN 36*

§ 19. *What is sensuality?* “There are these five strings of sensuality. Which five? Forms cognizable via the eye – agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body – agreeable,

pleasing, charming, endearing, fostering desire, enticing. But these are not sensuality. They are called strings of sensuality in the discipline of the noble ones.

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

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

§ 20. “And what, monks, are unskillful mental qualities? Wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration.” – *SN 45:22*

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

“And what is the right resolve that has fermentations, sides with merit, & results in acquisitions? Resolve for renunciation, resolve for freedom from ill will, resolve for harmlessness.... And what is the right resolve that is without fermentations, transcendent, a factor of the path? The thinking, directed thinking, resolve, mental fixity, mental transfixion, focused awareness, & verbal fabrications in one developing the noble path whose mind is noble, whose mind is without effluents, who is fully possessed of the noble path.” – *MN 117*

§ 22. “Then there is the case where a monk, with the complete transcending of perceptions of form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, (perceiving,) ‘Infinite space,’ enters & remains in the dimension of the infinitude of space

“Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, (perceiving,) ‘Infinite consciousness,’ enters & remains in the dimension of the infinitude of consciousness

“Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) ‘There is nothing,’ enters & remains in the dimension of nothingness

“Then there is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception.” – *AN 9:34*

§ 23. “Just as a royal frontier fortress has large stores of grass, timber & water for the delight, convenience, & comfort of those within, and to ward off those without; in the same way the disciple of the noble ones, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhana... for his own delight, convenience, & comfort, and to alight on Unbinding.

“Just as a royal frontier fortress has large stores of rice & barley for the delight, convenience, & comfort of those within, and to ward off those without; in the same way the disciple of the noble ones, with the stilling of directed thoughts & evaluations, enters & remains in the second jhana... for his own delight, convenience, & comfort, and to alight on Unbinding.

“Just as a royal frontier fortress has large stores of sesame, green gram, & other beans for the delight, convenience, & comfort of those within, and to ward off those without; in the same way the disciple of the noble ones... enters & remains in the third jhana... for his own delight, convenience, & comfort, and to alight on Unbinding.

“Just as a royal frontier fortress has large stores of tonics – ghee, fresh butter, oil, honey, molasses, & salt – for the delight, convenience, & comfort of those within, and to ward off those without; in the same way the disciple of the noble ones... enters & remains in the fourth jhana... for his own delight, convenience, & comfort, and to alight on Unbinding.” – AN 7:63

§ 24. “Even though a disciple of the noble ones has clearly seen with right discernment as it has come to be that sensuality is of much stress, much despair, & greater drawbacks, still – if he has not attained a rapture & pleasure apart from sensuality, apart from unskillful mental qualities, or something more peaceful than that – he can be tempted by sensuality. But when he has clearly seen with right discernment as it has come to be that sensuality is of much stress, much despair, & greater drawbacks, and he has attained a rapture & pleasure apart from sensuality, apart from unskillful mental qualities, or something more peaceful than that, he cannot be tempted by sensuality.” – MN 14

§ 25. Develop concentration, monks. A concentrated monk discerns things as they have come to be. And what does he discern as it has come to be? The origination & disappearance of form... feeling... perception... fabrications... consciousness.” – SN 22:5

§ 26. “If a monk would wish, ‘May I attain – whenever I want, without strain, without difficulty – the four jhanas that are heightened mental states, pleasant abidings in the here-&-now,’ then he should be one who brings the precepts to perfection, who is committed to inner tranquility of awareness, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.” – AN 10:71

§ 27. “The individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment, should approach an individual who has attained insight into phenomena through heightened discernment and ask him: ‘How should fabrications be regarded? How should they be investigated? How should they be seen with insight?’” – AN 4:94

§ 28. “Then again, monk, I have also taught the step-by-step stilling of fabrications. When one has attained the first jhana, speech has been stilled. When one has attained the second jhana, directed thoughts & evaluations [*verbal fabrications*] have been stilled. When one has attained the third jhana, rapture has been stilled. When one has attained the fourth jhana, in-and-out breaths [*bodily fabrications*] have been stilled. When one has attained the dimension of the infinitude of space, the perception of forms has been

stilled. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has been stilled. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has been stilled. When one has attained the dimension of neither-perception nor non-perception, the perception of the dimension of nothingness has been stilled. When one has attained the cessation of perception & feeling, perceptions & feelings [*mental fabrications*] have been stilled.” — SN 36:11

§ 29. The Blessed One said: “Now what, monks, is five-factored noble right concentration? There is the case where a monk ... enters & remains in the first jhana... the second jhana... the third jhana... the fourth jhana....

“And furthermore, the monk has his theme of reflection well in hand, well attended to, well-considered, well-tuned/well-penetrated by means of discernment.

“Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned/well-penetrated by means of discernment. This is the fifth development of the five-factored noble right concentration.” — AN 5:28

§ 30. “There was the case where Sariputta — quite secluded from sensuality, secluded from unskillful qualities — entered & remained in the first jhana Whatever qualities there are in the first jhana — directed thought, evaluation, rapture, pleasure, singleness of mind, contact, feeling, perception, intention, consciousness [or, in a variant reading, “intent”], desire, decision, persistence, mindfulness, equanimity, & attention — he ferreted them out one after another. Known to him they arose, known to him they remained, known to him they subsided. He discerned, ‘So this is how these qualities, not having been, come into play. Having been, they vanish.’ [Similarly with the other jhanas and the dimension of the infinitude of space, the dimension of the infinitude of consciousness, and the dimension of nothingness.]

“Furthermore, with the complete transcending of the dimension of nothingness, Sariputta entered & remained in the dimension of neither perception nor non-perception. He emerged mindfully from that attainment. On emerging mindfully from that attainment, he regarded the past qualities that had ceased & changed: ‘So this is how these qualities, not having been, come into play. Having been, they vanish.’ [Similarly with the cessation of feeling and perception.]” — MN 111

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

“I tell you, the ending of the effluents depends on the first jhana.’ Thus it has been said. In reference to what was it said?... Suppose that an archer or archer’s apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in rapid succession, and to pierce great masses. In the same way, there is the case where a monk...enters & remains in the first jhana: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form,

feeling, perceptions, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: ‘This is peace, this is exquisite – the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.’

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

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

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

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

§ 32. “In seeing six rewards, it’s enough for a monk to establish the perception of not-self with regard to all phenomena without exception. Which six? ‘I won’t be fashioned in connection with any world. My I-making will be stopped. My my-making will be stopped. I’ll be endowed with uncommon knowledge. I’ll become one who rightly sees cause, along with causally-originated phenomena.’” – AN 6:104

§ 33. “There is the case where a monk is virtuous but not fashioned of virtue [*na silamaya*]. He discerns, as it has come to be, the awareness-release & discernment-release where his skillful habits cease without trace.” – MN 78

§ 34. “There is equanimity coming from multiplicity, dependent on multiplicity; and there is equanimity coming from singleness, dependent on singleness.

“And what is equanimity coming from multiplicity, dependent on multiplicity? There is equanimity with regard to forms, equanimity with regard to sounds ... smells ... tastes ... tactile sensations [& ideas: this word appears in one of the recensions]. This is equanimity coming from multiplicity, dependent on multiplicity.

“And what is equanimity coming from singleness, dependent on singleness? There is equanimity dependent on the dimension of the infinitude of space, equanimity dependent on the dimension of the infinitude of consciousness ... the dimension of nothingness ... the dimension of neither perception nor non-perception. This is equanimity coming from singleness, dependent on singleness.

“By depending & relying on equanimity coming from singleness, dependent on singleness, abandon & transcend equanimity coming from multiplicity, dependent on multiplicity. Such is its abandoning, such its transcending.

“By depending & relying on non-fashioning, abandon & transcend the equanimity coming from singleness, dependent on singleness. Such is its abandoning, such its transcending.” – MN 137

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

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

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

“A person of integrity, completely transcending the dimension of neither perception nor non-perception, enters & remains in the cessation of feeling & perception. When he sees with discernment, his effluents are ended. This is a monk who does not construe anything, does not construe anywhere, does not construe in any way.” – MN 113

§ 36. “Then again, Ananda, the disciple of the noble ones, having gone into the wilderness, to the root of a tree, or into an empty dwelling, considers this: ‘This is empty of self or of anything pertaining to self.’ Practicing & frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of nothingness now or else is committed to discernment. With the break-up of the body, after death, it’s possible that this leading-on consciousness of his will go to the dimension of nothingness...

“There is the case, Ananda, where a monk, having practiced in this way – (thinking,) ‘It should not be and it should not occur to me; it will not be; it will not occur to me. What is, what has come to be, that I abandon’ – obtains equanimity. He relishes that equanimity, welcomes it, remains fastened to it. As he relishes that equanimity, welcomes it, remains fastened to it, his consciousness is dependent on it, clings to it. With clinging, Ananda, a monk is not totally unbound.”

“In clinging, where does that monk cling?”

“The dimension of neither perception nor non-perception.”

“Then, indeed, in clinging, he clings to the supreme clinging.”

“In clinging, Ananda, he *does* cling to the supreme clinging; for this – the dimension of neither perception nor non-perception – is the supreme clinging. There is (however,) the case where a monk, having practiced in this way – ‘It should not be and it should not occur to me; it will not be; it will not occur to me. What is, what has come to be, that I abandon’ – obtains equanimity. He does not relish that equanimity, does not welcome it, does not remain fastened to it. As he does not relish that equanimity, does not welcome it, does not remain fastened to it, his consciousness is not dependent on it, does not cling to/is not sustained by it. Without clinging/sustenance, Ananda, a monk is totally unbound.” – MN 106

EXTRA READINGS

Phenomena are preceded by the heart,
ruled by the heart,
made of the heart.

If you speak or act
with a corrupted heart,
then suffering follows you —
as the wheel of the cart,
the track of the ox
that pulls it.

Phenomena are preceded by the heart,
ruled by the heart,
made of the heart.

If you speak or act
with a calm, bright heart,
then happiness follows you,
like a shadow
that never leaves. *Dhp 1-2*

“And what is dependent co-arising?

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging.

From clinging as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

“Which aging-&-death? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging. Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

“And which birth? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of sense media of the various beings in this or that group of beings, that is called birth.

• “And which becoming? These three becomings: sensuality-becoming, form-becoming, & formless-becoming. This is called becoming.

“And which clinging? These four clings: sensuality-clinging, view-clinging, habit-&practice-clinging, and self-doctrine-clinging. This is called clinging.

“And which craving? These six cravings: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, craving for ideas. This is called craving.

“And which feeling? These six feelings: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling.

“And which contact? These six contacts: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. This is called contact.

- “And which six sense media? These six sense media: the eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. These are called the six sense media.

- “And which name-&form? Feeling, perception, intention, contact, & attention: This is called name. The four great elements, and the form dependent on the four great elements: This is called form. This name & this form are called name-&form.

- “And which consciousness? These six consciousnesses: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness.

- “And which fabrications? These three fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.

“And which ignorance? Not knowing in terms of stress, not knowing in terms of the origination of stress, not knowing in terms of the cessation of stress, not knowing in terms of the way of practice leading to the cessation of stress: This is called ignorance.

“Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&form. From the cessation of name-&form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging. From the cessation of clinging comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering.” — *SN 12:2*

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

“Once a hawk suddenly swooped down on a quail and seized it. Then the quail, as it was being carried off by the hawk, lamented, ‘O, just my bad luck and lack of merit that I was wandering out of my proper range and into the territory of others! If only I had

kept to my proper range today, to my own ancestral territory, this hawk would have been no match for me in battle.'

"'But what is your proper range?' the hawk asked. 'What is your own ancestral territory?'

"'A newly plowed field with clumps of earth all turned up.'

"So the hawk, without bragging about its own strength, without mentioning its own strength, let go of the quail. 'Go, quail, but even when you have gone there you won't escape me.'

"Then the quail, having gone to a newly plowed field with clumps of earth all turned up and climbing up on top of a large clump of earth, stood taunting the hawk, 'Now come and get me, you hawk! Now come and get me, you hawk!'

"So the hawk, without bragging about its own strength, without mentioning its own strength, folded its two wings and suddenly swooped down toward the quail. When the quail knew, 'The hawk is coming at me full speed,' it slipped behind the clump of earth, and right there the hawk shattered its own breast.

"This is what happens to anyone who wanders into what is not his proper range and is the territory of others.

"For this reason, you should not wander into what is not your proper range and is the territory of others. In one who wanders into what is not his proper range and is the territory of others, Mara gains an opening, Mara gains a foothold. And what, for a monk, is not his proper range and is the territory of others? The five strings of sensuality. Which five? Forms cognizable by the eye – agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable by the ear... Aromas cognizable by the nose... Flavors cognizable by the tongue... Tactile sensations cognizable by the body – agreeable, pleasing, charming, endearing, fostering desire, enticing. These, for a monk, are not his proper range and are the territory of others.

"Wander, monks, in what is your proper range, your own ancestral territory. In one who wanders in what is his proper range, his own ancestral territory, Mara gains no opening, Mara gains no foothold. And what, for a monk, is his proper range, his own ancestral territory? The four frames of reference. Which four? There is the case where a monk remains focused on the body in & of itself – ardent, alert, & mindful – putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves... mind in & of itself... mental qualities in & of themselves – ardent, alert, & mindful – putting aside greed & distress with reference to the world. This, for a monk, is his proper range, his own ancestral territory." – SN 47:6

"There are in the Himalayas, the king of mountains, difficult, uneven areas where neither monkeys nor human beings wander. There are difficult, uneven areas where monkeys wander, but not human beings. There are level stretches of land, delightful, where both monkeys and human beings wander. In such spots hunters set a tar trap in the monkeys' tracks, in order to catch some monkeys. Those monkeys who are not foolish or careless by nature, when they see the tar trap, will keep their distance. But any monkey who is foolish & careless by nature comes up to the tar trap and grabs it with its paw, which then gets stuck there. Thinking, 'I'll free my paw,' he grabs it with his other paw. That too gets stuck. Thinking, 'I'll free both of my paws,' he grabs it with his foot. That too gets stuck. Thinking, 'I'll free both of my paws and my foot,' he grabs it with his other foot. That too gets stuck. Thinking, 'I'll free both of my paws and my feet as

well,' he grabs it with his mouth. That too gets stuck. So the monkey, snared in five ways, lies there whimpering, having fallen on misfortune, fallen on ruin, a prey to whatever the hunter wants to do with him. Then the hunter, without releasing the monkey, skewers him right there, picks him up, and goes off as he likes.

"This is what happens to anyone who wanders into what is not his proper range and is the territory of others." — *SN 47:7*

"If, on examination, a monk knows, 'I usually remain covetous, with thoughts of ill will, overcome by sloth & drowsiness, restless, uncertain, angry, with soiled thoughts, with my body aroused, lazy, or unconcentrated,' then he should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his turban or head; in the same way, the monk should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for the abandoning of those very same evil, unskillful qualities.

"But if, on examination, a monk knows, 'I usually remain uncovetous, without thoughts of ill will, free of sloth & drowsiness, not restless, gone beyond uncertainty, not angry, with unsoiled thoughts, with my body unaroused, with persistence aroused, & concentrated,' then his duty is to make an effort in establishing ['tuning'] those very same skillful qualities to a higher degree for the ending of the effluents." — *AN 10:51*

"And what is the origination of form [and the other aggregates]? There is the case where one relishes, welcomes, & remains fastened. To what? One relishes form, welcomes it, & remains fastened to it. While one is relishing form, welcoming it, & remaining fastened to it, delight arises. Any delight in form is clinging. With that clinging as a condition there is becoming. With becoming as a condition there is birth. With birth as a condition then aging & death, sorrow, lamentation, pain, distress, & despair all come into play. Thus is the origination of this entire mass of suffering & stress. [Similarly with feeling, perception, fabrications, & consciousness.]

"And what is the disappearance of form [and the other aggregates]? There is the case where one does not relish, welcome or remain fastened. To what? One does not relish form, welcome it, or remain fastened to it. While one is not relishing form, welcoming it, or remaining fastened to it, one's delight in form ceases. From the cessation of that delight, clinging ceases. From the cessation of clinging, becoming ceases. From the cessation of becoming, birth ceases. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Thus is the cessation of this entire mass of suffering & stress." [Similarly with feeling, perception, fabrications, & consciousness.] — *SN 22:5*

"It wasn't the case, brahman, that the Blessed One praised mental absorption of every sort, nor did he criticize mental absorption of every sort. And what sort of mental absorption did he not praise? There is the case where a certain person dwells with his awareness overcome by sensual passion, seized with sensual passion. He does not discern the escape, as it actually is present, from sensual passion once it has arisen. Making that sensual passion the focal point, he absorbs himself with it, besorbs, resorbs, & supersorbs himself with it.

“He dwells with his awareness overcome by ill will...

“He dwells with his awareness overcome by sloth & drowsiness...

“He dwells with his awareness overcome by restlessness & anxiety...

“He dwells with his awareness overcome by uncertainty, seized with uncertainty.

He does not discern the escape, as it actually is present, from uncertainty once it has arisen. Making that uncertainty the focal point, he absorbs himself with it, besorbs, resorbs, & supersorbs himself with it. This is the sort of mental absorption that the Blessed One did not praise.” — *MN 108*