

Ānāpānassati Sutta

MN 118 *The Breath as a Reminder*

Translated by Ānanda

Sept 2020

[This is doubtlessly one the most important suttas of the entire Pāli canon. Here, a meditator will find clear, thorough and practical meditation instructions in which the Buddha provides an unmistakable, step-by-step process to cultivate the higher mind. Meditation using the breath as a reminder was probably the most widespread and practiced meditation technique that he taught along with Mettā and the Brahmavihāras. Here, we find a sublime sequence on how to develop the mind through letting go of tension and the purposeful cultivation of joy and happiness which naturally results in awareness. A wonderful detailed explanation of how this practice fulfills the four resting places of awareness, the seven supports of awakening and Release by Understanding. Some of the most salient features of his teaching. The setting only adds to the meaning of this discourse where many elder monks, including most of his prominent elder disciples, are teaching newer ones (Which is a unique scene in the Canon). Since the Buddha sees much progress in this company of monks, he decides to remain there longer, saying himself: ‘I am happy with this progress monk!’]

This I have heard—

[1. Introduction]

*Once the Awakened One was living at Sāvatti,
At the eastern monastery, on Migāra’s mother’s terrace,
together with many highly realized Elder disciples:*

*The Venerable Sāriputta
The Venerable Mahāmoggallāna
The Venerable Mahākassapa
The Venerable Mahākaccāna
The Venerable Mahākoṭṭhika
The Venerable Mahākappina
The Venerable Mahācunda
The Venerable Anuruddha
The Venerable Revata
The Venerable Ānanda
and many others.*

[Pavāraṇa Training]

At that time, Elder monks were guiding and teaching new monks.

Some elder monks were guiding and teaching ten monks,
Some, twenty monks,
Some, thirty monks,
And some even up to forty monks;

And those new monks
Were experiencing wonderful progress.¹

Then, on that day of the uposatha, the fifteenth,
Full-moon night of the pavāraṇa² ceremony, [after the rains]
The Awakened One was sitting in the open,
Surrounded by the saṅgha of monks.

The Awakened One, while keeping silent,
Looked around at the saṅgha of monks and said:

“I am glad about this practice monks,
This kind of practice gladdens my mind.”³

“Monks, deploy even more determination
To arrive at the unarrived,
To attain the unattained, and
To realize the unrealized.”⁴

“I will stay here, in Sāvatti, until Komudi⁵ in four months.”

[Training Until Komudi]

Having heard this, monks of the country
Came down to Sāvatti to visit the Awakened One.

Then, with even more determination:
The elder monks guided and taught the monks.

¹ uḷāraṃ pubbenāparaṃ viśesaṃ jānanti.

² Pavāraṇā: A ceremony at the termination of the Vassa. Invitation to admonish. Where monks gather and invite their fellow monks to tell them if they have committed any fault.

³ “āradhosmi, bhikkhave, imāya paṭipadāya; āradhacittosmi, bhikkhave, imāya paṭipadāya.

⁴ Tasmātiha, bhikkhave, bhīyoso mattāya vīriyaṃ ārabhatha appattassa pattiya, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya.

⁵ Komudi: Full moon day of the fourth month, Kattika.

*And those new monks
Kept experiencing wonderful progress.*

*Then, on the full-moon night of uposatha, the fifteenth,
Komuda, four months later,
The Awakened One was sitting in the open,
Surrounded by the saṅgha of monks.*

*And while keeping silent,
He looked around the and said:*

[The Buddha's Praise]

*"This company is rid of senseless talk
This company is done with senselessness,
Cleansed to the pith, it stands.⁶*

This is found in this company of monks.

*Such a company is
Worthy of support,
Worthy of welcomes,
Worthy of offerings,
Worthy of respect,
An unrivaled field of goodness for this universe.⁷*

This is found in this company of monks.

*To such a company,
Even giving next to nothing generates a lot,
And giving much generates incalculably.⁸*

This is found in this company of monks.

*Such a company is
Hard to find in this world,
It is not easily encountered.⁹*

This is found in this company of monks.

⁶ "Apalāpāyaṃ, bhikkhave, parisā; nippalāpāyaṃ, bhikkhave, parisā; suddhā sāre patiṭṭhitā.

⁷ parisā yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa.

⁸ parisāya appaṃ dinnāṃ bahu hoti, bahu dinnāṃ bahutaraṃ.

⁹ parisā yathārūpā parisā dullabhā dassanāya lokassa.

Such company is
Worth traveling to lay eyes upon,
Even if one were to carry one's own provisions for many leagues.¹⁰

This is found in this company of monks.

[Ariya]

In this company,
There are monks who are
Arahants,
Vanquishers of mental tension,
Perfected ones,
Having done what had to be done,
Having laid down the burden,
Having achieved true meaning,
Unleashed from the shackles of becoming,
And released by perfect understanding.¹¹

There are monks who
Having undone the five worldly fetters,
Will appear instantaneously [in a Brahma plane],
Bound to attain Final Unbinding there,
Not subject to coming back to this world.¹²

There are monks who
Having undone the three fetters,
And with the gradual fading of outward desire, impatience and confusion,
Will return only once here,
Having returned to this world,
They will make an end of tension.¹³

There are monks who
Having undone the three fetters,
Not subject to falling away,
Are securely bound for complete awakening,¹⁴

¹⁰ *parisaṃ alaṃ yojanaḡaṇaṇāni dassanāya gantuṃ puṭosenāpi.*

¹¹ *arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā*

¹² *pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā*

¹³ *tiṇṇaṃ samyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti*

¹⁴ *tiṇṇaṃ samyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā*

[Development]

*There are monks who meditate,
Completely dedicated to the development of
The four resting places of awareness¹⁵*

*There are monks who meditate,
Completely dedicated to the development of
The four excellent undertakings;
The four psychic potencies;
The five faculties;
The five powers;
The seven supports of awakening;
And the eight-spoked path of the awakened.*

*There are monks who meditate,
Completely dedicated to the development of
Boundless Love;
Boundless compassion;
Boundless joy;
Boundless calm.*

*There are monks who meditate,
Completely dedicated to the development of
Unattractiveness;¹⁶
Constant change.¹⁷*

*There are monks who meditate,
Completely dedicated to the development of
Awareness, using the breath as a reminder.*

[2. Ānāpānassati]

*Monks,
When developed and cultivated,
Meditation using the breath as a reminder is
Highly fruitful and very beneficial.¹⁸*

¹⁵ *catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogamanuyuttā viharanti—*

¹⁶ *asubhabhāvanānuyogamanuyuttā viharanti ...*

¹⁷ *aniccasaññābhāvanānuyogamanuyuttā viharanti—*

¹⁸ *Ānāpānassati, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā.*

*When developed and cultivated,
It fulfills the Four Resting Places of Awareness.¹⁹*

*When developed and cultivated,
These Four Resting Places of Awareness,
Fulfill the Seven Supports of Awakening.²⁰*

*And when developed and cultivated,
The Seven Supports of Awakening,
Fulfills Release by Understanding.²¹*

*How is meditation
Using the breath as a reminder cultivated,
For it to be highly fruitful and beneficial?*

[Seclusion]

*Here monks,
Someone resorts*

*To the forest,
At the root of a tree,
In an empty cabin,
Sitting down with legs folded and body upright
Having reposed one's awareness about oneself.*

*Breathing in with presence,
Breathing out with presence.²²*

¹⁹ *Ānāpānassati, bhikkhave, bhāvitā bahulikatā cattāro satipaṭṭhāne paripūreti.*

²⁰ *Cattāro satipaṭṭhānā bhāvitā bahulikatā satta bojjhaṅge paripūrenti.*

²¹ *Satta bojjhaṅgā bhāvitā bahulikatā vijjāvimuttiṃ paripūrenti.*

²² *So satova assasati, satova passasati.*

[Development]

[First Stage]

- (1) *One is aware of a long breath as a long breath.
Breathing in and breathing out.*²³
- (2) *One is aware of a short breath as a short breath.
Breathing in and breathing out.*
- (3) *One trains: To experience the whole body.
Breathing in and breathing out.*²⁴
- (4) *One trains: To calm the tension in the body.*²⁵
Breathing in and breathing out.

[Second Stage]

- (5) *One trains: To experience joy.*²⁶
Breathing in and breathing out
- (6) *One trains: To experience happiness.*²⁷
Breathing in and breathing out
- (7) *One trains: To experience the movements of the mind.*²⁸
Breathing in and breathing out.
- (8) *One trains: To calm the movements of the mind,*²⁹
Breathing in and breathing out.

²³ *Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ ti pajānāti; The verb pajānāti denotes that one is only ‘aware of this, not ‘training’ to do this. The ‘training’ comes in the next steps as ‘sikkhati.’ This step here is a passive one.*

²⁴ *‘sabbakāyapaṭisaṃvedī assasissāmī’ ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ ti sikkhati;*

²⁵ *Passambhayaṃ kāyasaṅkhāraṃ*

²⁶ *Pītipaṭisaṃvedī*

²⁷ *Sukhapaṭisaṃvedī*

²⁸ *Cittasaṅkhārapaṭisaṃvedī*

²⁹ *Passambhayaṃ cittasaṅkhāraṃ*

[Third Stage]

- (9) *One trains: To experience the mind,*³⁰
Breathing in and breathing out.
- (10) *One trains: To uplift the mind with joy.*³¹
Breathing in and breathing out.
- (11) *One trains: To gather the mind.*³²
Breathing in and breathing out.
- (12) *One trains: To untangle the mind.*³³
Breathing in and breathing out

[Fourth Stage]

- (13) *One trains: To see constant change.*³⁴
Breathing in and breathing out
- (14) *One trains: To see calming down.*³⁵
Breathing in and breathing out
- (15) *One trains: To see the end of awareness.*³⁶
Breathing in and breathing out
- (16) *One trains: To see breaking free.*³⁷
Breathing in and breathing out

*This is how to cultivate meditation
using the breath as a reminder,
For it to be highly fruitful and beneficial.*

³⁰ *Cittapaṭisaṃvedī*

³¹ *Abhippamodayaṃ cittaṃ*

³² *Samādahaṃ cittaṃ*

³³ *Vimocayaṃ cittaṃ*

³⁴ *Aniccānupassī*

³⁵ *Virāgānupassī: Disengaging*

³⁶ *Nirodhānupassī*

³⁷ *Paṭinissaggānupassī: Breaking Free.*

[3. Fulfilling the Four Resting Places]

*How is meditation using the breath as a reminder
Cultivated and developed,
So that it fulfills the Four Resting Places of Awareness?³⁸*

[1. Body as Body]

At the time when:

- (1) *One is aware of a long as a long breath.
Breathing in and breathing out.*
- (2) *One is aware of a short breath as a short breath.
Breathing in and breathing out.*
- (3) *One trains: To experience the whole body.
Breathing in and breathing out.*
- (4) *One trains: To calm the tension in the body.
Breathing in and breathing out.*

*At that time,
One is resting one's awareness upon body,
Knowing it as only 'body,'
Intent, fully conscious and present,
Letting go of tension and distractions.³⁹*

*I say, this is just another bodily experience,⁴⁰
Bound up with the body, that is:
Breathing in and breathing out.*

³⁸ *Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti?*

³⁹ *kāye kāyānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.*

⁴⁰ *Kāyesu kāyaññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsā. Kāyaññatarāhaṃ: Process*

[2. Sensations as Sensations]

At the time when:

- (5) *One trains: To experience joy.
Breathing in and breathing out.*
- (6) *One trains: To experience happiness.
Breathing in and breathing out.*
- (7) *One trains: To experience the movements of the mind.
Breathing in and breathing out.*
- (8) *One trains to calm the movements of the mind.
Breathing in and breathing out.*

*At that time,
One is resting one's awareness upon sensations,
Knowing them as only sensations,
Intent, fully conscious and present,
Letting go of tension and distractions.*

*I say, this is just another kind of felt experience,
Bound up amongst all that is felt, that is:
Wise attention, breathing in and breathing out.⁴¹*

⁴¹ *Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsānaṃ sādhukaṃ manasikāraṃ. Wise attention is to apply wise practice constantly, that is: To train, experiencing joy and happiness, knowing the distractions in the mind and calming them down. Practicing this wise attention with each breath.*

[3. Mind as Mind]

At the time when:

- (9) *One trains: To experience the mind,
Breathing in and breathing out.*
- (10) *One trains: To uplift the mind with joy.
Breathing in and breathing out.*
- (11) *One trains: To gather the mind.
Breathing in and breathing out.*
- (12) *One trains: To untangle the mind.
Breathing in and breathing out*

*At that time,
One is resting one's awareness upon mind,
Simply knowing it as mind,
Intent, fully conscious and present,
Letting go of tension and distractions.*

*I say there is no awareness with the breath
For one who forgets to be present and fully conscious.⁴²*

⁴² *Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṃ vadāmi.*

[4. Mental States as Mental States]

At the time when:

(13) One trains: To see constant change.⁴³

Breathing in and breathing out.

(14) One trains: To see calming down.⁴⁴

Breathing in and breathing out.

(15) One trains: To see the end of awareness.

Breathing in and breathing out

(16) One trains: To see breaking free.⁴⁵

Breathing in and breathing out

At that time,

One is resting one's awareness upon mental states,

Knowing them as only mental states,

Intent, fully conscious and present,

Letting go of tension and distractions.

Seeing with discernment,

Tension and distractions are abandoned,

And one wisely attends with steadiness.⁴⁶

Developed and cultivated in this way monks

Meditation using the breath as a reminder

Fulfills the Four Resting Places of Awareness.

⁴³ 'Aniccānupassī assasissāmī' ti sikkhati,

⁴⁴ Virāgānupassī: Disengaging

⁴⁵ Paṭinissaggānupassī: Breaking Free.

⁴⁶ So yaṃ taṃ abhiijhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhucaṇaṃ ajjupekkhitā hoti.

[4. Fulfilling the Supports of Awakening]

*How are the Four Resting Places of Awareness
Cultivated and developed,
So that they fulfill the Seven Supports of Awakening?⁴⁷*

[Body as Body]

[1. Awareness]

*When one meditates
Resting one's awareness on the body,
Knowing it as body,
Intent, fully conscious, and present,
Letting go of tension and distractions;*

*One is not carried away⁴⁸ [by distractions]
and there comes to be awareness.*

*When one is not carried away,
and there comes to be awareness,*

*At that time,
The support of awakening of awareness
Becomes manifest,⁴⁹
It is being developed,
And it gradually matures by development.⁵⁰*

[2. Discernment]

*Meditating with this awareness,
One seeks [wholesome states],
Discards [unwholesome ones],
And completely understands*

⁴⁷ *Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulikāṭā satta bojjhaṅge paripūrenti?*

⁴⁸ *Upaṭṭhitāssa tasmīṃ samaye sati hoti asammuṭṭhā. Asammuṭṭhā: Unconfused, not forgetful, not carried away by hindrances. Upaṭṭhita [pp. of upaṭṭhahati or upatiṭṭhāti, cp. BSk. upa-sthita] — 1. furnished provided, served, got ready, honoured. — 2. come, come about, appeared, arrived; present, existing. — 3. standing up (ready), keeping in readiness (= ṭhito C.); (ready for service, serving, waiting upon.*

⁴⁹ *satisambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti. Āradhha (adj.) [pp. of ā + rabh] begun, started, bent on, undertaking, holding on to, resolved, firm. Other translation as: comes into being, becomes manifest.*

⁵⁰ *satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (1)*

One's mental states that arise using discernment.⁵¹

Whenever one is meditating with awareness;
Seeking [wholesome states],
Discarding [unwholesome ones],
And completely understanding
One's mental states that arise using discernment;

At that time,
The support of awakening of discernment
Becomes manifest,
It is being developed,
And it gradually matures by development.⁵²

[3. Inspiration]⁵³

Whenever there is
Seeking [wholesome states],
Discarding [unwholesome ones],
And complete understanding
Of one's mental states that arise using discernment,
Continually, enthusiastically;⁵⁴

At that time,
The support of awakening of inspiration
Becomes manifest,
It is being developed,
And it gradually matures by development.

[4. Joy]

⁵¹ So *tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati*. **Vicinati** (°cināti) [vi+cināti] 1. to investigate, examine, discriminate (yoniso vicine dhammaṃ) — 2. to look for, to seek, to linger, to choose. **Vicaya** [fr. vi+ci: see vicinati] search, investigation, examination. **Parivīmaṃsati** [pari+vīmaṃsati, Desid. of pari+man, cp. vīmaṃsā for mīmāṃsā] to think over, consider thoroughly, examine, search **Parivīmaṃsā** (f.) [pari+vīmaṃsā] complete inquiry, thorough search or examination. **Vīmaṃsati** (& °eti) [Vedic mīmāṃsate, Desid. of man. The P. form arose through dissimilation m>v] "to try to think," to consider, examine, find out, investigate, test, trace, think over. **Vīmaṃsana** (nt.) & °ā (f.) [fr. vīmaṃsati] trying, testing; finding out, experiment. **Vīmaṃsā** (f.) [fr. vīmaṃsati] consideration, examination, test, investigation, the fourth of the Iddhipādas.

⁵² *dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āradhho hoti, dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.* (2)

⁵³ Motivation, ambition

⁵⁴ *āradhhaṃ hoti vīriyaṃ asallīnaṃ.*

*With this inspired practice; spiritual joy arises.⁵⁵
Whenever spiritual joy arises because of inspired practice;⁵⁶*

*At that time,
The support of awakening of joy
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[5. Calm]

*With this spiritual joy,
The body calms down,
And the mind calms down.⁵⁷*

*Whenever the body calms down,
And the mind calms down.
Because of spiritual joy,*

*At that time,
The support of awakening of calm
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[6. Collectedness]

*With this calmness of body,
The happy mind becomes unified.⁵⁸*

*Whenever the happy mind becomes unified
By way of bodily calm;*

*At that time,
The support of awakening of mental collectedness
Becomes manifest,
It is being developed,
And it gradually matures by development.*

⁵⁵ *Āraddhavīriyassa uppajjati pīti nirāmisā. Nirāmisā: Not carnal. Spiritual. The very special joy of mental development here should not be mistaken with the base pleasures of sensory indulgence.*

⁵⁶ *bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā,*

⁵⁷ *Pīṭimanassa kāyopi passambhati, cittampi passambhati.*

⁵⁸ *Passaddhakāyassa sukhino cittaṃ samādhiyati.*

[7. Mental Steadiness]

*With this calm collected mind,
One steadily attends with discernment.⁵⁹*

*Whenever one steadily attends with discernment
By way of calm collectedness of mind;*

*At that time,
The support of awakening of mental steadiness
Becomes manifest,
It is being developed,
It gradually matures by development.*

[2. Sensations as Sensations]

[1. Awareness]

*When one meditates
Resting one's awareness on sensations,
Knowing it as only 'sensations',
Intent, fully conscious, and present,
Letting go of tension and distractions;*

*One is not carried away [by distractions]
and there comes to be awareness.*

*When one is not carried away,
and there comes to be awareness,*

*At that time,
The support of awakening of awareness
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[2. Discernment]

*Meditating with this awareness,
One seeks [wholesome states],
Discards [unwholesome ones],*

⁵⁹ So *tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.*

*And completely understands
One's mental states that arise using discernment.*

*Whenever one is meditating with awareness;
Seeking [wholesome states],
Discarding [unwholesome ones],
And completely understanding
One's mental states that arise using discernment;*

*At that time,
The support of awakening of discernment
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[3. Inspiration]

*Whenever there is
Seeking [wholesome states],
Discarding [unwholesome ones],
And complete understanding
Of one's mental states that arise using discernment,
Continually, enthusiastically;*

*At that time,
The support of awakening of inspiration
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[4. Joy]

*With this inspired practice; spiritual joy arises.
Whenever spiritual joy arises because of inspired practice;*

*At that time,
The support of awakening of joy
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[5. Calm]

With this spiritual joy,

*The body calms down,
And the mind calms down.*

*Whenever the body calms down,
And the mind calms down.
Because of spiritual joy,*

*At that time,
The support of awakening of calm
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[6. Collectedness]

*With this calmness of body,
The happy mind becomes unified.*

*Whenever the happy mind becomes unified
By way of bodily calm;*

*At that time,
The support of awakening of mental collectedness
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[7. Mental Steadiness]

*With this calm collected mind,
One steadily attends with discernment.*

*Whenever one steadily attends with discernment
By way of calm collectedness of mind;*

*At that time,
The support of awakening of mental steadiness
Becomes manifest,
It is being developed,
It gradually matures by development.*

[3. Mind as Mind]

[1. Awareness]

*When one meditates
Resting one's awareness on the mind,
Knowing it as only 'mind',
Intent, fully conscious, and present,
Letting go of tension and distractions;*

*One is not carried away [by distractions]
and there comes to be awareness.*

*When one is not carried away,
and there comes to be awareness,*

*At that time,
The support of awakening of awareness
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[2. Discernment]

*Meditating with this awareness,
One seeks [wholesome states],
Discards [unwholesome ones],
And completely understands
One's mental states that arise using discernment.*

*Whenever one is meditating with awareness;
Seeking [wholesome states],
Discarding [unwholesome ones],
And completely understanding
One's mental states that arise using discernment;*

*At that time,
The support of awakening of discernment
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[3. Inspiration]

*Whenever there is
Seeking [wholesome states],*

*Discarding [unwholesome ones],
And complete understanding
Of one's mental states that arise using discernment,
Continually, enthusiastically;*

*At that time,
The support of awakening of inspiration
Becomes manifest,
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[4. Joy]

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Whenever spiritual joy arises because of inspired practice;*

*At that time,
The support of awakening of joy
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[5. Calm]

*With this spiritual joy,
The body calms down,
And the mind calms down.*

*Whenever the body calms down,
And the mind calms down.
Because of spiritual joy,*

*At that time,
The support of awakening of calm
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[6. Collectedness]

*With this calmness of body,
The happy mind becomes unified.*

Whenever the happy mind becomes unified

By way of bodily calm;

*At that time,
The support of awakening of mental collectedness
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[7. Mental Steadiness]

*With this calm collected mind,
One steadily attends with discernment.*

*Whenever one steadily attends with discernment
By way of calm collectedness of mind;*

*At that time,
The support of awakening of mental steadiness
Becomes manifest,
It is being developed,
It gradually matures by development.*

[Mental States as Mental States]

[1. Awareness]

*When one meditates
Resting one's awareness on mental states,
Knowing them as 'mental states',
Intent, fully conscious, and present,
Letting go of tension and distractions;*

*One is not carried away [by distractions]
and there comes to be awareness.*

*When one is not carried away,
and there comes to be awareness,*

*At that time,
The support of awakening of awareness
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[2. Discernment]

*Meditating with this awareness,
One seeks [wholesome states],
Discards [unwholesome ones],
And completely understands
One's mental states that arise using discernment.*

*Whenever one is meditating with awareness;
Seeking [wholesome states],
Discarding [unwholesome ones],
And completely understanding
One's mental states that arise using discernment;*

*At that time,
The support of awakening of discernment
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[3. Inspiration]

*Whenever there is
Seeking [wholesome states],
Discarding [unwholesome ones],
And complete understanding
Of one's mental states that arise using discernment,
Continually, enthusiastically;*

*At that time,
The support of awakening of inspiration
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[4. Joy]

*With this inspired practice; spiritual joy arises.
Whenever spiritual joy arises because of inspired practice;*

*At that time,
The support of awakening of joy
Becomes manifest,*

*It is being developed,
And it gradually matures by development.*

[5. Calm]

*With this spiritual joy,
The body calms down,
And the mind calms down.*

*Whenever the body calms down,
And the mind calms down,
Because of spiritual joy,*

*At that time,
The support of awakening of calm
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[6. Collectedness]

*With this calmness of body,
The happy mind becomes unified.*

*Whenever the happy mind becomes unified
By way of bodily calm;*

*At that time,
The support of awakening of mental collectedness
Becomes manifest,
It is being developed,
And it gradually matures by development.*

[7. Mental Steadiness]

*With this calm collected mind,
One steadily attends with discernment.*

*Whenever one steadily attends with discernment
By way of calm collectedness of mind;*

*At that time,
The support of awakening of mental steadiness
Becomes manifest,*

*It is being developed,
It gradually matures by development.*

[5. Fulfilling Release by Understanding]

*How are the seven supports of awakening,
Developed and cultivated
To fulfill release by understanding?*

Here,

(1) One develops awakening support of awareness which comes from:

*Letting go,
Calming down,
Release
And culminates in complete surrender.⁶⁰*

(2) One develops awakening support of discernment which comes from:

*Letting go,
Calming down,
Release
And culminates in complete surrender.*

(3) One develops awakening support of inspiration which comes from:

*Letting go,
Calming down,
Release
And culminates in complete surrender.*

(4) One develops awakening support of joy which comes from:

*Letting go,
Calming down,
Release
And culminates in complete surrender.*

(5) One develops awakening support of calm which comes from:

*Letting go,
Calming down,
Release
And culminates in complete surrender.*

⁶⁰ *bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.*

(6) *One develops awakening support of mental collectedness which comes from:*

*Letting go,
Calming down,
Release
And culminates in complete surrender.*

(7) *One develops the awakening support of steadiness which comes from:*

*Letting go,
Calming down,
Release
And culminates in complete surrender.*

*This is how to develop and cultivate
The seven supports of awakening,
To fulfill release by understanding.⁶¹*

*This is what the Awakened One said.
Glad at heart, the monks rejoiced in his words.*

⁶¹ *Evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulikatā vijjāvimuttiṃ paripūrentī”ti.*



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