Mindfulness of breathing and

the relevant commentaries

by

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**Mindfulness of breathing**

We read in the Anapanasati sutta (MN no.118):

(Introductory Section)

Thus have I heard. On one occasion the Blessed One was living at Savatthi in the Eastern Park, in the Palace of Migara's Mother, together with many very well-known elder disciples – the Venerable Sariputta, the Venerable Maha-Moggallana, the Venerable Maha Kassapa, the Venerable Maha Kaccana, the Venerable Maha Kotthita, the Venerable Maha Kappina, the Venerable Cunda, the Venerable Anuruddha, the Venerable Revata, the Venerable Ananda, and other very well-known elder disciples.

Now on that occasion elder Bhikkhus had been teaching and instructing new Bhikkhus; some elder Bhikkhus had been teaching and instructing ten new Bhikkhus, some elder Bhikkhus had been teaching and instructing twenty… thirty… forty new Bhikkhus. And the new Bhikkhus, taught and instructed by the elder Bhikkhus, had achieved successive stages of high distinction.

On that occasion – the Uposatha day of the fifteenth, on the full-moon night of the Pavåraùå ceremony, The Blessed One was seated in the open surrounded by the Sangha of Bhikkhus. Then, surveying the silent Sangha of Bhikkhus, he addressed them thus:

“Bhikkhus, I am content with this progress. My mind is content with this progress. So arouse still more energy to attain the unattained, to achieve the unachieved, to realize the unrealized. I shall wait here at Savatthi for the Komudi full moon of the fourth month.”

Mindfulness of Breathing has been translated by Ven. Nanamoli, with extracts from the Commentary (Co.) to this sutta and the Path of Discrimination. He has helpful notes, but he gives only abridged translations of the Co.

As we read in the Introduction, the sutta was spoken near Savatthi in the Eastern Monastery. The great disciples were present. There were arahats, non-returners, once-returners, sotapannas. Moreover those who were developing the four satipatthanas, and the factors leading to enlightenment, who were developing metta and other meditation subjects and also mindfulness on breathing.

The Invitation ceremony was put off for one month until the Komudi festival, so that the monks could more fully develop excellent qualities.

The Co. explains why the Buddha wanted to wait for the Komudi festival in Savatthi, to have the Invitation ceremony, the pavåraùå (after the rainy season, each monk invites the Sangha to point out his faults during the preceding period).

He waited because otherwise the bhikkhus would go away and travel all over Savatthi. The Buddha showed his great compassion because he thought of the bhikkhus who were still weak in samatha and vipassana and who would not be able to have excellent attainments. He considered the difficulty of finding lodgings if the monks would go traveling. The elders (of sixty rainy seasons) were allowed to take lodgings first and in that case other monks would have trouble finding them. Since the Buddha wanted to stay near Savatthi, there would not be such worry and the monks could further develop samatha and vipassana and reach distinctions.

In the Sutta we read that the Buddha said:

So arouse still more energy to attain the unattained, to achieve the unachieved, to realize the unrealized. I shall wait here at Sivatthi for the Komudi full moon of the fourth month.

Note of Ven. Nanamoli: this refers to arahatship.

We then read in the sutta what the Buddha said one month later, at the Komudi festival. This we should carefully consider so that we can understand to whom the explanation of anapanasati was addressed:

Bhikkhus, this assembly is free from prattle, this assembly is free from chatter. It consists purely of heartwood. Such is this Sangha of Bhikkhus, such is this assembly. Such an assembly as is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an incomparable field of merit for the world – such is this assembly. Such an assembly that a small gift given to it becomes great and a great gift becomes greater – such is this Sangha of Bhikkhus, such is this assembly. Such an assembly as is rare for the world to see – such is this Sangha of Bhikkhus, such is this assembly. Such an assembly as would be worthy journeying many leagues with a travel-bag to see – such is this Sangha of Bhikkhus, such is this assembly.

In this Sangha of Bhikkhus, there are Bhikkhus who are arahats with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and are completely liberated through final knowledge – such Bhikkhus are there in this Sangha of Bhikkhus.

In this Sangha of Bhikkhus there are Bhikkhus who, with the destruction of the five lower fetters, are due to reappear spontaneously (in the pure abodes) and there attain final Nibbana, without ever returning from that world – such Bhikkhus are there in this Sangha of Bhikkhus.

In this Sangha of Bhikkhus there are Bhikkhus who, with the destruction of three fetters and with the attenuation of lust, hate and delusion, are once-returners, returning once to this world to make an end of suffering – such Bhikkhus are there in this Sangha of Bhikkhus.

In this Sangha of Bhikkhus there are Bhikkhus who, with the destruction of the three fetters, are stream-enterers, no longer subject to perdition, bound [for deliverance], headed for enlightenment – such Bhikkhus are there in this Sangha of Bhikkhus.

In this Sangha of Bhikkhus there are Bhikkhus who abide devoted to the development of the four foundations of mindfulness – such Bhikkhus are there in this Sangha of Bhikkhus. In this Sangha of Bhikkhus there are Bhikkhus who abide devoted to the four right kinds of strivings (efforts)… of the four bases for spiritual power… of the five faculties… of the five powers… of the seven enlightenment factors… of the Noble Eightfold Path – such Bhikkhus are there in this Sangha of Bhikkhus.

In this Sangha of Bhikkhus there are Bhikkhus who abide devoted to the development of loving-kindness… of compassion… of appreciative joy… of equanimity… of the meditation of foulness… of the perception of impermanence – such Bhikkhus are there in this Sangha of Bhikkhus. In this Sangha of Bhikkhus there are Bhikkhus who abide devoted to the development of mindfulness of breathing.

The Co. explains that all these were meditation subjects the monks were very interested in. In the sutta where it is stated: they dwell devoted to the four foundations of mindfulness… the noble eightfold Path, there is reference to the thirty-seven factors of enlightenment. The Co. explains about the factors of enlightenment, bodhipakkhiya dhammas, that these are lokiya (not lokuttara, that is, arising when enlightenment is attained) and lokuttara. It states that they are lokiya for the monks who develop vipassana, insight.

In the sutta we read about the perception of impermanence. The Co. explains that here insight, vipassana, is meant by saññå, perception. We can compare here the use of the word saññå: we find in the texts at times atta-saññå, perception of self, and anatta-saññå, perception of non-self.

We read in the Co. that the monks were very interested in anapana sati. That is why the Buddha dealt with the other meditation subjects in short, but with mindfulness of breathing in detail. The Co. now refers to the Visuddhimagga for details about this subject.

The Visuddhimagga (Vis.), in its explanation of the Anåpånasati sutta, divides it into four tetrads, four groups of four. We read as to the first tetrad (in the translation of Ven. Nyanamoli, VII, 146):

(I) Breathing in long, he knows “I breathe in long”; or breathing out long, he knows “I breathe out long”.

(II) Breathing in short, he knows “I breathe in short”; or breathing out short, he knows “I breathe out short”.

(III) He trains thus “I shall breathe in experiencing the whole body”; he trains thus “I shall breathe out experiencing the whole body”.

(IV) He trains thus “I shall breathe in tranquillizing the bodily activity”; he trains thus “I shall breathe out tranquillizing the bodily activity”, at that time, monks, the monk is faring along contemplating the body in the body, ardent, clearly conscious (of it), mindful (of it) having put away the covetousness and dejection in the world. I say, monks, that of bodies, this is (a certain) one, that is to say breathing-in and breathing-out. That is why, on that occasion, monks, the monk is faring along contemplating the body in the body, ardent, clearly conscious (of it), mindful (of it) having put away the covetousness and dejection in the world.

In the word commentary to the above quoted sutta, Vis. (VIII, 223-226) mentions with regard to the first tetrad (group of four clauses, marked I-IV) of the sutta the different stages of insight-knowledge, which are developed after emerging from jhåna. We read:

On emerging from the attainment he sees that the in-breaths and out-breaths have the physical body and the mind as their origin; and that just as, when a blacksmith’s bellows are being blown, the wind moves owing to the bag and to the man’s appropriate effort, so too, in-breaths and out-breaths are due to the body and the mind.

Next he defines the in-breaths and out-breaths and the body as materiality, and the consciousness and the states associated with the consciousness as the immaterial…

Having defined nåma-rúpa in this way, he seeks its condition…

Vis. then mentions all the different stages of insight (VIII, 223 -225). We then read:

After he has thus reached the four noble paths in due succession and has become established in the fruition of arahatship, he at last attains to the nineteen kinds of “Reviewing Knowledge”, and he becomes fit to receive the highest gifts from the world with its deities.

In the Papañcasúdaní, the Commentary to the Anåpånasati sutta, there is more explanation on rúpas which should be objects of awareness after the meditator has emerged from jhāna.

As we read at the end of the first tetrad, “I say, monks, that of bodies, this is one, that is to say breathing-in and breathing-out...” Co. explains this is a certain body, kåyaññatara:

We speak of a certain body among the four bodies beginning with the Earth body [N: the four Great Elements of Earth or solidity, Water or cohesion, Fire or temperature and Wind or motion]. We say that breath is a body. Further, the twenty-five classes of rúpa, namely, the sense-base of visible object (rūpāyatana).... nutriment, are called the physical body, rūpakāya [N: different from the mental body]. Of these, breathing is “a certain body” because it is included in tangible object base (phoììabbāyatana). “That is why”: because he contemplates the body of wind (vāyokāya, motion or pressure) among the four bodies [N: the four Great Elements], or he sees breath as one body among the twenty-five rúpas which are the physical body, rūpakåya. Therefore he contemplates and sees the body in the body, is the meaning.

Breath is rúpa, and it can be understood as such when it appears through the bodysense, at the nose-tip or upper lip. It can appear as solidity or motion or temperature. It can be known as only rúpa, as non-self, not my breath.

“Contemplating the Body in the Body” is explained in the Co. to Satipaììhåna Sutta (Middle length Sayings, I, 10, translated by Ven. Soma):

Why is the word body used twice in the phrase: Contemplating the body in the body? For determining the object and isolating it, and for sifting out thoroughly of the apparent compact nature of things like continuity (santati).

Because there is no contemplation of feeling, citta or dhammas in the body, but just the contemplating of the body only… In the body there is no contemplation of a uniform thing… There can be nothing apart from the qualities of primary and derived materiality, in a body… the character of contemplating the collection of primary and derived materiality is comparable to the separation of the leaf-integument of a plantain trunk or is like the opening of an empty fist. Therefore, by the pointing out of the basis called the body in the form of a collection, in many ways, the sifting out thoroughly of the apparently compact is shown.

In this body, apart from the above-mentioned collection, there is seen no body, man, woman or anything else…

This person contemplates in this body only the body; he does not contemplate anything else. What does this mean? In this definitely transient, suffering, soulless body, that is unlovely, he does not see permanence, pleasure, a soul, or beauty…

As to the words: “having put away covetousness and grief in the world”, Co. explains that the world is the five khandhas. Covetousness stands for sense desire and grief stands for ill will, which are, as the Co. states, the principal hindrances. We read:

With covetousness are abandoned the satisfaction rooted in bodily happiness, delight in the body and the falling into erroneous opinion which takes as real the unreal beauty, pleasure, permanence and substantiality of the body. With the overcoming of grief are abandoned the discontent rooted in bodily misery, the non-delight in the culture of body-contemplation, and the desire to turn away from facing the real ugliness, suffering, impermanence and insubstantiality of the body…

Acharn Sujin once explained that all the different sections in the contemplation of the body are a means to remind us to be aware of rúpa we take for my body. We think that we walk, sit or are breathing, but in reality there are nåma and rúpa.

We read further regarding the breath in Vis. (VIII, 165):

But their length and shortness should be understood by extent (addhåna)... so in the case of elephants’ and snakes’ bodies the in-breaths and out-breaths regarded as particles slowly fill the long extent, in other words, their persons, and slowly go out again. That is why they are called long…

And the opposite is said of short. A note of the Tīka to particles:

Regarded as particles: as a number of groups (kalapa). This conception of the occurrence of breaths is based on the theory of motion as “successive arisings in adjacent locations”…

As to group, kalapa, rúpas arise in groups which are rapidly arising and falling away. So is the rúpa we call breath. In conventional sense we say that the breath is long or short.

Another footnote in Vis. (VIII, 168) clarifies further:

That body: that in-breath-and out-breath body and that material body which is its support. He contemplates (anupassati): he keeps re-seeing (anu anu passati) with jhåna knowledge and with insight knowledge. …the contemplation of the body as an in-breath-and out-breath body as stated and of the physical body that is its [material] support, which is not contemplation of permanence, etc., in a body whose individual essence [N: characteristic, sabhåva] is impermanence, etc… but which is rather contemplation of its essence [N: characteristic] as impermanent, painful, not self, and foul, according as is appropriate, or alternatively, which is contemplation of it as a mere body only, by not contemplating it as containing anything that can be apprehended as “I” or “mine” or “woman” or “man” all this is contemplation of the body. The mindfulness associated with that contemplation of the body, which mindfulness is itself the establishment, is the establishment (upaṭṭhåna or paṭṭhåna). The development, the increase, of that is the “development of the foundation (establishment) of mindfulness consisting in contemplation of the body” (Pm. 261).

Thus, development is “making much of, increase”. Not only concentration, but realizing the three characteristics is the goal. Mindfulness of the realities appearing while breathing in order to know their true characteristics. Further, Nanamoli translates as “essence” what is sabhåva – the individual characteristic of a reality.

Vis. VII, 173: Herein, he trains: he strives, he endeavors in this way. Or else the restraint here in one such as this is training (sikkha) in the higher virtue, his consciousness is training in the higher consciousness, and his understanding is training in the higher understanding (Patisambidhamagga I, 184). So he trains in, repeats, develops, repeatedly practises, these three kinds of training, on that object, by means of that mindfulness, by means of that attention...>

Higher virtue (adhisiila), higher consciousness (adhicitta), and higher understanding (adhipa~n~nå) are always connected with vipassana. In the next para it is said in the present tense: he knows I breathe in...But then the future tense is used: <"I shall breathe in experiencing the whole body" should be understood as used in order to show that the aspect of arousing knowledge, etc. , has to be undertaken from then on.>

So many aspects I have not considered myself enough. This subject is very useful.

Comm:

Indeed, to that yogi training in respiration-mindfulness according to

the method taught thus: "He, thinking 'I breathe in long,'

understands when he is breathing in long ..... Calming the activity

of the body ..... I breathe out, thinking thus, he trains himself",

the four absorptions arise in the respiration sign.

In the respiration sign = In the reflex image [patibhaga nimitta].

Having emerged from the absorption, he lays hold of either the

respiration body or the factors of absorption.

There the meditating worker in respiration examines the body (rupa)

thinking thus: Supported by what is respiration? Supported by the

basis. The basis is the coarse body. The coarse body is composed of

the Four Great Primaries and the corporeality derived from these.

The worker in respiration examines the respiration while devoting

himself to the development of insight through the means of

corporeality. ...

The worker in respiration examines the mind and the body, sees the

Dependent Origination of ignorance and so forth, and concluding that

this mind and this body are bare conditions, and things produced from

conditions, and that besides these there is neither a living being

nor a person, becomes to that extent a person who transcends doubt.

Besides these phenomena there is neither a living being nor a person

refers to vision that is purified.

We should go back to the second tetrad, group of four, of the sutta on Mindfulness of Breathing:

(V) He trains thus “I shall breathe in experiencing happiness”; he trains thus “I shall breathe out experiencing happiness”.

(VI) He trains thus “I shall breathe in experiencing bliss”; he trains thus “I shall breathe out experiencing bliss”.

(VII) He trains thus “I shall breathe in experiencing the mental formation”; he trains thus “I shall breathe out experiencing the mental formation”.

(VIII) He trains thus “I shall breathe in tranquillizing the mental formation”; he trains thus “I shall breathe out tranquillizing the mental formation”.

On that occasion, monks, a monk abides contemplating the feelings in the feelings, ardent, clearly comprehending, mindful, having put away covetousness and grief regarding the world.

I say that this, monks, is a certain feeling among the feelings, namely, the giving attention completely to in-breathing and out-breathing. That is why on that occasion, monks, a monk abides contemplating the feelings in the feelings, ardent, clearly comprehending, mindful, having put away covetousness and grief regarding the world.

As regards the second tetrad (marked V-VIII), the Visuddhimagga (VIII, 226) comments:

(V) He trains thus “I shall breathe in… shall breathe out experiencing happiness”, that is, making happiness (píti, also translated as rapture) known, making it plain. Herein, the happiness is experienced in two ways: (a) with the object, and (b) with non-confusion.

As regards “happiness experienced with the object”, the Visuddhimagga (VIII, 227) explains:

How is happiness experienced with the object? He attains the two jhånas in which happiness (píti) is present. At the time when he has actually entered upon them the happiness is experienced with the object owing to the obtaining of the jhāna, because of the experiencing of the object.

After the jhånacitta has fallen away, paññå realizes the characteristic of píti as it is: only a kind of nāma, which is impermanent and not self. We read:

How with non-confusion? When, after entering upon and emerging from one of the two jhånas accompanied by píti, he comprehends with insight that happiness associated with the jhāna as liable to destruction and fall, then at the actual time of insight the happiness is experienced with non-confusion owing to the penetration of its characteristics (of impermanence, and so on).

The Visuddhimagga quotes from the Path of Discrimination with regard to the experience of happiness with non-confusion:

It is experienced by him when he adverts, when he knows, sees, reviews, steadies his mind, resolves with faith, exerts energy, establishes mindfulness, concentrates his mind, understands with understanding, directly knows what is to be directly-known, fully understands what is to be fully understood, abandons what is to be abandoned, realizes what is to be realized. It is in this way that that happiness is experienced (Ps. I, 187).

In a similar way the words of the second tetrad are explained by the Visuddhimagga: (VI) I shall breathe in… breathe out experiencing bliss (sukha, pleasant feeling)…

Sukha occurs in three stages of jhåna (of the fourfold system); it does not arise in the highest stage of jhåna where there is equanimity instead of sukha. Sukha accompanies the jhånacitta of the three stages of jhåna and is, after the jhånacitta has fallen away, realized by paññå as impermanent.

The realization of the characteristic of impermanence can only occur when the stages of insight knowledge have been developed, beginning with tender insight, as mentioned before. Thus, both jhåna and insight have been developed here. As to VI and VII, experiencing mental formation, citta sankhåra, and tranquillizing mental formation, the Visuddhimagga VIII, 229, explains that mental formation pertains here to feeling and perception, saññå. The feeling is associated with perception (Visuddhimagga VIII, 230). The Visuddhimagga quotes here from the Path of Discrimination: “perception and feeling being cetasikas… these things are bound up with citta and are mind functions.”

The Visuddhimagga adds that this tetrad deals with the contemplation of feeling.

The Commentary, the Papañcasúdanī, speaks about a “certain feeling”, vedanāññataraÿ: “This is said with reference to pleasant feeling as a certain one among the three feelings.”

As to the words of the sutta, “The giving attention completely”, the Commentary explains that attention is not pleasant feeling but it comes under the heading of feeling. The Co repeats what has been stated in the Visuddhimagga about experiencing rapture and pleasant feeling with the object and with non-delusion. The Co then states:

How by non-delusion? Having entered into the two jhånas in which rapture is present, and emerged therefrom, he masters rapture associated with jhåna (by contemplating it) as destructible and perishable. By his penetration of its characteristics at the moment of insight, rapture is experienced by him with non-delusion. For this is said in the Path of Discrimination: “For one who knows one-pointedness and non-distraction of mind through breathing in long, mindfulness is established. By means of that mindfulness and that insight that rapture is experienced by non-delusion, because the three characteristics are realized.

The Commentary explains that in the same way bliss and citta saòkhåra, the mental formation, are experienced and that it is thus rightly stated that the monk contemplates feelings in the feelings.

The Commentary to the Satipaììhåna sutta states that contemplating feelings in the feelings should be seen in the same way as contemplating the body in the body: thus, in order to limit the object and “sifting it out”. We read:

How should feeling be contemplated upon? it is asked further. Pleasurable feeling because it is the stuff of suffering, as suffering. Painful feeling because it is the condition of bringing out trouble, etc., as a thorn. And the neither pleasurable nor painful feeling, because of non-mastery or dependence and so forth, as transiency.

We should go back to the third tetrad of the sutta on mindfulness of breathing:

(IX) He trains thus “I shall breathe in experiencing the (manner of) consciousness”; he trains thus “I shall breathe out experiencing the (manner of) consciousness”. (X) He trains thus “I shall breathe in gladdening the (manner of) consciousness”; he trains thus “I shall breathe out gladdening the (manner of) consciousness”. (XI) He trains thus “I shall breathe in concentrating the (manner of) consciousness”; he trains thus “I shall breathe out concentrating the (manner of) consciousness”. (XII) He trains thus “I shall breathe in liberating the (manner of) consciousness”; he trains thus “I shall breathe out liberating the (manner of) consciousness”- on that occasion, monks, a monk abides contemplating citta in citta, ardent, clearly comprehending, mindful, having put away covetousness and grief regarding the world.

I do not say, monks, that there is mindfulness of breathing in one who is forgetful and does not clearly comprehend. That is why on that occasion, monks, a monk abides contemplating citta in citta, ardent, clearly comprehending, mindful, having put away covetousness and grief regarding the world.

The Visuddhimagga states:

IX: In the third tetrad the experiencing of the (manner of) consciousness must be understood to be through four jhanas.

As regards the words in the third tetrad: “(X) I shall breathe in...breathe out gladdening the (manner of) consciousness”, the Visuddhimagga (VIII, 231) states that there is gladdening in two ways, namely through concentration and through insight. We read:

‘How through concentration? He attains the two jhånas in which happiness (piti) is present. At the time when he has actually entered upon them he inspires the mind with gladness, instils gladness into it, by means of the happiness associated with the jhåna. How through insight? After entering upon and emerging from one of the two jhånas accompanied by happiness he comprehends with insight that happiness associated with the jhåna as liable to destruction and to fall, thus at the actual time of insight he inspires the mind with gladness, instils gladness into it by making the happiness associated with jhåna the object.’

XI: Concentrating (samaadaha.m) the (manner of) consciousness:"evenly

(samam) placing (adahanto) the mind, evenly putting it on its object by means

of the first jhana and so on. Or alternatively when, having entered upon those jhanas and emerged from them, he comprehends with insight the consciousness associated with the jhana as liable to destruction and fall, then at the actual time of insight momentary unification of the mind arises through the penetration of the characteristics...

When the yogavacara, the practitioner, concentrates on the meditation subject, in this case, breath, he needs right understanding and also samadhi that concentrates again and again and again, so that it can become access concentration and attainment concentration when he attains jhana. When he can have jhanacitta for many moments, there are no cittas of the sense sphere and no bhavangacittas in between. His concentration on the meditation subject is stable. The word evenly applies to jhana, when there is no disturbance by sense impressions. When he emerges from jhana and he can develop insight, there is momentray concentration with the citta that realizes the happiness of jhana as a dhamma arising and falling away. The Visuddhinmagga speaks about <momentary unification of the mind>.

The Vis. I, note 3 explains that no insight comes about without momentary concentration.

As regards the clause: “(XII) I shall breathe in... breathe out liberating the (manner of) consciousness”, the Visuddhimagga explains that this also must be understood as pertaining to jhåna as well as to insight. In the first jhåna one is liberated from the “hindrances”, although they are not eradicated, and in each subsequent stage of jhåna one is liberated from the jhåna-factors, specific cetasikas which are developed in order to eliminate the hindrances. The jhåna-factors are subsequently abandoned when one is no longer dependent on them and one is able to attain a higher and more subtle stage of jhåna. After emerging from jhåna the jhånacitta is comprehended with insight.

We read (Visuddhimagga VIII, 233):

‘... at the actual time of insight he delivers, liberates the mind from the perception of permanence by means of the contemplation of impermanence, from the perception of pleasure by means of the contemplation of dukkha (suffering), from the perception of self by means of the contemplation of not self, from delight by means of the contemplation of dispassion, from greed by means of the contemplation of fading away, from arousing by means of the contemplation of cessation, from grasping by means of the contemplation of relinquishment...”

As to the words, <by means of the contemplation of cessation>, we read in a footnote (Vis. VIII, 234, note 64): <by means of the successive seeing of formations’ cessation. Or contemplation of cessation is contemplation such that formations cease only and do not arise with future renewal. For this is Knowledge of Desire for Deliverance grown strong...>

Knowledge of Desire for Deliverance is one of the higher stages of insight knowledge (the sixth maha-vipassana ~naa.na), when panna has become more and more detached from conditioned realities, sees their danger and disadvantage.

At the end of this tetrad, the Vis. states that this tetrad deals with contemplation of citta.

The Commentary to the sutta, the Papa~ncasuudanii, explains the words of the sutta:

<One who is forgetful and does not clearly comprehend>, here this is the explanation: a monk who proceeds by the method, <Experiencing citta, I shall breathe in,> etc... although he makes the sign(nimitta) of the in-and-outbreathing the object, is nevertheless called someone who contemplates citta in citta, because the citta of that monk proceeds by establishing sati and sampaja~n~na (pa~n~naa) with regard to the object. Because there cannot be the development of mindfulness of breathing for someone who is forgetful and without clear comprehension. That is why, by experiencing the citta as object,(it is said) <on that occasion... a monk dwells contemplating citta in citta>

The Commentary on the Satipatthana Sutta (the Papa~ncasuudanii, translated by Ven. Soma) states that just as in the case of body and feelings, citta should be contemplated in seven ways: as impermanent; as being subject to dukkha; as anatta; by way of turning away from it and not by way of delighting in it; by freeing himself of passion for it; with thoughts making for cessation and not making for origination; and not by way of laying hold of it, by by way of giving it up.

Nina: these contemplations refer to the stages of insight: in the course of insight there is a clearer understanding of the three characteristics of impermanence, dukkha and anatta, and hence there is a growing detachment from conditioned dhammas. When citta appears panna should see citta in citta, not a self in citta. Citta knows an object, it does not last and it is not self who knows an object.

in the Satipatthana Sutta commentary and

sub-commentary on the use of sati-sampajanna and quote below from Soma

Thera‚s translation p.34:

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"Sampajano = "Clearly comprehending." Endowed with knowledge called

circumspection [sampajañña].

Clearly comprehending = Discerning rightly, entirely and equally [samma

samantato samañca pajananto].

Rightly = Correctly [aviparitam].

Entirely = By knowing in all ways [sabbakarapajananena].

Equally = By reason of proceeding through the conveying of higher and

higher spiritual attainments [uparupari visesavaha-bhavena pavattiya].

Satima = "Mindful." Endowed with mindfulness that lays hold of the body as

a subject of meditation, because this yogavacara (the man conversant with

contemplative activity) contemplates with wisdom after laying hold of the

object with mindfulness. There is nothing called contemplation without

mindfulness. Therefore the Master said: "Mindfulness is necessary in all

circumstances, O bhikkhus, I declare."[17]

Necessary in all circumstances = Everywhere in the state of becoming, in

every sluggish and unbalanced state of mind, it is desirable. Or, that by

the help of which the other proper Factors of Enlightenment [bojjhanga]

are capable of being developed, is "necessary in all circumstances." Here,

contemplation takes place by means of wisdom that is assisted by

mindfulness.

To point out the things by the influence of which the meditation of the

yogi prospers, is the purpose of the words, "Ardent, clearly

comprehending, and mindful." "<end quotes>

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I think the following quotes, <all from the same translation for the rest

of this post> (p.22) also help us to see importance of panna (wisdom) as

being foremost, even when we are discussing satipatthana:

\*\*\*\*\*

"Since there is nothing called spiritual development [bhavana] without

laying hold on something whatsoever in material form, feeling,

consciousness and mental objects [kaya vedana citta dhammesu kiñci dhammam

anamasitva] they (Santati and Patacara) too overcame sorrow and

lamentation just by this Way of Mindfulness.

For the hearers [savaka], namely, the disciples of the Buddha, there is no

attainment of the Noble Path [Ariya Magga] possible, except by practicing

the subject of meditation [kammatthana] of the Four Truths [Catu Sacca].

Spiritual development usually called meditation, is the development of

wisdom [pañña bhavana]. Just the contemplation of material form

(corporeality), of feeling, consciousness or mental objects, constitutes

the cultivation of the Arousing of Mindfulness." <end quote>

\*\*\*\*\*

Sarah:

In the commentary notes under kayanupassi‚, we read more detail about the

objects of sati-sampajanna, what read to be the paramattha dhammas (p33):

\*\*\*\*\*

"In this body, apart from the above mentioned collection, there is seen no

body, man, woman or anything else. Beings engender wrong belief, in many

ways, in the bare groups of things mentioned above. Therefore the men of

old said:

What he sees that is not (properly) seen;

What is seen, that he does not (properly) see;

Not seeing (properly) he is shackled clean;

And he, the shackled fool, cannot get free.

What he sees = What man or woman he sees. Why, is there no seeing of man

or a woman with the eye? There is. "I see a woman," "I see a man." --

these statements refer to what he sees by way of ordinary perception. That

perception, owing to wrong comprehension, does not get at the sense-basis

[rupayatana] in the highest sense, philosophically, through the falsely

determined condition of material form [viparita gahavasena miccha

parikappita rupatta].

Or the meaning is: the absence of perception which is called the seeing of

primary and derived materiality, beginning with things such as the hair of

the head, owing to non-cognizability of the collective nature of an object

like a man or woman by eye-consciousness [kesadibhutupadaya

samuhasankhatam ditthi na hoti acakkhuviññana viññeyyatta].

What is seen that he does not properly see = He does not see, according to

reality by the eye of wisdom, the sense-basis which exists, the collection

of primary and derived materiality beginning with hair of the head and the

like [yam rupayatanam kesadibhutupadaya samuhasankhatam dittham tam

pañña-cakkhuna bhutato na passati].

Not seeing properly he is shackled = Not seeing this body as it actually

is, with the eye of wisdom, he thinks: "This is mine, this am I, this is

my self," and is bound with the fetter of defilement [imam attabhavam

yathabhutam paññacakkhuna apassanto etam mama esohamasmi eso me attati

kilesa bandhanena bajjhati]."

Sarah:

We sometimes discuss the value of the abhidhamma when reading suttas and

the following commentary note to the Satipatthana Sutta is one example

(amongst many far more detailed ones) of this, followed by a reference to

Œobjects visual‚ as requested;-) (p.41):

\*\*\*\*\*

"Consciousness and mental objects, too, should be contemplated upon by way

of the diversity of the division of object (arammana], dominance

[adhipati], conascence [sahajata], plane [bhumi], causal action [kamma],

result [vipaka], non-causative functional process [kriya], and so forth

[adi], beginning with impermanence [aniccadinam anupassananam vesena] and

by way of the division of consciousness that is with passion and so forth

come down in the portion of analytical exposition [niddesavare

agatasaragadi bhedañca vasena].

Or the divisions of object... non-causative functional process and so

forth. Contemplation should be done by way of the division of the blue and

so forth pertaining to the variety of objects visual and so forth [rupadi

arammana nanattassa niladi tabbhedassa); ..." <end quotes>

The fourth Tetrad deals with the Contemplation on Dhammas, Mental Objects.

We have to go back to the fourth tetrad of the sutta:

(XIII) He trains thus “I shall breathe in contemplating impermanence”; he trains thus “I shall breathe out contemplating impermanence”. (XIV) He trains thus “I shall breathe in contemplating fading away”; he trains thus “I shall breathe out contemplating fading away”. (XV) He trains thus “I shall breathe in contemplating cessation”; he trains thus “I shall breathe out contemplating cessation”. (XVI) He trains thus “I shall breathe in contemplating relinquishment”; he trains thus “I shall breathe out contemplating relinquishment”.

(then as translated by Ven. Nyanatiloka:)

<..on that occasion, bhikkhus, a bhikkhu abides contemplating mental objects in mental objects, ardent, clearly comprehending, mindful ,having put away covetousness and grief with regard to the world.

Having see with understanding what is the abandoning of covetousness and grief, he becomes one who looks on with complete equanimity. That is why on that occasion, bhikkhus, a bhikkhu abides contemplating mental objects in mental objects, ardent, clearly comprehending, mindful ,having put away covetousness and grief with regard to the world.

That is how respiration-mindfulness,

developed and repeatedly practised, perfects the four foundations of mindfulness.>

[is this fourth tetrad??/] The Way of Mindfulness‚

Jon

Section on Mental Objects

2. The Aggregates

"And, further, O bhikkhus, a bhikkhu lives contemplating mental object in

the mental objects of the five aggregates of clinging.

"How, O bhikkhus, does a bhikkhu live contemplating mental objects in the

mental objects of the five aggregates of clinging?

"Here, O bhikkhus, a bhikkhu thinks:

'Thus is material form [rupa]; thus is the arising of material form; and

thus is the disappearance of material form.

Thus is feeling [vedana]; thus is the arising of feeling; and thus is the

disappearance of feeling.

Thus is perception [sanna]; thus is the arising of perception; and thus is

the disappearance of perception.

Thus are the formations [sankhara]; thus is the arising of the formations;

and thus is the disappearance of the formations.

Thus is consciousness [vinnana]; thus is the arising of consciousness; and

thus is the disappearance of consciousness.'

Thus he lives contemplating mental objects in mental objects, internally

... and clings to naught in the world.

"Thus, indeed, O bhikkhus, a bhikkhu lives contemplating mental object in

the mental objects of the five aggregates of clinging." [ends]

The *Visuddhimagga* (VIII, 237) states about the fourth tetrad,

‘This tetrad deals only with pure insight while the previous three deal with serenity and insight.’

As regards the words of the fourth tetrad, “(XIII) I shall breathe in... breathe out contemplating impermanence”, the *Visuddhimagga* (VIII, 234) states:

‘ ... Impermanence is the rise and fall and change in those same khandhas, or it is their non-existence after having been; the meaning is, it is the break-up of produced khandhas through their momentary dissolution since they do not remain in the same mode. Contemplation of impermanence is contemplation of materiality, etc., as “impermanent” in virtue of that impermanence...’

As regards the clause: “(XIV) I shall breathe in... breathe out contemplating fading away”, the *Visuddhimagga* states that there are two kinds of fading away, namely: “fading away as destruction” which is the “momentary dissolution of formations” (conditioned realities) and “absolute fading away” which is nibbåna. The text (*Visuddhimagga* VIII, 235) states:

‘... Contemplation of fading away is insight and it is the path, which occur as the seeing of these two. It is when he possesses this twofold contemplation that it can be understood of him “He trains thus, I shall breathe in... shall breathe out contemplating fading away.” ’

The same method of explanation is applied to the clause “contemplating cessation” (XV). And with regard to the clause (XVI) “contemplating relinquishment”, the *Visuddhimagga* states:

“relinquishment is of two kinds too, that is to say, relinquishment as giving up, and relinquishment as entering into.”

“Giving up” is the giving up of defilements, and “entering into” is the entering into nibbåna, the *Visuddhimagga* explains. We read:

<For insight is called both relinquishment as giving up, and relinquishment as entering into since (firstly) through substitution of opposite qualities it gives up defilements with their aggregate-producing kamma formations, and (secondly), through seeing the wretchedness of what is formed (Ch XXI,18). Also the Path is called both relinquishment as giving up, and relinquishment as entering into, since it gives up defilements with their aggregate-producing kamma formations by cutting them off, and it enters into nibbana by making it its object...>

The fourth tetrad pertains to the contemplation of dhammas (mental objects) in dhammas. We read in the Commentary to the Anapanasati Sutta (translated by Ven. Nyanatiloka) about the explanations of the words of the sutta:

<Having seen with understanding the abandoning of covetousness and grief, he becomes one who looks on with complete equanimity>: here covetousness is the hindrance of lust. By grief the hindrance of ill will is pointed out. For this tetrad is stated by way of insight. And contemplation of mental objects is sixfold... Of that contemplation, the section on the hindrances is the beginning... Accordingly, he said, <covetousness and grief> in order to point out the beginning of the contemplation of mental objects. <The abandoning> (pahaana.m) means it is the knowledge of abandoning, thus, <he abandons the perception of permanence through the contemplation of impermanence> that is intended...

N: The Co refers to higher stages of insight knowledge leading to more detachment from conditioned realities: fading away (viraaga~naa.na), cessation (nirodha ~naa.na), and relinquishment (pa.tinissagga). We read further on:

<That is why... bhikkhus>: because one who proceeds by the method, <contemplating impemanence, I shall breathe in,>etc., is one who looks on with complete equanimity after successively seeing with understanding not only the mental objects beginning with the hindrances, but also the knowledge of the abandoning of the mental objects stated under the heading of covetousness and grief. Therefore, it should be understood that <on that occasion... a bhikkhu abides contemplating mental objects in the mental objects.>

Nina: In the Way of Mindfulness, Co translated by Ven. Soma, it is stated that just as in the case of body, feeling and citta, the mental objects should be contemplated in seven ways: as impermanent; as being subject to dukkha; as anatta; by way of turning away from it and not by way of delighting in it; by freeing himself of passion for it; with thoughts making for cessation and not making for origination; and not by way of laying hold of it, by by way of giving it up.

As we have seen, the hindrances are classified under the mental objects, and they include also the khandhas, the sense-bases (ayatanas), the seven factors of enlightenment and the four Truths.

We read in the Commentary to the Anåpånasati Sutta (translated by Ven. Nyanatiloka) about the explanations of the words of the sutta:

“Having seen with understanding the abandoning of covetousness and grief, he becomes one who looks on with complete equanimity”: here covetousness is the hindrance of lust. By grief the hindrance of ill will is pointed out. For this tetrad is stated by way of insight. And contemplation of mental objects is sixfold… Of that contemplation, the section on the hindrances is the beginning… Accordingly, he said, “covetousness and grief” in order to point out the beginning of the contemplation of mental objects. “The abandoning” (pahåna) means it is the knowledge of abandoning, thus, “he abandons the perception of permanence through the contemplation of impermanence” that is intended…

The Commentary refers to higher stages of insight knowledge leading to more detachment from conditioned realities: fading away (viråga), cessation (nirodha), and relinquishment (paìinissagga). We read further on:

“That is why… bhikkhus”: because one who proceeds by the method, “contemplating impermanence, I shall breathe in,” etc., is one who looks on with complete equanimity after successively seeing with understanding not only the mental objects beginning with the hindrances, but also the knowledge of the abandoning of the mental objects stated under the heading of covetousness and grief. Therefore, it should be understood that “on that occasion… a bhikkhu abides contemplating mental objects in the mental objects.”

In the Way of Mindfulness, Commentary translated by Ven. Soma, it is stated that just as in the case of body, feeling and citta, the mental objects should be contemplated in seven ways: as impermanent; as being subject to dukkha; as anattå; by way of turning away from it and not by way of delighting in it; by freeing himself of passion for it; with thoughts making for cessation and not making for origination; and not by way of laying hold of it, but by way of giving it up.

As we have seen, the hindrances are classified under the mental objects, and they include also the khandhas, the sense-bases (åyatanas), the seven factors of enlightenment and the four Truths.

We read about the benefits of Anåpånasati in the Visuddhimagga, VIII, 239:

Also its great beneficialness should be understood as the root condition for the perfecting of clear vision and deliverance for this has been said by the Blessed One: ‘Bhikkhus, mindfulness of breathing, when developed and much practised, perfects the four foundations of mindfulness. The four foundations of mindfulness, when developed and much practised, perfect the seven enlightenment factors. The seven enlightenment factors, when developed and much practised, perfect clear vision and deliverance’ (M.III, 82).

**The Enlightenment Factors**

Before going back to the Anapanasati Sutta, I shall say something about the seven enlightenment factors. These are part of the thirtyseven factors pertaining to enlightenment, the bodhipakkhiya dhammas. We can enumerate these as follows:

the four applications of mindfulness (satipaììhånas)

the four right efforts (sammå-padhånas)

the four bases of success (iddhi-pådas)

the five “spiritual” faculties (indriyas)

the five powers (balas)

the seven factors of enlightenment (bojjhangas)

the eightfold Path (ariya magga)

The seven factors of enlightenment are:

mindfulness, investigation of dhamma (dhamma vivaya, which is panna), energy (viriya), rapture (piti), tranquillity (passaddhi), concentration (samadhi) and equanimity (upekkha).

Sati is among the factors of enlightenment and also among the indriyas, faculties, the powers, the factors of the eightfold Path. The factors of enlightenment develop together with satipatthana, mindfulness of nama and rupa. When sati is classified as indriya, the aspect of its leadership has been shown.

When sati can arise at any time and at any place, in whatever circumstance, it becomes a bala, a power.

I quote parts of A. Sujin’s Dhamma in Cambodia:

<The factors pertaining to enlightenment are the dhammas pertaining to the penetration of the true nature of realities through enlightenment, they concern the four noble Truths. Sati that arises when one gives things away or when one abstains from evil by the observance of síla, is not the indriya (faculty) of sati. Thus, it is not sati as a factor pertaining to enlightenment. However, when sati arises and is aware of the characteristics of realities, it accompanies right understanding, sammå-diììhi, of the eightfold Path. There is at that moment right awareness, sammå-sati, and this is the indriya of sati. >

<When understanding of nåma and rúpa, and of satipaììhåna is established, there are conditions for satipaììhåna to arise naturally in daily life. If it cannot arise naturally, it is not satipaììhåna.>

We read in the Anåpånasati Sutta (in the translation by Ven. Nyanatiloka, but abridged):

1. On whatever occasion, bhikkhus, a bhikkhu abides contemplating the body in the body, ardent, clearly comprehending, mindful, having put away covetousness and grief regarding the world – on that occasion, unremitting mindfulness is established in him… on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him.

2. Abiding thus mindful, he investigates, examines that state with understanding, and embarks upon a scrutiny (of it)… on that occasion the investigation-of-states (dhamma vicaya) enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him...

3. On whatever occasion, bhikkhus, a bhikkhu who investigates, examines that state (dhamma) with understanding, and embarks upon a scrutiny (of it), tireless energy is aroused… on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him…

4. On whatever occasion, bhikkhus, a bhikkhu who has aroused energy, unworldly (niråmisa, not involved with the senses) rapture arises...

“The body and mind of one whose mind is held in rapture, becomes tranquillized.”

5. On whatever occasion, bhikkhus, the body and mind of a bhikkhu who is held in rapture, become tranquillized – on that occasion the tranquillity enlightenment factor is aroused in him...

“The mind of one who is tranquillized in body and blissful becomes concentrated.”

6. On whatever occasion, bhikkhus, mind of a bhikkhu who is tranquillized in body and blissful becomes concentrated – on that occasion the concentration enlightenment factor is aroused in him…

“He becomes one who looks on with complete equanimity on the mind thus concentrated.”

7. On whatever occasion, bhikkhus, a bhikkhu becomes one who looks on with complete equanimity on the mind thus concentrated – on that occasion the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him.

The same is stated with regard to the other three applications of mindfulness.

Thus developed, bhikkhus, thus repeatedly practised, do the four foundations of mindfulness fulfil the seven enlightenment factors.

The Commentary to this sutta (Ven. Nyanatiloka):

…The mindfulness in regard to the body, in the bhikkhu who lays hold of the body in the fourteen ways (of contemplating the body, given in the satipaììhåna sutta) thus, is mindfulness enlightenment factor; the knowledge associated with that is the investigation-of-states (dhammas) enlightenment factor; the bodily and mental energy associated with that is the energy enlightenment factor; (and so on in like manner with) rapture and tranquillity; one-pointedness is the concentration enlightenment factor; it is the quality of equipoise called absence of lagging behind or of overrunning on the part of the aforesaid six enlightenment factors, that constitutes the equanimity enlightenment factor…

The Commentary then uses a simile of a charioteer and horses which are advancing evenly, not overrunning nor holding back. Even so is equanimity. We then read:

Up to this point what has been expounded? What are expounded are the seven enlightenment factors of the insight of a single conscious moment, characterized by various essentials (lakkhaùa).

The enlightenment factors are included in the fourth Application of Mindfulness, contemplating dhammas in dhammas. They should not be taken for self. We read in the Commentary to the Satipaììhåna Sutta (translated by Ven. Soma) about the conditions for the enlightenment factors, and among them is “an abundance of right reflection”. We read about right reflection in the section on the hindrance of covetousness:

Right reflection is expedient reflection; reflection going on the right track. It is reflection that considers the facts of impermanence, suffering (dukkha), soullessness and of impurity, according to reality.

This is not merely thinking, it is deeply considering and contemplating with mindfulness of the object that appears and right understanding of its characteristic.

We read more about this kind of reflection in the Kindred Sayings, V, Mahåvagga, Kindred Sayings on the Limbs of Wisdom, Ch IV, § 8, Restraint and Hindrance. The enlightenment factors are translated here as Limbs of Wisdom. We read:

...At the time, monks, when the Ariyan disciple makes the Norm (Dhamma) his object, gives attention to it, with all his mind considers it, with ready ear listens to the Norm – at such time the five hindrances exist not in him, at such time these seven limbs of wisdom by cultivation go to fulfilment.

It all begins with listening, considering, and then there are conditions for mindfulness and direct understanding of whatever reality appears.

There should be equanimity, even-mindedness and impartiality towards the object that appears. No matter whether the object is greatly disturbing, it can be object of mindfulness. It is conditioned and it has no owner.

The enlightenment factors are most important and they should not be neglected. We read in the same section of the Kindred Sayings, Ch II, §8, neglected and undertaken:

By whomsoever, monks, the seven limbs of wisdom are neglected, by them is neglected this Ariyan eightfold way for the utter destruction of Ill (dukkha).

By whomsoever, monks, the seven limbs of wisdom are undertaken, by them is undertaken this Ariyan eightfold way for the utter destruction of Ill (dukkha)…

Perfection of Clear Vision (vijjå) and Deliverance (vimutti)

We read in the Anåpånasati sutta (transl by ven. Nyanatiloka):

And how developed, bhikkhus, how repeatedly practised, do the seven enlightenment factors perfect clear vision and deliverance?

Herein, bhikkhus, a bhikkhu develops the mindfulness enlightenment factor dependent on seclusion, on fading away, on cessation, resulting in relinquishment…

The same is stated about the other enlightenment factors

With regard to the word seclusion (viveka), which is seclusion from defilements, we read about the meaning in the Commentary to the “Root of Existence” (Múlapariyåya sutta, as tr. by Ven. Bodhi) that there are five kinds of seclusion, or abandoning: by substitution of opposite factors (tadaòga pahåna), by suppression (in jhāna), by eradication (by the four paths), by tranquillization ( by the four fruitions) and by escape (nibbåna). As regards abandoning by substitution of opposite factors (tadaòga pahåna), this occurs during the development of the stages of insight. The personality view is abandoned by the first stage of insight: defining nåma and rúpa, distinguishing their different characteristics, and by each of the higher stages there is abandoning by opposite factors.

As to the words of the sutta, fading away (viråga) and cessation (nirodha), these have the same meaning as seclusion, viveka.

As to the words, “resulting in relinquishment”, as the Visuddhimagga VIII, 236 explained, this is relinquishment as giving up (of defilements) and as entering into nibbåna. We read:

For insight is called both relinquishment as giving up and relinquishment as entering into, since through substitution of opposite qualities it gives up defilements with their aggregate-producing kamma-formations, and through seeing the wretchedness of what is formed (saòkhåra), it also enters into nibbåna by inclining towards nibbåna, which is the opposite of the formed (asaòkhata, unconditioned).

We read that also the path is called both relinquishment as giving up and relinquishment as entering into.

We read in the Commentary to the Anåpånasati Sutta:

But here the mindfulness which lays hold of breathing in and out is mundane (lokiya); mundane breathing in and out perfects the mundane foundations of mindfulness; the mundane foundations of mindfulness perfect the supramundane (lokuttara) enlightenment factors; the supramundane enlightenment factors perfect nibbåna as the fruit of clear vision and deliverance.

The Commentary states that it is thus elsewhere (in other texts), but that in this sutta it is handed down that the mundane foundations of mindfulness perfect the mundane enlightenment factors, and that these perfect clear vision (vijjå), deliverance (vimutti), fruition (phala) and nibbåna, which are lokuttara. Because in this sutta “clear vision and deliverance” designate clear vision, fruition (phala) and nibbåna.

I feel as if I have come to the end of a long journey through this study of anapana sati. I am very impressed by the Intro to the Sutta: the foremost disciples of the Buddha, arahats, instructed the new bhikkhus. The Buddha waited with the invitation ceremony until the Komudian festival, so that the bhikkhus could attain the unattained, realize the unrealized. The Buddha explained to them anapana sati because they were very interested in this subject.

He explained mindfulness of breathing in four tetrads, groups of four, each of them combined subsequently with the four foundations of mindfulness.

The Visuddhimagga gives a detailed explanation of the way to be mindful of breath, to develop it so that jhana is reached. Buddhaghosa did not create this way of development himself, he was most faithful to the old traditions he found, to the teachers of old. He very seldom added a thought of his own. I do not think ,if this way of development is simplified, such as following the movement of the abdomen, that there will be jhana as result.

If jhana is not reached, and there are not the masteries (vasis) in jhana, such as attaining and emerging at any time, at any place, samatha, the development of calm, cannot be a foundation for vipassana.

As Jon said,

<the Anapanasati Sutta is a teaching on attaining to the superior kind of

insight known as 'insight both ways', based on jhana, in this case jhana

with breath as object. As such, is directed at those who have already

attained jhana with breath as object or who are potentially capable of

doing so. For such individuals, breath is already a naturally arising

object in their daily life, a daily life that is far different from yours

and mine. >And also:

<As I have indicated, the sutta was given for the benefit

of those (monks) who are already highly adept at attending to the breath

(actually, its nimitta) as an object of samatha, and for those persons the

sutta is indeed about the discernment of an 'everyday object'.>

I would add:the bhikkhus the sutta was addressed to were highly adept, they were arahats or they had accumulations to attain arahatship. We read even after the first tetrad in the Visuddhimagga:

<After he has thus reached the four noble paths in due succession and has become established in the fruition of arahatship, he at last attains to the nineteen kinds of “Reviewing Knowledge”, and he becomes fit to receive the highest gifts from the world with its deities.>

We also read in the Vis. VIII, 155: <Or alternatively, this mindfulness of breathing as a meditation subject- which is foremost among the various meditation subjects of all Buddhas, [some] Paccekaa Buddhas and [some] Buddhas’ disciples as a basis for attaining distinction and abiding in bliss here and now- is not easy to develop without leaving the neighbourhood of villages... , whereas in the forest away from a village a meditator can at his ease set about discerning this meditation subject and achieve the fourth jhana in mindfulness of breathing; and then, by making that same jhana the bassis for comprehension of formations [with insight] (Ch XX, §2f.) , he can reach Arahantship, the highest fruit...>

We read about the fourth jhana, and in this jhana no breathing occurs (Vis. VIII, 209). This shows again how subtle this meditation subject is, it becomes hardly perceptible when one is more advanced, and then not at all perceptible. If we would try now to notice breathing, how could we plan to notice it with kusala citta? This shows that the very beginning is already most difficult.

One may believe that breath is a concept, but now I will just repeat a Co. passage to the first tetrad:

<We speak of a certain body among the four bodies beginning with the Earth body (N: the four Great Elements of Earth or solidity, Water or cohesion, Fire or temperature and Wind or motion). We say that breath is a body. Further, the twentyfive classes of rupa, namely, the sense-base of visible object (ruupaayatana).... nutriment, are called the physical body, ruupakaaya (N:different from the mental body). Of these, breathing is “a certain body” because it is included in tangible object base (pho.t.tabbaayatana). “That is why”: because he contemplates the body of wind (vaayokaaya, motion or pressure) among the four bodies (N: the four Great Elements), or he sees breath as one body among the twentyfive rupas which are the physical body, ruupakaaya. Therefore he contemplates and sees the body in the body, is the meaning.>

The other three tetrads refer respectively to the contemplation of feelings in feelings, citta in citta, dhammas in dhammas. As we have read, the first three tetrads deal with calm and insight and the fourth deals with insight alone.

The End.

Ven. Soma left out a passage which I believe is essential for understanding the goal of anapanasati. It is also a passage translated in the Vis. VIII, 155: <Or alternatively, this mindfulness of breathing as a meditation subject- which is foremost among the various meditation subjects of all Buddhas, [some] Paccekaa Buddhas and [some] Buddhas’ disciples as a basis for attaining distinction and abiding in bliss here and now- is not easy to develop without leaving the neighbourhood of villages... , whereas in the forest away from a village a meditator can at his ease set about discerning this meditation subject and achieve the fourth jhana in mindfulness of breathing; and then, by making that same jhana the basis for comprehension of formations [with insight] (Ch XX, §2f.) , he can reach Arahantship, the highest fruit...>

This is almost the same as my translation that follows (I saw it later on):

apica, yasmaa ida.m kaayaanupassanaaya muddhabhuuta.m sabbabuddhapaccekabuddhabuddhasaavakaana.m visesaadhigama-di.t.thadhammasukhavihaarapada.t.thaana.m aanaapaanassatikamma.t.thaana.m

N: And thus also, with regard to the meditation subject of anapanasati which has become the topmost of Body Contemplation, being the proximate cause for abiding in ease here, now (di.t.thadhammasukhavihaara, fruition attainment) for all Buddhas, Silent Buddhas and disciples of the Buddha,

itthipurisahatthiassaadisaddasamaakula.m gaamanta.m apariccajitvaa na sukara.m sampaadetu.m, saddaka.n.takattaa jhaanassa.

N: this is not easy to undertake when one has not abandoned the border of the village, full of sounds of women, men, elephants, horses etc.

agaamake pana ara~n~ne sukara.m yogaavacarena ida.m kamma.t.thaana.m pariggahetvaa aanaapaanacatutthajjhaana.m nibbattetvaa tadeva jhaana.m paadaka.m katvaa sa"nkhaare sammasitvaa aggaphala.m arahatta.m paapu.nitu.m.

N: If the meditator does not live in a village but in the forest, it is easy for him, after he has mastered this meditation subject, attained the fourth jhana of anapana sati, and made this jhana the foundation and has thoroughly comprehended conditioned dhammas (sankhare),

to fulfill the highets frutuion, the fruition of arahatship;

tasmaassa anuruupasenaasana.m dassento bhagavaa ``ara~n~nagato vaa''tiaadimaaha.

N: Therefore the Blessed One, pointing out the dwelling suitable for that, said, gone to the forest etc. (As is)

Remarks: We see here that this meditation subject is for those who can attain jhana and develop insight even to arahatship.

Some time ago (In September 002) I made a study of the Co to the Anapana Sati sutta. I