

Buddha's Concise Meditation Manual – adapted

The Mindfulness with Breathing Discourse

Buddha's Concise Meditation Manual

known in Pali as the **A-na-pa-na-sa-ti Sut-ta**

found in Gau-ta-ma the Buddha's collection of Connected Discourses 54:13 V328-333

(or Sam-yut-ta Ni-ka-ya in Pali)

not to be confused with a different version of the same discourse
found in the Buddha's collection of Middle Length Discourses 118.15-43; III 82-88
(or Maj-jhi-ma Ni-ka-ya in Pali)

Translated by Bhik-khu Na-na-mo-li, edited by Bhik-khu Bo-dhi,
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November 29th, 2018

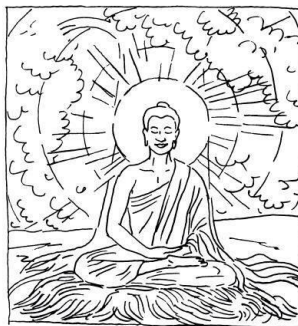
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I Introduction

At Sa-vat-ti the venerable A-nan-da
approached the Blessed One,
paid homage to him,
sat down to one side, and asked:



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“Venerable sir, is there **one** thing which, when developed and cultivated, fulfills four things?

And **four** things which, when developed and cultivated, fulfill seven things?

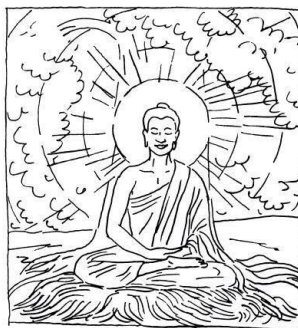
And **seven** things
which, when developed and cultivated,
fulfill two things?



“There is, A-nan-da,
one thing
which, when developed and cultivated
fulfills four things...

and **four** things
which, when developed and cultivated,
fulfill seven things...

and **seven** things
which, when developed and cultivated,
fulfill two things.”



“But, venerable sir,
what is the **one** thing
which, when developed and cultivated,
fulfills four things...

and the **four** things
which, when developed and cultivated,
fulfill seven things...

and the **seven** things
which, when developed and cultivated,
fulfill two things?”

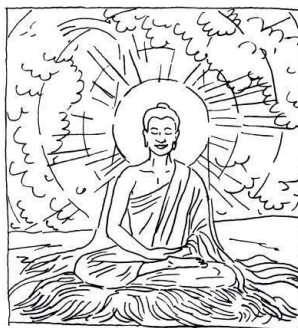


“**Collectedness**

by **mindfulness** with breathing, A-nan-da,
is the one thing
which when developed and cultivated,

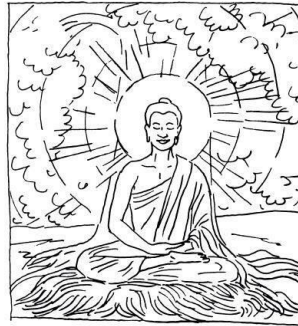
fulfills the four establishments
of mindfulness.

The **four** bases of mindfulness,
when developed and cultivated,
fulfill the seven factors of enlightenment.



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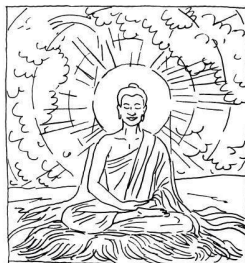
The **seven** factors of enlightenment,
when developed and cultivated,
fulfill true knowledge and liberation.



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II Fulfilling the Four Establishments of Mindfulness

“How, A-nan-da, is collectedness
by **mindfulness** with breathing
developed and cultivated so that it fulfills
the four establishments of mindfulness?”



Here, A-nan-da, a monk,
having gone to the forest,
to the foot of a tree,
or to an empty hut, sits down.



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Having folded his legs crosswise,
straightened his body,
and set up mindfulness in front of him...

just **mindful** he breathes in,
mindful he breathes out.

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Buddha's first set of meditations

“Breathing in long, he knows:
‘I breathe in long;’
or breathing out long, he knows:
‘I breathe out long.’



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Buddha's second set of meditations

Breathing in short, he knows:

'I breathe in short;

or breathing out short, he knows:

'I breathe out short.'



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Buddha's third set of meditations

He trains thus:

*‘Experiencing the whole body,
I will breathe in...’*

he trains thus:

*‘Experiencing the whole body,
I will breathe out.’*

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Buddha's fourth set of meditations

He trains thus:

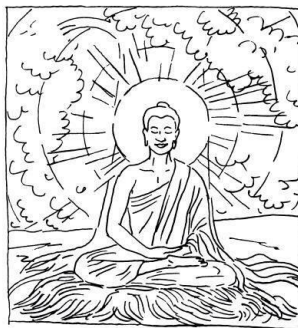
*‘Tranquilizing the bodily formation,
I will breathe in...’*

he trains thus:

*‘Tranquilizing the bodily formation,
I will breathe out.’*

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Buddha's fifth set of meditations

“He trains thus: ‘*Experiencing bliss,
I will breathe in;*’
he trains thus: ‘*Experiencing bliss,
I will breathe out.*”



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Buddha's sixth set of meditations

He trains thus: ‘*Experiencing joy,
I will breathe in;*’

he trains thus: ‘*Experiencing joy,
I will breathe out.*’”



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Buddha's seventh set of meditations

He trains thus:

*‘Experiencing the mental formation,
I will breathe in...’*

he trains thus:

*‘Experiencing the mental formation,
I will breathe out.’*

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Buddha's eighth set of meditations

He trains thus:

*'Tranquilizing the mental formation,
I will breathe in...'*

he trains thus:

*'Tranquilizing the mental formation,
I will breathe out.'*

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Buddha's ninth set of meditations

“He trains thus: ‘Experiencing the mind,
I will breathe in;’
he trains thus: ‘Experiencing the mind,
I will breathe out.’



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Buddha's tenth set of meditations

He trains thus: ‘Gladdening the mind,
I will breathe in;’

he trains thus: ‘Gladdening the mind,
I will breathe out.’

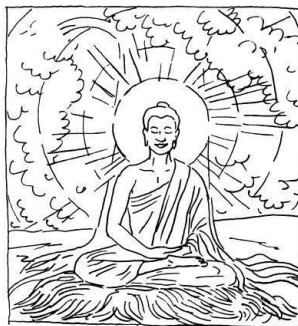


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Buddha's eleventh set of meditations

He trains thus: “Collecting the mind,
I will breathe in;’

he trains thus: ‘Collecting the mind,
I will breathe out.’



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Buddha's twelfth set of meditations

He trains thus: 'Liberating the mind,
I will breathe in;'

he trains thus: 'Liberating the mind,
I will breathe out.'



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Buddha's thirteenth set of meditations

“He trains thus:

*‘Contemplating impermanence,
I will breathe in...’*

he trains thus:

*‘Contemplating impermanence,
I will breathe out.’*

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Buddha's fourteenth set of meditations

He trains thus:

*‘Contemplating fading away,
I will breathe in...’*

he trains thus:

*‘Contemplating fading away,
I will breathe out.’*

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Buddha's fifteenth set of meditations

He trains thus:

*‘Contemplating cessation,
I will breathe in...’*

he trains thus:

*‘Contemplating cessation,
I will breathe out.’*

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Buddha's sixteenth set of meditations

He trains thus:

*‘Contemplating relinquishment,
I will breathe in...’*

he trains thus:

*‘Contemplating relinquishment,
I will breathe out.’*

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“Whenever, A-nan-da, a monk,
when breathing in long, knows:
‘I breathe in long...’ [as above]...

when he trains thus:

*‘Tranquilizing the **bodily** formation,
I will breathe out...’*

on that occasion
the monk dwells contemplating the **body**
in the body...

ardent, clearly comprehending, mindful,
having subdued longing and dejection
in regard to the world.

*But how does one subdue their longing and dejection in regard to the world?
Read on!*

For what reason?

I call this a certain kind of body, A-nan-da,
that is breathing in
and breathing out.



Therefore, A-nan-da,
on that occasion the monk dwells
contemplating the body in the body...

ardent, clearly comprehending, mindful,
having subdued longing and dejection
in regard to the world.

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“Whenever, A-nan-da,
a monk train thus:

‘Experiencing bliss, I will breath in’ ...

when he trains thus:

*‘tranquilizing the mental formations,
I will breathe out’ –*

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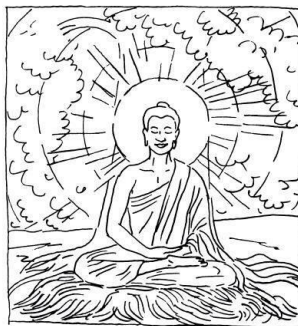
on that occasion the monk dwells
contemplating **feelings** in feelings,
ardent, clearly comprehending, mindful,

having subdued longing and dejection
in regard to the world.

*But how does one subdue their longing and dejection in regard to the world?
Read on!*

For what reason?

I call this a certain kind of feeling,
A-nan-da, that is close attention
to breathing in and breathing out.



Therefore, A-nan-da,
on that occasion
the monk dwells contemplating
feeling in feelings...

ardent, clearly comprehending, mindful,
having subdued longing and dejection
in regard to the world.

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“Whenever, A-nan-da,
a monk trains thus:

‘Experiencing the mind, I will breathe in’ ...

when he trains thus:

‘Liberating the mind, I will breathe out’ ...

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on that occasion the monk dwells
contemplating **mind** in mind,
ardent, clearly comprehending, mindful,

having subdued longing and dejection
in regard to the world.

*But how does one subdue their longing and dejection in regard to the world?
Read on!*

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For what reason? I say, A-nan-da, that there is NO development of collectedness by mindfulness of breathing...

for one who is muddled and who lacks clear comprehension.

Therefore, A-nan-da,
on that occasion the monk dwells
contemplating mind in mind,
ardent, clearly comprehending, mindful,

having subdued longing and dejection
in regard to the world.

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“Whenever, A-nan-da, a monk trains thus:

“*Contemplating impermanence,
I will breathe in*” ...

when he trains thus:

“*Contemplating relinquishment,
I will breathe out*” ...

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on that occasion the monk dwells
contemplating **phenomena** in phenomena,
ardent, clearly comprehending, mindful,

having subdued longing and dejection
in regard to the world.

*But how does one subdue their longing and dejection in regard to the world?
Read on!*

Having seen with wisdom
what is the abandoning
of longing and dejection,

he is one who looks on closely
with equanimity.

*This, this is how we abandon longing and dejection t
though the passive contemplation of phenomena in harmony with the IN-breaths and the OUT-breaths.*

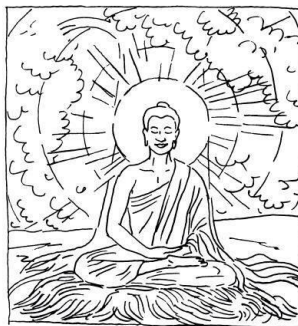
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Therefore, A-nan-da,
on that occasion the monk dwells
contemplating phenomena in phenomena,

ardent, clearly comprehending, mindful,
having subdued longing and dejection
in regard to the world.

*This, this is how we abandon longing and dejection t
through the passive contemplation of phenomena in harmony with the IN-breaths and the OUT-breaths.*

It is, A-nan-da, when collected
by mindfulness **with**¹ breathing is developed
and cultivated in this way that it fulfills
the four establishments of mindfulness.



1 – This is sometimes translated as mindfulness of breathing.

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III Fulfilling the Seven Factors of Enlightenment

“And how, A-nan-da,
are the four establishments of mindfulness
developed and cultivated so that they fulfill
the seven factors of enlightenment?”



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“Whenever, A-nan-da, a monk dwells contemplating the **body** in the body, on that occasion unmuddled **mindfulness** is established in that monk.



Whenever, A-nan-da,
unmuddled mindfulness
has been established in a monk,
on that occasion...



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the enlightenment factor of **mindfulness**
is aroused by the monk;
on that occasion the monk develops
the enlightenment factor of mindfulness;

on that occasion
the enlightenment factor of mindfulness
goes to fulfillment
by development in the monk.



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“Dwelling thus mindfully,
he discriminates that phenomena
with wisdom, examines it,
makes an **investigation** of it.



Whenever, A-nan-da,
a monk dwelling thus mindfully
discriminates that phenomena with wisdom,
examines it, makes an investigation of it...



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on that occasion the enlightenment factor of **discrimination** of phenomena is aroused by the monk;

on that occasion the monk develops the enlightenment factor of discrimination of phenomena;

on that occasion the enlightenment factor
of discrimination of phenomena
goes to fulfillment
by development in the monk.



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“While he discriminates that phenomena with wisdom, examines it, makes an investigation of it, his **energy** is aroused without slackening.



Buddha's Concise Meditation Manual – adapted

Whenever, A-nan-da, a monk's energy is aroused without slackening as he discriminates that phenomena with wisdom, examines it, makes an investigation of it...



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on that occasion the
enlightenment factor of **energy**
is aroused by the monk;

on that occasion the monk develops
the enlightenment factor of energy;

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on that occasion
the enlightenment factor of energy
goes to fulfillment
by development in the monk.



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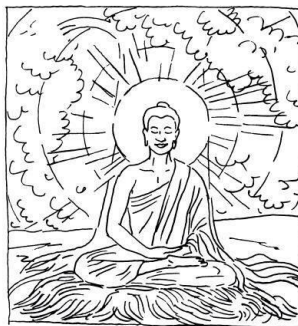
“When his energy is aroused,
there arises in him spiritual joy.

Whenever, A-nan-da, spiritual joy
arises in a monk
whose energy is aroused...

on that occasion
the enlightenment factor of joy
is aroused by the monk;

on that occasion the monk
develops the
enlightenment factor of joy;

on that occasion
the enlightenment factor of joy
goes to fulfillment
by development in the monk.



“For one whose mind
is uplifted by joy
the body becomes **tranquil**
and the mind becomes tranquil.



Whenever, A-nan-da,
the body becomes tranquil
and the mind becomes tranquil in a monk
whose mind is uplifted by joy...



on that occasion
the enlightenment factor of **tranquility**
is aroused by the monk;

on that occasion the monk develops
the enlightenment factor of tranquility,

on that occasion
the enlightenment factor of tranquility
goes to fulfillment
by development in the monk.



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“For one whose body is tranquil
and who is joyful
the mind becomes collected.

Whenever, A-nan-da,
the mind becomes collected
in the monk whose body is tranquil
and who is joyful...

on that occasion
the enlightenment factor of **collectedness**
is aroused by the monk;

on that occasion the monk develops
the enlightenment factor of collectedness;

on that occasion
the enlightenment factor of collectedness
goes to fulfillment
by development in the monk.



“He becomes one
who closely looks on with equanimity
at the mind thus collected.

Whenever, A-nan-da,
a monk becomes one
who closely looks on with equanimity
at the mind thus collected...

on that occasion
the enlightenment factor of equanimity
is aroused by the monk;

on that occasion the monk develops
the enlightenment factor of equanimity;

on that occasion
the enlightenment factor of equanimity
goes to fulfillment
by development in the monk.



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“Whenever, A-nan-da,
a monk dwells contemplating
feelings in feelings...
mind in mind...

phenomena in phenomena,
on that occasion unmuddled mindfulness
is established in that monk.

Buddha's Concise Meditation Manual – adapted

Whenever, A-nan-da,
unmuddled mindfulness
has been established in a monk,

on that occasion
the enlightenment factor of mindfulness
is aroused by the monk;

on that occasion the monk
develops the enlightenment factor
of mindfulness;

on that occasion
the enlightenment factor of mindfulness
goes to fulfillment
by development in the monk.

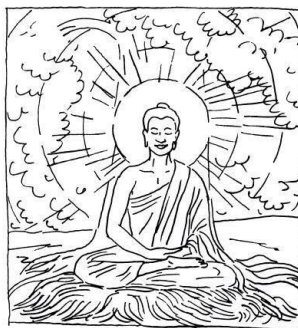
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*[All should be elaborated
as in the case
of the body's
first establishment of mindfulness]*



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“He becomes one
who closely looks on with equanimity
at the mind thus collected.



Whenever, A-nan-da,
a monk becomes one
who closely looks on with equanimity
at the mind thus collected,

on that occasion
the enlightenment factor of equanimity
is aroused by the monk;

on that occasion the monk develops
the enlightenment factor of equanimity;

on that occasion
the enlightenment factor of equanimity
goes to fulfillment
by development in the monk.

“It is, A-nan-da,
when the four establishments of mindfulness
are developed and cultivated in this way...

that they fulfill
the seven factors of enlightenment.

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IV Fulfilling true Knowledge and Liberation

“How, A-nan-da,
are the seven factors of enlightenment
developed and cultivated...

so that they fulfill
true knowledge and liberation?

“Here, A-nan-da,
a monk develops the enlightenment factor
of mindfulness...

which is based upon
seclusion, dispassion, and cessation,
maturing in release.

He develops the enlightenment factor
of investigation of phenomena...

the enlightenment factor of energy...

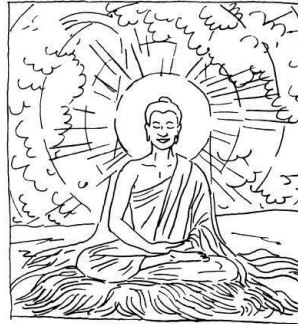
the enlightenment factor of joy...

the enlightenment factor of tranquility...

the enlightenment factor of collectedness...

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the enlightenment factor of equanimity,
which is based upon
seclusion, dispassion, and cessation,
maturing in release.



“It is, A-nan-da,
when the seven factors of enlightenment
are developed and cultivated
in this way...

that they fulfill
true knowledge and liberation.”