Mahā Kappina Sutta

The Discourse to Mahā Kappina

[Cultivating the breath meditation to reach samadhi]
(Saṁyutta Nikāya 54.7/5:315 f)
Translated & annotated by Piya Tan ©2008

1 Mahā Kappina

HIS CONVERSION. Mahā Kappina is one of the 80 eminent disciples of the Buddha,[1] who declares him as the foremost among those who taught the monks (*bhikkhu,ovādakānaṁ*) (A 1:25).[2] However, **the Thera,gāthā** has verses in which he admonishes the nuns, too.[3] In **the (Odātaka) Mahā Kappina Sutta** (S 21.11), the Buddha describes Kappina as being fair (*odātaka*), slim (*tanuka*), and with a prominent nose (*tunga,nāsika*).[4]

Mahā Kappina is older than the Buddha, and is born in the city of Kukkuṭa,vatī, capital of a frontier kingdom (probably named Kukkuṭa), that is 300 yojanas[5] wide. On his father's death, he becomes rajah under the name of Mahā Kappina. His chief wife is **Anojā**, from Sāgala in Madda country.

Every morning Mahā Kappina sends men out of the four gates of the city to stop any scholar or wise men who might happen to travel along the road, and then to inform him about them. He has five horses: Vāla, Puppha, Vāla,vāhana, Puppha,vāhana and Supatta. He alone rides Supatta, but the others are used by his messengers.

One day, after the Buddha has appeared in the world, traders came from Sāvatthi to Kukkuṭa,vatī and, after disposing of their goods, go to see Mahā Kappina. He receives them and asks them about their country and the religion which they follow.

"Your majesty," they reply, "we cannot tell you with unwashed mouths." A golden jug of water is brought, and with cleansed mouths and anjali (palms together), they tell the king of the Buddha's advent. Hearing the word "Buddha," Mahā Kappina's body is filled with zest. He makes them say the word three times, giving them a hundred thousand pieces of money.

The men further tell him of the Dharma and the Sangha, too, and he trebles his gifts, and at once renounces the world, followed by his ministers. They set out to find the Buddha, and reach a river which they cross by an "act of truth," saying, "If this teacher is a fully self-awakened one, let not even a hoof of these horses be wet!" In this way, they cross three rivers, the Ara,vacchā, the Nīla,vāhana and the Canda,-bhāgā.

The Buddha sees them with his divine eye, and after finishing his meal at Sāvatthī, goes through the air to the Candabhāgā bank,[6] and sits down under a great banyan tree facing the river's landing stage, radiating his Buddha aura. Kappina and his men see him, approach and prostrate before him. The Buddha teaches them the Dharma. They become arhats and join the order with the Buddha uttering the words, *Ehi bhikkhu!*[7]

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[1] ThaA 3:205.

[2] The account here is mainly from the Comys: **Mahā,kappina-t,thera Vatthu** (DhA 6.4/2:112-126), **SA** 2:243-247; **AA** 1:318-324; **ThaA** 2:230-236 (on Tha no 235); and **ApA** 495-504.

[3] Tha 547-556; ThaA 2:233 f. CAF Rhys Davids remarks that the verses attributed to him are, for the most part, more gnomic sayings than actual Dharma, and that they befitted an early Greek pagan (Tha:RD 257 n2). She also has an interesting notion that Mahā Kappina was Assaji's teacher (JRAS 1927, 2:206 f; also *Sākya*, London: Kegabn Paul, 1931:140).

[4] S 21.11/2:284.

[5] 300 yojanas is about 2100 mi = 3380 km.

[6] 120 yojanas away (J 4:180; see also SnA 2:440), ie 840 mi = 1352 km.

[7] Cf Vism.393, where it says that at the end of the teaching, Kappina becomes only a non-returner and his retinue streamwinners.

ANOJĀ AND HER RETINUE. Anojā and the wives of Kappina's ministers, hearing that their husbands have renounced the world and gone to see the Buddha, determine to do likewise. They cross the river in the same manner as Kappina and his retinue, and approach the Buddha as he sits under a banyan tree on the Canda,bhāgā bank. The Buddha makes the husbands and wives invisible to each other and admonished the latter.[8] The women become streamwinners, and are ordained by Uppala,vaṇṇā.

The Buddha brings the monks to Jeta,vana. Mahā Kappina spends his days in dhyanic bliss, and he is so blissed out that he constantly exults, "O what happiness! O what happiness!" (*aho sukhaṁ, aho sukhāṁ*). The other unawakened monks think that he is longing for his erstwhile pleasures of kingship, but the Buddha clarifies the real situation. At the end of his teaching, the Buddha utters this Dhammapada verse:

Dhamma,pīti sukhaṁ seti	He who has the Dharma zest lives happily	
vippasannena cetasā	with a clear mind—	
ariya-p,pavedite dhamme	in the Dharma proclaimed by the aryas [noble saints],	
sadā ramati paṇḍito	the ever wise delights.	(Dh 79)

Thus, Mahā Kappina lives happily, enjoying his solitude, without teaching anyone. One day, the Buddha sends for him and asks him to teach the Dharma to his colleagues. Mahā Kappina does this, and at the end of a single discourse, a thousand listening monks become arhats. Hence, his foremost position as the foremost among those who taught the monks.[9]

HIS PERSONALITY & POWERS. The Vinaya records that when Kappina is in the Deer Park at Madda,-kucchi, he wonders whether he needs to attend the uposatha (fortnightly recital of the Pāṭimokkha), since he himself is quite pure. The Buddha appears before him, admonishing that it is important that he not should go only for the uposatha, but also for sangha acts; for, "If you do not revere, respect, esteem, and honour the uposatha, who is there who will?"[10]

The (Satipaṭṭhāna) Mahā Kappina Sutta (S 54.7) records how he is able to sit immovably in meditation, earning the Buddha's praise that such a meditator is able to attain dhyana easily at will [§§3-6]. Furthermore, from **the Apara,diṭṭhi Sutta** (S 6.5), we can deduce that Mahā Kappina has great meditative powers, for it records that he is able to follow the Buddha to the Brahma world.[11] He is often in the company of Sāriputta, and it is said that once, seeing the profound homage the gods paid to his colleague, he gently smiles by way of congratulation (Tha 1086).

HIS PAST LIVES. In the time of **Padumuttara Buddha**, Mahā Kappina he was a judge or magistrate (*akkha,dassa*) of Hamsa,vatī. He had invited the Buddha and the monks for a meal, and witnessed the Buddha declaring a monk as the foremost of those who admonished monks, and he made a similar aspiration.

In another birth, he was a Koliya, who waited upon five hundred pratyeka Buddhas and gave them robes.[12] They came to Benares, but the king, occupied with the ploughing festival, asked them to return on the third day. The wife of the senior weaver of a village nearby heard this, and so invited them to her village, where there were a thousand artisans. When they consented, she quickly returned to her village and informed the inhabitants of the great news. They all made the necessary preparations, with each family looking after one pratyeka Buddha. The pratyeka Buddhas, on their own inclination, stayed on for three months, the same woman attending to each of them. At the end of their visit, she persuaded each family to give a set of robes to its own pratyeka Buddha. The senior weaver was Kappina and his wife, Anojā.

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[8] For a similar phenomenon, see the account of Yasa and his father during their first meeting with the Buddha: Mv 7.8 = V 1:16 = SD 11.2.

[9] AA 1:323 f.

[10] *Tumhe ce brāhmaṇā uposathaṁ na sakkarissatha na garukarissatha na mānessatha na pūjessatha, atha kho carahi uposathaṁ sakkarissati garukarissati mānessati pūjessati* (Mv 2.5.5 = V 1:105).

[11] S 6.5/1:144-146 = SD 54.3; cf SA 1:145; ThaA 3:174, 175; ApA 245, 247.

[12] **Mahā,kappina-t,thera Vatthu** gives the number of pratyeka Buddhas a 1000 (DhA 6.4/2:112-126).

The Commentaries say that in the time of **Kassapa Buddha** (the previous Buddha just before our own), Mahā Kappina was the leader of a group of a thousand men (*purisa,sahassa,gaṇa,jeṭṭhaka*) who built a great complex of a thousand monastic cells.[13] It is said that once when Kassapa Buddha was teaching, all the householders of Benares and their families came to hear him. The moment they entered the monastery, a heavy rain fell. Those with friends among the novices and monks found shelter in their cells, but the rest were unsheltered. The senior householder then suggested that they should build a great monastery so that everyone was sheltered in future.

When all agreed, he himself gave a thousand pieces of money, while each of the other men gave five hundred, and every woman two hundred and fifty. The monastery had a thousand pinnacles, and when the money ran short, each gave half as much again. The dedication festival lasted for seven days. The senior householder's wife, Anojā, offered the Buddha a casket of *anoja* flowers and placed at his feet an *anoja*-coloured garment worth a thousand, and aspired that in future births her body would be of the colour of that flower. (DhA 2:115 f; ApA 497)

2 Kappina Suttas

The Pali Canon contains at least two Mahā Kappina Suttas, that is, **the (Odātaka) Mahā Kappina Sutta** (S 21.11) and **the (Satipaṭṭhāna) Mahā Kappina Sutta** (S 54.7), as follows.

2.1 THE (ODĀTAKA) MAHĀ KAPPINA SUTTA (S 21.11). Mahā Kappina visits the Buddha who, seeing him from afar, tells the monks that Mahā Kappina is highly gifted and of great spiritual power, a gifted teacher and radiant person, that he is one of those who has won the true purpose of renunciation. The Buddha goes on to say how one, clothed in virtue and wisdom, is best among beings, and how the noble one is best of shining objects in that he always shines.[14]

2.2 THE (SATIPAṬṬHĀṆĀ) MAHĀ KAPPINA SUTTA (S 54.7). The Buddha sees Mahā Kappina sitting cross-legged, with body erect, and mindfully meditating. He points him out to the monks those who sit thus "without moving or fidgetting" the body do so because they have developed the concentration of breathing (*ānâpāna.sati,samādhi*) [§7].[15]

3 *Ānâpāna.sati,samādhi*

The key passage of **the (Satipaṭṭhāna) Mahā Kappina Sutta** runs as follows:

> **7** And, bhikshus, of what samadhi is it that is cultivated and increased with neither moving nor fidgeting of the body, with neither moving nor fidgetting of the mind?
>
> Bhikshus, it is the samadhi of the mindfulness of breathing (*ānâpāna.sati,samādhi*) that is cultivated and increased with neither moving nor fidgeting of the body, with neither moving nor fidgetting of the mind. [§7]

The sixteen aspects of the breath meditation are the same as those given in the key discourses on the breath meditation, such as **the Ānâpāna,sati Sutta** (M 117).[16] However, instead of the usual *ānâpāna,-sati,* **the (Satipaṭṭhāna Mahā Kappina Sutta** uses the phrase *ānâpāna.sati,samādhi* throughout. The reason for this is obvious: Mahā Kappina is an excellent meditator, and as such easily attains samadhi and dhyana. The usage of this special term, "the samadhi of the mindfulness of breathing" (*ānâpāna.sati,-samādhi*), stresses this point, and also the efficacy of the breath meditation.[17]

This usage is not unique to the Sutta, but is found in 13 of the 20 discourses (that is, over half of the suttas) of **the Ānâpāna Saṁyutta** (S 54), namely:

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[13] *Gabbha,sahassa,paṭimaṇḍita mahantaṁ pariveṇaṁ* (ThaA 2:231). Cf Avadāna,śataka, where his Skt name is **Kapphiṇa** (Avdṣ, Speyer 2:102 f; Vaidya 219-224).

[14] S 21.11/2:284. The Sutta's 2 verses are quoted elsewhere: D 3:98; Dh 387.

[15] S 54.7/5:315 f = SD 24.7.

[16] M 118/3:77-88 = SD 7.13. The fnn here have been abridged: see SD 7.13 for the detailed fnn.

[17] See VA 2:403 (comy of Pārājika Kaṇḍa).

Padôpama Sutta	(S 54.8/5:317-320),
(Ānâpāna,sati) Vesālī Sutta	(S 54.9/5:320-322),
(Ānâpāna,sati) Kimbila Sutta	(S 54.10/5:322-325),
(Ānâpāna,sati) Icchā,naṅgala Sutta	(S 54.11/5:327),
Kaṅkheyya Sutta	(S 54.12/5:327 f),
(Ānâpāna,sati) Ānanda Sutta 1	(S 54.13/5:328-333),
(Ānâpāna,sati) Ānanda Sutta 2	(S 54.14/5:333 f),
(Ānâpāna,sati) Bhikkhu Sutta 1	(S 54.15/5:334),
(Ānâpāna,sati) Bhikkhu Sutta 2	(S 54.16/5:335),
Saṁyojana Pahāna Sutta	(S 54.17/5:336),
Anusaya Samugghāta Sutta	(S 54.18/5:328-333),
Addhāna Pariññā Sutta	(S 54.19/5:333 f), and
Āsava-k,khaya Sutta	(S 54.20/5:333 f).

The term *ānâpāna.sati,samādhi* is also found in **the Pārājika Kaṇḍa** of the Vinaya (Mv 3.1.3).[18] In fact, the meditation teachings here is identical to that of **the (Ānâpāna,sati) Vesālī Sutta** (S 54.9).[19] This is the teaching given after the tragic murder/suicide of numerous monks, who misapprehending the Buddha's instructions on the cultivation of the impurities of the body (*asubha bhāvanā*), kill themselves, while some others approach the false recluse (*samaṇa kuttaka*) Migal'aṇḍika[20] instructing him to kill them.[21]

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[18] Mv 3.1.3 = V 3:70 f.

[19] S 54.9/5:320-322.

[20] The word *kuttaka* means "one who is dressed," ie, he is merely donning a recluse's garb, but is not one. He is not mentioned anywhere else in the Canon. See Khantipalo, "The Case of the Murdered Monks." *Journal of the Pali Text Society* XVI, 1992. See also **Chann'ovāda S** (M 144/3:263-266) = SD 11.12.

[21] Mv 3.1.1-2.2 = V 3:68-70.

The Discourse to Mahā Kappina

(S 54.7/5:315 f)

1-2 At Sāvatthī.

Mahā Kappina

3 Now at that time, the venerable Mahā Kappina was sitting not far from the Blessed One, with his legs crossed,[22] keeping his body upright,[23] setting up his mindfulness before him.[24]

4 The Blessed One saw him sitting him not far away, with his legs crossed, keeping his body upright, setting up his mindfulness before him.

Having seen him, the Blessed One addressed the monks:

"Bhikshus, do you see any moving or fidgetting of this monk's body?"

5 "Bhante, whenever we see the elder, whether in the midst of the Sangha, or sitting alone in solitude, **[316]** we have never seen him moving or fidgetting of this elder's body."

6 "Bhikshus, for one whose body is with neither moving nor fidgetting there is the cultivation, the increase of samadhi.

Bhikshus, the mind of that monk who is with neither moving nor fidgetting of the body is one who attains samadhi at will, without trouble, without difficulty.

The samadhi of the mindfulness of breathing

7 And, bhikshus, of what samadhi is it that is cultivated and increased with neither moving nor fidgeting of the body, with neither moving nor fidgetting of the mind?

Bhikshus, it is the samadhi of the mindfulness of breathing (*ānâpāna.sati,samādhi*)[25] that is cultivated and increased with neither moving nor fidgeting of the body, with neither moving nor fidgetting of the mind.

8 And how, bhikshus, do you cultivate and increase the samadhi of the mindfulness of breathing that is with neither moving nor fidgeting of the body, with neither moving nor fidgetting of the mind?

The cultivation of the samadhi of the mindfulness of breathing

9 Here, bhikshus, a monk[26] who has gone to the forest, or to the foot of a tree, or to an empty house,[27] sits down, and having crossed his legs and keeping his body upright, establishes mindfulness

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[22] "Sitting cross-legged" (***pallaṅkaṁ ābhujitvā***) here helps one to spread one's body weight over the greatest area, thereby reducing tiredness so that one can focus better on the meditation. This is the prescribed posture for breath meditation which is best done in the sitting posture.

[23] "Keeping his body upright" (***ujuṁ kāyaṁ paṇidhāya***). This is mainly for the sake of warding off discomfort and pain after a long sitting. Imagine a pendulum or plumbline hanging from just below one's skull with the pendulum ball hanging inside the belly. When one bends too far forward, or one sits leaning too far back, the pendulum hangs outside the body—the centre of gravity is outside the body. When one's centre of gravity is outside the body, it tires more quickly.

[24] ***Parimukhaṁ***, lit "around the mouth." See **Satipaṭṭhāna S** (M 10) = SD 13.3 Intro (3.9d) & **Ānâpāna,sati S** (M 118) = SD 7.13 Intro (2).

[25] Instead of the usual *ānâpāna,sati,* the Sutta uses *ānâpāna.sati,samādhi* throughout.

[26] DA on **Mahā Satipaṭṭhāna S** with the identical context here says that "monk" (*bhikkhu*) indicates "whoever undertakes that practice…is here comprised under the term *bhikkhu*." See Dh 142; also Dh 362, 260-270. Cf the **Bhikkhu Vagga** (ch 25) and the **Brāhmaṇa Vagga** (ch 26) of Dh.

[27] This stock 3 places (forest, *arañña*; the foot of a tree, *rukkha,mūla*; empty house, *suñ'āgāra*) conducive to meditation are at D 2:291; M 1:56, 297, 398, 425, 2:263, 3:82, 89, 4:297; S 5:311, 313, 314, 315, 316, 317, 323, 329, 336; A 1:147, 148, 149, 3:92, 100, 4:437, 5:109, 110, 111; Pm 1:175, 2:36. **The Pavevika Sutta** (A 3.92) mentions 7 places: a forest, the foot of a tree, a cemetery, a forest path [a remote forest], the open air, a heap of straw, a thatched shelter (*araññaṁ rukkha,mūlaṁ susānaṁ vana,panthaṁ* [vl *vana,patthaṁ*] *abbhokāsaṁ palāla,puñjaṁ bhusāgāraṁ*, A 3.92/1:241 = SD 44.2). **The Sāmaññ,phala S** (D 2), probably a very ancient account, gives 9

before him.[28]

—Mindfully he breathes in, mindfully he breathes out.

THE SIXTEEN PHASES

A. The first tetrad: Observing the body

10	(1) Breathing in long [deep], he is aware:		'I breathe in long [Long in-breath]';
	Or, breathing out long [deep], he is aware:		'I breathe out long [Long out-breath]';
	(2) Or, breathing in short, he is aware:		'I breathe in short [Short in-breath]';
	Or, breathing out short, he is aware:		'I breathe out short [Short out-breath]';[29]
11	(3) He trains himself thus:	'I will breathe in,	experiencing the whole body (of breath)';[30]
	He trains himself thus:	'I will breathe out,	experiencing the whole body (of breath)';
	(4) He trains himself thus:	'I will breathe in,	calming the bodily formation (of breathing)';[31]
	He trains himself thus:	'I will breathe out,	calming the bodily formation (of breathing)';[32]

B. The second tetrad: Observing feelings

12	(5) He trains himself thus:	'I will breathe in,	experiencing joy [zest]';[33]
	He trains himself thus:	'I will breathe out,	experiencing joy [zest]';
	(6) He trains himself thus:	'I will breathe in,	experiencing happiness';
	He trains himself thus:	'I will breathe out,	experiencing happiness';
13	(7) He trains himself thus:	'I will breathe in,	knowing the mental formations [mental functions]';[34]

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places suitable for meditation; "a forest, the foot of a tree, a mountain, a gorge, a hillside cave, a cemetery, a remote forest [jungle grove], the open air, a heap of straw" (D 2.67/1:71 = SD 8.10; V 2:146; M 3:3; A 2:210). These are def at DA 209-210, VbhA 366 f. The oldest ref to an ideal meditation spot is in **Ariya,pariyesanā S** (M 26) and **Saṅgārava S** (M 100): "still in search of the wholesome, seeking the supreme state of sublime peace, I walked by stages through Magadha until eventually I arrived at Senānigama near Uruvelā. There I saw an agreeable spot, a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. I sat down there thinking: 'This is conducive for spiritual striving.'" (M 26.17/1:167 = 100.13/2:212).

[28] ***Parimukhaṁ*,** lit "around the mouth," here always used idiomatically and as an adverb, meaning "in front": so U Thittila (Vbh:T 319, 328), Walshe (D:W 1995:335), Soma Thera (1998:42 f digital ed), and Ñāṇamoli & Bodhi (M:ÑB 2001:527). See SD 7.13 ad loc for detailed fn.

[29] In practical terms, focussing on the first 2 factors of this tetrad, that is maintaining one's undivided focus on the breath or one's conception of it can lead to *jhāna.* However, in **(Pabbateyyā) Gāvī S**, the Buddha warns Moggallāna not to go into the 2nd *jhāna* until he has thoroughly mastered the 1st *jhāna* (A 9.35/4:418 f qu at Vism 153 f).

[30] "Experiencing the whole body (of breath)," *sabba,kāya,paṭisaṁvedī.* MA glosses *sabba,kāya* as "the whole body of breath" that is, its three phases of each in-breath and out-breath through its three phases of beginning, middle and end; see Brahmavamso, "The beautiful breath: The Ānāpānasati Sutta." Ch 9. *Dhamma Journal* 4,1 Jan 2002:60. For a discussion, see Anālayo, *Satipaṭṭhāna,* 2003:131 f.

[31] "The bodily formation," *kāya,saṅkhāra.* The bodily formation is the in-and-out-breathing itself (M 44.13/ 1:301; S 41.6/4:293,15: *assāsa,passāsa kāya,saṅkhāro*). See **Cūḷa Vedalla S** (M 44.14) for explanation of *kāya,-saṅkhāra.* This calming process may lead to the development of dhyana, but this is not the primary object here (Walshe 1995 n641).

[32] At this point even after the breath has been calmed down but one still does not experience joy (*pīti*) or the "beautiful breath," the one should proceed to the next two steps to willfully arouse feelings of joy. (Brahmavamso 2002:66).

[33] "Joy," *pīti.* Sometimes tr as "rapture," but "**zest**" is closer to evoking the more subtle yet enthusing nature of *pīti*. However, in this sutta tr I have rendered *pīti* as "joy" and *sukha* as "happiness," foll Brahmavamso to be consistent with his commentaries used here. See Vism 4.94 ff.

[34] "Knowing the mental formations [mental functions]," *citta,saṅkhāra,paṭisaṁvedī.* The mental formation (*citta,saṅkhāra*) is feeling and perception, experienced in all four dhyanas. Here, it refers to the experience of **the breath as a dharma [mind-object].** Mental formations here refer to feelings, perceptions and other mental conco-

	He trains himself thus:	'I will breathe out,	knowing the mental formations [mental functions]';
(8)	He trains himself thus:	'I will breathe in,	calming the mental formations [mental functions]';
	He trains himself thus:	'I will breathe out,	calming the mental formations [mental functions]';

C. The third tetrad: Observing the mind

14	(9)	He trains himself thus:	'I will breathe in,	experiencing the mind';[35]
		He trains himself thus:	'I will breathe out,	experiencing the mind';
	(10)	He trains himself thus:	'I will breathe in,	gladdening the mind';[36]
		He trains himself thus:	'I will breathe out,	gladdening the mind';
	(11)	He trains himself thus:	'I will breathe in,	concentrating the mind';
		He trains himself thus:	'I will breathe out,	concentrating the mind';[37]
	(12)	He trains himself thus:	'I will breathe in,	freeing the mind';[38]
		He trains himself thus:	'I will breathe out,	freeing the mind';

D. The fourth tetrad: Observing dharmas[39]

15	(13)	He trains himself thus:	'I will breathe in,	observing [contemplating] impermanence';[40]
		He trains himself thus:	'I will breathe out,	observing impermanence';
	(14)	He trains himself thus:	'I will breathe in,	observing the fading away (of lust)';[41]
		He trains himself thus:	'I will breathe out,	observing the fading away (of lust)';
	(15)	He trains himself thus:	'I will breathe in,	observing the cessation (of suffering)';[42]
		He trains himself thus:	'I will breathe out,	observing the cessation (of suffering)';
	(16)	He trains himself thus:	'I will breathe in,	observing the relinquishment (of defilements)';[43]
		He trains himself thus:	'I will breathe out,	observing the relinquishment (of defilements).'[44]

16 Thus, bhikshus, do you cultivate and increase the samadhi of the mindfulness of breathing that is with neither moving nor fidgeting of the body, with neither moving nor fidgetting of the mind.

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mitants, and which are calmed by the development of successively higher levels of calm and insight. See **Cūḷa Vedalla S** (M 44.14) for explanation of *citta,saṅkhāra.*

[35] "Experiencing the mind," *citta, paṭisaṁvedī.* Here, it refers to the four dhyanas. See Bodhi, *Connected Discourses,* 2000:769 n154. See also ***Viññāṇa*** = SD 17.8(4.1).

[36] "Gladdening the mind" (*abhippamodayaṁ cittaṁ*), ie shining the meditation sign. The mind is "gladdened" by the attaining of the 2 dhyanas accompanied by zest or by the penetrative power of insight that these states are subject to destruction and disappearing.

[37] "Concentrating the mind" (*samādahaṁ cittaṁ*), ie sustaining the meditation sign (*nimitta*).

[38] "Freeing the mind" (*vimocayaṁ cittaṁ*). This means "liberating it from the hindrances and grosser jhāna factors by attaining successively higher levels of concentration, and from the distortions of cognition by way of insight knowledge" (Bodhi S:B 1949 n292).

[39] These last following 4 stages relate to the meditator who has just emerged from the *jhāna.* The first thing one should do then is to review that state. See SD 7.13 ad loc for details.

[40] "Observing impermanence," *aniccânupassī*, ie contemplating the 5 aggregates as impermanent because they undergo rise, fall and change, or momentary dissolution.

[41] "Observing fading away," *virāgânupassī.*"Fading away" (*virāga*) is also tr as "dispassion" (see §42). If reflections on impermanence does not work, then one should go on to reflect on the "fading away" (*virāga*).

[42] "Cessation," *nirodha.* See prec n. Something that was once there had now disappeared.

[43] "Observing relinquishment [letting go]," *paṭinissagânupassī,* ie the giving up (*pariccāga*) or abandoning (*pahāna*) of defilements through insight and the entering into (*pakkhandana*) nirvana by attaining the path.

[44] While the previous three tetrads deal with both calm and insight, this tetrad deals only with insight.