

B – Mindfulness, *samādhi* and *jhāna*

1 [One] has mindfulness; one possesses the highest mindfulness and skill; one recalls and recollects what was done and spoken of long ago.’ (M.53:16; S.48:9; S.48:50)

2 ‘In a person of wrong view, wrong resolve comes into being. In a person of wrong resolve, wrong speech. In a person of wrong speech, wrong action. In a person of wrong action, wrong livelihood. In a person of wrong livelihood, wrong effort. In a person of wrong effort, wrong mindfulness. In a person of wrong mindfulness, wrong concentration. In a person of wrong concentration, wrong knowledge. In a person of wrong knowledge, wrong release.’ (A.10:103)

3 One makes an effort to abandon wrong view and to enter upon right view: this is one’s right effort. Mindfully one abandons wrong view, mindfully one enters upon and abides in right view: this is one’s right mindfulness.....
Mindfully one abandons wrong view, mindfully one enters upon and abides in right view: this is one’s right mindfulness. Thus these three states run and circle around right view, that is, right view, right effort, and right mindfulness. (M.117:9)

4 ‘When your virtue is well purified and your view straight, based upon virtue, established upon virtue, you should develop the four establishments of mindfulness’ (S.47:3; cf. S.47:15; S.47:47)

5 Whenever, bhikkhus, a bhikkhu dwelling thus disengaged (*viveka*) recollects that Dhamma and thinks it over, on that occasion the enlightenment factor of mindfulness is aroused by the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of mindfulness; on that occasion the enlightenment factor of mindfulness comes to fulfillment by development in the bhikkhu.’ (S.46:3)

6 As he abides thus diligent, ardent, and resolute, his memories and intentions based on the household life are abandoned; with their abandoning, his heart becomes steadied internally, quieted, brought to singleness [*ekodhibhūtam*], and concentrated. That is how a bhikkhu develops mindfulness of body.’ (M.119:21)

7 Tireless energy was aroused in me and unremitting mindfulness was established, my body was tranquil and untroubled, my heart steadied [*samāhitam*] and unified [*ekaggam*].’ (M.4)

8 Whoever pervades the great ocean with his awareness encompasses whatever rivulets flow down into the ocean. In the same way, whoever develops & pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing.

When one thing is practiced & pursued, the body is calmed, the mind is calmed, thinking & evaluating are stilled, and all qualities on the side of clear knowing go to the culmination of their development. Which one thing? Mindfulness immersed in the body.

When one thing is practiced & pursued, ignorance is abandoned, clear knowing arises, the conceit ‘I am’ is abandoned, obsessions are uprooted, fetters are abandoned. Which one thing? Mindfulness immersed in the body.

Those who do not taste mindfulness of the body do not taste the Deathless. Those who taste mindfulness of the body taste the Deathless.

Those who are heedless of mindfulness of the body are heedless of the Deathless.

Those who comprehend mindfulness of the body comprehend the Deathless.

AN 1:225, 227, 230, 235, 239, 240

9 There is the case where a monk, seeing a form with the eye, is obsessed with pleasing forms, is repelled by unpleasing forms, and remains with body-mindfulness unestablished, with limited awareness. He does not discern, as it has come to be, the awareness-release, the discernment-release, where any evil, unskillful mental qualities that have arisen utterly cease without trace. [Similarly with ear, nose, tongue, body, & intellect.]

Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake, he would bind it with a strong rope. Catching a crocodile... a bird... a dog... a hyena... a monkey, he would bind it with a strong rope. Binding them all with a strong rope, and tying a knot in the middle, he would set chase to them.

Then those six animals, of different ranges, of different habitats, would each pull toward its own range & habitat. The snake would pull, thinking, 'I'll go into the anthill.' The crocodile would pull, thinking, 'I'll go into the water.' The bird would pull, thinking, 'I'll fly up into the air.' The dog would pull, thinking, 'I'll go into the village.' The hyena would pull, thinking, 'I'll go into the charnel ground.' The monkey would pull, thinking, 'I'll go into the forest.' And when these six animals became internally exhausted, they would submit, they would surrender, they would come under the sway of whichever among them was the strongest. In the same way, when a monk whose mindfulness immersed in the body is undeveloped & unpursued, the eye pulls toward pleasing forms, while unpleasing forms are repellent; the ear pulls toward pleasing sounds... the nose pulls toward pleasing smells... the tongue pulls toward pleasing tastes... the body pulls toward pleasing tactile sensations... the intellect pulls toward pleasing ideas, while unpleasing ideas are repellent. This, monks, is lack of restraint.

And what is restraint? There is the case where a monk, seeing a form with the eye, is not obsessed with pleasing forms, is not repelled by unpleasing forms, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it has come to be, the awareness-release, the discernment-release, where all evil, unskillful mental qualities that have arisen utterly cease without trace. [Similarly with ear, nose, tongue, body, & intellect.]

Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope... and tether them to a strong post or stake.

Then those six animals, of different ranges, of different habitats, would each pull toward its own range & habitat... And when these six animals became internally exhausted, they would stand, sit, or lie down right there next to the post or stake. In the same way, when a monk whose mindfulness immersed in the body is developed & pursued, the eye does not pull toward pleasing forms, and unpleasing forms are not repellent; the ear does not pull toward pleasing sounds... the nose does not pull toward pleasing smells... the tongue does not pull toward pleasing

tastes... the body does not pull toward pleasing tactile sensations... the intellect does not pull toward pleasing ideas, and unpleasing ideas are not repellent. This, monks, is restraint.

The strong post or stake is a term for mindfulness immersed in the body.

Thus you should train yourselves: 'We will develop mindfulness immersed in the body. We will pursue it, give it a means of transport, give it a grounding. We will steady it, consolidate it, and set about it properly.' That's how you should train yourselves.

S.35:206

10 when the body is tired, the mind becomes strained, and when the mind is strained, it is far from concentration.' Accordingly: 'I steadied my mind internally, quieted, brought to singleness, and concentrated it.' (M.19:8)

11 When one thus dwells diligently, gladness is born. When one is gladdened, rapture is born. When the mind is uplifted by rapture, the body becomes tranquil. One tranquil in body experiences happiness. The mind of one who is happy becomes concentrated. When the mind is concentrated, phenomena become manifest. Because phenomena become manifest, one is reckoned as "one who dwells diligently." (S.55:40)

12 "Unification of heart [*cittassa ekaggatā*], friend Visākha, is concentration; the four foundations of mindfulness are the basis (*nimitta*) of concentration; the four right kinds of striving are the equipment of concentration; the repetition, development, and cultivation of these same states is the development of concentration therein." (M.44:12)

13 'In one whose body is tranquil and who feels ease/pleasure, the mind becomes concentrated.' (M.118:35)

14 Bhikkhus, I say that the ending of the corruptions [*āsavā*] depends on the first *jhāna* There is the case where a bhikkhu, disengaged from sensuality, disengaged from unskillful qualities, enters and remains in the first *jhāna* He regards whatever phenomena there that are connected with form, feeling, perception, formations and consciousness, as changeable, stressful He turns his mind away from those phenomena, and having done so, inclines his mind to the deathless: ‘This is peaceful, this is sublime – that is the stilling of all *saṅkhāra* ... *nibbāna*.’ (A.9:36) (cf M.64: 9-16)

15 Knowledge of the ending of the *āsava*, as it has come to be, occurs to one who is concentrated, I tell you, and not to one who is not concentrated. So concentration is the path, bhikkhus. Non-concentration is no path at all.
A.6:64

16 While he harbours sensual lust within, he meditates [*jhāyati*], premeditates [*pajjhāyati*], out-meditates [*nijjhāyati*], and mismeditates [*apajjhāyati*]. He abides with his mind obsessed by ill will, a prey to ill will ... with his mind obsessed by sloth and torpor, a prey to sloth and torpor ... with his mind obsessed by restlessness and remorse, a prey to restlessness and remorse ... with his mind obsessed by doubt, a prey to doubt, and he does not understand as it actually is the escape from arisen doubt. While he harbours doubt within, he meditates, premeditates, out-meditates, and mismeditates. The Blessed One did not praise that kind of meditation [*jhāna*].’ (M.108.26)

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17 ‘just as a donkey unladen, standing by a door-post or a dustbin or a drain, meditates, premeditates, out-meditates, and mismeditates’ (M.50:13)

18 The Buddha mentions abiding in *jhāna* while sitting, walking, standing or reclining: ‘when I am in such a state, if I walk back and forth, on that occasion my walking back and forth is celestial.’ (A.3:63)

19 Now what, bhikkhus, is five-factored noble right concentration? There is the case where a bhikkhu – disengaged (*viveka*) from sensuality, secluded from unskillful qualities—enters & remains in the first *jhāna*: rapture (*pīti*) & ease/pleasure (*sukha*) born of disengagement, accompanied by placing & sensing (*vitakka-vicāra*). He permeates & pervades, suffuses &

fills this very body with the rapture & ease/pleasure born of disengagement. There is nothing of his entire body unpervaded by rapture & ease/pleasure born of disengagement. Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within & without—would nevertheless not drip; in the same way, the bhikkhu permeates... this very body with the rapture & ease/pleasure born of disengagement. There is nothing of his entire body unpervaded by rapture & ease/pleasure born of disengagement. This is the first development of the five-factored noble right concentration.

And further, with the stilling of directed thoughts & evaluations, he enters & remains in the second *jhāna*: rapture & ease/pleasure born of concentration [*samādhijena*], unification of awareness/heart free from directed thought & evaluation—internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & ease/pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & ease/pleasure born of concentration.

Just like a lake with spring-water welling up from within, having no inflow from east, west, north, or south, and with the skies periodically supplying abundant showers, so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; in the same way, the bhikkhu permeates... this very body with the rapture & ease/pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & ease/pleasure born of concentration. This is the second development of the five-factored noble right concentration.

And further, with the fading of rapture, he remains equanimous, mindful, & alert, and senses ease/pleasure with the body. He enters & remains in the third *jhāna*, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates & pervades, suffuses & fills this very body with the ease/pleasure divested of rapture, so that there is nothing of his entire body unpervaded with ease/pleasure divested of rapture. Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lotuses which, born & growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; in the same way, the bhikkhu permeates... this very body with the ease/pleasure divested of rapture. There is nothing of his entire body unpervaded with ease/pleasure divested of rapture. This is the third development of the five-factored noble right concentration.

And further, with the abandoning of ease/pleasure & stress—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth *jhāna*: purity of equanimity & mindfulness, neither-ease/pleasure-nor-pain. He sits, permeating the body

with a pure, bright awareness, so that there is nothing of his entire body unpervaded by pure, bright awareness.

Just as if a man were sitting wrapped from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; in the same way, the bhikkhu sits, permeating his body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. This is the fourth development of the five-factored noble right concentration.

And further, the bhikkhu has his theme of reflection well in hand, well attended to, well pondered, well tuned [well penetrated] by means of discernment.

Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; in the same way, bhikkhus, the bhikkhu has his theme of reflection well in hand, well attended to, well pondered, well tuned by means of discernment. This is the fifth development of the five-factored noble right concentration.

When a bhikkhu has developed & pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out? Yes, lord.

In the same way, when a bhikkhu has developed & pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

Suppose there were a rectangular water tank—set on level ground, bounded by dikes—brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?

Yes, lord....

Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a skilled driver, a trainer of tamable horses, might mount and—taking the reins with his left hand and the whip with his right—drive out & back, to whatever place and by whichever road he liked; in the same way, when a bhikkhu has developed & pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

A.5:28 (cf.M.39:15-18; M.77:25-28; M.119:18-21)

20 There is the case where a bhikkhu has developed insight preceded by tranquillity. As he develops insight preceded by tranquillity, the path is born. He follows that path,

develops it, pursues it. As he follows the path, developing it & pursuing it—his fetters are abandoned, his obsessions destroyed.

“Then there is the case where a bhikkhu has developed tranquillity preceded by insight. As he develops ... his obsessions destroyed.

“Then there is the case where a bhikkhu has developed tranquillity in tandem with insight. As he develops tranquillity in tandem with insight... his obsessions destroyed.

A.4:170