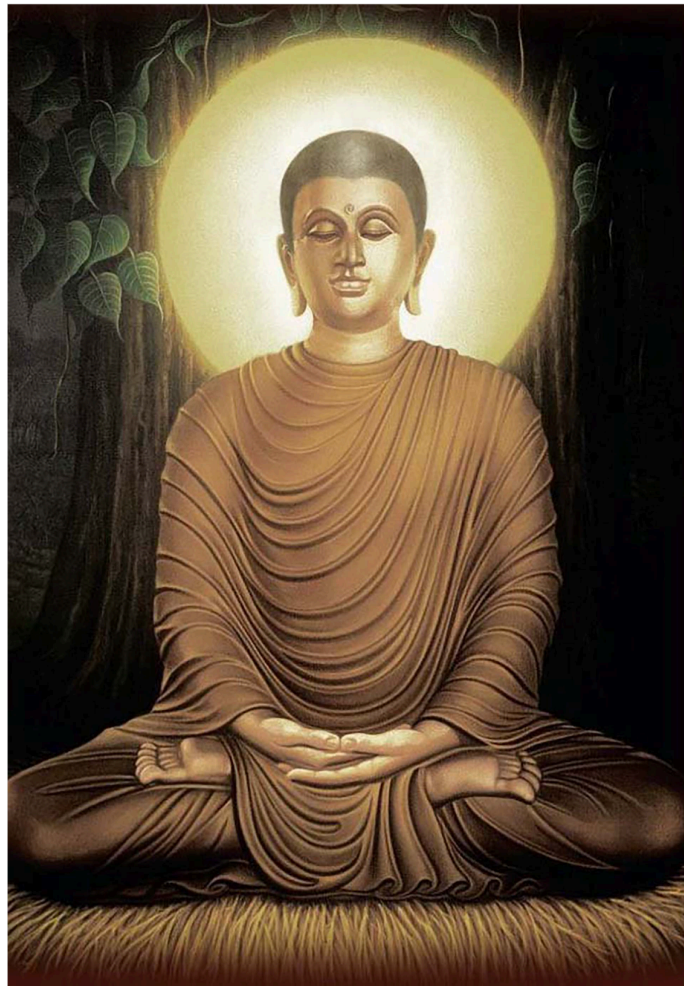


THE WORDS OF THE BUDDHA

The Path to Enlightenment

Revealing The Hidden



Breathing Mindfulness Meditation

Volume 7

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The author is donating 100% of all his proceeds from this book to charitable work to share The Teachings of Gotama Buddha.

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Learn The Teachings of Gotama Buddha that lead to a stable, calm, and peaceful mind. A more peaceful and loving world where all beings have care and compassion for each other.

By supporting this learning opportunity, you will learn how to progress along The Path to Enlightenment and help offer these Teachings to others through online and in-person learning. Through these Teachings, the world will become a kinder, more peaceful, and loving society.

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THE WORDS OF THE BUDDHA

The Path to Enlightenment Revealing The Hidden

Volume 1

Developing a Life Practice: The Path That Leads to Enlightenment

Volume 2

Walking The Path with The Buddha

Volume 3

Foundation in The Teachings

Volume 4

Exploring The Path to Enlightenment

Volume 5

The First Stage of Enlightenment
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Volume 6

The Natural Law of Kamma

Volume 7

Breathing Mindfulness Meditation

Volume 8

The Foremost Householders

Volume 9

The Six Sense Bases

Volume 10

The Buddha's Way

Volume 11

The Realms of Existence

Volume 12

Lowly Arts

Volume 13

Generosity

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Breathing Mindfulness Meditation (Volume 7)

Journey through The Words of The Buddha from the beginning of his first Teaching until his “last words” prior to death.

The book, “Breathing Mindfulness Meditation” is select Teachings from The Buddha organized from the largest and most complete collection of The Buddha’s Teachings on The Path to Enlightenment - The Pāli Canon.

The Pāli Canon, or The Pāli Text, comprises forty-five (45) large volumes of books where Students from the lifetime of The Buddha captured his Teachings. The discourses of The Buddha in The Pāli Canon represent the largest and most complete collection we have of The Buddha’s Teachings in his own words. The Buddha’s Teachings are scattered over multiple volumes of books in The Pāli Canon making it challenging for the average Practitioner to glean the benefit of his Teachings.

The Words of The Buddha book series, has consolidated and organized his Teachings into a series of books, based on specific topics, with explanations of The Teachings from a dedicated Practitioner and Teacher.

You will find books such as Breathing Mindfulness Meditation (Volume 7) that are the consolidated Teachings in The Words of The Buddha related to meditation. The Natural Law of Kamma (Volume 6) provides Teachings directly from The Buddha related to the important topic of Kamma. The Foremost Householders (Volume 8) shares Teachings specifically for Household Practitioners who are pursuing The Path to Enlightenment where the mind is peaceful, calm, serene, and content with joy - permanently.

The Words of The Buddha book series will provide a beginning, middle, and end with detailed Teachings to develop your life practice and the ability to seek guidance with the author of the book series. Learn, reflect, and practice The Teachings of The Buddha, in his own words, with guidance from a Teacher - offered openly and freely to “all beings”.

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Note from Author

This book shares Teachings from Gotama Buddha to guide Practitioners on The Path to Enlightenment.

In various settings, Gotama Buddha is sharing Teachings with either a male or a female - a husband or a wife.

As you learn, reflect, and practice these Teachings from Gotama Buddha, you should consider The Teachings shared as multi-gendered. So while Gotama Buddha may be using a specific gender of he/she, male/female, or a specific title of husband/wife, son/daughter you can apply these same Teachings to all genders and roles of the opposite of which he was addressing his Teachings to in the setting in which The Teachings were originally shared, or use a gender-neutral pronoun.

If Gotama Buddha is sharing Teachings with a man of how to be a wholesome husband, you can relate this same Teaching for a female of how to be a wholesome wife. If he is sharing a Teaching with a male of how to be a wholesome son, you can relate this same Teaching for a female of how to be a wholesome daughter. You have the freedom to apply these Teachings using all genders and titles in use today.

Additionally, Gotama Buddha never used rebirth in the heavenly realm nor rebirth in the lower realms of hell, animal, or afflicted spirits as a way to guilt, shame, fear, or otherwise motivate people to learn and practice his Teachings.

When you come to understand Teachings shared by Gotama Buddha related to these potential future destinations upon rebirth, he is sharing the truth of what will or will not occur based on specific Teachings based on The Natural Laws of Existence. The truth he discovered, observed, and experienced as The Perfectly Enlightened One.

One should in no way consider these Teachings he shared as a way to guilt, shame, or fear one into learning and practicing his Teachings but instead, consider that he is sharing the truth of what will or will not occur ensuring that Practitioners understand the truth related to The Natural Laws of Existence. Gotama Buddha's Teachings on The Path to Enlightenment involve, among other things, the elimination of guilt, shame, and fear. He would not use guilt, shame, or fear to motivate someone to learn and practice his Teachings because his most core and central Teaching of The Four Noble Truths, and everything else he taught, makes it clear that the objective is to eliminate discontent feelings such as guilt, shame, and fear.

Gotama Buddha shared The Teachings as guidance for anyone who chooses to learn and practice without forceful influence. Through learning, reflecting, and practicing his Teachings, one comes to understand the truth as the condition of the mind and the condition of one's life gradually improve.

It is not possible to forcefully influence one to attain Enlightenment and that approach was never employed by The Perfectly Enlightened One, and should never be employed by anyone else. Learning and practicing these Teachings is through personal free will choice.

A Buddha only points the way, everyone else must strive.

While this book series contains "The Words of The Buddha" as the foundation and focus of study, the author has provided you content in which to understand and reflect on his thoughts related to The Teachings shared by The Buddha.

A reader and, thus, Practitioner should not rely solely on the author's content in their reflection on The Teachings from Gotama Buddha. The author's content is to provide you guidance towards understanding but it is you, the Practitioner, who needs to deeply investigate "The Words of The Buddha" to determine the truth for yourself. You should not be limited to only what the author has provided by way of meaning and understanding of "The Words of The Buddha". Instead, learn, reflect, practice, and seek guidance from a Teacher to support you in gaining wisdom. The mind is liberated through wisdom.

To gain the most benefit from "The Words of The Buddha" book series, it is suggested that you start with (Volume 1), "Developing a Life Practice: The Path That Leads to Enlightenment". That book will provide a framework to understand all of Gotama Buddha's Teachings in the entire book series. Without reading that book first, a Practitioner will find it very challenging to start with learning from "The Words of The Buddha".

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The Problem - The Wisdom of Enlightenment Has Been Lost

Gotama Buddha lived over 2,500 years ago sharing The Teachings that lead to Enlightenment.

During his lifetime, it was well known to people who were learning, reflecting, and practicing with him as their Teacher, exactly what Enlightenment is and how to attain it.

This wisdom remained for 500 years after the death of The Buddha. But thereafter, this wisdom has gradually declined and diminished to the point where we are today, 2,500 years later. Gotama Buddha predicted this would occur.

The vast majority of the world does not understand what Enlightenment is and how to attain it. The Path to Enlightenment, while once was strong and vibrant during the lifetime of The Buddha, has now practically disappeared.

There are very few beings in existence today who understand what Enlightenment is and how to attain it.

The Universal Truth of Impermanence has drastically affected humanity's understanding of The Path to Enlightenment.

This occurred through the lack of focus and diligence to maintain The Teachings of The Buddha as vibrantly as existed during his lifetime. People gradually and slowly mixed and blended various traditions and thoughts into The Buddha's Teachings which, while perhaps well intended, have only served to dilute humanity's understanding of The Path to Enlightenment and, thus, have made it extremely difficult for countless beings to experience Enlightenment.

Enlightenment is a peaceful, calm, serene, and content mind with joy that is permanent. The Enlightened mind no longer experiences any discontent feelings. All discontentedness such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc., has been completely eliminated from the Enlightened mind.

Gotama Buddha's objective is for his Teachings to be shared worldwide so that all beings can experience the Enlightened mental state. However, during his lifetime, it was impossible to share his Teachings worldwide. It has now come to us to be able to actively learn, reflect, and practice his Teachings, in such a way, that they are restored and shining in the world so that countless

individuals can attain Enlightenment today and in multiple generations to come.

But, in order to accomplish this goal, we will need to stay determined, dedicated, and diligent to learning, reflecting, and practicing The Teachings of The Buddha that he shared over 2,500 years ago. We will need to be diligent to ensure that we are not diluting his Teachings through mixing various traditions and practices that are not part of The Path to Enlightenment.

Every Practitioner will need to decide, are they interested in being part of the problem or part of the solution.

The solution takes time, effort, energy, and resources to be committed enough to restoring The Buddha's Teachings back into humanity, in such a way, that is highly beneficial to countless individuals today and long into the future.

Remaining part of the problem requires no time, effort, energy, or resources. It just requires continued complacency and lack of attention to the active learning, reflecting, and practicing of "The Words of The Buddha". I suggest it would be unwise to remain part of the problem as one will continue to experience discontentedness and the suffering it causes.

The Solution - Restoring The Buddha's Teachings Back into Humanity

If you would like to be part of the solution, I would like to encourage you to actively learn, reflect, and practice The Teachings of The Buddha, in such a way, that does not include the diluting or mixing of his Teachings with other traditions. It is The Teachings of The Buddha that lead to Enlightenment, not those that are blended and mixed that only serve to dilute The Path to Enlightenment for all those who aspire to experience Enlightenment.

The primary obstacle or obstruction that hinders Practitioners from the attainment of Enlightenment is ignorance (unknowing of true reality). This is a taint/pollution of mind where the Practitioner lacks wisdom to understand the true Path to Enlightenment. This unknowing of true reality creates an obstacle or obstruction that keeps the mind trapped in the unEnlightened state continuing to experience continued discontentedness and the suffering it causes. The only way to remove this hindrance is to seek guidance with a Teacher in the true Teachings of The Buddha using The Words of The Buddha. It is The Teachings of The Buddha that will awaken the mind to Enlightenment through independent verification of his Teachings to acquire wisdom, thus, removing this obstruction to Enlightenment.

Through dedication to restoring The Teachings of The Buddha within your own life practice by acquiring wisdom using The Words of The Buddha, you are doing your part to contribute to restoring his Teachings back into humanity for the benefit of countless beings that exist now and long into the future. All of humanity can evolve so that everyone can attain Enlightenment creating the most peaceful world we have ever imagined. It will be like “heaven on earth”.

You are invited to join this Community to only learn and practice “The Words of The Buddha”, in such a way, that leads to your Enlightenment and the restoration of The Buddha’s Teachings so that you and countless beings can experience the peacefulness, liberation of mind, and complete elimination of discontentedness and the suffering it causes, known as Enlightenment.

The Words of The Buddha Book Series

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“Thank you” for choosing to learn and practice Gotama Buddha’s Teachings.

You are making the world a better place through developing your life practice based on “The Words of The Buddha”.

Continue to read and understand “The Words of The Buddha - The Path to Enlightenment - Revealing The Hidden” book series that has been laid out for all of us to achieve a better way of life.

You can connect to a group of people in a supportive environment for discussion, sharing, and learning through the Facebook group.

Daily Wisdom - Walking The Path with The Buddha

<https://www.facebook.com/groups/DailyWisdom999/>

All members are accepted without judgment. It is a healthy place to talk, discuss, learn, and grow. There are resources to help you further on this Path to Enlightenment accessible online through a Group Learning Program.

Group Learning Program: LIVE Interactive Online Classes, Books, Audiobooks, Videos, Podcast and Personal Guidance are available for you.

Preface

Breathing Mindfulness Meditation

This book is dedicated to “you” and the complete elimination, destruction, and cessation of suffering or “discontentedness” of the mind. Thus, this book is dedicated to the elimination of discontentedness and the suffering that it causes in the entire world.

The Teachings in this book series, with some effort on your part, will lead you to everlasting peace - a peaceful mind and a peaceful life. It's your personal choices, with these Teachings serving as a guide, that will bring you these results.

We are all walking towards the darkness or towards the light. Which direction you walk is completely your choice.

This book and Teachings are meant to guide you in learning, reflecting, and practicing The Teachings of The Perfectly Enlightened Buddha who lived over 2,500 years ago.

The Teachings of The Buddha are timeless, meaning they are just as applicable today as they were 2,500 years ago.

Gotama Buddha's Teachings are not a religion but instead, a “better way of life”. Through learning, reflecting, and practicing these Teachings to independently verify the truth, the mind will acquire wisdom awakening to Enlightenment.

It is suggested that you first read “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) of this same book series while seeking guidance from a Teacher. It is that book that provides a Practitioner with a solid foundation in developing a life practice that will lead to the Enlightened mind.

In order to progress on The Path to Enlightenment, a Practitioner will need a Teacher to receive guidance. One would not be able to only read a book and attain the results of an Enlightened mind.

Nothing in Gotama Buddha's Teachings is based on belief. A Buddha has already done the hard work of figuring out how to attain Enlightenment. You just need to learn and practice his Teachings to improve the condition of the mind and your life.

All his Teachings can be learned and practiced to independently observe the truth as the mind “gradually” acquires wisdom through independent verification of his Teachings and through practice of his Teachings.

This new found wisdom “gradually” improves the way the mind functions in the world through eliminating discontentedness of mind. The mind can completely eliminate all discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc. on The Path to Enlightenment.

Through learning and practicing Gotama Buddha’s Teachings with guidance, the mind becomes Enlightened in that you can observe the improvement in the condition of the mind as you eliminate all discontent feelings where the mind can reside peaceful, calm, serene, and content with joy - permanently. You are not believing The Teachings wishing for a positive outcome at some point in the future or after death. Instead, you are observing the improvements to the condition of the mind right now - in the present moment.

Only a Buddha would be able to attain Enlightenment on their own without Teachers. These are some of the criteria that make a Buddha a Buddha is that they discover The Teachings on their own attaining Enlightenment without help from a Teacher, shares their independently discovered Teachings to guide countless others to Enlightenment during the remaining time of their life, and they leave their Teachings in a condition that they guide countless others to Enlightenment after their death.

The last Buddha currently known to the world existed over 2,500 years ago.

That means you and everyone else will need Teachers on this Path to Enlightenment.

Your journey to learn, reflect, and practice these Teachings is significantly improved through making the choice to learn directly with “The Words of The Buddha”.

Today, there are many resources for Teachings described as Buddhist or originating with The Buddha. But, it is only when a Practitioner chooses to investigate “The Words of The Buddha” being sourced directly from the original source, The Pāli Canon, that a Practitioner will come to understand the truth of what The Buddha actually taught and be able to implement these Teachings into your daily life to experience the results of Enlightenment.

Through learning and practicing Gotama Buddha's Teachings, in his own words, The Perfectly Enlightened One's wisdom can penetrate the mind and you can experience the breakthrough to realizing the Enlightened mind.

I have significant gratitude, appreciation, admiration, and respect for Master Teacher Gotama Buddha as his Teachings lead exactly where he said they would. To a steady, calm, stable, and unshakable mind, known as Enlightenment.

There are countless unknown and unnamed individuals who are responsible for these Teachings reaching you in this book series. These Teachings have been preserved throughout history over the last 2,500 years through the tireless efforts of Ordained and Household Practitioners. These Teachings have been preserved and shared from one generation to the next because they work.

It is now up to us to learn, reflect, and practice these Teachings to experience the Enlightened mind, so that we may benefit from an improved existence while also preserving these Teachings for future generations in our hearts and minds.

While books are an outstanding tool to capture The Teachings and share them worldwide, there is nothing more significant than having massive numbers of Enlightened beings in the world who can directly share these Teachings with those who choose to seek guidance in developing their life practice on The Path to Enlightenment. Each of us individually and collectively, are just one link in a long chain of Practitioners and Teachers spanning over 2,500 years.

What we choose to do in this time and place will determine how vibrant and sustaining these Teachings are for future generations. It is our work and effort to seek our own Enlightenment that we will experience results for our own mind and lay the groundwork for countless more beings after us to experience the same freedom of mind that you are now choosing to pursue.

Many people are interested in improving the world, but do not know how. It is only when we are dedicated to improving our own wisdom, moral conduct, and mental discipline that we will improve the world. Through improving our own life practice through learning "The Words of The Buddha" then, we will have collectively improved the world.

The problem that the unEnlightened mind is experiencing is not the outside world, but the inner world. Training the mind, the inner world, is what produces a peaceful existence. You can't control other people and what they

do. You can only decide to train your own mind to be unaffected by what others do.

It is a real struggle to exist in a world that the mind does not understand. It is “The Words of The Buddha” that explains The Natural Laws of Existence guiding the mind to acquire deep wisdom to make better free will decisions through a purified mind.



**Master Teacher Gotama Buddha
(The Tathāgata)**

Chapter 1

Great Fruit and Benefit of Breathing Mindfulness Meditation (Anāpānasati)

Monks, Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, is of great fruit and benefit. And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it is of great fruit and benefit?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or an empty hut, sits down. 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.

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

Breathing in short, he knows: I breathe in short;
or breathing out short, he knows: I breathe out short.

He trains thus: Experiencing the whole body, I will breathe in;
he trains thus: Experiencing the whole body, I will breathe out.

He trains thus: Calming the bodily sensations, I will breathe in;
he trains thus: Calming the bodily sensations, I will breathe out.

He trains thus: Experiencing joy, I will breathe in;
he trains thus: Experiencing joy, I will breathe out.

He trains thus: Experiencing peacefulness, I will breathe in;
he trains thus: Experiencing peacefulness, I will breathe out.

He trains thus: Experiencing the mental activity, I will breathe in;
he trains thus: Experiencing the mental activity, I will breathe out.

He trains thus: Calming the mental activity, I will breathe in;
he trains thus: Calming the mental activity, I will breathe out.

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

He trains thus: Gladdening the mind, I will breathe in;
he trains thus: Gladdening the mind, I will breathe out.

He trains thus: Concentrating the mind, I will breathe in;
he trains thus: Concentrating the mind, I will breathe out.

He trains thus: Liberating the mind, I will breathe in;
he trains thus: Liberating the mind, I will breathe out.

He trains thus: Reflecting on impermanence, I will breathe in;
he trains thus: Reflecting on impermanence, I will breathe out.

He trains thus: Reflecting on fading away, I will breathe in;
he trains thus: Reflecting on fading away, I will breathe out.

He trains thus: Reflecting on elimination, I will breathe in;
he trains thus: Reflecting on elimination, I will breathe out.

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

It is, Monks, when Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated in this way that it is of great fruit and benefit.

When, Monks, Mindfulness of Breathing (Breathing Mindfulness Meditation) has been developed and cultivated in this way, one of two fruits may be predicted: either final knowledge (wisdom) in this very life or, if there is a residue of clinging, the state of Non-Returner.

(Reference: SN 54.4)

In this Teaching from Gotama Buddha, he shares how important Breathing Mindfulness Meditation is to the development of the mind to attain Enlightenment.

The Buddha guides his Students to go “to the forest, to the foot of a tree, or an empty hut, sits down”. Then, fold the “legs crosswise, straightened his body, and set up mindfulness in front of him”. While this was the guidance from The Buddha during his lifetime as a place to meditate, this may or may not be practical today. There are many different places one might choose to meditate, and “in the forest at the foot of a tree” is one of those places you might find to meditate.

The legs should be lightly crossed allowing circulation to flow through the lower body but the upper body (i.e. torso) should be erect or straight. Maintaining the erectness of the upper body keeps the mind attentive and alert during meditation. The mind will need to be actively involved in the meditation session.

A Practitioner will need to “setup mindfulness in front of” them prior to entering meditation. Mindfulness is generally described as “awareness of mind” but truly relates to The Four Foundations of Mindfulness. So, a Practitioner will need to develop “awareness of mind” or become mindful prior to and as one enters meditation. This awareness of mind allows a Practitioner to train the mind through an active, dedicated, independent, purposeful training session.

Meditation is a technique to actively train the mind during dedicated, independent, purposeful training sessions to eliminate unwholesome qualities of the mind and/or cultivate wholesome qualities of the mind in the positions of seated, lying, standing, or walking.

While The Buddha provides guidance in this Teaching for seated meditation, there are other options available that he taught. Seated, lying, standing, and walking are all positions The Buddha taught during his lifetime. You might even choose to meditate in a chair.

Detailed explanation of developing a meditation practice is available in this same book series found in Chapter 11 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

There is detailed guidance located in that book to help you get well established in your meditation practice. The guidance shared here is to help a Practitioner who has already learned with the book and other resources at that location to further develop their meditation practice. I do not suggest a Practitioner use this book to start their meditation practice but instead, use this book to enhance an existing meditation practice that is based on The Teachings found in Chapter 11 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Just mindful he breathes in, mindful he breathes out: Once the body is in position, the Practitioner needs to start becoming aware of the mind, they then need to bring their awareness of mind to the breath focusing on the sound of the breath or the sensation of air moving over the skin into the nose. The breath is the present moment. The mind can be peaceful and calm when it is in the present moment. One aspect of this meditation is to train the mind to reside in the present moment, and fixating the mind on the breath during meditation will help accomplish that goal.

The Buddha provides guidance for meditation using the remaining following statements. These are not statements one should recite during meditation but instead, this is guidance of what one is working to accomplish during meditation. Through training the mind in this way, a Practitioner develops the necessary training to be applied in daily life towards the elimination of discontentedness. Without training the mind in Breathing Mindfulness Meditation on a consistent ongoing basis, a Practitioner would be unable to attain Enlightenment. But also, attaining Enlightenment is much more than only meditation. There is an entire path to Enlightenment that a Practitioner will need to learn and practice to train the mind in and out of meditation.

Breathing in long, he knows: I breathe in long; or breathing out long, he knows: I breathe out long: A Practitioner should have awareness of the breath to know that they are breathing in either long or short. It is best to have a gradual breath that is not controlled or forced, just a natural full breath in through the nose and out through the nose. The mind should be fixated on the breath to gradually experience the full inhale and exhale. The mind can be fixated on the sound of the breath or the sensation of air moving over the skin and into the nose.

Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short: A Practitioner should have awareness of the breath to know that they are breathing in either long or short. It is best to have a gradual breath that is not controlled or forced, just a natural full breath in through the nose and out through the nose. The mind should be fixated on the breath to gradually experience the full inhale and exhale. The mind can be fixated on the sound of the breath or the sensation of air moving over the skin and into the nose.

He trains thus: Experiencing the whole body, I will breathe in; he trains thus: Experiencing the whole body, I will breathe out: A Practitioner will need to develop Right Mindfulness using The Four Foundations of Mindfulness so that the mind is aware of any bodily sensations that arise during meditation but does not allow those to affect the mind.

He trains thus: Calming the bodily sensations, I will breathe in; he trains thus: Calming the bodily sensations, I will breathe out: The mind needs to be unaffected by any arising bodily sensations during meditation “cutting them off and letting them go” observing the impermanent nature of all bodily sensations. This will calm the bodily sensations training the mind to be unaffected.

In daily life, as the mind becomes aware of the arising bodily sensations generated by arising discontentedness (i.e. pleasant feelings, painful feelings, or feelings that are neither painful-nor-pleasant) a Practitioner will need to “cut them off and let them go”. Once aware of these bodily sensations, the Practitioner should apply Right Effort to “cut them off and let them go” so that the arising discontentedness does not come into the mind creating discontent feelings. Allowing arising discontentedness to enter the mind will make it more difficult to eliminate the discontentedness. So if a Practitioner is able to catch the arising bodily sensations, then the discontentedness never enters the mind allowing you to reside peaceful, calm, serene, and content with joy.

He trains thus: Experiencing joy, I will breathe in; he trains thus: Experiencing joy, I will breathe out: As a Practitioner trains the mind in meditation, one might experience joy. As the mind is trained to let go fixating on the breath through consistent ongoing meditation sessions, there may be occasional experiences of bliss or joy. The mind needs to reside unaffected by the arisen joy training the mind to reside in “the middle”. A Practitioner should not expect the joy to occur, as if they do, it will not occur. The guidance is that as one experiences joy, just continue to breathe in and out residing unaffected by the joy experienced.

He trains thus: Experiencing peacefulness, I will breathe in; he trains thus:

Experiencing peacefulness, I will breathe out: As a Practitioner trains the mind in meditation, one might experience peacefulness. As the mind is trained to let go fixating on the breath through consistent ongoing meditation sessions, there may be experiences of peacefulness. The mind needs to reside unaffected by the arisen peacefulness training the mind to reside in “the middle”.

A Practitioner should not expect the peacefulness to occur, as if they do, it will not occur. The guidance is that as one experiences peacefulness, just continue to breathe in and out residing unaffected by the peacefulness experienced.

He trains thus: Experiencing the mental activity, I will breathe in; he trains thus:

Experiencing the mental activity, I will breathe out: As the mind experiences mental activity during meditation, reside continuing to focus on the breath.

He trains thus: Calming the mental activity, I will breathe in; he trains thus: Calming

the mental activity, I will breathe out: To calm the mental activity, when the mind is not on the breath, “cut that off and let it go”. Do not attempt to figure out why the mind is having thoughts during meditation, where they are coming from, judge the thoughts, or label the thoughts in any way. You have not done anything wrong, this is just the unEnlightened mind having craving/desire/attachment being uncomfortable to reside in the present moment.

Once the mind is aware of the mental activity with the mind no longer focused on the breath, just “cut off and let go” of those feelings, perceptions, or volitional formations (choices/decisions), no longer allowing the mind to drift or wander. Instead, “cut those off and let them go” bringing the mind back to the breath, the present moment.

This is training that one employs during meditation. During daily life, a Practitioner should cut off and let go of any arising unwholesome feelings, unwholesome perceptions, or unwholesome volitional formations (choices/decisions) but, wholesome feelings, wholesome perceptions, or wholesome volitional formations (choices/decisions) will be needed to conduct life. This is normal and you should not approach daily life in the exact same way as you do in meditation.

In meditation, all feelings, perceptions, or volitional formations (choices/decisions) are being “cut off and they should be let go”. The mind is developing Right Mindfulness (awareness of mind) through The Four Foundations of Mindfulness, applying Right Effort to “cut off and let go” of feelings, perceptions, or volitional formations (choices/decisions), eliminating craving/desire/attachment so that the mind will reside in the present moment, and as a result, the mind develops Right Concentration or “singleness of mind”.

A Practitioner should train the mind to focus on only one thing at a time during daily activities in daily life. With Breathing Mindfulness Meditation and practicing “singleness of mind” during daily life as part of Right Concentration, the mind can develop focus, concentration, deep memory and clarity of thought bringing the mind closer to Enlightenment.

In daily life, a Practitioner will need to have awareness to know what is wholesome and unwholesome applying these same skills and abilities developed during meditation in daily life to eliminate unwholesome feelings, perceptions, or volitional formations (choices/decisions). As you train the mind in meditation and in daily life, eventually, there

will not be any unwholesome feelings, perceptions, or volitional formations (choices/decisions) that arise. This is a gradual process that will be observed as they gradually diminish in meditation and in daily life through doing the work to apply these Teachings.

He trains thus: Experiencing the mind, I will breathe in; he trains thus: Experiencing the mind, I will breathe out: Allow the mind to develop awareness during meditation while continuing to focus solely on the breath - inhaling and exhaling.

The mind is going to move off the breath, even when the mind is close to Enlightenment. This is normal. You are not attempting to eliminate the arising of feelings, perceptions, or volitional formations (choices/decisions) but instead, you are quieting the mind, stilling the activity of the mind so that it can develop awareness and concentration while residing in the present moment.

A mind that resides in the present moment can be peaceful, calm, serene, and content with joy. But, the mind is not going to do that at the beginning. You will not experience complete and total peacefulness until the mind is Enlightened. So even in the first, second, and third Stage of Enlightenment, the mind will still be moving off the breath occasionally and when it does, you pull it back to the breath training the mind to easily “let go” of any arisen feelings, perceptions, or volitional formations (choices/decisions).

It is impossible to eliminate thoughts and ideas from arising in the mind. Even stilling the mind to the point of complete peacefulness, the mind will think, “Ahh, the mind is so peaceful”. But that is by itself, a thought. So you will not eliminate thoughts and ideas from the mind during meditation even once the mind is Enlightened but instead, you are training the mind to be able to control the thoughts and ideas having well developed mental discipline so that this can benefit you in daily life.

He trains thus: Gladdening the mind, I will breathe in; he trains thus: Gladdening the mind, I will breathe out: Train the mind to be glad, not sad. Uplift the mind with gladness not based on any specific object. Train the mind to be glad just because it is glad. Train the mind to be “satisfied with what is” while in meditation and in daily life.

The mind may not like meditation or enjoy it when a Practitioner first starts to meditate. Some people enjoy it from the beginning, others are very challenged by the stillness not being comfortable to meditate. The more uncomfortable the mind is with meditation provides the reason why one needs to dedicate themselves to meditation.

If the mind is unsatisfied with the stillness and calmness that is being cultivated during meditation, this means there is much work to do and one should not shrink back from the struggle and challenge of establishing a meditation practice. You are not going to be an expert at meditation when you first start. You may not even be an expert at meditation after a few months or years of meditation. But, each day and each breath, gradually work towards improving your meditation practice not allowing the mind to become discouraged as a result of challenges that arise during meditation.

He trains thus: Concentrating the mind, I will breathe in; he trains thus:

Concentrating the mind, I will breathe out: Focus the mind on the breath and only the breath. Again, this is the goal but is not going to be possible 100% of the time while meditating. Even an Enlightened mind cannot focus on the breath permanently without any arising of thoughts or ideas. You cannot permanently fixate the mind on the breath. This is not possible.

You are training the mind to have awareness (i.e. Right Mindfulness) when it is off the breath and training it to easily “let go” whenever it is not on the breath so that it can return back to the breath. This develops a Practitioner’s ability to control the mind so that it can be concentrated.

Concentrate the mind on the breath as you breathe in and out.

He trains thus: Liberating the mind, I will breathe in; he trains thus: Liberating the mind, I will breathe out: Liberation or liberating is to be “free”. Free the mind from its constant struggles and difficulties by just focusing solely on the breath.

There is nothing magical or mystical that you should be expecting to occur while meditating. Instead, you are training the mind so that you can gain control over the mind. Rather than letting it continue to be overactive and wander about as it pleases, you are applying discipline and training so that you can then better control the mind during meditation and in daily life.

He trains thus: Reflecting on impermanence, I will breathe in; he trains thus:

Reflecting on impermanence, I will breathe out: As feelings, perceptions, or volitional formations (choices/decisions) arise in the mind, observe how they are impermanent. Notice how you can “cut them off and let them go” focusing solely on the breath.

As the bodily sensations arise, notice how you can continue to stay focused solely on the breath being unaffected by the bodily sensations. All bodily sensations are impermanent. They are temporary and will cease to exist. Form, feelings, perceptions, volitional formations (choices/decisions), and consciousness (i.e. The Five Aggregates) are all impermanent.

The Five Aggregates

Form: the physical body.

Feelings: results of experiences in the mind through The Six Sense Bases.

Perceptions: a belief or opinion based on how things seem.

Volitional Formations: choices or decisions that are made.

Consciousness: the mind.

Soak this into the mind how all of these things are impermanent and there is no reason to cling to any of these. Clinging to these only causes discontentedness so, let them go.

He trains thus: Reflecting on fading away, I will breathe in; he trains thus: Reflecting on fading away, I will breathe out: As you train the mind in this way, notice how these things all just fade away. Bring the mind back to the breath no longer allowing it to roam and wander uncontrolled. Notice how all that is in the mind can fade away into silence where the mind is focused solely on the breath, breathing in and out.

He trains thus: Reflecting on elimination, I will breathe in; he trains thus: Reflecting on elimination, I will breathe out: Focus on the elimination, or stilling, of all feelings, perceptions, or volitional formations (choices/decisions) during meditation. As mentioned, it will be impossible to completely eliminate 100% of all thoughts and ideas during meditation, but you can train the mind to work in that direction in order to still the mind and quiet it.

He trains thus: Reflecting on letting go, I will breathe in; he trains thus: Reflecting on letting go, I will breathe out: Train the mind to “let go” of everything and anything that it is holding on to during meditation. As you get started in meditation, you may be interested to repeat in the mind a few times, “let go, let go, let go”. Continue to stay focused solely on the breath, breathing in and out.

Allow the sound of the breath or the sensation of air entering into the nose to be the focus during meditation. The breath is the present moment. The mind can be peaceful, calm, serene, and content with joy when it is focused on the breath and only the breath.

Sooner and sooner, observe when the mind is off the breath and then cut that off, let it go. Bring the mind back to the breath, breathing in and out.

Seek guidance from a Teacher to develop your meditation practice. It is highly important to have guidance on the journey to Enlightenment and developing your meditation practice is just one area where a Teacher will be beneficial.

You can contact the author of this book using this link to seek guidance. Personalized guidance is available openly and freely to all.

<https://www.buddhadailywisdom.com/>

When, Monks, Mindfulness of Breathing (Breathing Mindfulness Meditation) has been developed and cultivated in this way, one of two fruits may be predicted: either final knowledge (wisdom) in this very life or, if there is a residue of clinging, the state of Non-Returner: The Buddha explains that through developing a Breathing Mindfulness Meditation practice, there are two results that can be predicted. Either a Practitioner will experience Enlightenment in this very life or if they have a small amount of residual clinging, they will attain the third Stage of Enlightenment as a Non-Returner.

If a Practitioner attains Enlightenment, all discontentedness is eliminated from the mind. They will never again experience any discontentedness or rebirth in The Cycle of Rebirth.

If a Practitioner attains the third Stage of Enlightenment as a Non-Returner, they will be reborn into the heavenly realm and attain Enlightenment from that realm. That will be their last existence.

Detailed explanation of developing a meditation practice is available in this same book series found in Chapter 11 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Chapter 2

Seven Predicted Fruits and Benefits of Breathing Mindfulness Meditation

Monks, Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, is of great fruit and benefit.

And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it is of great fruit and benefit?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or an empty hut, sits down. 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.

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

Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short.

He trains thus: Experiencing the whole body, I will breathe in;
he trains thus: Experiencing the whole body, I will breathe out.

He trains thus: Calming the bodily sensations, I will breathe in;
he trains thus: Calming the bodily sensations, I will breathe out.

He trains thus: Experiencing joy, I will breathe in;
he trains thus: Experiencing joy, I will breathe out.

He trains thus: Experiencing peacefulness, I will breathe in;
he trains thus: Experiencing peacefulness, I will breathe out.

He trains thus: Experiencing the mental activity, I will breathe in;
he trains thus: Experiencing the mental activity, I will breathe out.

He trains thus: Calming the mental activity, I will breathe in;
he trains thus: Calming the mental activity, I will breathe out.

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

He trains thus: Gladdening the mind, I will breathe in;
he trains thus: Gladdening the mind, I will breathe out.

He trains thus: Concentrating the mind, I will breathe in;
he trains thus: Concentrating the mind, I will breathe out.

He trains thus: Liberating the mind, I will breathe in;
he trains thus: Liberating the mind, I will breathe out.

He trains thus: Reflecting on impermanence, I will breathe in;
he trains thus: Reflecting on impermanence, I will breathe out.

He trains thus: Reflecting on fading away, I will breathe in;
he trains thus: Reflecting on fading away, I will breathe out.

He trains thus: Reflecting on elimination, I will breathe in;
he trains thus: Reflecting on elimination, I will breathe out.

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

It is, Monks, when Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated in this way that it is of great fruit and benefit.

When, Monks, Mindfulness of Breathing (Breathing Mindfulness Meditation) has been developed and cultivated in this way, seven fruits and benefits may be predicted.

What are the seven fruits and benefits?

(1) One attains final knowledge (wisdom) early in this very life.

(2) If one does not attain final knowledge (wisdom) early in this very life, then one attains final knowledge (wisdom) at the time of death.

(3) If one does not attain final knowledge (wisdom) early in this very life or at the time of death, then with the complete destruction of the five lower fetters one becomes an attainer of Nibbāna (Enlightenment) between one life and the next.

(4) If one does not attain final knowledge (wisdom) early in this very life or at the time of death or become an attainer of Nibbāna (Enlightenment) between one life and the next, then with the complete destruction of the five lower fetters one becomes an attainer of Nibbāna (Enlightenment) upon landing.

(5) If one does not attain final knowledge (wisdom) early in this very life or at the time of death or become an attainer of Nibbāna (Enlightenment) between one life and the next or become an attainer of Nibbāna (Enlightenment) upon landing, then with the complete destruction of the five lower fetters one becomes an attainer of Nibbāna (Enlightenment) without extra effort.

(6) If one does not attain final knowledge (wisdom) early in this very life or at the time of death or become an attainer of Nibbāna (Enlightenment) between one life and the next or become an attainer of Nibbāna (Enlightenment) upon landing or become an attainer of Nibbāna (Enlightenment) without extra effort, then with the complete destruction of the five lower fetters one becomes an attainer of Nibbāna (Enlightenment) with extra effort.

(7) If one does not attain final knowledge (wisdom) early in this very life or at the time of death or become an attainer of Nibbāna (Enlightenment) between one life and the next or become an attainer of Nibbāna (Enlightenment) upon landing or become an attainer of Nibbāna (Enlightenment) without extra effort or become an attainer of Nibbāna (Enlightenment) with extra effort, then with the complete destruction of the five lower fetters one becomes one bound upstream, heading towards the heavenly realm.

When, Monks, Mindfulness of Breathing (Breathing Mindfulness Meditation) has been developed and cultivated in this way, these seven fruits and benefits may be predicted.

(Reference: SN 54.5)

In this Teaching from Gotama Buddha, he shares how Breathing Mindfulness Meditation leads to seven benefits. All of the benefits The Buddha describes in this Teaching are related to the attainment of Enlightenment and escaping The Cycle of Rebirth.

Breathing Mindfulness Meditation is a primary practice that needs to be developed by any Practitioner who aspires to attain Enlightenment. One would not be able to attain Enlightenment without Breathing Mindfulness Meditation. But, there is also much more than only Breathing Mindfulness Meditation that one would need to learn and practice to attain Enlightenment.

You will find detailed explanation of these methods of attaining Enlightenment in this same book series found in Chapter 37 of the book “The First Stage of Enlightenment (Stream-Enterer)” (Volume 5).

Chapter 3

Cultivating Mindfulness of Breathing Fulfills Four Foundations of Mindfulness, Seven Factors of Enlightenment, True Wisdom and Liberation

There is, Monks, 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.

Concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), Monks, is the one thing which, when developed and cultivated, fulfills The Four Foundations of Mindfulness. The Four Foundations of Mindfulness, when developed and cultivated, fulfill The Seven Factors of Enlightenment. The Seven Factors of Enlightenment, when developed and cultivated, fulfill true wisdom and liberation.

Mindfulness of Breathing Fulfills The Four Foundations of Mindfulness

How, Monks, is concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it fulfills The Four Foundations of Mindfulness?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. 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

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

Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short.

He trains thus: Experiencing the whole body, I will breathe in;
he trains thus: Experiencing the whole body, I will breathe out.

He trains thus: Calming the bodily sensations, I will breathe in;
he trains thus: Calming the bodily sensations, I will breathe out.

He trains thus: Experiencing joy, I will breathe in;
he trains thus: Experiencing joy, I will breathe out.

He trains thus: Experiencing peacefulness, I will breathe in;
he trains thus: Experiencing peacefulness, I will breathe out.

He trains thus: Experiencing the mental activity, I will breathe in;
he trains thus: Experiencing the mental activity, I will breathe out.

He trains thus: Calming the mental activity, I will breathe in;
he trains thus: Calming the mental activity, I will breathe out.

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

He trains thus: Gladdening the mind, I will breathe in;
he trains thus: Gladdening the mind, I will breathe out.

He trains thus: Concentrating the mind, I will breathe in;
he trains thus: Concentrating the mind, I will breathe out.

He trains thus: Liberating the mind, I will breathe in;
he trains thus: Liberating the mind, I will breathe out.

He trains thus: Reflecting on impermanence, I will breathe in;
he trains thus: Reflecting on impermanence, I will breathe out.

He trains thus: Reflecting on fading away, I will breathe in;
he trains thus: Reflecting on fading away, I will breathe out.

He trains thus: Reflecting on elimination, I will breathe in;
he trains thus: Reflecting on elimination, I will breathe out.

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

Whenever, Monks, a Monk, when breathing in long, knows: I breathe in long; or, when breathing out long, knows: I breathe out long; or when breathing in short, knows: I breathe in short; or, when breathing out short, knows: I breathe out short; when he trains thus: Experiencing the whole body, I will breathe in: when he trains thus: Experiencing the whole body, I will breathe out; when he trains thus: Calming the bodily sensations, I will breathe in; when he trains thus: Calming the bodily sensations, I will breathe out. — on that occasion, the Monk resides reflecting on the body as body, dedicated,

clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

For what reason?

I call this a certain kind of body, Monks, that is, breathing in and breathing out.

Therefore, Monks, on that occasion the Monk resides reflecting on the body as body, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

Whenever, Monks, a Monk trains thus: Experiencing joy, I will breathe in; when he trains thus: Experiencing joy, I will breathe out; when he trains thus: Experiencing peacefulness, I will breathe in; when he trains thus: Experiencing peacefulness, I will breathe out; when he trains thus: Experiencing the mental activity, I will breathe in; when he trains thus: Experiencing the mental activity, I will breathe out; when he trains thus: Calming the mental activity, I will breathe in; when he trains thus: Calming the mental activity, I will breathe out — on that occasion, the Monk resides reflecting on feelings as feelings dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

For what reason?

I call this a certain kind of feeling, Monks, that is, close attention to breathing in and breathing out.

Therefore, Monks, on that occasion the Monk resides reflecting on feelings as feelings, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

Whenever, Monks, a Monk trains thus: Experiencing the mind, I will breathe in; when he trains thus: Experiencing the mind, I will breathe out; when he trains thus: Gladdening the mind, I will breathe in; when he trains thus: Gladdening the mind, I will breathe out; when he trains thus: Concentrating the mind, I will breathe in; when he trains thus: Concentrating the mind, I will breathe out; when he trains thus: Liberating the mind, I will breathe in; when he trains thus: Liberating the mind, I will breathe out - on that occasion, the, Monk resides reflecting on mind as mind, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

For what reason?

I say, Monks, that there is no development of concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) for one who is muddled and who lacks clear comprehension.

Therefore, Monks, on that occasion the Monk resides reflecting on mind as mind, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

Whenever, Monks, a Monk trains thus: Reflecting on impermanence, I will breathe in; when he trains thus: Reflecting on impermanence, I will breathe out; when he trains thus: Reflecting on fading away, I will breathe in; when he trains thus: Reflecting on fading away, I will breathe out; when he trains thus: Reflecting on elimination, I will breathe in; when he trains thus: Reflecting on elimination, I will breathe out; when he trains thus: Reflecting on letting go, I will breathe in; when he trains thus: Reflecting on letting go, I will breathe out - on that occasion, the Monk resides reflecting on mental objects as mental objects, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

Having seen with wisdom what is the abandoning of craving and displeasure, the Monk is one who looks on closely with equanimity.

Therefore, Monks, on that occasion the Monk resides reflecting on mental objects as mental objects, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

It is, Monks, when concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated in this way that it fulfills The Four Foundations of Mindfulness.

Four Foundations of Mindfulness Fulfill The Seven Factors of Enlightenment

And how, Monks, are The Four Foundations of Mindfulness developed and cultivated so that they fulfill The Seven Factors of Enlightenment?

Whenever, Monks, a Monk resides reflecting on the body as body, on that occasion unmuddled mindfulness is established in that Monk. Whenever, Monks, 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.

Residing thus mindfully, he penetrates that Teaching with wisdom, examines it, makes an investigation of it. Whenever, Monks, a Monk residing thus mindfully penetrates that Teaching with wisdom, examines it, makes an investigation of it, on that occasion the Enlightenment factor of investigation is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of investigation; on that occasion the Enlightenment factor of investigation goes to fulfillment by development in the Monk.

While he penetrates that Teaching with wisdom, examines it, makes an investigation of it, his energy is aroused without slackening. Whenever, Monks, a Monk's energy is aroused without slackening as he penetrates that Teaching with wisdom, examines it, makes an investigation of it, on that occasion the Enlightenment factor of energy is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of energy; on that occasion the Enlightenment factor of energy goes to fulfillment by development in the Monk.

When his energy is aroused, there arises in him joy. Whenever, Monks, joy arises in a Monk whose vitality 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, Monks, 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.

For one whose body is tranquil and who is joyful, the mind becomes concentrated. Whenever, Monks, the mind becomes concentrated in a Monk whose body is tranquil and who is joyful, on that occasion the Enlightenment factor of concentration is aroused by the Monk; on that occasion the Monk develops the Enlightenment factor of concentration; on that occasion the Enlightenment factor of concentration goes to fulfillment by development in the Monk.

He becomes one who closely looks on with equanimity at the mind thus concentrated. Whenever, Monks, a Monk becomes one who closely looks on with equanimity at the mind thus concentrated, 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.

Whenever, Monks, a Monk resides reflecting on feelings as feelings ... mind as mind ... mental objects as mental objects, on that occasion unmuddled mindfulness is established in that Monk. Whenever, Monks, 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.

(The remaining three (3) Foundations of Mindfulness should be elaborated as in the case of The First Foundation of Mindfulness.)

He becomes one who closely looks on with equanimity at the mind thus concentrated. Whenever, Monks, a Monk becomes one who closely looks on with equanimity at the mind thus concentrated, 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, Monks, when The Four Foundations of Mindfulness are developed and cultivated in this way that they fulfill The Seven Factors of Enlightenment.

Seven Factors of Enlightenment Fulfill True Wisdom and Liberation

How, Monks, are The Seven Factors of Enlightenment developed and cultivated so that they fulfill true wisdom and liberation?

Here, Monks, a Monk develops the Enlightenment factor of mindfulness, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of investigation, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of energy, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of joy, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of tranquility, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of concentration, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of equanimity, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

It is, Monks, when The Seven Factors of Enlightenment are developed and cultivated in this way that they fulfill true wisdom and liberation.

(Reference: MN 10)

In this Teaching from Gotama Buddha, he shares the one thing that leads to the development of many important aspects of The Path to Enlightenment.

As part of this Path to Enlightenment, a Practitioner will need to develop many aspects of their life practice. The Buddha shares that Breathing Mindfulness Meditation is that one thing that leads to the development of The Four Foundations of Mindfulness, The Seven Factors of Enlightenment, true wisdom, and liberation of the mind or Enlightenment. These are all important aspects of The Path to Enlightenment and need to be learned and practiced to train the mind.

The Buddha is a Master at showing the causes and conditions of how one thing leads to another. He explains the ordering of how one thing leads to another throughout his Teachings so a Practitioner can see the exact progress of The Path to Enlightenment and how to develop one's mind.

Detailed explanation on developing a meditation practice is available in Chapter 11 of this same book series found in the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

Next, The Buddha explains The Four Foundations of Mindfulness and how these lead to developing The Seven Factors of Enlightenment.

Detailed explanation on The Four Foundations of Mindfulness is available in Chapter 5 of this same book series found in the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

Lastly, The Buddha explains The Seven Factors of Enlightenment and how these lead to developing true wisdom and liberation as part of The Ten Fold Path as Right Wisdom and Right Liberation.

Detailed explanation on The Seven Factors of Enlightenment is available in Chapter 3 of this same book series found in the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

Detailed explanation on The Ten Fold Path is available in Chapter 5 of this same book series found in the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

Chapter 4

Cultivating Mindfulness of Breathing Fulfills Four Foundations of Mindfulness, Seven Factors of Enlightenment, True Wisdom and Liberation

(Another Discourse)

Monks, 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 Sāvattthī for the Komudi full moon of the fourth month.

The Monks of the countryside heard: The Perfectly Enlightened One will wait there at the Sāvattthī for the Komudi full moon of the fourth month. And the Monks of the countryside left in due course for Sāvattthī to see The Perfectly Enlightened One.

And elder Monks - the Venerable Sāriputta, the Venerable Mahā Moggallāna, the Venerable Mahā Kassapa, the Venerable Mahā Kaccāna, the Venerable Mahā Koṭṭhita, the Venerable Mahā Kappina, the Venerable Mahā Cunda, the Venerable Anuruddha, the Venerable Revata, the Venerable Ānanda, and other very well-known elder disciples - intensively taught and instructed new Monks; some elder Monks taught and instructed ten new Monks, some elder Monks taught and instructed twenty .. thirty ... forty Monks. And the new Monks, taught and instructed by the elder Monks, achieved successive stages of high distinction.

On that occasion — the Uposatha day of the fifteenth the full-moon night of the Komudī full moon of the fourth month - The Perfectly Enlightened One ... addressed them thus:

Monks, this assembly is free from unbeneficial speech, this assembly is free from idle chatter. It consists purely of heartwood. Such is this Community of Monks, such is this assembly.

Such an assembly as is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respectful salutation, an incomparable field of merit for the world - such is this Community of Monks, such is this assembly.

Such an assembly that a small gift given to it becomes great and a great gift greater - such is this Community of Monks, such is this assembly.

Such an assembly as is rare for the world to see - such is this Community of Monks, such is this assembly.

Such an assembly as would be worth journeying many leagues with a travel bag to see - such is this Community of Monks, such is this assembly.

In this Community of Monks there are Monks who are Arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, destroyed the fetters of existence, and are completely liberated through final knowledge (wisdom) - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who, with the destruction of the five lower fetters, are due to reappear spontaneously (in the heavenly realm) and there attain Final Nibbāna (Final Enlightenment), without ever returning from that world - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who, with the destruction of three fetters and with the fading of craving, anger, and ignorance, are Once-Returners, returning once to this world to make an end of discontentedness - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who, with the destruction of the three fetters, are Stream-Enterers, no longer subject to hell, bound (for liberation), headed for Enlightenment - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who reside devoted to the development of The Four Foundations of Mindfulness (body, feelings, mind, mental objects) - such Monks are there in this Community of Monks. In this Community of Monks there are Monks who reside devoted to the development of the four right kinds of striving (Right Effort) ... of the four bases for spiritual power (also known as 'mental power': initiative, energy, mind, investigation) ... of the five sense bases (eyes, ears, nose, tongue, body) ... of the five powers (confidence, energy, mindfulness, concentration, wisdom) ... of The Seven Factors of Enlightenment (mindfulness, investigation, energy, joy, tranquility, concentration, equanimity) ... of The Noble Eight Fold Path - such Monks are there in this Community of Monks.

In this Community of Monks there are Monks who reside devoted to the development of loving-kindness ... of compassion ... of sympathetic joy ... of equanimity ... of the meditation on unattractiveness of the body ... of the perception of impermanence - such Monks are there in this Community of Monks. In this Community of Monks there are Monks who reside devoted to the development of Mindfulness of Breathing (Breathing Mindfulness Meditation).

Monks, when Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated, it is of great fruit and great benefit. When Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated, it fulfills The Four Foundations of Mindfulness. When The Four Foundations of Mindfulness are developed and cultivated, they fulfill The Seven Factors of Enlightenment. When The Seven Factors of Enlightenment are developed and cultivated, they fulfill true wisdom and liberation.

And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated, so that it is of great fruit and great benefit?

Here a Monk, gone to the forest or to the foot of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

Breathing in long, he understands: I breathe in long; or breathing out long, he understands: I breathe out long. Breathing in short, he understands: I breathe in short; or breathing out short, he understands: I breathe out short. He trains thus: I shall breathe in experiencing the whole body; he trains thus: I shall breathe out experiencing the whole body. He trains thus: I shall breathe in calming the bodily sensations; he trains thus: I shall breathe out calming the bodily sensations.

He trains thus: I shall breathe in experiencing joy; he trains thus: I shall breathe out experiencing joy. He trains thus: I shall breathe in experiencing pleasure; he trains thus: I shall breathe out experiencing pleasure. He trains thus: I shall breathe in experiencing the mental activity; he trains thus: I shall breathe out experiencing the mental activity. He trains thus: I shall breathe in calming the mental activity; he trains thus: I shall breathe out calming the mental activity.

He trains thus: I shall breathe in experiencing the mind; he trains thus: I shall breathe out experiencing the mind. He trains thus: I shall breathe in gladdening the mind; he trains thus: I shall breathe out gladdening the mind.

He trains thus: I shall breathe in concentrating the mind; he trains thus: I shall breathe out concentrating the mind. He trains thus: I shall breathe in liberating the mind; he trains thus: I shall breathe out liberating the mind.

He trains thus: I shall breathe in reflecting on impermanence; he trains thus: I shall breathe out reflecting on impermanence. He trains thus: I shall breathe in reflecting on fading away; he trains thus: I shall breathe out reflecting on fading away. He trains thus: I shall breathe in reflecting on elimination; he trains thus: I shall breathe out reflecting on elimination. He trains thus: I shall breathe in reflecting on letting go; he trains thus: I shall breathe out reflecting on letting go.

Monks, that is how Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated, so that it is of great fruit and great benefit.

Mindfulness of Breathing Fulfills The Four Foundations of Mindfulness

And how, Monks, does Mindfulness of Breathing (Breathing Mindfulness Meditation), developed and cultivated, fulfill The Four Foundations of Mindfulness?

Monks, on whatever occasion a Monk, breathing in long, understands: I breathe in long, or breathing out long, understands: I breathe out long; breathing in short, understands: I breathe in short or breathing out short, understands: I breathe out short; trains thus: I shall breathe in experiencing the whole body; trains thus: I shall breathe out experiencing the whole body; trains thus: I shall breathe in calming the bodily sensations; trains thus: I shall breathe out calming the bodily sensations - on that occasion a Monk resides reflecting on the body as a body, dedicated, fully aware and mindful, having put away craving and grief for the world.

I say that this is a certain body among the bodies, namely, in-breathing and out-breathing.

That is why on that occasion a Monk resides reflecting on the body as a body, dedicated, fully aware and mindful, having put away craving and grief for the world.

Monks, on whatever occasion a Monk trains thus: I shall breathe in experiencing joy; trains thus: I shall breathe out experiencing joy; trains thus: I shall breathe in experiencing peacefulness; trains thus: I shall breathe out experiencing peacefulness; trains thus: I shall breathe in experiencing the mental activity; trains thus: I shall breathe out experiencing the mental

activity; trains thus: I shall breathe in calming the mental activity; trains thus: I shall breathe out calming the mental activity; on that occasion, a Monk resides reflecting on feelings as feelings, dedicated, fully aware and mindful, having put away craving and grief for the world.

I say that this is a certain feeling among the feelings, namely, giving close attention to in-breathing and out-breathing.

That is why on that occasion a Monk resides reflecting on feelings as feelings, dedicated, fully aware and mindful, having put away craving and grief for the world.

Monks, on whatever occasion a Monk trains thus: I shall breathe in experiencing the mind; trains thus: I shall breathe out experiencing the mind; trains thus: I shall breathe in gladdening the mind; trains thus: I shall breathe out gladdening the mind; trains thus: I shall breathe in concentrating the mind; trains thus: I shall breathe out concentrating the mind; trains thus: I shall breathe in liberating the mind; trains thus: I shall breathe out liberating the mind; on that occasion a Monk resides reflecting on mind as mind, dedicated, fully aware and mindful, having put away craving and grief for the world.

I do not say that there is the development of Mindfulness of Breathing (Breathing Mindfulness Meditation) for one who is forgetful, who is not fully aware.

That is why on that occasion a Monk resides reflecting on mind as mind, dedicated, fully aware and mindful, having put away craving and grief for the world.

Monks, on whatever occasion a Monk trains thus: I shall breathe in reflecting on impermanence; trains thus: I shall breathe out reflecting on impermanence; trains thus: I shall breathe in reflecting on fading away; trains thus: I shall breathe out reflecting on fading away; trains thus: I shall breathe in reflecting on elimination; trains thus: I shall breathe out reflecting on elimination; trains thus: I shall breathe in reflecting on letting go; trains thus: I shall breathe out reflecting on letting go; on that occasion, a Monk resides reflecting on mental objects as mental objects, dedicated, fully aware and mindful, having put away craving and grief for the world.

Having seen with wisdom the abandoning of craving and grief, he closely looks on with equanimity.

That is why on that occasion a Monk resides reflecting on mental objects as mental objects, dedicated, fully aware and mindful, having put away craving and grief for the world.

Monks, that is how Mindfulness of Breathing (Breathing Mindfulness Meditation), developed and cultivated, fulfills The Four Foundations of Mindfulness.

Four Foundations of Mindfulness Fulfill The Seven Factors of Enlightenment

And how, Monks, do The Four Foundations of Mindfulness, developed and cultivated, fulfill The Seven Factors of Enlightenment?

Monks, on whatever occasion a Monk resides reflecting on the body as a body, dedicated, fully aware and mindful, having put away craving and grief for the world; on that occasion unending mindfulness is established in him. On whatever occasion unending mindfulness is established in a Monk — on that occasion the Enlightenment factor of mindfulness is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

Residing thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, residing thus mindful, a Monk investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the Enlightenment factor of investigation is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

In one who investigates and examines that state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a Monk who investigates and examines that state with wisdom and embarks upon a full inquiry into it - on that occasion the Enlightenment factor of energy is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

In one who has aroused energy, unworldly joy arises. On whatever occasion unworldly joy arises in a Monk who has aroused energy - on that occasion the Enlightenment factor of joy is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

In one who is joyful, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a Monk who is joyful - on that occasion the Enlightenment factor of tranquility is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

In one whose body is tranquil and who feels joy, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a Monk whose body is tranquil and who feels joy - on that occasion the Enlightenment factor of concentration is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

He closely looks on with equanimity at the mind thus concentrated. On whatever occasion a Monk closely looks on with equanimity at the mind thus concentrated - on that occasion the Enlightenment factor of equanimity is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

Monks, on whatever occasion a Monk, resides reflecting on feelings as feelings, dedicated, clearly aware and mindful, having put aside craving and worry for the world ... (repeated as described in the above for “body as body”)... the equanimity Enlightenment factor is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

Monks, on whatever occasion a Monk resides reflecting on mind as mind, dedicated, clearly aware and mindful, having put aside craving and worry for the world ... (repeated as described in the above for “body as body”) ... the Enlightenment factor of equanimity is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

Monks, on whatever occasion a Monk resides reflecting on mental objects as mental objects, dedicated, clearly aware and mindful, having put aside craving and worry for the world ... (repeated as described in the above for “body as body”)...the Enlightenment factor of equanimity is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

Monks, that is how The Four Foundations of Mindfulness, developed and cultivated, fulfill The Seven Factors of Enlightenment.

The Seven Factors of Enlightenment Fulfill True Wisdom and Liberation

And how, Monks, do The Seven Factors of Enlightenment, developed and cultivated, fulfill true wisdom and liberation?

Here, Monks, a Monk develops the Enlightenment factor of mindfulness, which is supported by seclusion, freedom from strong feelings, and elimination, and ripens in letting go.

He develops the Enlightenment factor of investigation, which is supported by seclusion, freedom from strong feelings, and elimination, and ripens in letting go.

He develops the Enlightenment factor of energy, which is supported by seclusion, freedom from strong feelings, and elimination, and ripens in letting go.

He develops the Enlightenment factor of joy, which is supported by seclusion, freedom from strong feelings, and elimination, and ripens in letting go.

He develops the Enlightenment factor of tranquility, which is supported by seclusion, freedom from strong feelings, and elimination, and ripens in letting go.

He develops the Enlightenment factor of concentration, which is supported by seclusion, freedom from strong feelings, and elimination, and ripens in letting go.

He develops the Enlightenment factor of equanimity, which is supported by seclusion, freedom from strong feelings, and elimination, and ripens in letting go.

Monks, that is how The Seven Factors of Enlightenment, developed and cultivated, fulfill true wisdom and liberation.

(Reference: MN 118)

In this Teaching from Gotama Buddha, he shares the one thing that leads to the development of many important aspects of The Path to Enlightenment.

As part of this Path to Enlightenment, a Practitioner will need to develop many aspects of their life practice. The Buddha shares that Breathing Mindfulness Meditation is that one thing that leads to the development of The Four Foundations of Mindfulness, The Seven Factors of Enlightenment, true wisdom, and liberation of the mind or Enlightenment. These are all important aspects of The Path to Enlightenment and need to be learned and practiced to train the mind.

The Buddha is a Master at showing the causes and conditions of how one thing leads to another. He explains the ordering of how one thing leads to another throughout his Teachings so a Practitioner can see the exact progress of The Path to Enlightenment and how to develop one's mind.

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Lastly, The Buddha explains The Seven Factors of Enlightenment and how these lead to developing true wisdom and liberation as part of The Ten Fold Path as Right Wisdom and Right Liberation.

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Chapter 5

Reflecting on the Body as a Body

And how, Monks, does a Monk reside reflecting on the body as a body?

Here a Monk, gone to the forest or to the foot of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

Breathing in long, he understands: I breathe in long; or breathing out long, he understands: I breathe out long.

Breathing in short, he understands: I breathe in short; or breathing out short, he understands: I breathe out short.

He trains thus: I shall breathe in experiencing the whole body;
he trains thus: I shall breathe out experiencing the whole body.

He trains thus: I shall breathe in calming the bodily sensations;
he trains thus: I shall breathe out calming the bodily sensations.

Just as a skilled turner or his apprentice, then making a long turn, understands: I make a long turn; or, when making a short turn, understands: I make a short turn; so too, breathing in long, a Monk understands: I breathe in long ... he trains thus: I shall breathe out calming the bodily sensations.

In this way he resides reflecting on the body as a body internally, or he resides reflecting on the body as a body externally, or he resides reflecting on the body as a body both internally and externally. Or else he resides reflecting on the body its arising factors, or he resides reflecting on the body its vanishing factors, or he resides reflecting on the body both its arising and vanishing factors. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare wisdom and mindfulness. And he resides independent, not clinging to anything in the world.

That is how a Monk resides reflecting on the body as a body.

(Reference: MN 10)

In this Teaching from Gotama Buddha, he shares how to develop the first of The Four Foundations of Mindfulness through reflecting on the “body as the body” and calming bodily sensations.

During Breathing Mindfulness Meditation sessions, a Practitioner who experiences the arising of bodily sensations, will need to “cut off and let go” of the bodily sensations from affecting the mind.

Prior to discontentedness arising in the mind, a Practitioner who has developed Right Mindfulness based on The Four Foundations of Mindfulness, will be able to observe bodily sensations arising. The more tuned into the arising of bodily sensations a Practitioner can develop, they can then reside watchful over the mind “cutting off and letting go” of any arising bodily sensations that indicate discontentedness is about to arise in the mind.

Through being able to observe the arising bodily sensations, a Practitioner can then “cut off and let go” of the arising bodily sensations not allowing the discontent feelings to enter the mind. You will find that “cutting off and letting go” of the bodily sensations, not allowing the discontent feelings to invade the mind, will save and protect the mind from needing to experience discontentedness.

As a Practitioner develops this ability more and more, they will experience a gradual decrease in the arising of the cravings/desires/attachments that caused the arising of discontentedness eventually getting to the point where all cravings/desires/attachments are eliminated from the mind no longer subject to future arising. Through “cutting off and letting go” of arising discontentedness through observation of the bodily sensations, a Practitioner is training the mind so that they can then control the mind. When the mental discipline is developed, this results in no future discontentedness arising as the mind experiences more and more qualities of the Enlightened mind.

The Buddha referred to this as “cut it off at the root, made it like a palm stump, obliterated it so that it is no more subject to future arising” in other Teachings that he shared during his lifetime.

As the Practitioner tunes into the arising of bodily sensations training the mind during meditation, then during daily life as the mind observes the arising of bodily sensations, apply Right Effort to “cut them off and let them go”, do not allow the discontent feelings to penetrate into the mind. Once the discontent feelings enter the mind as “feelings”, then it is much more challenging to eliminate them from the mind. A Practitioner will save and protect their mind from needing to experience discontentedness at that moment or for minutes, hours, days, etc. through developing Right Mindfulness being aware of and being able to “cut off” the bodily sensations associated with arising discontentedness.

A Practitioner will need to remain diligent to “cut off and let go” of all arising discontent feelings including pleasant feelings. As the unEnlightened mind chases after pleasant feelings wanting the objects of its affection, noticing those pleasant feelings arising as bodily sensations based on impermanent conditions, “cut those off and let them go” not allowing the mind to experience these impermanent pleasant feelings.

If the mind is unwilling to let go of impermanent conditioned happiness, it will never experience permanent unconditioned joy.

The mind needs to understand the core and central problem that is causing all discontentedness is craving/desire/attachment and be unwilling to allow the mind to continue to chase after the objects of its affection as this would only be inviting and welcoming into the mind, painful feelings, at some point.

If the mind chases after pleasant feelings, then when those conditions do not exist due to impermanence, the mind will experience painful feelings or feelings that are neither painful-nor-pleasant. Allowing the mind to continue to chase after the pleasant feelings is to invite and welcome into the mind painful feelings or feelings that are neither painful-nor-pleasant. If you are interested in no longer experiencing painful feelings, then you need to “let go” of the temporary pleasant feelings “cutting off and letting go” of the arising bodily sensations indicating pleasant feelings are arising so that the mind can move to the middle experiencing unconditioned joy.

Unconditioned joy is not based on any condition. The Enlightened mind that experiences peacefulness, calmness, serenity, and contentedness with joy will have the ability to enjoy this mental state permanently. But, the mind will never experience this if it continues to hold on to the temporary pleasant feelings based on temporary conditions.

Develop awareness of mind (i.e. Right Mindfulness) to be able to easily observe the arising bodily sensations associated with pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant. Then, whenever the bodily sensations arise, “cut them off and let them go” so that these discontent feelings never arise in the mind.

A Practitioner who is able to do this consistently on an ongoing basis is nearing close to complete and total control of the mind and being able to experience Enlightenment.

Chapter 6

Mindfulness of the Body

Here a Monk, gone to the forest or to the foot of a tree, or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out:

Breathing in long, he understands: I breathe in long; or breathing out long, he understands: I breathe out long.

Breathing in short, he understands: I breathe in short; or breathing out short, he understands: I breathe out short.

He trains thus: I shall breathe in experiencing the whole body;
he trains thus: I shall breathe out experiencing the whole body.

He trains thus: I shall breathe in calming the bodily sensations;
he trains thus: I shall breathe out calming the bodily sensations.

As he resides thus diligent, dedicated, and determined, his memories and thoughts based on the household life are abandoned; with their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated.

That is how a Monk develops mindfulness of the body.

(Reference: MN 119)

In this Teaching from Gotama Buddha, he shares another Teaching guiding a Practitioner to develop Right Mindfulness of bodily sensations as part of The Four Foundations of Mindfulness.

“Experiencing the whole body” is guiding a Practitioner to have awareness of the bodily sensations that arise, exist, and then fade away during meditation which then becomes helpful in daily life. The mind can observe the impermanent nature of these bodily sensations to develop the mind to understand impermanence while cultivating awareness of mind.

“As he resides thus diligent, dedicated, and determined” is encouraging a Practitioner to remain dedicated to the practice of Breathing Mindfulness Meditation.

“His memories and thoughts based on the household life are abandoned” guides a Practitioner to let go of the past focusing the mind on the breath, the present moment, during meditation. This trains the mind to reside only in the present moment, not longing for the past or the future. His guidance was for the Ordained Practitioners who left the household life. For a Household Practitioner, you can use this guidance to train the mind to let go of pleasant or painful experiences in the past, rooting the mind into the present moment without dwelling or obsessing about past experiences.

“With their abandoning his mind becomes steadied internally, quieted, brought to singleness, and concentrated” helps a Practitioner understand what they need to accomplish during Breathing Mindfulness Meditation sessions. The Practitioner will need to focus the mind on the breath to eliminate craving/desire/attachment while cultivating mindfulness (awareness of mind) and developing concentration or singleness of mind while quieting the thoughts.

A mind trained in this way will then be able to perform optimally in daily life through the elimination of craving/desire/attachment and having cultivated mindfulness (i.e. awareness of mind) and concentration (i.e. singleness of mind) by focusing on only one task at a time.

The Buddha explains the purpose of this Teaching through explaining “that is how a Monk develops mindfulness of the body”.

Chapter 7

Mindfulness of Breathing Leads Exclusively to Nibbāna (Enlightenment)

Monks, there is one thing that, when developed and cultivated, leads exclusively to liberation, to freedom from strong feelings, to elimination, to peace, to direct knowledge (experience), to Enlightenment, to Nibbāna.

What is that one thing?

Mindfulness of Breathing (Breathing Mindfulness Meditation)

This is that one thing that, when developed and cultivated, leads exclusively to liberation, to freedom from strong feelings, to elimination, to peace, to direct knowledge (experience), to Enlightenment, to Nibbāna.

(Reference: AN 1.302)

In this Teaching from Gotama Buddha, he shares how important Breathing Mindfulness Meditation is to experience liberation of mind or Enlightenment.

While there is much more that is needed than only Breathing Mindfulness Meditation to attain Enlightenment, there is one thing that is the primary training that one needs to develop and cultivate and without it, you would not be able to attain Enlightenment.

That one thing The Buddha describes is “Mindfulness of Breathing” (i.e. Breathing Mindfulness Meditation).

There is an entire path to Enlightenment described as The Eight Fold Path. All aspects of The Eight Fold Path need to be learned, reflected on, and practiced to attain Enlightenment. A Practitioner will need to know The Eight Fold Path so deeply, that it is first nature and soaked deeply into the mind that one can practice it with ease. This is going to take much effort and development but the benefits of doing so are substantial.

The complete elimination of discontentedness from the mind - permanently and no longer being reborn into a new existence within The Cycle of Rebirth to ever experience any grief, sorrow, pain, displeasure, or despair.

Breathing Mindfulness Meditation is the one thing that leads to this objective but, a Practitioner will need to ensure that all the other aspects of this path are also well developed and cultivated to experience freedom from strong feelings.

Detailed explanation of The Eight Fold Path is available in this same book series found in Chapter 5 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Chapter 8

Concentration by Mindfulness of Breathing Leads to the Abandoning of the Fetters

Monks, concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, leads to the abandoning of the fetters.

And how, Monks, is concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it leads to the abandoning of the fetters?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down.

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.

Breathing in long, he knows: I breathe in long; or breathing out long, he knows: I breathe out long. Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short ...

He trains thus: Experiencing the whole body.... (Repeat as at Chapter 1)

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

It is in this way, Monks, that concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) when developed and cultivated so that it leads to abandoning of the fetters.

(Reference: SN 54.17)

In this Teaching from Gotama Buddha, he shares how Breathing Mindfulness Meditation leads to the elimination of The Ten Fetters (i.e. “leads to the abandoning of the fetters”).

It is The Ten Fetters that pollute the mind keeping it in the unEnlightened state not being able to experience Enlightenment. As part of The Path to Enlightenment, a Practitioner will need to eliminate The Ten Fetters eliminating the pollution that hinders the mind from experiencing its true nature - the Enlightened mind.

There are detailed Teachings that one needs to be able to understand The Ten Fetters and to eliminate each one of them. In doing so, the mind will be able to experience Enlightenment.

Breathing Mindfulness Meditation is a primary technique employed to train the mind to “let go”, preparing it to be able to “let go” of The Ten Fetters. Without the training of Breathing Mindfulness Meditation as a foundation to soften the mind preparing it to “let go” of The Ten Fetters and all that plagues the unEnlightened mind, a Practitioner would not be able to employ the other Teachings on The Path to Enlightenment to eliminate The Ten Fetters.

Breathing Mindfulness Meditation is a foundation to prepare the mind to have the discipline it needs to move it to experience Enlightenment.

There are many Teachings one needs to learn, reflect on, and practice along with Breathing Mindfulness Meditation, but in this Teaching, The Buddha is emphasizing just how important Breathing Mindfulness Meditation is to one’s life practice.

Detailed explanation of The Ten Fetters is available in this same book series found in Chapter 3 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Chapter 9

Concentration by Mindfulness of Breathing Leads to the Uprooting of Underlying Tendencies

Monks, concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, leads to the uprooting of underlying tendencies.

And how, Monks, is concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it leads to the uprooting of underlying tendencies?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. 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.

Breathing in long, he knows: I breathe in long; or breathing out long, he knows: I breathe out long. Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short. ...

He trains thus: Experiencing the whole body.... (Repeat as at Chapter 1)

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

It is in this way, Monks, that concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that it leads to the uprooting of underlying tendencies.

(Reference: SN 54.18)

In this Teaching from Gotama Buddha, he shares how Breathing Mindfulness Meditation leads to “uprooting of underlying tendencies” of unwholesomeness.

The unEnlightened mind has much conditioning (i.e. underlying tendencies) that keeps it continually experiencing discontentedness. Whether it be unwholesome moral conduct, unwise decisions, or other unwholesome tendencies, the unEnlightened mind needs to uproot and eliminate all that no longer serves a wholesome purpose.

A Practitioner who starts this path to Enlightenment is holding on to many things that have felt normal and common during the first part of this life. But those things are not serving you well as they have led to continuous discontentedness and struggles in this life. Difficulties and complications have been the result of a lack of wisdom and holding on to those things that do not serve a wholesome purpose.

A Practitioner will need to understand that how one has functioned in the past has not led to peacefulness and in order to move the mind and one’s life towards Enlightenment, there are various aspects of one’s decision making that will need to be improved through acquiring wisdom.

Through uprooting the unwholesome tendencies that have caused nothing but harm, a Practitioner can employ the wisdom found in these Teachings to experience “a better way of life” based in wholesomeness.

Breathing Mindfulness Meditation allows the mind to develop Right Effort, Right Mindfulness, Right Concentration, and brings the mind to the present moment. These are important aspects of mental discipline that will need to be “developed and cultivated so that it leads to the uprooting of underlying tendencies” in one’s daily life. You will discover that Breathing Mindfulness Meditation helps the mind develop the ability to easily “let go” of those things that are no longer helpful for one who has decided they are interested in experiencing peacefulness permanently.

Chapter 10

Concentration by Mindfulness of Breathing Leads to the Full Understanding of The Path

Monks, concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, leads to the full understanding of the path.

And how, Monks, is concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it leads to the full understanding of the path?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. 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.

Breathing in long, he knows: I breathe in long; or breathing out long, he knows: I breathe out long. Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short. ...

He trains thus: Experiencing the whole body.... (Repeat as at Chapter 1)

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

It is in this way, Monks, that concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that it leads to the full understanding of the path.

(Reference: SN 54.19)

In this Teaching from Gotama Buddha, he shares how Breathing Mindfulness Meditation leads to “full understanding of the path”.

Practicing Breathing Mindfulness Meditation, a Practitioner can deeply understand the entire path to Enlightenment.

During Breathing Mindfulness Meditation, one is fully and completely practicing The Eight Fold Path.

The Eight Fold Path is the way leading to the elimination of discontentedness and all unwholesome Kamma. When one is fully and completely practicing The Eight Fold Path, they are no longer producing any unwholesome Kamma. All unwholesome decisions have ceased and one is cultivating all eight (8) steps on The Eight Fold Path, therefore, all unwholesome results are eliminated. There are no unwholesome results from making the wholesome decision to meditate.

During the individual moments of a mediation session, one is practicing The Eight Fold Path to perfection. This is why meditation is so beneficial and one experiences significant results based on their meditation practice when a Practitioner fully understands The Eight Fold Path and how they are practicing to eliminate all unwholesome Kamma production.

In addition to everything else that has been taught in other parts of this book series related to The Eight Fold Path, the following will explain the full connection between The Eight Fold Path and meditation. The following content will explain why, in summarized fashion, a Practitioner is practicing the entire Eight Fold Path during meditation.

Right View involves accepting responsibly for one's own feelings and all that occurs in one's life, among other things. Right View is to acknowledge that the problems you have faced this entire life are all being caused by you and the untrained mind. Through accepting responsibly that it is the untrained mind that is causing all the challenges in your life, this then empowers you to be able to resolve those challenges. But, if everyone else is the source of the problems you face, then that means you are perfect and need to train 7.5 billion people in the world to do things your way. That is quite an undertaking and will result in nothing but frustration and madness for the unEnlightened mind.

Through practicing Breathing Mindfulness Meditation, you are recognizing that you are the source of all the challenges you face and that you need to train just one (1) mind - the mind that is currently reading this book. That will be a big enough challenge. You are now free and liberated from needing to train 7.5 billion people in the world and can instead focus on just one (1), your mind.

While meditating, that is exactly what you are doing. You are applying effort and energy to train the mind. At the moment you decide to meditate and you are meditating, you are practicing Right View recognizing that your own mind is the problem and now you are going to apply effort and energy to fix it through training it.

Right Intention involves training the mind to “let go” while practicing non-ill-will and harmlessness. At the time of Breathing Mindfulness Meditation, you are training the mind to “let go”, you are practicing non-ill-will (i.e. loving-kindness), and you are not interested in harming anyone at all.

Right Speech involves training the mind to produce only wholesome speech through The Five Factors of Well Spoken Speech and all the other Teachings related to Right Speech. During Breathing Mindfulness Meditation, a Practitioner is not speaking at all, therefore, there is no harm being produced by one's speech. All unwholesome speech has ceased for those moments, thus, no unwholesome Kamma is being produced.

Right Action involves training the mind to produce only wholesome bodily actions through not causing harm with one's bodily actions. During Breathing Mindfulness Meditation, a Practitioner is not causing harm to anyone with the bodily actions. All unwholesome bodily actions have ceased for those moments of meditation, thus, no unwholesome Kamma is being produced.

Right Livelihood involves training the mind to sustain its life through only a wholesome career, profession, or lifestyle. During Breathing Mindfulness Meditation, a Practitioner is not causing harm to anyone with their livelihood if they are not practicing any of the five (5) wrong livelihoods. All unwholesome activity related to a livelihood has ceased for those moments, thus, no unwholesome Kamma is being produced.

Right Effort involves training the mind to practice four (4) aspects of striving towards the prevention and elimination of unwholesome mental qualities along with the cultivation and enhancement of wholesome mental qualities. During Breathing Mindfulness Meditation, a Practitioner is practicing Right Effort to prevent and eliminate unwholesome mental qualities along with actively cultivating and enhancing wholesome mental qualities. The Practitioner is applying Right Effort working to eliminate all unwholesome mental qualities and cultivating wholesome mental qualities during meditation.

Right Mindfulness involves training the mind to practice The Four Foundations of Mindfulness becoming aware of bodily sensations, feelings, condition of the mind, and mental objects. During Breathing Mindfulness Meditation, a Practitioner is cultivating the ability to enhance their awareness of mind developing Right Mindfulness.

Right Concentration involves training the mind to practice meditation and singleness of mind. During Breathing Mindfulness Meditation, a Practitioner is practicing meditation and singleness of mind through focusing solely on the breath actively training the mind to develop concentration.

Through training in Breathing Mindfulness Meditation, a Practitioner is training in the entire Eight Fold Path for the time of the meditation session. The wholesome Kamma produced during Breathing Mindfulness Meditation is of the highest quality available because there is absolutely no harm being produced during the time of one's meditation session. This is why meditation is so highly beneficial. Not only is a Practitioner cultivating mental qualities that will help you in daily life, but during the moments of one's meditation sessions, they are not producing any unwholesome Kamma as only wholesome Kamma is being produced.

Through practicing the entire Eight Fold Path to perfection, the mind can develop deep inner peace. Then, the Practitioner will need to learn how to practice The Eight Fold Path in daily life so that these benefits can be extended beyond meditation. It is not possible to meditate 24 hours per day, therefore, one will need to learn how to implement all steps of The Eight Fold Path in daily life so that you can practice Right View through Right Concentration in all aspects of your life.

As a Practitioner is able to practice The Eight Fold Path over a consistent ongoing basis for an extended period of time, thus only producing wholesome Kamma through wise decision making, then the condition of the mind and one's life will gradually improve experiencing complete peace and tranquility permanently.

Because a Practitioner is making only wholesome decisions through The Eight Fold Path, there are no unwholesome results experienced. A Practitioners mind and life will be peaceful, calm, serene, and content with joy - permanently.

Detailed explanation of The Eight Fold Path is available in this same book series found in Chapter 5 of the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Breathing Mindfulness Meditation - Volume 7 - (Chapter 1-10)

<https://youtu.be/FIR1sZSVSt0>

Podcast(s)

Ep. 289 - (Pali Canon Study Group) - Breathing Mindfulness Meditation - Volume 7 - (Chapter 1-10)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--289---Pali-Canon-Study-Group---Breathing-Mindfulness-Meditation---Volume-7---Chapter-1-10-e1fjgru/a-a7ifang>

Chapter 11

Concentration by Mindfulness of Breathing Leads to the Destruction of the Taints

Monks, concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, leads to the destruction of the taints (fetters).

And how, Monks, is concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it leads to the destruction of the taints?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. 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.

Breathing in long, he knows: I breathe in long; or breathing out long, he knows: I breathe out long. Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short. ...

He trains thus: Experiencing the whole body.... (Repeat as at Chapter 1)

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

It is in this way, Monks, that concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that it leads to the destruction of the taints.

(Reference: SN 54.20)

In this Teaching from Gotama Buddha, he shares how Breathing Mindfulness Meditation leads to the elimination of The Ten Fetters (i.e. “leads to the destruction of the taints (fetters)”). Taint is another word for “fetter” or “pollution of the mind”.

It is The Ten Fetters that pollute the mind keeping it in the unEnlightened state not being able to experience Enlightenment. As part of The Path to Enlightenment, a Practitioner will need to eliminate The Ten Fetters eliminating the pollution that hinders the mind from experiencing its true nature - the Enlightened mind.

There are detailed Teachings that one needs to be able to understand The Ten Fetters and to eliminate each one of them. In doing so, the mind will be able to experience Enlightenment.

Breathing Mindfulness Meditation is a primary technique employed to train the mind to “let go”, preparing it to be able to “let go” of The Ten Fetters. Without the training of Breathing Mindfulness Meditation as a foundation to soften the mind preparing it to “let go” of The Ten Fetters and all that plagues the unEnlightened mind, a Practitioner would not be able to employ the other Teachings on The Path to Enlightenment to eliminate The Ten Fetters.

Breathing Mindfulness Meditation is a foundation to prepare the mind to have the discipline it needs to move it to experience Enlightenment.

There are many Teachings one needs to learn, reflect on, and practice along with Breathing Mindfulness Meditation, but in this Teaching, The Buddha is emphasizing just how important Breathing Mindfulness Meditation is to one’s life practice.

Detailed explanation of The Ten Fetters is available in this same book series found in Chapter 3 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Chapter 12

Great Fruit and Benefit of Breathing Mindfulness Meditation (Anāpānasati)

Monks, one thing, when developed and cultivated, is of great fruit and benefit.

What one thing?

Mindfulness of Breathing (Breathing Mindfulness Meditation).

And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it is of great fruit and benefit?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. 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.

Breathing in long, he knows: I breathe in long; or breathing out long, he knows: I breathe out long. Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short. ...

He trains thus: Experiencing the whole body.... (Repeat as at Chapter 1)

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

It is, Monks, when Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated in this way that it is of great fruit and benefit.

(Reference: SN 54.1)

In this Teaching from Gotama Buddha, he shares how Breathing Mindfulness Meditation “is of great fruit and benefit”. He is once again, emphasizing how important it is to practice Breathing Mindfulness Meditation.

It is important to understand that The Buddha delivered the same or similar Teachings to different groups of people at different times. What we have in The Pāli Canon is a recounting of his Teachings that span a forty-five (45) year Teaching career.

His Teachings to various groups may have varied slightly in wording from one group to another, but his Teachings never contradicted themselves throughout his forty-five (45) year Teaching career.

The Buddha only spoke the truth and that truth was based on his experience in training the mind to Enlightenment. He only ever spoke of that which he experienced and, thus, was able to share the truth not contradicting himself because he was drawing from his own life practice explaining what it took for him to achieve Enlightenment.

In this way, what he experienced can be experienced by others. He needed to articulate the methods and training he employed that led to his own Enlightenment. In doing so, those same methods and training could be employed by others, and The Buddha knew with 100% certainty that those same practices would work for others just as it worked for him.

A Buddha’s wisdom is deep and profound being able to guide countless people to Enlightenment during their lifetime and their Teachings will remain guiding countless others to Enlightenment after a Buddha’s death.

Chapter 13

Concentration by Mindfulness of Breathing is of Great Fruit and Benefit

Monks, concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, is of great fruit and benefit.

And how, Monks, is concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it is of great fruit and benefit?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. 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.

Breathing in long, he knows: I breathe in long; or breathing out long, he knows: I breathe out long. Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short. ...

He trains thus: Experiencing the whole body.... (Repeat as at Chapter 1)

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

It is in this way, Monks, that concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that it is of great fruit and benefit.

Mind Liberated from the Taints

I too, Monks, before my Enlightenment, while I was still unawakened but intent on awakening, not yet fully Enlightened, generally dwelt in this dwelling. While I generally dwelt in this dwelling, neither my body nor my eyes became fatigued, and my mind, by not clinging, was liberated from the taints (fetters).

Therefore, Monks, if a Monk aspires: May neither my body nor my eyes become fatigued, and may my mind, by not clinging, be liberated from the taints, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

Abandoning the Memories and Intention Connected with the Household Life

Therefore, Monks, if a Monk aspires: May the memories and intentions connected with the household life be abandoned by me, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

Avoiding Both the Unrepulsive and the Repulsive: Residing Equanimous, Mindful, and Clearly Comprehending

Therefore, Monks, if a Monk aspires: May I reside perceiving the repulsive in the unrepulsive, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

If a Monk aspires: May I reside perceiving the unrepulsive in the repulsive, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

If a Monk aspires: May I reside perceiving the repulsive in the unrepulsive and the repulsive, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

If a Monk aspires: May I reside perceiving the unrepulsive in the repulsive and the unrepulsive, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

If a Monk aspires: Avoiding both the unrepulsive and the repulsive, may I reside equanimous, mindful, and clearly comprehending, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

Residing in the First, Second, Third, and Fourth Jhāna

Therefore, Monks, if a Monk aspires: May I, distant from sense-desires, distant from unwholesome mental states, enters and resides in the first Jhāna, which is with thinking and pondering, based in seclusion, filled with excitement and joy, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

Therefore, Monks, if a Monk aspires: May I, with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he enters and resides in the second Jhāna, which is without thinking and pondering, based in concentration, filled with excitement and joy, this same

concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

Therefore, Monks, if a Monk aspires: May I, with the fading away of excitement, remaining imperturbable (unable to be upset or excited; calm; serene), mindful and clearly aware, he experiences in himself the joy of which the Noble Ones say:

'Peaceful is he who resides with equanimity and mindfulness', he enters the third Jhāna, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

Therefore, Monks, if a Monk aspires: May I, having given up pleasure and pain, and with the fading away of former gladness and sadness, he enters and resides in the fourth Jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

Residing in the Formless Perceptions

Therefore, Monks, if a Monk aspires: May I, with the complete transcendence of perceptions of forms, with the passing away of the perceptions of sense-reactions, with non-attention to perceptions of diversity, aware that 'space is infinite', enter and reside in the base of the 'infinity of space', this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

Therefore, Monks, if a Monk aspires: May I, by completely transcending the base of the infinity of space, aware that 'consciousness is infinite', enter and reside in the base of the 'infinity of consciousness', this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

Therefore, Monks, if a Monk aspires: May I, by completely transcending the base of the infinity of consciousness, aware that 'there is nothing', enter and reside in the 'base of nothingness', this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

Therefore, Monks, if a Monk aspires: May I, by completely transcending the base of nothingness, enter and reside in the base of neither perception-nor-nonperception, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

Residing in the Elimination of Perception and Feeling

Therefore, Monks, if a Monk aspires: May I, by completely transcending the base of neither perception-nor-nonperception, enter and reside in the elimination of perception and feeling, this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) should be closely attended to.

All That is Felt, Not Being Delighted in, Will Become Cool Right Here

When, Monks, the concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) has been developed and cultivated in this way, if he feels a pleasant feeling, he understands: It is impermanent; he understands: It is not held to; he understands: It is not delighted in.

If he feels a painful feeling, he understands: It is impermanent; he understands: It is not held to; he understands: It is not delighted in.

If he feels a neither painful-nor-pleasant feeling, he understands: It is impermanent; he understands: It is not held to; he understands: It is not delighted in.

If he feels a pleasant feeling, he feels it without holding onto it; if he feels a painful feeling, he feels it without holding onto it; if he feels a neither painful-nor-pleasant feeling, he feels it without holding onto it.

When he feels a feeling terminating with the body, he understands: I feel a feeling terminating with the body. When he feels a feeling terminating with life, he understands: I feel a feeling terminating with life. He understands: With the breakup of the body following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.

Just as, Monks, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, Monks, when a Monk feels a feeling terminating with the body, he understands: I feel a feeling terminating with the body. When he feels a feeling terminating with life, he understands: I feel a feeling terminating with life. He understands: With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.

(Reference: SN 54.8)

In this Teaching from Gotama Buddha, he shares how Breathing Mindfulness Meditation “is of great fruit and benefit”. He is once again, emphasizing how important it is to practice Breathing Mindfulness Meditation while adding some important Teachings to explain certain benefits as a result of a well developed meditation practice.

First, The Buddha explains how to do Breathing Mindfulness Meditation to develop and cultivate concentration. The details of this Teaching are explained in Chapter 1 of this book and Chapter 11 of “Developing a Life Practice: The Path That Leads to Enlightenment”.

Second, in The Teaching titled “Mind Liberated from the Taints”, The Buddha explains how he practices Breathing Mindfulness Meditation and “neither my body nor my eyes became fatigued and my mind, by not clinging, was liberated from the taints (fettters)”.

Through learning and practicing Breathing Mindfulness Meditation along with all the other Teachings as a comprehensive approach to developing your life practice, a Practitioner will discover the mind moves closer and closer to residing in “the middle”. Not just during meditation but also in daily life. As the mind eliminates “the taints” (i.e. The Ten Fetters), the body and mind experience freedom from the defilements or pollution of mind that burdens it. With a purified mind, the body no longer experiences the heaviness of carrying the burden of craving/desire/attachment.

With pollution of mind, it is burdened and heavy experiencing fatigue and heaviness associated with the mind’s constant longing and yearning for the objects of its affection. The mind drags itself and the body through hours, days, weeks, months, and years of constantly wanting things beyond its reach. This taxes the mind and body causing fatigue to the body and the eyes. A mind that is not functioning optimally through being trained in these Teachings will experience constant struggles and difficulties having confusion of how to make wise decisions that would lead to wholesome outcomes. The constant struggles and difficulties is a heavy weight to carry through life causing fatigue, stress, anxiety, and countless other unwelcomed results.

But, for a mind that is well trained residing in the middle, it is performing optimally no longer plagued by the constant drag and burden of carrying pollution in the mind. Therefore, as part of liberation of the mind through elimination of the taints/fetters/ pollution of mind, a Practitioner will experience a “lightness” and “unburdening” of the physical body. A mind that has been liberated from the taints will not experience fatigue of the body and eyes. The mind is experiencing freedom from strong feelings and freedom from the heaviness of needing to carry around these strong feelings. The being is uplifted through an optimally performing mind that is no longer weighed down by the burden of the pollution it once carried.

If you aspire that “neither my body nor my eyes become fatigued and may my mind, by not clinging, be liberated from the taints” then what The Buddha is guiding you to understand is that you can acquire “this same concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation)” and that you should pay close attention to practicing this type of meditation on a consistent basis through developing your practice.

Third, in The Teaching titled “Abandoning the Memories and Intention Connected with the Household Life”, The Buddha explains how that if one aspires to let go of the past, it is Breathing Mindfulness Meditation that trains the mind to accomplish that goal.

Breathing Mindfulness Meditation, among other things, trains the mind to reside in the present moment by focusing on the breath without longing for the past or the future. The mind can reside peaceful, calm, serene, and content with joy when it is in the present moment. But, if the mind is allowed to dwell in the past or future, there will be stress and anxiety related to the mind longing with a strong eagerness still being plagued by craving/desire/attachment.

While one will always have memories of their past experiences in life, it is important not to allow the mind to dwell in the past. There can be painful feelings in the past that burden the mind or there can be pleasant feelings that one longs for that no longer exist today.

The Buddha is sharing with the Ordained Practitioners to let go of longing for the pleasant feelings based on past memories and instead, bring the mind to the present moment where it can be free of the pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant related to the memories from the past.

Instead, focus on creating a healthy mind and enjoy life right now in this present moment. If the mind focuses on creating peacefulness and contentedness in this present moment, then the next moment will also be peaceful and content. But if the mind is still longing for the impermanent conditions that created pleasant feelings, painful feelings, or feelings that are neither painful-nor-pleasant, then the mind is going to continue to experience the same discontentedness in the next moment. Eradicating and eliminating discontentedness requires that the mind resides in the present moment no longer longing for the past or future.

With that said, a Practitioner will think about the past and even learn from our past experiences remembering certain events. But, if the mind is allowed to dwell there longing (i.e. craving) for certain aspects of the past or reliving painful experiences, that will only cause discontentedness in the present moment. Letting go of the past will allow the mind to experience peacefulness right now which can then continue into each individual present moment.

Fourth, in The Teaching titled “Avoiding Both the Unrepulsive and the Repulsive: Residing Equanimous, Mindfulness, and Clearly Comprehending”, The Buddha explains how it is Breathing Mindfulness Meditation that produces “equanimity, mindfulness, and clear comprehension” through training the mind to be unaffected (i.e. avoiding) by both the unrepulsive and the repulsive.

The unEnlightened mind will experience agreeable and disagreeable forms, sounds, odors, flavors, physical objects, and mental objects that the mind sees, hears, smells, tastes, touches, and recognizes through The Six Sense Bases to experience discontentedness (i.e. pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant) When the mind is trained to eliminate craving/desire/attachment, no longer judging contact through The Six Sense Bases as either agreeable or disagreeable, then, the mind can be liberated from discontentedness residing unaffected by contact through The Six Sense Bases. It is Breathing Mindfulness Meditation that trains the mind to reside unaffected by both unrepulsive and repulsive (i.e. agreeable and disagreeable)

contact through The Six Sense Bases producing equanimity, mindfulness, and clear comprehension.

Fifth, in The Teaching titled “Residing in the First, Second, Third, and Fourth Jhāna”, The Buddha explains how it is Breathing Mindfulness Meditation that leads to each Jhāna.

While a Practitioner will need to learn and practice more than only Breathing Mindfulness Meditation to experience the Jhānas, a Practitioner would not be able to experience the Jhānas without Breathing Mindfulness Meditation.

It is through a well developed practice of The Eight Fold Path that a Practitioner moves the mind towards experiencing the Jhānas. One aspect of the life practice that needs to be developed to experience the Jhānas is Breathing Mindfulness Meditation and The Buddha makes that clear in this Teaching along with others.

Sixth, in The Teaching titled “Residing in the Formless Perceptions”, The Buddha explains how it is Breathing Mindfulness Meditation that leads to transcending the base of “infinity of space”, “infinity of consciousness”, “base of nothingness”, and “neither perception-nor-nonperception”. These are attainments not experienced by everyone who will ultimately attain Enlightenment.

While everyone who attains Enlightenment will experience the Jhānas as preliminary phases the mind moves through prior to the first Stage of Enlightenment, the “formless perceptions” are not experienced by all Practitioners as part of their journey to Enlightenment.

The Base of Infinity of Space: The mind moves beyond perceiving forms, as agreeable or disagreeable and no longer reacts through the senses based on the perception of agreeable or disagreeable forms. The mind no longer experiences discontentedness associated with agreeable or disagreeable forms as the mind is unaffected by this contact through The Six Sense Bases no longer viewing forms as agreeable or disagreeable.

A Practitioner observes that all objects such as forms, feelings, perceptions, volitional formations (choices/decisions), and consciousness are impermanent, discontentedness, and non-self. They will turn the mind away from forms, feelings, perceptions, volitional formations (choices/decisions), and consciousness directing it towards Enlightenment where the mind is no longer clinging to The Five Aggregates working towards the elimination of The Ten Fetters.

All Practitioners who attain Enlightenment will experience this attainment.

The Base of Infinity of Consciousness: The mind realizes that the consciousness is infinite and not finite (i.e. limited to just one life). A Practitioner who has experienced this attainment will be able to recall their past lives being able to observe their past existences having memories of those existences.

Not all Practitioner who attain Enlightenment will experience this attainment.

The Base of Nothingness: The mind realizes that there is truly nothing here on this earth or in existence that is worth holding on to. The mind deeply understands that the consciousness is hindered and trapped attempting to hold on to countless objects that are actually impermanent. The mind discovers that craving/desire/attachment to these impermanent objects is causing all of its pain and that the only solution is to “let go”. The mind will then continue to apply effort and energy to accomplishing that goal - mentally letting go of everything. The mind has deeply realized that it is fighting an unrealistic objective to hold on to objects permanently that are actually all impermanent. The mind resides in the “base of nothingness” no longer seeking to hold on to anything because there is nothing worth holding on to as it will only cause the mind to be discontent.

All Practitioners who attain Enlightenment will experience this attainment.

The Base of Neither Perception-nor-Nonperception: The mind moves closer to “the middle” no longer clinging to perceptions nor non-perceptions.

Perceptions: a belief or opinion based on how things seem.

The mind is able to discern the truth no longer being misled based on belief.

All Practitioners who attain Enlightenment will experience this attainment.

For a Practitioner’s mind to reside in any of these formless perceptions, they would need to have a well developed Breathing Mindfulness Meditation practice along with all the other steps on The Eight Fold Path.

Seventh, in The Teaching titled “Residing in the Elimination of Perception and Feeling”, The Buddha explains how it is Breathing Mindfulness Meditation that leads to the elimination of “perception and feeling” “by completely transcending the base of neither perception-nor-nonperception”.

The elimination of “perception and feeling” is that the mind will not have any beliefs or discontent feelings but instead, operate only on discernible truth having acquired deep wisdom and accomplished the eradication of the fetter of ignorance (unknowing of true reality). The mind is Enlightened functioning with ease based on the wisdom of these Teachings.

Eighth, in The Teaching titled “All That is Felt, Not Being Delighted in, Will Become Cool Right Here”, The Buddha explains how it is Breathing Mindfulness Meditation that leads to the recognition of pleasant feelings, painful feelings, and feelings that are neither painful-nor-pleasant and that these feelings are all impermanent no longer clinging to these impermanent feelings.

With highly developed Right Mindfulness in The Four Foundations of Mindfulness, a Practitioner will be able to “feel a feeling terminating with the body” eliminating discontentedness calming the bodily sensations associated with arising discontent feelings. A Practitioner will no longer have any feelings related to the termination of life (i.e. death) recognizing all that arises will cease to exist including each individual being.

A being will experience that with the breakup of the body and mind (i.e. physical death) that this life is exhausted and there is nothing to delight in related to existence. The mind will not experience delight in existence nor non-existence. The Three Fires (i.e. The Three Unwholesome Roots) of craving, anger, and ignorance (unknowing of true reality) have been extinguished “becoming cool right here”.

The Buddha explains “Just as, Monks, an oil lamp burns in dependence on the oil and the wick, and with the exhaustion of the oil and the wick it is extinguished through lack of fuel, so too, Monks, when a Monk feels a feeling terminating with the body, he understands: I feel a feeling terminating with the body. When he feels a feeling terminating with life, he understands: I feel a feeling terminating with life. He understands: With the breakup of the body, following the exhaustion of life. all that is felt, not being delighted in, will become cool right here”.

All discontentedness will become extinguished “right here” or “cooled” where the mind is working to extinguish craving/desire/attachment through Breathing Mindfulness Meditation.

Craving/desire/attachment is the fuel that causes all discontentedness and rebirth in The Cycle of Rebirth. Through a consists and ongoing Breathing Mindfulness Meditation practice, along with applying many other Teachings, a Practitioner will extinguish all craving/desire/attachment no longer experiencing discontentedness or rebirth. Just like the oil lamp cannot burn without oil and a wick, consciousness leading to a new existence cannot be carried forward without craving/desire/attachment.

It is a well developed practice of Breathing Mindfulness Meditation that brings forth the progress of training the mind one will need to experience complete liberation of mind including those qualities of mind explained in this Teaching and others. Breathing Mindfulness Meditation is a primary technique needed to be well developed and practiced to accomplish the goal of elimination of strong feelings, elimination of discontentedness, elimination of rebirth, and experience the peacefulness, calmness, serenity, and contentedness with joy known as Enlightenment.

Chapter 14

The Enlightenment Factors Accompanied by Breathing Mindfulness Meditation

Monks, Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, is of great fruit and benefit.

And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it is of great fruit and benefit?

Here, Monks, a Monk develops the Enlightenment factor of mindfulness accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of investigation accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of energy accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of joy accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of tranquility accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of concentration accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of equanimity accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

It is in this way, Monks, that Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that it is of great fruit and benefit.

(Reference: SN 54.2)

In this Teaching from Gotama Buddha, he shares how Breathing Mindfulness Meditation leads to the development of The Seven Factors of Enlightenment maturing in release.

He further discusses how a Practitioner who develops The Seven Factors of Enlightenment leads to freedom from strong feelings and elimination, “maturing in release”.

“Maturing in release” is the experience one may have that as they deeply develop the mind, they may experience the bodily sensation of specific cravings/desires/attachments and/or specific taints/fetters being “released” from the mind.

The more one develops The Eight Fold Path starting with Right View (The Four Noble Truths) the mind can develop the ability to readily, and in some cases, instantly eliminate specific craving/desire/attachments and/or specific taints/fetters from the mind. There is much learning, reflecting, and practicing of these Teachings that is required as a prerequisite to developing this aspect of the mind.

Gotama Buddha is explaining the bodily sensation experienced upon the elimination of these pollutions of the mind as “maturing in release”.

What are The Seven Factors of Enlightenment?

The Seven Factors of Enlightenment are not to determine if someone is or is not Enlightened but instead, they are used to fine tune the mind bringing it to a balanced state - “in the middle”. If a Practitioner is noticing that the mind is not “in the middle”, as described in the Chapter titled “The Middle Way: Walking The Middle Way” (Chapter 6) of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1), use the associated factors of Enlightenment to move the mind to practicing the middle way.

When the mind becomes complacent, sluggish, lethargic, dull, or lazy, this is the time to practice the Enlightenment factors of Investigation, Energy, and Joy.

When the mind is excited, elated, ecstatic, euphoric, or over stimulated, this is the time to practice the Enlightenment factors of Tranquility, Concentration, and Equanimity.

The Enlightenment factor of Mindfulness is always useful and should be practiced in each and every moment. Mindfulness will need to be developed as part of training the mind through The Eight Fold Path using Breathing Mindfulness Meditation on a consistent and ongoing basis.

1.) Mindfulness: (Awareness of mind as described in The Eight Fold Path as “Right Mindfulness”.)

2.) Investigation: (Dedicated examination, exploration, research, study, and questioning to learn The Teachings.)

3.) Energy: (Effort, determination, ambition, initiative, motivation, vigor, and enthusiasm; willingness to do something.)

4.) Joy: (Pleased and delighted not associated with any specific object; unconditioned gladness; the Practitioner is not attaining it by craving/desire/attachment)

5.) Tranquility: (Relaxed, steadiness, stability, peacefulness, and stillness of mind.)

6.) Concentration: (Mental alertness, attentiveness, the ability to give your attention or thought to a single object or activity. “Singleness of mind” as described in The Eight Fold Path as “Right Concentration”.)

7.) Equanimity: (Mental calmness, composure, and evenness of temper, especially in a difficult situation; treating everyone impartially.)

It is, Monks, when The Seven Factors of Enlightenment are developed and cultivated in this way that they fulfill true wisdom and liberation.

(Gotama Buddha)

(Reference: SN 46.6)

Chapter 15

Great Fruit and Benefit of Breathing Mindfulness Meditation (Anāpānasati) (Another Discourse)

Monks, when Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated, it is of great fruit and benefit.

And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it is of great fruit and benefit?

Here, Monks, a Monk develops the Enlightenment factor of mindfulness accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation) ... (as in Chapter 14) ... he develops the Enlightenment factor of equanimity accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

It is in this way that Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that it is of great fruit and benefit.

One of Two Fruits to be Predicted

Monks, when Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated, one of two fruits is to be predicted: either final knowledge (wisdom) in this very life or, if there is a residue of clinging, the state of Non-Returner.

And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that one of two fruits is to be predicted: either final knowledge (wisdom) in this very life or, if there is a residue of clinging, the state of Non-Returner?

Here, Monks, a Monk develops the Enlightenment factor of mindfulness accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation) ... (as in Chapter 14) ... he develops the Enlightenment factor of equanimity accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

It is in this way that Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that one of two fruits is to be predicted: either final knowledge (wisdom) in this very life or, if there is a residue of clinging, the state of Non-Returner.

Leading to Great Good

Monks, when Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated, it leads to great good.

And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it leads to great good?

Here, Monks, a Monk develops the Enlightenment factor of mindfulness accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation) ... (as in Chapter 14) ... he develops the Enlightenment factor of equanimity accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

It is in this way that Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that it leads to great good.

Leading to Great Security From Bondage (Enlightenment)

Monks, when Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated, it leads to great security from bondage (Enlightenment).

And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it leads to great security from bondage (Enlightenment)?

Here, Monks, a Monk develops the Enlightenment factor of mindfulness accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation) ... (as in Chapter 14) ... he develops the Enlightenment factor of equanimity accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

It is in this way that Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that it leads to great security from bondage (Enlightenment).

Leading to a Great Sense of Motivation

Monks, when Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated, it leads to a great sense of motivation.

And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it leads to a great sense of motivation?

Here, Monks, a Monk develops the Enlightenment factor of mindfulness accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation) ... (as in Chapter 14)... he develops the Enlightenment factor of equanimity accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

It is in this way that Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that it leads to great sense of motivation.

Residing in Great Comfort

Monks, when Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated, it leads to residing in great comfort.

And how, Monks, is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it leads to residing in great comfort?

Here, Monks, a Monk develops the Enlightenment factor of mindfulness accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation) ... (as in Chapter 14) ... he develops the Enlightenment factor of equanimity accompanied by Mindfulness of Breathing (Breathing Mindfulness Meditation), based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

It is in this way that Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that it leads to residing in great comfort.

Monks, just as the river Ganges slants, slopes, and inclines towards the east, so too a Monk who develops and cultivates The Seven Factors of Enlightenment slants, slopes, and inclines towards Nibbāna (Enlightenment).

And how, Monks, does a Monk develop and cultivate The Seven Factors of Enlightenment so that he slants, slopes, and inclines towards Nibbāna (Enlightenment)?

Here, Monks, a Monk develops the Enlightenment factor of mindfulness, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of investigation, which is based upon seclusion, freedom from strong feelings and elimination, maturing in release.

He develops the Enlightenment factor of energy, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of joy, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of tranquility which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of concentration, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

He develops the Enlightenment factor of equanimity, which is based upon seclusion, freedom from strong feelings, and elimination, maturing in release.

It is in this way, Monks, that a Monk develops and cultivates The Seven Factors of Enlightenment so that he slants, slopes, and inclines towards Nibbāna (Enlightenment).

(Reference: SN 46.57)

In this Teaching from Gotama Buddha, he shares how Breathing Mindfulness Meditation leads to the development of The Seven Factors of Enlightenment which leads to multiple benefits.

The Buddha explains that for one who practices Breathing Mindfulness Meditation “great fruit and benefit” can be predicted. “One of two fruits to be predicted”, a Practitioner will either attain Enlightenment in this life or the third Stage of Enlightenment as a Non-Returner. A Non-Returner would be reborn in the heavenly realm making an end to discontentedness by attaining Enlightenment from that realm, no longer being reborn after that existence.

Further, there are then several Teachings where the benefits of Breathing Mindfulness Meditation are explained. Through practicing Breathing Mindfulness Meditation which leads to the development of The Seven Factors of Enlightenment, this “leads to great good”, “great security from bondage (Enlightenment)”, “a great sense of motivation”, and “residing in great comfort”.

A Practitioner who “develops and cultivates The Seven Factors of Enlightenment so that he slants, slopes, and inclines towards Nibbāna (Enlightenment)”. “Just as the river Ganges slants, slopes, and inclines towards the east, so too a Monk who develops and cultivates The Seven Factors of Enlightenment slants, slopes, and inclines towards Nibbāna (Enlightenment)”.

A Practitioner who practices Breathing Mindfulness Meditation will have the likelihood of attaining Enlightenment in this life or the third Stage of Enlightenment as a Non-Returner.

Chapter 16

A Monk Who Is Not Lacking of Jhāna

Monks, if for just the time of a finger snap a Monk develops Mindfulness of Breathing (Breathing Mindfulness Meditation), he is called a Monk who is not lacking of Jhāna, who acts upon The Teachings of The Teacher, who responds to his advice, and who does not eat the country's almsfood having produced no results or benefits. How much more, then, those who cultivate it!

(Reference: AN 1.394)

In this Teaching from Gotama Buddha, he shares how one who trains in Breathing Mindfulness Meditation will be able to experience the Jhānas. He also encourages Students to practice "The Teachings of The Teacher" and respond to his advice.

A Teacher is highly important on The Path to Enlightenment. Through learning and practicing Gotama Buddha's Teachings with guidance, the mind becomes Enlightened in that you can observe the improvement in the condition of the mind as you eliminate all discontent feelings where the mind can reside peaceful, calm, serene, and content with joy - permanently. You are not believing The Teachings wishing for a positive outcome at some point in the future or after death. Instead, you are observing the improvements to the condition of the mind right now - in the present moment.

Only a Buddha would be able to attain Enlightenment on their own without Teachers. These are some of the criteria that make a Buddha a Buddha is that they discover The Teachings on their own attaining Enlightenment without help from a Teacher, shares their independently discovered Teachings to guide countless others to Enlightenment during the remaining time of their life, and they leave their Teachings in a condition that they guide countless others to Enlightenment after their death.

The last Buddha currently known to the world existed over 2,500 years ago.

That means you and everyone else will need Teachers on this Path to Enlightenment. A Buddha has already done the hard work of figuring out how to attain Enlightenment. You just need to learn and practice his Teachings to improve the condition of the mind and your life.

Seeking guidance to learn and practice Breathing Mindfulness Meditation is a wise decision to get started.

Chapter 17

Breathing Mindfulness Meditation An Excellent and Peaceful Dwelling

(The Buddha commented on the incidences of Monk's dying through suicide by themselves or by encouraging and assisting others to do so. On this occasion The Perfectly Enlightened One had given them the discourses of Anāpānasati (Breathing Mindfulness Meditation).)

Monks, this concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, is peaceful and superb, an excellent and peaceful dwelling, and it dissolves and extinguishes right on the spot evil unwholesome states whenever they arise.

Just as, Monks, in the last month of the hot season, when a mass of dust and dirt has swirled up, a great rain cloud out of season disperses it and extinguishes it on the spot, so too concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, is peaceful and superb, an excellent and peaceful dwelling, and it dissolves and extinguishes on the spot evil unwholesome states whenever they arise.

And how is this so?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down.

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.

Breathing in long, he knows: I breathe in long; or breathing out long, he knows: I breathe out long. Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short. ...

He trains thus: Experiencing the whole body.... (Repeat as at Chapter 1)

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

It is in this way, Monks, that concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated so that it is

peaceful and superb, an excellent and peaceful dwelling, and it dissolves and extinguishes on the spot evil unwholesome states whenever they arise.

(Reference: SN 54.9)

In this Teaching from Gotama Buddha, he shares how Breathing Mindfulness Meditation develops peacefulness in the mind eliminating any evil unwholesome mental states. While this is true, it does require practice to develop one's mind to the point where it can "dissolve and extinguish right on the spot evil unwholesome states whenever they arise".

If you have never meditated before, one should not expect that the mind can immediately eliminate evil unwholesome states. Instead, it is through gradual training and gradual practice that the mind will experience gradual progress towards the ability of Breathing Mindfulness Meditation to "dissolve and extinguish right on the spot evil unwholesome states whenever they arise".

Developing a dedicated practice of Breathing Mindfulness Meditation with the guidance of a Teacher will be needed to progress on The Path to Enlightenment. In doing so, one can eliminate all unwelcomed feelings including suicidal thoughts or interest in assisting others to die by suicide.

You can access resources to assist you in developing your practice using this Youtube Channel which has a Playlist of a series of nine (9) videos to guide you in your learning along with other resources to help you. You can also seek personalized guidance with the author of this book.

Daily Wisdom - Walking The Path with The Buddha (Youtube Channel)

<https://bit.ly/DailyWisdom-Youtube>

Chapter 18

Cultivating Breathing Mindfulness Meditation a Monk Flattens Evil Unwholesome States (The Four Foundations of Mindfulness)

And how, Ānanda, is concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that it is of great fruit and benefit?

Here, Ānanda, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down.

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.

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

Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short.

He trains thus: Experiencing the whole body, I will breathe in;
he trains thus: Experiencing the whole body, I will breathe out.

He trains thus: Calming the bodily sensations, I will breathe in;
he trains thus: Calming the bodily sensations, I will breathe out.

He trains thus: Experiencing joy, I will breathe in;
he trains thus: Experiencing joy, I will breathe out.

He trains thus: Experiencing peacefulness, I will breathe in;
he trains thus: Experiencing peacefulness, I will breathe out.

He trains thus: Experiencing the mental activity, I will breathe in;
he trains thus: Experiencing the mental activity, I will breathe out.

He trains thus: Calming the mental activity, I will breathe in;
he trains thus: Calming the mental activity, I will breathe out.

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

He trains thus: Gladdening the mind, I will breathe in;
he trains thus: Gladdening the mind, I will breathe out.

He trains thus: Concentrating the mind, I will breathe in;
he trains thus: Concentrating the mind, I will breathe out.

He trains thus: Liberating the mind, I will breathe in;
he trains thus: Liberating the mind, I will breathe out.

He trains thus: Reflecting on impermanence, I will breathe in;
he trains thus: Reflecting on impermanence, I will breathe out.

He trains thus: Reflecting on fading away, I will breathe in;
he trains thus: Reflecting on fading away, I will breathe out.

He trains thus: Reflecting on elimination, I will breathe in;
he trains thus: Reflecting on elimination, I will breathe out.

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

(Contemplation of the Body)

Whenever, Ānanda, a Monk, when breathing in long, he knows: I breathe in long; or, when breathing out long, he knows: I breathe out long;

when breathing in short, he knows: I breathe in short; or,
when breathing out short, he knows: I breathe out short;

when he trains thus: Experiencing the whole body, I will breathe in;
when he trains thus: Experiencing the whole body, I will breathe out;

when he trains thus: Calming the bodily sensations, I will breathe in;
when he trains thus: Calming the bodily sensations, I will breathe out...

...on that occasion the Monk resides reflecting on the body as body,
dedicated, clearly comprehending, mindful, having removed craving and
displeasure in regard to the world.

For what reason?

I call this a certain kind of body, Ānanda, that is, breathing in and breathing out.

Therefore, Ānanda, on that occasion the Monk resides reflecting on the body as body, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

(Contemplation of Feelings)

Whenever, Ānanda, a Monk trains thus: Experiencing joy, I will breathe in; when he trains thus: Experiencing joy, I will breathe out;

when he trains thus: Experiencing peacefulness, I will breathe in;
when he trains thus: Experiencing peacefulness, I will breathe out;

when he trains thus: Experiencing the mental activity, I will breathe in;
when he trains thus: Experiencing the mental activity, I will breathe out;

when he trains thus: Calming the mental activity, I will breathe in;
when he trains thus: Calming the mental activity, I will breathe out...

...on that occasion the Monk resides reflecting on feelings as feelings, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

For what reason?

I call this a certain kind of feeling, Ānanda, that is, close attention to breathing in and breathing out.

Therefore, Ānanda, on that occasion the Monk resides reflecting on feelings as feelings, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

(Contemplation of Mind)

Whenever, Ānanda, a Monk trains thus: Experiencing the mind, I will breathe in; when he trains thus: Experiencing the mind, I will breathe out;

when he trains thus: Gladdening the mind, I will breathe in;
when he trains thus: Gladdening the mind, I will breathe out;

when he trains thus: Concentrating the mind, I will breathe in;

when he trains thus: Concentrating the mind, I will breathe out;

when he trains thus: Liberating the mind, I will breathe in;

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

...on that occasion the Monk resides reflecting on mind as mind, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

For what reason?

I say, Ānanda, that there is no development of concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) for one who is muddled and who lacks clear comprehension.

Therefore, Ānanda, on that occasion the Monk resides reflecting on mind as mind, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

(Contemplation of Mental Objects)

Whenever, Ānanda, a Monk trains thus: Reflecting on impermanence, I will breathe in; when he trains thus: Reflecting on impermanence, I will breathe out;

when he trains thus: Reflecting on fading away, I will breathe in;
when he trains thus: Reflecting on fading away, I will breathe out;

when he trains thus: Reflecting on elimination, I will breathe in;
when he trains thus: Reflecting on elimination, I will breathe out;

when he trains thus: Reflecting on letting go, I will breathe in;
when he trains thus: Reflecting on letting go, I will breathe out...

...on that occasion the Monk resides reflecting on mental objects as mental objects, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

Having seen with wisdom the abandoning of craving and displeasure, he is one who looks on closely with equanimity.

Therefore, Ānanda, on that occasion the Monk resides reflecting on mental objects as mental objects, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

Suppose, Ānanda, at a crossroads there is a great mound of soil. If a cart or chariot comes from the east, west, north, or south, it would flatten that mound of soil.

So too, Ānanda, when a Monk resides reflecting on the body as body, feelings as feelings, mind as mind, mental objects as mental objects, he flattens evil unwholesome states.

(Reference: SN 54.9)

In this Teaching from Gotama Buddha, he shares how a Practitioner develops The Four Foundations of Mindfulness by practicing Breathing Mindfulness Meditation.

A Practitioner would be unable to attain Enlightenment without developing The Four Foundations of Mindfulness. Breathing Mindfulness Meditation is how a Practitioner would start to develop The Four Foundations of Mindfulness but would then need to also apply The Four Foundations of Mindfulness in daily life to bring them to full develop and realize the results of having done so.

Having removed craving and displeasure in regard to the world: To practice this Teaching a Practitioner will need to eliminate craving/desire/attachment to expecting the world to be a certain way wanting it to be that way. Rather, a Practitioner will need to train the mind to understand The Natural Laws of Existence of how the world functions eliminating the misperception that you need to change the world or can accomplish that goal. Instead, one needs to recognize that the world functions as it does through The Natural Laws of Existence and that through understanding these natural laws, you will no longer have the delusion that the world is broken or needs to be fixed. But instead, if individuals learn, reflect, and practice these Teachings gaining the wisdom of how to train their own mind, then, all human beings in the world would function peacefully living in harmony.

The Path to Enlightenment is about focusing on the training of your own mind to understand and make wise decisions based on The Natural Laws of Existence rather than, attempting to change other people in the world or change the world itself. The world functions as it does based on The Natural Laws of Existence and because the unEnlightened mind does not understand these natural laws, it is confused, living in delusion, with the false perception that the world needs to be changed or even can be changed.

All that can occur is that human beings decide to learn, reflect, and practice these Natural Laws of Existence so that they can deeply train the mind learning how to live in harmony and deciding to do so for the remaining time of humanity.

Having seen with wisdom the abandoning of craving and displeasure, he is one who looks on closely with equanimity: A Practitioner who has acquired the wisdom of how to eliminate craving and displeasure for the world can “look on closely with equanimity”.

In other words, the mind will not be worried about the world but will instead, have concern.

A worried mind sees all the problems in the world and is discontent.

A concerned mind sees all the problems in the world but also knows the solutions to those problems and can be content.

Learning, reflecting, and practicing these Teachings is the solution to all that plagues the human realm and the constant discontentedness (i.e. suffering) that the unEnlightened mind experiences. A Practitioner who deeply understands and practices these Teachings, having significantly diminished or eliminated their own discontentedness, will have the wisdom and training to reside with equanimity. A Practitioner will be aware of all that plagues the world, but despite that, understands what plagues the world is only solvable by each individual human being choosing to improve their life practice through these Teachings.

Their mind can be at peace with no craving/desiring/wanting/expecting for others to change but instead, focus on their own improvements so that despite all that plagues the world, you can experience peacefulness and equanimity.

Equanimity (Pāli: upekkhā) is mental calmness, composure, and evenness of temper, especially in a difficult situation; treating everyone impartially.

Suppose, Ānanda, at a crossroads there is a great mound of soil. If a cart or chariot comes from the east, west, north, or south, it would flatten that mound of soil. So too, Ānanda, when a Monk resides reflecting on the body as body, feelings as feelings, mind as mind, mental objects as mental objects, he flattens evil unwholesome states: The Buddha is explaining that when one practices The Four Foundations of Mindfulness, which are developed and cultivated as part of Breathing Mindfulness Meditation and during daily life, a Practitioner will be able to eliminate all “evil unwholesome” mental states.

The mind can be trained to reside peaceful, calm, serene, and content with joy - permanently. But, without The Four Foundations of Mindfulness and other important Teachings, one would be unable to accomplish that goal.

It is important to seek the guidance of a Teacher to help you understand and practice The Four Foundations of Mindfulness bringing them to full development in your life practice.

You are welcome to seek guidance with the author of this book series using this link to find contact information for you to establish contact.

<https://www.buddhadailywisdom.com/>

What Are The Four Foundations of Mindfulness?

The Four Foundations of Mindfulness are four aspects of awareness the mind needs to develop to have "awareness of mind", then, actively and skillfully work with arising unwholesome thoughts, ideas, and feelings to eliminate them from ever arising again.

It is through developing awareness of bodily sensations, feelings, conditions of the mind, and mental objects that the mind can then eliminate unwholesome qualities and cultivate wholesome qualities.

Through developing The Four Foundations of Mindfulness, a Practitioner can then more readily and actively "cut off the thoughts" and "let them go" training the mind to eliminate discontentedness.

Rather than allowing the mind to become polluted with unwholesome feelings, conditions of the mind, or mental objects, a Practitioner can instead cut off and let go of any arising thoughts, ideas, and feelings when they are only bodily sensations.

This allows the mind to not experience the pollution of arising unwholesomeness and trains the mind so that unwholesome thoughts, ideas, and feelings no longer arise at all.

Without The Four Foundations of Mindfulness, a Practitioner would not be aware of the bodily sensations, or the resulting feelings, conditions of the mind, and mental objects to then be able to cut off and let go of the unwholesome thoughts, ideas, and feelings prior to polluting the mind so that eventually, they will never arise.

Through developing The Four Foundations of Mindfulness a Practitioner will be able to get to the point in their training that through the constant cutting off of unwholesome thoughts, ideas, and feelings that the mind can reside peaceful, calm, serene, and content with joy because unwholesomeness will never arise.

It is the constant cutting off sooner and sooner that the mind can experience liberation through the non-arising unwholesome thoughts, ideas, and feelings. The mind will eventually get tired and will submit to never arise unwholesome thoughts, ideas, or feelings.

The non-arising of unwholesome thoughts, ideas, and feelings is experienced through a well liberated mind - an Enlightened mind.

The Four Foundations of Mindfulness

Body as Body	Observing/Awareness of Bodily Sensations
Feelings as Feelings	Observing/Awareness of Feelings
Mind as Mind	Observing/Awareness of Conditions of the Mind
Mental Objects as Mental Objects	Observing/Awareness of Mental Objects

To develop awareness of mind, you should not allow the mind to be lost in daydreams, anticipation, indulgences, worry, or dwell in other discontent feelings. With awareness of the mind that the mind is not in the present moment during daily life, cut off those thoughts and bring the mind to the present moment.

Cultivating mindfulness or awareness of mind is accomplished through meditation practices and carried into everyday life through implementing awareness of the mind in each moment of your normal activities.

To cultivate mindfulness, you will need to learn Breathing Mindfulness Meditation in the positions of seated, lying, standing, or walking. Breathing Mindfulness Meditation and the four (4) body positions for meditation are described in the Chapter titled “Meditation: Developing Your Practice” (Chapter 11). Using Breathing Mindfulness Meditation, you can establish mindfulness or awareness of bodily sensations, feelings, condition of the mind, and mental objects while learning to “let them go” to eliminate discontentedness.

If you continue to have reoccurring thoughts during the day or during your meditation sessions, a Practitioner could find the “cravings/desires/attachments” of why this discontentedness exists and learn how to eliminate them from the mind with the guidance of a Teacher.

Eliminating cravings/desires/attachments will clear the mind and uncover your ability to “concentrate”, in the present moment. Right Concentration is the last and final step of practicing the entire Eight Fold Path.

The word “mindfulness” or “mindful” has become a popular word as part of common language. The use of the word “mindfulness” or “mindful” is most often being used in replace of “careful”.

While the vast majority of the world is using these words in a different way than that of The Buddha, it is important that you understand and use the word “mindfulness” and “mindful” in the same way as Gotama Buddha. This will bring the mind to a better understanding of The Path to Enlightenment and allow you to cultivate the mind to attain Enlightenment. Even though others may choose to misunderstand this word and use it in replace of “careful”, now that you understand the definition of this word more deeply, you can use it as described as part of The Eight Fold Path so that you can train the mind based on these Teachings.

Mindfulness is “awareness of mind”.

Be sure to continually practice “Right Mindfulness” through The Four Foundations of Mindfulness during all waking moments. Implement mindfulness into your daily life in all that you do. This will assist you to be aware of the mind, clear the mind of cravings/desires/attachments to the past or future, and to eliminate aversion, thus allowing the mind to reside in the present moment being “satisfied with what is” with a more peaceful, calm, serene, and content mind with joy.

Chapter 19

Protecting One's Own Mind You Protect Others

Monks, once in the past an acrobat set up his bamboo pole and addressed his apprentice Medakathalika thus: 'Come, dear Medakathalika, climb the bamboo pole and stand on my shoulders.'

Having replied, 'Yes, teacher' the apprentice Medakathalika climbed up the bamboo pole and stood on the teacher's shoulders.

The acrobat then said to the apprentice Medakathalika: 'You protect me, dear Medakathalika, and I'll protect you. Thus guarded by one another, protected by one another, we'll display our skills, collect our fee, and get down safely from the bamboo pole.'

When this was said, the apprentice Medakathalika replied: 'That's not the way to do it, teacher. You protect yourself, teacher, and I'll protect myself. Thus, each self-guarded and self-protected, we'll display our skills, collect our fee, and get down safely from the bamboo pole.'

That's the method there, The Perfectly Enlightened One said.

It's just as the apprentice Medakathalika said to the teacher.

'I will protect myself', Monks: thus should The Four Foundations of Mindfulness be practiced. 'I will protect others', Monks: thus should The Four Foundations of Mindfulness be practiced.

Protecting one's own mind, Monks, one protects others; protecting others, one protects one's own mind.

And how is it, Monks, that by protecting one's own mind, one protects others?

By the pursuit, development, and cultivation of The Four Foundations of Mindfulness. It is in such a way that by protecting one's own mind, one protects others.

And how is it, Monks, that by protecting others, one protects one's own mind?

By patience, harmlessness, loving-kindness, and compassion. It is in such a way that by protecting others, one protects one's own mind.

'I will protect my own mind', Monks: thus should The Four Foundations of Mindfulness be practiced. 'I will protect others', Monks: thus should The Four Foundations of Mindfulness be practiced.

Protecting one's own mind, Monks, one protects others; protecting others, one protects one's own mind.

(Reference: SN 47.19)

In this Teaching from Gotama Buddha, he shares how The Four Foundations of Mindfulness should be practiced to protect one's own mind. And, through practicing The Four Foundations of Mindfulness, one not only protects their own mind, but they also protect others.

A Practitioner would be unable to eliminate discontentedness without learning and practicing The Four Foundations of Mindfulness. Through developing awareness of the bodily sensations, feelings, condition of the mind, and mental objects in the mind, a Practitioner can then actively apply effort to eliminate the unwholesomeness that arises in the mind.

Through eliminating one's own unwholesomeness, it will protect the mind. And in doing so, one protects others in that the unwholesomeness from the mind will not impact others.

It is when The Four Foundations of Mindfulness are fully developed that a Practitioner has full awareness of mind and can observe even the slightest arising of unwholesomeness and then apply effort to cut it off and let it go. In this way, the mind becomes more and more protected from discontentedness and then others will not be impacted by one's own discontentedness of mind.

The Buddha also explains that how through practicing "patience, harmlessness, loving-kindness, and compassion", one protects others which results in protecting one's own mind. When a Practitioner is able to practice "patience, harmlessness, loving-kindness, and compassion" towards others, due to The Natural Law of Kamma, these same qualities will then return to you through others intentions, speech, and actions.

By protecting others from our own unwholesome conduct through our intentions, speech, and actions by practicing "patience, harmlessness, loving-kindness, and compassion", a Practitioner will observe that individuals choose to practice these same qualities towards you. This does not happen immediately, but through a well developed and long term approach to developing your life practice to be able to regularly and consistently practice these qualities of mind, more and more individuals will have these same qualities of mind with you.

In this way, through protecting others by practicing "patience, harmlessness, loving-kindness, and compassion", you are not only protecting others but you are also protecting yourself.

Patience the quality and ability of being calm without complaint, loss of temper, frustration, irritation, etc.

Harmlessness not causing or incapable of causing harm.

Loving-kindness (Pāli: mettā) is active goodwill towards all beings without judgment. A genuine interest in seeing all beings be well.

Compassion (Pāli: karuṇā) is concern for the misfortunes of others.

Chapter 20

Breathing Mindfulness Meditation for Abandoning Mental Distraction

Monks, there are these three things.

What three?

Being difficult to correct, unwholesome friendship, and mental distraction.

These are three things.

Three (other) things are to be developed for abandoning these three things.

What three?

- (1) Being easy to correct is to be developed for abandoning being difficult to correct.
- (2) Wholesome friendship is to be developed for abandoning unwholesome friendship.
- (3) Mindfulness of Breathing (Breathing Mindfulness Meditation) is to be developed for abandoning mental distraction.

These three things are to be developed for abandoning the former three things.

(Reference: AN 6.115)

In this Teaching from Gotama Buddha, he shares “three things” to develop in order to eliminate “three (other) things”.

(1) The Buddha is guiding Students to develop being easy to correct to eliminate being difficult to correct. In order to progress on The Path to Enlightenment, a Practitioner will need to choose to receive guidance from a Teacher. It will not be possible for you to attain Enlightenment without a Teacher to seek personal guidance.

Developing a relationship where you are open and honest with your Teacher, while trusting them 100%, is highly important. Through establishing a healthy relationship with your Teacher while having 100% trust and confidence in them, you can then develop the ability to easily accept corrections to your wisdom, moral conduct, and mental discipline.

A Teacher should have no craving or “wants” from their Students. A Teacher should only be interested to support, encourage, and motivate their Students on The Path to Enlightenment. A Teacher should not have any craving/desire, or even seeking, any kind of benefit from their Students whatsoever. The decision to share these Teachings should be from a place of loving-kindness and compassion for all beings.

In doing so, a Teacher will have no attachment to their Students. The Teacher can feel confidence in providing the true guidance needed to attain Enlightenment without reservation and be able to offer guidance or corrections to their Students - as needed.

If a Student is difficult to correct, then the Teacher may decide that it is unbeneficial to continue to share Teachings with that Student. A Student who is difficult to correct is just making it more challenging for their Teacher to provide them the guidance they need to improve their life and progress to Enlightenment.

Remember, a Teacher should not be seeking any benefit in the relationship with the Student. The Teacher and Student relationship exists to benefit the Student. Therefore, if a Student is difficult to correct, they are just making it difficult for the Teacher to help them progress on The Path to Enlightenment. It is not wise for a Teacher to attempt to be forceful and push through a “brick wall” to share corrections.

Instead, a Student who has developed a healthy relationship with their Teacher and is 100% trusting of them, should have an open heart and an open mind to receiving corrections through polite, kind, friendly, and respectful guidance. Otherwise, how would the Student improve their life practice to progress on The Path to Enlightenment?

A Student will oftentimes make offerings of support to their Teacher as a way to practice generosity and to create merit. These offerings should be made based on the Students independent decisions and not influenced or forced by the Teacher. These offerings are to help the Teacher to share their Teachings with the Student and many others in the world. Without offerings of support a Teacher would be unable to continue to share their Teachings and Students would be unable to attain Enlightenment. While these offerings do help the Teacher, a Teacher should not have craving/desire/attachment to receiving offerings or to the Student for making the offerings. If there is craving/desire/attachment in the relationship between the Teacher and the Student, there will be discontentedness potentially resulting in the relationship coming to an end.

A Teacher should not have a craving/desire/attachment for personal benefits from Students or the offerings they make.

To ensure the most success, the Teacher should have already attained Enlightenment and no longer have craving/desire/attachment for anything or anyone whatsoever. The Student should apply attention and effort to actively ensure they do not allow an attachment to develop to their Teacher and if an attachment is observed, discuss with the Teacher how to eliminate it. This will ensure that one is not inhibited to attain Enlightenment based on an attachment to their Teacher and that the relationship is able to remain polite, kind, friendly, and respectful at all times.

A Student should always be polite, kind, friendly, and respectful to their Teacher and a Teacher should always be polite, kind, friendly, and respectful to their Students.

(2) The Buddha shares in multiple places in his Teachings that developing wholesome friends and associates is a highly important aspect of developing one's life practice. It is those people you choose to be around and have around you that directly influence the mind. Through choosing to have wholesome friends and associates, you will find that the mind will be influenced to make wholesome decisions leading to wholesome results (i.e. wholesome Kamma).

Conversely, through choosing to have unwholesome friends and associates, you will find that the mind will be influenced to make unwholesome decisions leading to unwholesome results (i.e. unwholesome Kamma).

A wise Practitioner would select wholesome friends to ensure one has eliminated any unwholesome influences in their life practice.

(3) The Buddha guides Students to practice Breathing Mindfulness Meditation to eliminate "mental distraction". Breathing Mindfulness Meditation develops and cultivates concentration, among many other wholesome mental qualities.

Through training the mind in Breathing Mindfulness Meditation, the mind becomes focused and concentrated with clarity of mind eliminating all mental distraction.

To make wise decisions in life improving the wholesome results experienced, one would need to ensure the mind has concentration. Without concentration, a Practitioner would be unable to access their wisdom to make wise decisions.

To access wisdom, the mind needs to follow the following sequence.

Calmness —> Mindfulness —> Concentration —> Wisdom

If the mind is calm, it will then have mindfulness (awareness of mind).

If the mind has mindfulness, it can be concentrated (clarity of mind).

If the mind has concentration, it can access its wisdom.

When the mind is allowed to become uncalm, then it will not have mindfulness or concentration inhibiting it from being able to access its wisdom for wise decision making. In this situation, with an uncalm mind, it can be predicted that unwholesome decisions will be made experiencing unwholesome results (i.e. unwholesome Kamma).

It is wise wholesome decisions that lead to wholesome results (i.e. wholesome Kamma).

Breathing Mindfulness Meditation trains the mind to have calmness, mindfulness, and concentration leading to being able to access one's wisdom.

The primary hindrance that an unEnlightened mind is experiencing creating an obstacle to Enlightenment is ignorance (unknowing of true reality). It is ignorance (unknowing of true reality) that keeps the mind trapped in the unEnlightened state. Wisdom is the antidote or remedy to this primary hindrance experienced by all unEnlightened minds.

It is Breathing Mindfulness Meditation that unlocks a Practitioner's ability to remain calm with mindfulness and concentration leading to being able to access one's wisdom leading to an Enlightened mind.

During a difficult situation where the mind might be otherwise distracted, instead practice equanimity.

Equanimity (Pāli: upekkhā) is mental calmness, composure, and evenness of temper, especially in a difficult situation; treating everyone impartially.

Through remaining calm, composed, and with evenness of temper especially in a difficult situation, a Practitioner will be able to practice mindfulness and concentration leading to being able to make wise wholesome decisions based on wisdom. This is the key to making consistent wise decisions that lead to wholesome outcomes (i.e. wholesome Kamma).

Through training the mind in Breathing Mindfulness Meditation to eliminate mental distractions, a Practitioner is laying a foundation for a greatly improved life practice that produces calmness, mindfulness, concentration, and wise decision making.

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Breathing Mindfulness Meditation - Volume 7 - (Chapter 11-20)

<https://youtu.be/YZ3KauwxxXA>

Podcast(s)

Ep. 292 - (Pali Canon Study Group) - Breathing Mindfulness Meditation - Volume 7 - (Chapter 11-20)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--292---Pali-Canon-Study-Group---Breathing-Mindfulness-Meditation---Volume-7---Chapter-11-20-e1fn7io/a-a7itfsv>

Chapter 21

Breathing Mindfulness Meditation Well Established, Annoying Thoughts and Impulses Don't Exist

Remain focused, Monks, on foulness in the body. Have mindfulness of in-and-out breathing well-established in front of you. Remain focused on the inconsistency of all untruths.

For one who remains focused on the foulness of the body, the obsession with passion for the property of beauty is abandoned.

For one who has mindfulness of in-and-out breathing well-established in front of oneself, annoying thoughts and impulses don't exist.

For one who remains focused on the inconsistency of all untruths, ignorance (unknowing of true reality) is abandoned, clear wisdom arises.

Focusing on foulness in the body, mindful of in-and-out breathing, seeing the stilling of all untruths - dedicated always: he is a Monk who's seen clearly.

From that he is there liberated. A master of direct knowledge (experience), at peace, he is a wise one gone beyond bondage.

(Reference: ITI 85)

In this Teaching from Gotama Buddha, he shares detailed Teachings of how to further train the mind towards Enlightenment through cultivating certain wholesome qualities of one's mind in order to eliminate certain unwholesome qualities of the mind.

For one who remains focused on the foulness of the body, the obsession with passion for the property of beauty is abandoned: The Buddha is providing guidance to develop the perception of unattractiveness of the physical body remaining focused on the “foulness of the body”. Through developing the perception of “foulness of the body”, a Practitioner can reduce and then eliminate the fetter of “personal existence view” as one eliminates the obsession for beauty. This will also assist a Practitioner to eliminate the fetter of “sensual desire” related to a craving for sexual contact.

When there is a strong amount of “personal existence view” in the mind, there will be a craving for projecting a self image through physical beauty. Eliminating this from the mind can allow a Practitioner to reside peaceful and unaffected by what others may or may not say regarding one's physical appearance. If one is obsessed with their physical appearance chasing pleasant feelings through remarks related to one's appearance, this can even arise the fetter of conceit (i.e. arrogance, pride, etc.) causing one to not be able to experience Enlightenment due to continued discontentedness.

If a Practitioner is chasing pleasant feelings related to the beauty of the physical body, this is an impermanent condition that will, at some point, no longer exist. Therefore, through chasing the pleasant feeling of beauty, you would be inviting in painful feelings when the condition of physical beauty no longer exists. If someone comments about your appearance in a negative way, the mind will experience painful feelings. As the body ages, you will be uncomfortable with this and may decide to pursue costly medical procedures to maintain the youthful appearance causing significant stress to acquire the financial ability to have surgery or other expensive treatments.

Instead, a Practitioner can train the mind to understand The Universal Truth of Impermanence that the youthful appearance will fade and that the physical body cannot remain permanently youthful. One can eliminate the fetter of “personal existence view”, “sensual desire”, and “conceit” training the mind to reside completely peaceful not identifying with the physical body as “who you are”.

One can reflect on the foulness of the body through considering the forms, sounds, odors, tastes, and physical objects of the body that are not pleasing. Contemplate the foulness of the fluids and odors of the body such as those associated with pus, blood, saliva, urine, stool, mucus, vomit, etc. The body produces all types of foulness that when reflected upon, can help you to eradicate any mental attraction or obsession to the body helping the mind to “let go” of any craving/desire/attachment to the physical body so that one can eliminate the fetters mentioned.

There is a meditation technique that one can use to eliminate sexual cravings found in Chapter 11 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

For one who has mindfulness of in-and-out breathing well-established in front of oneself, annoying thoughts and impulses don't exist: The Buddha is describing how by training the mind through Breathing Mindfulness Meditation a Practitioner can eliminate “annoying thoughts and impulses”.

It is craving/desire/attachment that causes “annoying thoughts and impulses” and through training the mind in Breathing Mindfulness Meditation and practicing generosity, a Practitioner is able to eliminate craving/desire/attachment, therefore, eliminating “annoying thoughts and impulses”.

For one who remains focused on the inconsistency of all untruths, ignorance (unknowing of true reality) is abandoned, clear wisdom arises: The primary problem hindering the mind keeping it trapped in the unEnlightened state is the fetter of “ignorance (unknowing of true reality)”. It is only through eliminating ignorance (unknowing of true reality) that one will be able to experience Enlightenment. The way to eliminate the fetter of ignorance (unknowing of true reality) is to learn, reflect, and practice The Teachings of The Buddha with guidance from a Teacher to independently discover the truth to acquire wisdom. In doing so, one will be able to eliminate ignorance (unknowing of true reality) awakening the mind to Enlightenment through training the mind.

A Practitioner will need to develop the ability to learn these Teachings then reflect on them through objective reasoning. One will need to contemplate and consider whether these Teachings are truly wholesome or not, one Teaching at a time. Then, move The Teachings into one's life practice in order to practice The Teaching to determine if it produces wholesome results or not.

As a Practitioner does this one Teaching at a time, you will gradually observe how these Teachings are moving the mind to acquire increased amounts of wisdom to eradicate ignorance (unknowing of true reality) awakening the mind to be able to “see clearly” the truth of The Natural Laws of Existence training the mind to reside peaceful, calm, serene, and content with joy - permanently.

Focusing on foulness in the body, mindful of in-and-out breathing, seeing the stilling of all untruths - dedicated always: he is a Monk who's seen clearly: The Buddha is sharing that one who focuses on the foulness of the mind, practices Breathing Mindfulness Meditation, and applies effort to eliminate all untruths through a dedicated life practice will be able to “see clearly” what is true reality and awaken to Enlightenment.

From that he is there liberated. A master of direct knowledge (experience), at peace, he is a wise one gone beyond bondage: A Practitioner who practices in the way described in this Teaching and others will experience liberation of mind (i.e. freedom from strong feelings), will be a master at gaining the direct experience to determine the truth, and will possess deep wisdom having gone “beyond bondage”.

“Beyond bondage” is that the mind will be well liberated no longer trapped, defiled, polluted, through experiencing constant discontentedness. The mind will be completely free and at peace.

Chapter 22

Breathing Mindfulness Meditation The Tathāgata's Dwelling

Monks, if wanderers of other communities ask you: In what dwelling, friends, did The Perfectly Enlightened One generally dwell during the rains retreat? - being asked thus, you should answer those wanderers thus: During the rains residence, friends, The Perfectly Enlightened One generally resided in the concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation).

Here, Monks, mindful I breathe in, mindful I breathe out.

When breathing in long I know: I breathe in long;
when breathing out long I know: I breathe out long.

When breathing in short I know: I breathe in short;
when breathing out short I know: I breathe out short.

I know: Experiencing the whole body, I will breathe in;
I know: Experiencing the whole body, I will breathe out.

I know: Calming the bodily sensations, I will breathe in;
I know: Calming the bodily sensations, I will breathe out.

I know: Experiencing joy, I will breathe in;
I know: Experiencing joy, I will breathe out.

I know: Experiencing peacefulness, I will breathe in;
I know: Experiencing peacefulness, I will breathe out.

I know: Experiencing the mental activity, I will breathe in;
I know: Experiencing the mental activity, I will breathe out.

I know: Calming the mental activity, I will breathe in;
I know: Calming the mental activity, I will breathe out.

I know: Experiencing the mind, I will breathe in;
I know: Experiencing the mind, I will breathe out.

I know: Gladdening the mind, I will breathe in;
I know: Gladdening the mind, I will breathe out.

I know: Concentrating the mind, I will breathe in;
I know: Concentrating the mind, I will breathe out.

I know: Liberating the mind, I will breathe in;
I know: Liberating the mind, I will breathe out.

I know: Reflecting on impermanence, I will breathe in;
I know: Reflecting on impermanence, I will breathe out.

I know: Reflecting on fading away, I will breathe in;
I know: Reflecting on fading away, I will breathe out.

I know: Reflecting on elimination, I will breathe in;
I know: Reflecting on elimination, I will breathe out.

I know: Reflecting on letting go, I will breathe in;
I know: Reflecting on letting go, I will breathe out.

If anyone, Monks, speaking rightly could say of anything: It is a noble dwelling, an excellent dwelling, The Tathāgata's dwelling, it is of concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) that one could rightly say this.

Monks, those Monks who are trainees, who have not attained their mind's ideal, who dwell aspiring for the unsurpassed security from bondage (Enlightenment): for them concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, leads to the destruction of the taints. Those Monks who are Arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, completely destroyed the fetters of existence, those completely liberated through final knowledge (wisdom): for them concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, leads to a peaceful dwelling in this very life and to mindfulness and clear comprehension.

If anyone, Monks, speaking rightly could say of anything: It is a noble dwelling, an excellent dwelling, The Tathāgata's dwelling, is of concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) that one could rightly say this.

(Reference: SN 54.11)

In this Teaching from Gotama Buddha, he shares how important Breathing Mindfulness Meditation is to training the mind to attain Enlightenment.

Here, he discusses that during the “rains retreat” he will be residing in Breathing Mindfulness Meditation. Each year during the three (3) month rainy season (July to October), Ordained Practitioners were taught to reside at their primary Temple. This was taught as a way to ensure that the roaming and wandering Ordained Practitioners did not do harm to the farmers’ fields. With significant rain fall, roaming and wandering Ordained Practitioners would be stepping on the softened earth potentially harming the land of the farmers. The Path to Enlightenment is focused on not causing harm to others as if you cause harm to others, harm will be returned to you.

So, The Buddha advised the Ordained Practitioners to reside at the Temple and do not venture off other than in short distances to collect food each day. This would ensure the Ordained Practitioners were not causing harm to the farmers’ land and their ability to cultivate crops. If the Ordained Practitioners harmed the land, and thus the crops, this harm could result in the farmers being angered and/or a shortage of food for their family and surrounding villagers.

The practice of residing at one’s primary Temple during the rains retreat is still in place today. Ordained Practitioners will reside in their Temple for deep learning, reflection, and practice to develop their understanding of The Path to Enlightenment through The Buddha’s Teachings. While Ordained Practitioners will often travel throughout the other times of year to interact with other Ordained Practitioners and seek guidance in The Teachings, during this three (3) month period each year (July to October), Ordained Practitioners will typically study closely with the Master Teacher at their primary Temple.

The Buddha then goes into explaining instructions and guidance for Breathing Mindfulness Meditation which is explained in detail in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1) and in this book.

Gotama Buddha then goes on praising Breathing Mindfulness Meditation in the following: “If anyone, Monks, speaking rightly could say of anything: It is a noble dwelling, an excellent dwelling, The Tathāgata's dwelling, it is of concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) that one could rightly say this”.

The Buddha encourages everyone new to the path, “trainees”, who have not attained Enlightenment to train in Breathing Mindfulness Meditation as this will lead to Enlightenment in the following: “those Monks who are trainees, who have not attained their mind's ideal, who dwell aspiring for the unsurpassed security from bondage (Enlightenment): for them concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, leads to the destruction of the taints”.

He also explains that all those who are Enlightened practice Breathing Mindfulness Meditation in the following: “Those Monks who are Arahants, whose taints are destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached their own goal, completely destroyed the fetters of existence, those completely liberated through final knowledge (wisdom): for them concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation), when developed and cultivated, leads to a peaceful dwelling in this very life and to mindfulness and clear comprehension”.

Then lastly, once again praising Breathing Mindfulness Meditation similarly as the prior paragraph: “If anyone, Monks, speaking rightly could say of anything: It is a noble dwelling, an excellent dwelling, The Tathāgata's dwelling, is of concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) that one could rightly say this.”

Chapter 23

Through Breathing Mindfulness Meditation No Shaking or Trembling Occurs in the Body and No Shaking or Trembling Occurs in the Mind

At Sāvatthī: Now on that occasion the Venerable Mahākappina was sitting not far from The Perfectly Enlightened One, with his legs folded crosswise, holding his body straight, having setup mindfulness in front of him. The Perfectly Enlightened One saw him sitting nearby, with his legs folded crosswise, his body straight, having set up mindfulness in front of him.

Having seen him, he addressed the Monks thus: Monks, do you see any shaking or trembling in this Monk's body?

‘Venerable Sir, whenever we see that Venerable One, whether he is sitting in the midst of The Community or sitting alone in private, we never see any shaking or trembling in that Venerable One’s body.’

Monks, that Monk gains at will, without trouble or difficulty, that concentration through the development and cultivation of which no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind. And what concentration is it through the development and cultivation of which no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind?

It is, Monks, when concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) has been developed and cultivated that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind. And how, Monks, is concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated so that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind?

Here, Monks, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. 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.

He trains thus: Experiencing the whole body.... (Repeat as at Chapter 1)

He trains thus: Reflecting on letting go, I will breathe in; he trains thus: Reflecting on letting go, I will breathe out.

It is, Monks, when concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) has been developed and cultivated in this way that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind.

(Reference: SN 54.7)

In this Teaching from Gotama Buddha, he shares how important Breathing Mindfulness Meditation is to eliminate “shaking or trembling” in the mind and body. This is described in The Ten Fetters as “restlessness”. A Practitioner will need to eliminate the fetter of “restlessness” to attain Enlightenment through training the mind in Breathing Mindfulness Meditation to eliminate the pollution of the mind.

If the mind is overactive, there will be rapid and repetitive movements observed in the body. The Buddha refers to this as “shaking or trembling”. He explains that “when concentration by Mindfulness of Breathing (Breathing Mindfulness Meditation) has been developed and cultivated that no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind”. Essentially, through training of the mind using Breathing Mindfulness Meditation eliminating the fetter of “restlessness”, which will produce a mind that is peaceful and calm, there will be no “shaking or trembling” in the body.

All that we experience in life is experienced through the mind. Through training the mind, one will experience improved results in all areas of their life. If the mind is overactive, this will be observable through “shaking and trembling” in the body.

Through development of Breathing Mindfulness Meditation and other training, the mind is liberated to Enlightenment. An Enlightened mind will experience deep “concentration” and will not experience any “shaking or trembling”. But, as long as the mind is unEnlightened it will experience discontent feelings which is the “shaking and trembling” of the mind.

Chapter 24

The Final In-Breaths and Out-Breaths Are Known

Rāhula, develop meditation on Mindfulness of Breathing (Breathing Mindfulness Meditation). When Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated, it is of great fruit and great benefit. And how is Mindfulness of Breathing (Breathing Mindfulness Meditation) developed and cultivated, so that it is of great fruit and great benefit?

Here, Rāhula, a Monk, gone to the forest or to the foot of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.

Breathing in long, he knows: I breathe in long; or breathing out long, he knows: I breathe out long. Breathing in short, he knows: I breathe in short; or breathing out short, he knows: I breathe out short...

He trains thus: Experiencing the whole body.... (Repeat as at Chapter 1)

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

Rāhula, that is how Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated, so that it is of great fruit and great benefit. When Mindfulness of Breathing (Breathing Mindfulness Meditation) is developed and cultivated in this way, even the final in-breaths and out-breaths are known as they cease, not unknown.

(Reference: MN 62)

In this Teaching from Gotama Buddha, he shares a Teaching with his son, Rāhula, to help him learn Breathing Mindfulness Meditation.

He explains how Breathing Mindfulness Meditation is of “great fruit and great benefit” helping him to learn this important meditation technique.

The Buddha explains how through observing the breath in Breathing Mindfulness Meditation throughout your life, having developed and cultivated a consistent ongoing practice, then when one comes to the end of their life they will be able to know their “final in-breaths and out-breaths” with full awareness maintaining a concentrated mind all the way until death.

Chapter 25

One Who Perceives Non-Self Eradicates the Conceit 'I Am'

When, Monks, a Monk has wholesome friends, wholesome companions, wholesome comrades, it can be predicted of him that he will be virtuous (practicing moral conduct), one who resides restrained by the training guidelines possessed of wholesome conduct and resolving difficult situations, seeing danger in the slightest faults. Having undertaken the training guidelines, will train in them.

When a Monk has wholesome friends, wholesome companions, wholesome comrades, it can be predicted of him that he will get to hear at will, without trouble or difficulty, talk concerned with the holy life that is conducive to opening up the heart, that is, talk on elimination of desires, on contentment, on solitude, on not getting bound up (with others), on arousing energy, on virtuous behavior, on concentration, on wisdom, on liberation, on the wisdom and vision of liberation.

When a Monk has wholesome friends, wholesome companions, wholesome comrades, it can be predicted of him that he will arouse energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in effort, not casting off the duty of cultivating wholesome qualities.

When a Monk has wholesome friends, wholesome companions, wholesome comrades, it can be predicted of him that he will be wise, possessing the wisdom that discerns arising and passing away, which is noble and penetrative, and leads to the complete destruction of discontentedness.

Having based himself on these five things, the Monk should develop further (another) four things.

- (1) (The perception of) unattractiveness of the body should be developed to abandon lust.
- (2) Loving-kindness should be developed to abandon ill will.
- (3) Mindfulness of Breathing (Breathing Mindfulness Meditation) should be developed to cut off thoughts.

- (4) The perception of impermanence should be developed to eradicate the conceit ‘I am’. When one perceives impermanence, the perception of non-self is stabilized. One who perceives non-self, eradicates the conceit ‘I am’, (which is) Nibbāna (Enlightenment) in this very life.
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(Reference: AN 9.1)

In this Teaching from Gotama Buddha, he shares Teachings related to developing wholesome friendships and the types of meditation that one should develop as part of their life practice.

The Buddha describes that one who has wholesome friends and associates will practice wholesome moral conduct along with taking time to listen to talks on The Teachings, developing energy towards eliminating unwholesome qualities and cultivating wholesome qualities, and that one will be wise.

Having developed these five (5) aspects of one’s practice, The Buddha encourages Practitioners to develop an additional four (4) aspects of their life practice which are all related to meditation but they produce benefits in the mind.

(1) To eliminate the fetter of “sensual desire”, when and if a Practitioner chooses to do so, they will need to develop “unattractiveness of the body”. Through seeing the body as it truly is, a Practitioner can eliminate the craving/desire/attachment to sexual contact.

A Practitioner may decide to progress on The Path to Enlightenment attaining the first or second Stage of Enlightenment while still maintaining sexual contact. When or if they are ready to progress further, a Practitioner can then apply effort to eliminate the fetter of “sensual desire” moving into the third and fourth Stage of Enlightenment.

A Practitioner who chooses to reside in the attainment of the first or second Stage of Enlightenment will have significantly diminished discontentedness in the mind but, there will still be some discontentedness. It is not until all of The Ten Fetters are completely eliminated that one will eliminate 100% of all discontentedness.

A Practitioner might choose to reside in the attainment of the first or second Stage of Enlightenment for whatever period of time they feel is best prior to moving forward towards the elimination of sexual contact. Especially if a Practitioner is younger and has not yet fulfilled their goals related to starting a family. This might be a reason why they would decide to not eliminate sexual contact. Either way, once a Practitioner has decided to move towards the fourth Stage of Enlightenment where the mind is Enlightened no longer experiencing discontentedness, developing the “unattractiveness of the body” is how one might decide to proceed. This is accomplished through meditation and working closely with a Teacher.

This meditation is also helpful for a Practitioner who has extensive sexual craving that might find themselves challenged to maintain a relationship with just one partner, or other unwholesome sexual cravings, and looking to reduce their sexual cravings

You can find details on Meditation to Eliminate Sexual Cravings in Chapter 11 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

(2) Loving-kindness Meditation should be developed and cultivated to eliminate anger/hatred/ill will. A Practitioner will need to train the mind using Loving-kindness Meditation then practice loving-kindness in daily life with “all beings”.

A Practitioner is first developing and cultivating loving-kindness through meditation then choosing to practice loving-kindness in their intentions, speech, and actions in daily life through being polite, kind, friendly, and respectful to “all beings”. Through practicing in this way, a Practitioner will observe that, over time, people will be more loving and kind with you. Because you are practicing loving-kindness on a regular and consistent basis, loving-kindness will be returned to you. This is due to The Natural Law of Kamma.

Conversely, if one practices anger/hatred/ill will, that is what will be returned to you based on The Natural Law of Kamma.

Through you making the decision to transform the mind’s poison or unwholesome root of anger/hatred/ill will with loving-kindness, then one can observe the improvements to your personal and professional relationships as the mind starts functioning in more polite, kind, friendly, and respectful ways with “all beings”.

To develop your Loving-kindness Meditation practice, investigate the content using this Youtube Playlist where you will find instruction in how to develop your Loving-kindness Meditation practice and feel free to seek guidance as you need support on The Path to Enlightenment.

LEARN Loving-kindness Meditation - (Youtube Playlist)

[https://www.youtube.com/watch?](https://www.youtube.com/watch?v=Wkp3cLGYurM&list=PLFuun1phKgQm3hT6XhvsN81xZDW7Enkyx)

[v=Wkp3cLGYurM&list=PLFuun1phKgQm3hT6XhvsN81xZDW7Enkyx](https://www.youtube.com/watch?v=Wkp3cLGYurM&list=PLFuun1phKgQm3hT6XhvsN81xZDW7Enkyx)

Detailed explanation of Loving-kindness Meditation is available in this same book series found in Chapter 11 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

(3) The Buddha shares that one should develop Breathing Mindfulness Meditation to “cut off thoughts”. This is the training the mind needs in order to eliminate craving/desire/attachment from the mind along with other practices.

While meditating, one focuses on the breath “cutting off and letting go” of any and all thoughts that may arise. This trains the mind to develop mindfulness (awareness of mind), to easily “let go” of all thoughts, and brings the mind into the present moment.

Then, during daily life, a Practitioner can easily be aware when the mind is having unwholesome feelings, perceptions, volitional formations (choices/decisions) and “cut them off and let them go”.

Practicing Breathing Mindfulness Meditation in this way is highly beneficial to the mind and a foundational practice that must be employed to progress towards Enlightenment. Without Breathing Mindfulness Meditation, one would be unable to attain Enlightenment.

Through transforming the mind's poison or unwholesome root of craving/desire/attachment with Breathing Mindfulness Meditation, then one can observe the improvements to the condition of the mind as the mind starts experiencing a decrease in discontentedness with more peacefulness, calmness, serenity, and contentedness with joy filling the mind.

To develop your Breathing Mindfulness Meditation practice, investigate the content using this Youtube Playlist where you will find instruction in how to develop your Breathing Mindfulness Meditation practice and feel free to seek guidance as you need support on The Path to Enlightenment.

LEARN Breathing Mindfulness Meditation - (Youtube Playlist)

[https://www.youtube.com/watch?](https://www.youtube.com/watch?v=MCbWjpNc1fc&list=PLFuun1phKgQnONxfSSpFXY2WxjHBPij4)

[v=MCbWjpNc1fc&list=PLFuun1phKgQnONxfSSpFXY2WxjHBPij4](https://www.youtube.com/watch?v=MCbWjpNc1fc&list=PLFuun1phKgQnONxfSSpFXY2WxjHBPij4)

Detailed explanation of Breathing Mindfulness Meditation is available in this same book series found in Chapter 11 of the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

(4) During Breathing Mindfulness Meditation and at all other times during the day, the mind needs to develop the understanding of The Universal Truth of Impermanence. A Practitioner needs to deeply soak into the mind that "all conditioned objects are impermanent".

Doing so, the mind can then acquire this wisdom and be deeply trained to be uninterested in holding on to anything knowing that all it is attempting to hold on to is impermanent and only causes discontentedness when one attempts to hold on to impermanent objects.

This, along with many other aspects of The Buddha's Teachings, will help to eliminate the conceit "I am".

The conceit "I am" is where the unEnlightened mind has this arrogance or pride associated with the fetter of conceit along with self identity and self image related to the fetter of "personal existence view" comprising the ego.

To attain Enlightenment both the fetters of conceit and personal existence view need to be eliminated to dissolve the ego. To accomplish this goal, there are specialized Teachings and techniques one will need to employ and be vigilant to watch over the mind ensuring that anytime the ego arises in the mind, one "cuts it off and lets it go".

Without dissolving the ego, one will never experience Enlightenment.

Detailed explanation of Dissolving The Ego: Ego Serves No Purpose is available in this same book series found in Chapter 16 of the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

Chapter 26

Things That Lead to the Liberation of Mind

Meghiya, when liberation of mind has not developed, five things lead to its development.

What five?

- (1) Here, Meghiya, a Monk has wholesome friends, wholesome companions, wholesome comrades. When liberation of mind has not developed, this is the first thing that leads to its development.
- (2) Again, a Monk is virtuous (practicing moral conduct); he resides restrained by the training guidelines, possessed of wholesome conduct and determination, seeing danger in slightest faults. Having undertaken the training guidelines, he trains in them. When liberation of mind has not developed, this is the second thing that leads to its development.
- (3) Again, a Monk gets to hear at will, without trouble or difficulty, talk concerned with the holy life that is conducive to opening up the heart, that is, talk on elimination of desires, on contentment, on solitude, on getting bound up (with others), on arousing energy, virtuous behavior, on concentration, on wisdom, on liberation, on the wisdom and vision of liberation. When liberation of mind has not developed, this is the third thing that leads to its development.
- (4) Again, a Monk has aroused energy for abandoning unwholesome qualities and acquiring wholesome qualities; he is strong, firm in effort, not casting off the duty of cultivating wholesome qualities. When liberation of mind has not developed, this is the fourth thing that leads to its development.
- (5) Again, a Monk is wise; he possesses the wisdom that discerns arising and passing away, which is noble and penetrative, and leads to the complete destruction of discontentedness. When liberation of mind has not developed, this is the fifth thing that leads to its development.

When, Meghiya, a Monk has wholesome friends, wholesome companions, wholesome comrades, it can be predicted of him that he will be virtuous (practice of moral conduct), one who resides restrained by the training guidelines ... will train in them.

When a Monk has wholesome friends, wholesome companions, wholesome comrades, it can be predicted of him that he will get to hear at will, without trouble or difficulty, talk concerned with the holy life that is conducive to opening up the heart, that is, talk on elimination of desires ... on the wisdom and vision of liberation.

When a Monk has wholesome friends, wholesome companions, wholesome comrades, it can be predicted of him that he will arouse energy for abandoning unwholesome qualities ... not casting off the duty of cultivating wholesome qualities.

When a Monk has wholesome friends, wholesome companions, wholesome comrades, it can be predicted of him that he will be wise, possessing the wisdom that discerns arising and passing away, which is noble and penetrative and leads to the complete destruction of discontentedness.

Having based himself on these five things, the Monk should develop further (another) four things.

- (1) (The perception of) unattractiveness of the body should be developed to abandon lust.
- (2) Loving-kindness should be developed to abandon ill will.
- (3) Mindfulness of Breathing (Breathing Mindfulness Meditation) should be developed to cut off thoughts.
- (4) The perception of impermanence should be developed to eradicate the conceit 'I am'. When one perceives impermanence, the perception of non-self is stabilized. One who perceives non-self, eradicates the conceit 'I am', (which is) Nibbāna (Enlightenment) in this very life.

(Reference: AN 9.3)

In this Teaching from Gotama Buddha, he shares a combination of Teachings that have been previously explained. You can see the previous Chapters of this book for an explanation of these Teachings.

This Teaching shares that if the mind is not yet liberated (i.e. Enlightened), these are aspects of development of one's life practice that need to be developed to attain Enlightenment.

Chapter 27

Ten Perceptions for Curing of an Affliction

If, Ānanda, you visit the Monk Girimānanda and speak to him about ten perceptions, it is possible that on hearing about them his sickness will immediately subside.

What are the ten?

- (1) The perception of impermanence,
- (2) the perception of non-self,
- (3) the perception of unattractiveness of the body,
- (4) the perception of danger,
- (5) the perception of abandoning,
- (6) the perception of freedom from strong feelings,
- (7) the perception of elimination,
- (8) the perception of non-delight in the entire world,
- (9) the perception of impermanence in all conditioned mental objects, and
- (10) Mindfulness of Breathing (Breathing Mindfulness Meditation).

— — — — —

- (1) And what, Ānanda, is the perception of impermanence?

Here, having gone to the forest, to the foot of a tree, or to an empty hut, a Monk reflects thus: form is impermanent, feeling is impermanent, perception is impermanent, volitional formations (choices/decisions) are impermanent, consciousness is impermanent. Thus he resides reflecting on impermanence in these five aggregates subject to clinging.

This is called the perception of impermanence.

- (2) And what, Ānanda, is the perception of non-self?

Here, having gone to the forest, to the foot of a tree, or to an empty hut, a Monk reflects thus: The eye is non-self, forms are non-self; the ear is non-self, sounds are non-self; the nose is non-self, odors are non-self; the tongue is non-self, flavors are non-self; the body is non-self, physical objects are non self; the mind is non-self, mental objects are non-self. Thus he resides reflecting on non-self in these six internal and external sense bases.

This is called the perception of non-self.

(3) And what, Ānanda, is the perception of unattractiveness of the body?

Here, a Monk reviews this very body upward from the soles of the feet and downward from the tips of the hairs, enclosed in skin, as full of many kinds of impurities: There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones. bone marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, mucus, fluid of the joints, urine. Thus he resides reflecting on unattractiveness in this body.

This is called the perception of unattractiveness of the body.

(4) And what, Ānanda, is the perception of danger?

Here, having gone to the forest, to the foot of a tree, or to an empty hut, a Monk reflects thus: This body is the source of much pain and danger; for all sorts of afflictions arise in this body, that is, eye-disease, disease of the inner ear, nose-disease, tongue-disease, body-disease, head-disease, disease of the external ear, mouth-disease, tooth-disease, cough, asthma, catarrh, pyrexia, fever, stomach ache, fainting, dysentery, gripes, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, ringworm, itch, scab, chickenpox, scabies, hemorrhage, diabetes, hemorrhoids, cancer, fistula, illnesses originating from bile, phlegm, wind, or their combination: illnesses produced by change of climate; illnesses produced by careless behavior; illnesses produced by assault; or illnesses produced as the result of (unwholesome) Kamma; and cold, heat, hunger, thirst, defecation, and urination. Thus he resides reflecting on danger in this body.

This is called the perception of danger.

(5) And what, Ānanda, is the perception of abandoning?

Here, a Monk does not tolerate an arisen sensual thought; he abandons it, dispels it, terminates it, and obliterates it. He does not tolerate an arisen thought of ill will... an arisen thought of harming ... evil unwholesome states whenever they arise; he abandons them, dispels them, terminates them, and obliterates them.

This is called the perception of abandoning.

(6) And what, Ānanda, is the perception of freedom from strong feelings?

Here, having gone to the forest, to the foot of a tree, or to an empty hut, a Monk reflects thus: This is peaceful, this is superb, that is, the stilling of mind activities, the letting go of all greed, the destruction of craving, freedom from strong feelings, Nibbāna (Enlightenment).

This is called the perception of freedom from strong feelings.

(7) And what, Ānanda, is the perception of elimination?

Here, having gone to the forest, to the foot of a tree, or to an empty hut, a Monk reflects thus: This is peaceful, this is superb, that is, the stilling of mind activities, the letting go of all greed, the destruction of craving, elimination, Nibbāna (Enlightenment).

This is called the perception of elimination.

(8) And what, Ānanda, is the perception of non-excitement in the entire world?

Here, a Monk refrains from any engagement and clinging, mental standpoints, adherences, and underlying tendencies in regard to the world, abandoning them without clinging to them.

This is called the perception of non-excitement in the entire world.

(9) And what, Ānanda, is the perception of impermanence in all conditioned mental objects?

Here, a Monk is repelled, unenthusiastic, and disinterested by all conditioned mental objects.

This is called the perception of impermanence in all conditioned mental objects.

(10) And what Ānanda, is Mindfulness of Breathing (Breathing Mindfulness Meditation)?

Here, a Monk, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and established mindfulness in front of him, just mindful he breathes in, mindful he breathes out.

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

Breathing in short, he knows: I breathe in short; or breathing out short,
he knows: I breathe out short.

He trains thus: Experiencing the whole body, I will breathe in;
he trains thus: Experiencing the whole body, I will breathe out.

He trains thus: Calming the bodily activity, I will breathe in;
he trains thus: Calming the bodily activity, I will breathe out.

He trains thus: Experiencing joy, I will breathe in;
he trains thus: Experiencing joy, I will breathe out.

He trains thus: Experiencing peacefulness, I will breathe in;
he trains thus: Experiencing peacefulness, I will breathe out.

He trains thus: Experiencing the mental activity, I will breathe in;
he trains thus: Experiencing the mental activity, I will breathe out.

He trains thus: Calming the mental activity, I will breathe in;
he trains thus: Calming the mental activity, I will breathe out.

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

He trains thus: Gladdening the mind, I will breathe in;
he trains thus: Gladdening the mind, I will breathe out.

He trains thus: Concentrating the mind, I will breathe in;
he trains thus: Concentrating the mind, I will breathe out.

He trains thus: Liberating the mind, I will breathe in;
he trains thus: Liberating the mind, I will breathe out.

He trains thus: Reflecting on impermanence, I will breathe in;
he trains thus: Reflecting on impermanence, I will breathe out.

He trains thus: Reflecting on fading away, I will breathe in;
he trains thus: Reflecting on fading away, I will breathe out.

He trains thus: Reflecting on elimination, I will breathe in;
he trains thus: Reflecting on elimination, I will breathe out.

He trains thus: Reflecting on letting go, I will breathe in;
he trains thus: Reflecting on letting go, I will breathe out.

This is called Mindfulness of Breathing (Breathing Mindfulness Meditation).

If, Ānanda, you visit the Monk Girimānanda and speak to him about these ten perceptions, it is possible that on hearing about them he will immediately recover from his sickness.

Then, when the Venerable Ānanda had learned these ten perceptions from The Perfectly Enlightened One, he went to the Venerable Girimānanda and spoke to him about them. When the Venerable Girimānanda heard about these ten perceptions, his sickness immediately subsided. The Venerable Girimānanda recovered from that sickness, and that is how he was cured of his sickness.

(Reference: AN 10.60)

In this Teaching from Gotama Buddha, he shares ten perceptions to develop and cultivate as part of one's life practice.

(1) A Practitioner will need to develop the perception of The Universal Truth of Impermanence of The Five Aggregates of form, feelings, perceptions, volitional formations (choices/decisions), and consciousness.

The Buddha's Teachings on The Four Noble Truths shares that discontentedness is clinging to The Five Aggregates. It is training the mind to "let go" of these Five Aggregates that the mind can eliminate all discontentedness.

Developing the perception of impermanence of The Five Aggregates can train the mind to "let go" of The Five Aggregates because if the mind is attempting to hold on to them, realizing that it is not possible to do so can train the mind to "let them go".

Detailed explanation of The Universal Truth of Impermanence is available in this same book series found in Chapter 4 of the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

(2) A Practitioner will need to develop the perception of The Universal Truth of Non-self helping the mind to understand that The Six Sense Bases are "not the self".

Detailed explanation of The Universal Truth of Non-self is available in this same book series found in Chapter 4 of the book "Developing a Life Practice: The Path That Leads to Enlightenment" (Volume 1).

(3) A Practitioner will need to develop the perception of unattractiveness of the body as described in a previous Chapter. The Buddha also taught the Thirty-Two (32) Body Part Meditation to help a Practitioner develop the perception of unattractiveness of the body. This meditation could potentially be utilized to develop unattractiveness of the body helping to eliminate the fetters of "personal existence view" and "sensual desire". This meditation can also help to reduce or eliminate the craving for sexual contact.

(4) A Practitioner will need to develop the perception of danger related to bodily illness helping the mind "let go" of the fetter of "personal existence view" and "desire for form".

As long as one craves existence, the being will continue to wander and roam throughout The Cycle of Rebirth experiencing continuous rebirth and discontentedness.

(5) A Practitioner will need to develop the perception of abandoning or "relinquishment".

As part of Right Intention in The Teaching of The Eight Fold Path, The Buddha explains that a Practitioner needs to practice the intention of relinquishment, non-ill-will, and harmlessness. In this Teaching, he explains that as these unwholesome mental states arise that one will need to "cut them off and let them go" or in other words, "abandons it, dispels it, terminates it, and obliterates it".

Through staying watchful over the mind using Right Mindfulness, a Practitioner can then apply Right Effort to skillfully eliminate any arising unwholesome mental qualities and arise wholesome mental qualities.

(6) A Practitioner will need to develop the perception of freedom from strong feelings.

The Buddha describes that as one develops their meditation practice and prepares for meditation, they should reflect how “this is peaceful, this is superb, that is, the stilling of mind activities, the letting go of all greed, the destruction of craving, freedom from strong feelings, Nibbāna (Enlightenment)”.

This will help to still the mind and quiet excessive thoughts prior to meditation as one works towards the elimination of all discontentedness or “strong feelings”.

(7) A Practitioner will need to develop the perception of elimination.

The Buddha describes that as one develops their meditation practice and prepares for meditation, they should reflect how “this is peaceful, this is superb, that is, the stilling of mind activities, the letting go of all greed, the destruction of craving, elimination, Nibbāna (Enlightenment)”.

This will help to still the mind and quiet excessive thoughts prior to meditation as one works towards the elimination of all discontentedness.

(8) A Practitioner will need to develop the perception of non-excitement in the entire world.

Detailed explanation of “non-excitement in the entire world” is available in this same book series found in Chapter 35 of the book “Walking The Path with The Buddha” (Volume 2).

(9) A Practitioner will need to develop the perception of impermanence in all conditioned mental objects.

A conditioned mental object is a mental state arising in the mind based on an impermanent condition. The mental object will arise, change, and then cease to exist - it is impermanent.

The Buddha explains that a Practitioner will need to develop an understanding of impermanence of all conditioned mental objects and be disinterested in them.

(10) A Practitioner will need to develop a practice of Breathing Mindfulness Meditation as described throughout this book and Chapter 11 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Surrounding Teachings

Chapter 28

Five Things to Penetrate to the Unshakable

(First Discourse)

Monks, possessing five things, a Monk pursuing Mindfulness of Breathing (Breathing Mindfulness Meditation) in no long time penetrates to the unshakable.

What five?

- (1) Here, a Monk has few undertakings, few tasks, is easy to support, and is easily contented with the necessities of life.
- (2) He eats little and is intent on moderation regarding food.
- (3) He is rarely drowsy and is intent on alertness.
- (4) He has learned much, remembers what he has learned, and cultivates what he has learned. Those Teachings that are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, which proclaim the perfectly complete and pure spiritual life — such Teachings as these he has learned much of, retained in mind, recited verbally, mentally investigated, and penetrated well by view.
- (5) He reviews the extent to which his mind is liberated.

Possessing these five things, a Monk pursuing Mindfulness of Breathing (Breathing Mindfulness Meditation) in no long time penetrates to the unshakable.

(Second Discourse)

Monks, possessing five things, a Monk developing Mindfulness of Breathing (Breathing Mindfulness Meditation) in no long time penetrates to the unshakable.

What five?

- (1) Here, a Monk has few undertakings, few tasks, is easy to support, and is easily contented with the necessities of life.
- (2) He eats little and is intent on moderation regarding food.
- (3) He is rarely drowsy and is intent on alertness.
- (4) He gets to hear at will, without trouble or difficulty, talk concerned with the holy life that is conducive to opening up the heart, that is, talk on elimination of desires, on contentment, on solitude, on not getting bound up (with others), on arousing energy, on virtuous behavior, on concentration, on wisdom, on liberation, on the wisdom and vision of liberation.
- (5) He reviews the extent to which his mind is liberated.

Possessing these five things, a Monk developing Mindfulness of Breathing (Breathing Mindfulness Meditation) in no long time penetrates to the unshakable.

(Third Discourse)

Monks, possessing five things, a Monk cultivating Mindfulness of Breathing (Breathing Mindfulness Meditation) in no long time penetrates to the unshakable.

What five?

- (1) Here, a Monk has few undertakings, few tasks, is easy to support, and is easily contented with the necessities of life.
- (2) He eats little and is intent on moderation regarding food.
- (3) He is rarely drowsy and is intent on alertness.
- (4) He is a forest dweller who resorts to remote lodgings.
- (5) He reviews the extent to which his mind is liberated.

Possessing these five things, a Monk cultivating Mindfulness of Breathing (Breathing Mindfulness Meditation) in no long time penetrates to the unshakable.

(Reference: AN 5.96)

In these Teachings from Gotama Buddha, he shares how when a Practitioner is developing their Breathing Mindfulness Meditation practice and possesses five things, they are close to Enlightenment.

The Buddha explains Enlightenment as an unshakable mind so when he shares, “in no long time penetrates to the unshakable” he is explaining that one is close to Enlightenment.

Numbers 1-3 and 5 are exactly the same in each of the three (3) discourses with The Buddha choosing to change number 4 in each discourse. These will all be explained in the below.

(1) The Buddha is guiding Practitioners to not over burden themselves with daily tasks running from place to place but instead, find contentment with just the necessities of life. Having massive “to-do lists” and allow the mind to only feel productive if one accomplishes their entire list will only lead to discontentedness as the mind is craving/ desiring/attached to certain expectations and outcomes. Instead, simplifying one’s life with just a “few tasks” in a day and doing each one well will produce wholesome outcomes.

A Practitioner will need to train the mind and teach it, how to relax. All too often we place the expectation on ourselves that we should be constantly on “the go” and constantly be productive at completing some tasks. One needs to see resting and relaxing as a task that needs to be integrated in one’s day and train the mind to be comfortable with relaxing. Rest and relaxation is a productive activity that is required as one moves forward in life. Just like food and water itself, one needs to view rest and relaxation as a necessity of life. To find and practice “the middle way”, one will need to be active applying energy and effort to daily tasks but also will need to create time for rest and relaxation as part of a balanced lifestyle.

(2) A Practitioner will need to train the body and mind to be content with moderation in eating. Food is not for amusement or entertain but instead, to nourish the body. With the fetter of “sensual desire” the unEnlightened mind will oftentimes become discontent if certain food items are not available when one “wants” to eat them due to craving/desire/attachment to that food item. Practicing moderation of eating also ensures one is not indulging in emotional eating based on craving/desire/attachment and arisen discontentedness. Instead, train the body and mind to be content with moderation in eating can ensure that one eats for nourishment and sustaining of the physical body rather than, pleasing the tongue and mind.

(3) As the mind is trained to perform more optimally by coming to “the middle”, a Practitioner will find that they do not need to indulge in excessive sleep. Instead, the mind will function on a moderate amount of sleep and during waking hours, the mind will be attentive, alert, and aware without drowsiness. This is a benefit and result of deep training of the mind.

An unEnlightened mind is burdened by so many worries, stress, and anxieties, among other discontent feelings. This puts a strain on the body and the mind. But, as the mind is trained moving closer to Enlightenment, one will find that alertness of the mind is experienced, and one will have energy to accomplish all the needed objectives to progress in life.

If you are observing sluggishness of mind, see The Seven Factors of Enlightenment in Chapter 3 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” - (Volume 1). The Seven Factors of Enlightenment provide guidance of how to move the mind from either a sluggish or excited condition to “the middle” by practicing The Seven Factors of Enlightenment.

(4) During the lifetime of The Buddha, he taught orally and Practitioners needed to memorize his Teachings. The Students would recite The Teachings regularly as a method of memorization. The Teachings did not get written down until after The Buddha’s death so memorizing The Teachings and reciting them was highly important and ensured the continued transmission of these Teachings for many generations.

Today, we have technology to capture Teachings in written, video, and audio format eliminating the need to memorize The Teachings or reciting them. However, it is important that one learns, retains, investigates, and penetrates The Teachings discovering the truth to acquire wisdom.

Through learning with all the available resources and with guidance from a Teacher, a Practitioner can apply effort to deeply understand and retain The Teachings understanding. In this way, they will then be able to apply The Teachings in daily life.

Without retaining the understanding of The Teachings, a Practitioner would have no ability to apply The Teachings in daily life.

As one learns, reflects, and practices The Teachings to include Breathing Mindfulness Meditation, the mind becomes more focused, concentrated, and clear. In this way, the mind is then able to retain The Teachings more easily to be applied in daily life.

It is wise to meditate prior to reading or classes where you plan to learn The Teachings. In this way, you can clear out any clutter in the mind prior to learning and have the best possible capability to retain The Teachings to be applied in daily life.

(5) A Practitioner will need to be observant and watchful over their own mind to be aware when discontentedness arises so that you can identify all the cravings/desires/attachments that caused the discontentedness and eliminate them. Objective observation of the mind helps a Practitioner to uncover areas for improvement and what to focus on in further development of the mind. While you will need a Teacher on The Path to Enlightenment, this is an independent journey where you are the one responsible for actively working in the direction of Enlightenment knowing what areas to focus on to advance your practice. Initially, the Teacher should point you in the direction of how to get started and moving along The Path to Enlightenment. But fairly soon, a Practitioner will need to have their own inner determination and observation of the mind to identify areas for improvement and pursue the needed wisdom to create progress on The Path.

If there is discontentedness in the mind, this is a perfect opportunity to investigate the mind and determine what cravings/desires/attachments caused the discontentedness so that they can be uprooted and eliminated so that the mind will not experience any further discontentedness related to those cravings/desires/attachments.

This is explained in Chapter 13 titled “Identifying Cravings: Cultivating Non-Craving and Analysis of The Mind” in the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

As one notices the mind is not liberated and still experiencing discontentedness, rather than becoming discontent that the mind is discontent, use the opportunity to learn and grow your practice evolving and strengthening it for greater improvement.

(Second Discourse)

(4) The Buddha is guiding a Practitioner to ensure they are taking time, effort, energy, and resources to learn these Teachings through formal discourses with Teachers and through discussion among other members of The Community of Practitioners. Through gradually actively learning over the course of months and years, a Practitioner will come to understand these Teachings more deeply and be able to apply them into their life. Additionally, through having regular discussions with other members of The Community, a Practitioner will be able to more firmly root these Teachings into the mind. Open discussions about these Teachings where one can put these Teachings into spoken words helps the mind to retain The Teachings and thus, apply them in daily life.

(Third Discourse)

(4) A Practitioner during Gotama Buddha's lifetime would have retreated to the forest and remote lodgings. However, in today's lifestyle, this is not always possible. The underlying Teaching that is being shared is that one need to learn how to spend time alone and be comfortable with being alone.

If a Practitioner is always with other people, the mind is oftentimes overactive and occupied with the daily troubles and difficulties of others rather than, working through the challenges that you need to address in your own life and mind.

It is wise to spend time alone regularly. One needs to be able to fall in love with themselves without any sort of arrogance, pride, or conceit of any type. Instead, training the mind to be comfortable in this body not wanting or needing anything but instead, feel peace in solitude. If one is incapable of finding peace alone with your own thoughts, then you will never find peace with others.

I suggest going on walks, shopping trips, to the movies, restaurants, retreats, and even vacations alone. Find time to be alone on a regular basis to be able to look within finding peacefulness and contentment without interaction with others.

Time with others is impermanent and you will not be able to permanently be surrounded with people. If the mind craves/desires constant interaction with others, then when you are alone, the mind will be bored or lonely. This discontentedness is very unsatisfying to the mind and makes life unenjoyable. So rather than allowing the mind to constantly crave/desire interaction and hold on to others, train it to be comfortable and content alone in solitude, working this into training of the mind. Finding regular time to be alone will strengthen one's mind creating confidence that being alone is enjoyable and that just like being with other people is impermanent, being alone is impermanent as well.

When the mind is comfortable being alone, then whether you are with people or away from others, the mind can reside peaceful, calm, serene, and content with joy.

Through developing one's life practice as described in this Teaching, along with practicing Breathing Mindfulness Meditation and all the other Teachings of The Buddha, one is close to Enlightenment.

Chapter 29

The Five Hindrances That Weaken Wisdom

Monks, there are these five obstructions, hindrances, burdens of the mind, states that weaken wisdom.

What five?

- (1) Sensual desire is an obstruction, a hindrance, a burden of the mind, a state that weakens wisdom.
- (2) Ill will is an obstruction, a hindrance, a burden of the mind, a state that weakens wisdom.
- (3) Complacency is an obstruction, a hindrance, a burden of the mind, a state that weakens wisdom.
- (4) Restlessness and worry is an obstruction, a hindrance, a burden of the mind, a state that weakens wisdom.
- (5) Doubt is an obstruction, a hindrance, a burden of the mind, a state that weakens wisdom.

These are the five obstructions, hindrances, burdens of the mind, states that weaken wisdom.

Monks, without having abandoned these five obstructions, hindrances, burdens of the mind, states that weaken wisdom, it is impossible that a Monk, with his ineffective and fragile wisdom, might know his own wholesomeness, the wholesomeness of others, or the wholesomeness of both, or realize a superhuman distinction in wisdom and vision worthy of the Noble Ones.

Suppose a river were flowing down from a mountain, traveling a long distance, with a swift current, carrying along much trash.

Then, on both of its banks, a man would open irrigation channels. In such a case, the current in the middle of the river would be dispersed, spread out, and divided, so that the river would no longer travel a long distance, with a swift current, carrying along much trash.

So too, without having abandoned these five obstructions, hindrances, burdens of the mind, states that weaken wisdom, it is impossible that a Monk with his ineffective and fragile wisdom, might know his own wholesomeness, the wholesomeness of others, or the wholesomeness of both, or might realize a superhuman distinction in wisdom and vision worthy of the Noble Ones.

(The followings are the reverse aspects of Monks who are void of hindrances. These are the Monks who penetrate ignorance (unknowing of true reality) through wisdom. Just as a swift current of a river with irrigation channels closed on both of its banks could travel a long distance.)

(Reference: AN 5.51)

In this Teaching from Gotama Buddha, he shares The Five Hindrances to the attainment of Enlightenment.

If a Practitioner does not eliminate these and does not stay diligent to eliminate these any time they might arise, one will be hindered from further progress on The Path to Enlightenment.

The Five Hindrances are five (5) aspects of the mind that need to be eliminated to attain Enlightenment as they are obstacles to the attainment of Enlightenment. Ignorance (unknowing of true reality) is the primary hindrance or obstacle that all unEnlightened beings experience, there are other obstacles that one needs to overcome as well. The Five Hindrances are sensual desire, ill will, complacency, restlessness and worry, and doubt.

You can investigate The Five Hindrances and how to eliminate them using this online class.

(Youtube)

(Group Learning Program) - The Five Hindrances to Enlightenment & The Seven Factors of Enlightenment

<https://youtu.be/mY8xw5wPRiQ>

(Podcast)

Ep. 290 - (Group Learning Program) - The Five Hindrances to Enlightenment & The Seven Factors of Enlightenment

<https://anchor.fm/buddhadailywisdom/episodes/Ep--290---Group-Learning-Program---The-Five-Hindrances-to-Enlightenment--The-Seven-Factors-of-Enlightenment-e1gduid>

In this Teaching, The Buddha mentions how “one might know his own wholesomeness, the wholesomeness of others”. To attain Enlightenment a Practitioner would need to be able to observe their own wholesome and unwholesome intentions, speech, and actions to actively work towards improvements of one’s moral conduct and life practice. Without the ability to objectively observe areas for improvement, one would be lost as this is an independent journey with your Teacher serving as a guide but they are not with you every moment. So, a Practitioner will need to develop the ability to observe their own wholesomeness and unwholesomeness so that they can support and enhance the wholesome qualities of mind and eliminate the unwholesome qualities of mind.

The Buddha mentions that an Ordained Practitioner will need to know the “wholesomeness of others”. There is no part of these Teachings where a Practitioner should judge another Practitioner. This is not wise for one to do and would only harm one’s own mind. But, anyone who is accepting Students to learn The Path to Enlightenment will need to have the ability to observe their Students’ mind and provide guidance of what is wholesome and unwholesome along with areas of improvement. It is up to the Teacher to be able to develop the ability to observe the mind of others and then politely and respectfully share Teachings with their Students for improvement.

The Buddha discusses in his Teachings various qualities one should develop for Teaching others and what would be beneficial for qualities for a Teacher to possess. But, a Practitioner needs to separate this guidance provided from The Buddha for Teachers from the guidance he provides a Practitioner who is not a Teacher and instead, be interested to progress to Enlightenment. If a Practitioner felt they should be judging others’ wholeness, this would inhibit one from attaining Enlightenment as there would still be the fetter of conceit in the mind - arrogance, pride, judging, measuring or comparing as superior or inferior to others. A Practitioner would need to eliminate the fetter of conceit to attain Enlightenment.

With that said, a Teacher will need to develop the ability to observe the mind of others to be able to provide precise instruction to Students of how to improve the condition of the mind towards the attainment of Enlightenment. This should be done with loving-kindness and compassion with only an interest to support, encourage, and motivate a Student.

The ability to observe one’s own mind is developed through The Path to Enlightenment as one cultivates mindfulness. An Enlightened being would also be able to observe the wholesomeness and unwholesomeness of others but would only do so with an interest to benefit their Students through polite, kind, friendly, and respectful guidance.

One Who Points Out Treasure

Ānanda, I shall not treat you as the potter treats the raw damp clay. Repeatedly restraining you, I shall speak to you, Ānanda. Repeatedly guiding you of what to avoid, I shall speak to you, Ānanda. The truly dedicated will stand [the test].

Regard him as one who points out treasure, the wise one who seeing your faults guides you of what to avoid. Stay with this sort of Teacher.

For the one who stays with a Teacher of this sort, things get better, not worse.

(Gotama Buddha)

(Reference: MN 122 & DHP 76-77)

Author's Thoughts: In order to share The Teachings that lead to Enlightenment, a Buddha or any Teacher, would need to help Students uncover unwholesome qualities in the mind and in their life practice while pointing out the cultivation of wholesome qualities. A Student will need to put their trust in the Teacher while investigating the areas of improvement the Teacher identifies and shares with the Student.

A Student will need to be inviting and accepting of a Teacher's guidance in order to identify areas of improvement and then learn, reflect, and practice Teachings to improve their life practice. If a Student allows the ego to block the guidance from the Teacher while feeling displeasure in the Teacher "pointing out treasure", they will not "stand the test" of receiving guidance from the Teacher to progress towards Enlightenment.

A Teacher would need to exert a significant amount of time, effort, energy, and resources to guide a Student to Enlightenment. A Teacher should not ask for any benefits from their Students, but instead, await what is given as offerings. A Teacher's only goal should be to guide a Student to Enlightenment without any personal gain for themselves whatsoever.

So, a Teacher who takes their time, effort, energy, and resources to "point out treasure" should be regarded as a "wise one who seeing your faults" will help you to learn, reflect, and practice The Teachings to attain Enlightenment.

The Buddha's advice is to "stay with this sort of Teacher" as things only "get better, not worse". As the condition of the mind and one's life, "only gets better, not worse" when a Student is open to understanding guidance from a wise Teacher who kindly and patiently shares areas for improvement while not seeking any benefit from you - their only goal is to help you. In this type of relationship with a wise Teacher pointing out areas of improvement as treasure to be appreciated based on the goal of helping you, you should "stay with this sort of Teacher" as things only "get better, not worse".

The Five Hindrances are Eliminated with The Seven Factors of Enlightenment

Monks, these five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, leading to discontentedness, leading away from Enlightenment.

What five?

The hindrance of sensual desire is a maker of blindness ...

The hindrance of ill will ...

The hindrance of complacency ...

The hindrance of restlessness and worry ...

The hindrance of doubt is a maker of blindness ... leading away from Enlightenment.

These five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, leading to discontentedness, leading away from Enlightenment.

These Seven Factors of Enlightenment, Monks, are makers of vision, makers of knowledge, promoting the growth of wisdom, free from discontentedness, leading towards Enlightenment.

What seven?

The Enlightenment factor of mindfulness is a maker of vision ...

The Enlightenment factor of investigation is a maker of vision ...

The Enlightenment factor of energy is a maker of vision ...

The Enlightenment factor of joy is a maker of vision ...

The Enlightenment factor of tranquility is a maker of vision ...

The Enlightenment factor of concentration is a maker of vision ...

The Enlightenment factor of equanimity is a maker of vision ... leading towards Enlightenment.

These Seven Factors of Enlightenment are makers of vision, makers of knowledge, promoting the growth of wisdom, free from discontentedness, leading towards Enlightenment.

(Reference: SN 46.40)

Chapter 30

These Five Hindrances Are Called Obstacles, Hindrances, Coverings-up, Envelopings

Vāsettha, it is just as if this River Aciravatī were full of water so that a crow could drink out of it, and a man should come along wishing to cross over, to get to the other side, to get across, and were to lie down on this bank, covering his head with a shawl.

What do you think, Vāsetṭha? Would that man be able to get to the other side?

‘No, Master Teacher Gotama.’

In the same way, Vāsettha, in the noble discipline these five hindrances are called obstacles, hindrances, coverings-up, envelopings.

Which five?

The hindrance of sensual desire, of ill-will, of complacency, of restlessness and worry, of doubt.

These five are called obstacles, hindrances, coverings-up, envelopings.

And these Brāhmins learned in the Three Vedas are caught up, confined in, obstructed, entangled in these five hindrances.

But that such Brāhmins learned in the Three Vedas, who persistently neglect what a Brāhmin should do, and persistently do what a Brāhmin should not do, and who are caught up, confined in, obstructed, entangled in these five hindrances, should attain after death, at the breaking-up of the body, to union with Brahmā (God) that is just not possible.

(Reference: DN 13)

In this Teaching from Gotama Buddha, he shares how Brāhmins who are affected by The Five Hindrances hoping and wishing to be in union with God after death, will be unable to accomplish that goal due to these Five Hindrances.

The Five Hindrances are Eliminated with The Seven Factors of Enlightenment

Monks, these five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, leading to discontentedness, leading away from Enlightenment.

What five?

The hindrance of sensual desire is a maker of blindness ...

The hindrance of ill will ...

The hindrance of complacency ...

The hindrance of restlessness and worry ...

The hindrance of doubt is a maker of blindness ... leading away from Enlightenment.

These five hindrances are makers of blindness, causing lack of vision, causing lack of knowledge, detrimental to wisdom, leading to discontentedness, leading away from Enlightenment.

These Seven Factors of Enlightenment, Monks, are makers of vision, makers of knowledge, promoting the growth of wisdom, free from discontentedness, leading towards Enlightenment.

What seven?

The Enlightenment factor of mindfulness is a maker of vision ...

The Enlightenment factor of investigation is a maker of vision ...

The Enlightenment factor of energy is a maker of vision ...

The Enlightenment factor of joy is a maker of vision ...

The Enlightenment factor of tranquility is a maker of vision ...

The Enlightenment factor of concentration is a maker of vision ...

The Enlightenment factor of equanimity is a maker of vision ... leading towards Enlightenment.

These Seven Factors of Enlightenment are makers of vision, makers of knowledge, promoting the growth of wisdom, free from discontentedness, leading towards Enlightenment.

(Reference: SN 46.40)

Chapter 31

Then The Tathāgata Guides Him Further...

When, Aggivessana, the Noble Disciple possesses mindfulness and full awareness, then The Tathāgata guides him further: Come, Monk, resort to a secluded resting place: the forest, the foot of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

He resorts to a secluded resting place: the forest, the foot of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw. On returning from his almsround (gathering food), after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him.

Abandoning craving for the world, he resides with a mind free from craving; he purifies his mind from craving.

Abandoning ill will and hatred, he resides with a mind free from ill will, compassionate for the welfare of all living beings: he purifies his mind from ill will and hatred.

Abandoning complacency, he resides with a mind free from complacency, preceptive of light, mindful, fully aware; he purifies his mind from complacency.

Abandoning restlessness and worry, he resides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and worry.

Abandoning doubt, he resides having gone beyond doubt, confident about wholesome states; he purifies his mind from doubt.

Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, he resides reflecting on the body as a body, dedicated, fully aware and mindful, having put away craving and grief for the world.

He resides reflecting on feelings as feelings ... mind as mind ... mental objects as mental objects, dedicated, fully aware and mindful, having put away craving and grief for the world.

Then The Tathāgata guides him further: Come, Monk, reside reflecting on the body as a body but do not think thoughts connected with the body; reside reflecting on feelings as feelings but do not think thoughts connected with feelings; reside reflecting on mind as mind but do not think thoughts connected with the mind; reside reflecting on mental objects as mental objects but do not think thoughts connected with mental objects.

With the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he enters and resides in the second Jhāna, which is without thinking and pondering, based in concentration, filled with excitement and joy.

(Furthermore The Buddha explained the third Jhāna, the fourth Jhāna, the remembering of past lives, the divine eye (third eye), the destruction of the taints and Enlightenment according to the standard Pāli reference.)

(Reference: MN 125)

In this Teaching from Gotama Buddha, he shares Breathing Mindfulness Meditation and development of The Four Foundations of Mindfulness are training towards the elimination of The Five Hindrances in the mind leading toward attainment of the Jhānas.

No matter where you look in Gotama Buddha's Teachings, he is always prioritizing and emphasizing the importance of developing and cultivating Breathing Mindfulness Meditation as a primary practice one needs to progress on The Path to Enlightenment.

Without a well develop practice of Breathing Mindfulness Meditation, a Practitioner would have no ability to attain Enlightenment.

Chapter 32

The Cause and Reason for the True Teachings to Endure Long After a Tathāgata Has Attained Final Nibbāna

‘Master Gotama, what is the cause and reason why the true Teachings do not endure long after a Tathāgata has attained Final Nibbāna (Final Enlightenment)?

And what is the cause and reason why the true Teachings endure long after a Tathāgata has attained Final Nibbāna (Final Enlightenment)?’

It is, Brāhmin, because The Four Foundations of Mindfulness are not developed and cultivated that the true Teachings do not endure long after a Tathāgata has attained Final Nibbāna. And it is because The Four Foundations of Mindfulness are developed and cultivated that the true Teachings endure long after a Tathāgata has attained Final Nibbāna.

What four?

Here, Brāhmin, a Monk resides reflecting on the body as body, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

He resides reflecting on feelings as feelings, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

He resides reflecting on mind as mind, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

He resides reflecting on mental objects as mental objects, dedicated, clearly comprehending, mindful, having removed craving and displeasure in regard to the world.

It is because these Four Foundations of Mindfulness are not developed and cultivated that the true Teachings do not endure long after a Tathāgata has attained Final Nibbāna. And it is because The Four Foundations of Mindfulness are developed and cultivated that the true Teachings endure long after a Tathāgata has attained Final Nibbāna (Final Enlightenment).

(Reference: SN 47.25)

In this Teaching from Gotama Buddha, he shares that The Four Foundations of Mindfulness are crucial to his Teachings remaining in the world continuing to help as many people as possible to attain Enlightenment.

If The Four Foundations of Mindfulness are developed and cultivated by Practitioners (i.e. they are well understood and practiced), then The Buddha shares that his Teachings will continue for a longer period of time.

The way a Buddha's Teachings continue in the world is through the hearts and minds of individual Practitioners. The more disciplined and wise a Community of Practitioners, the more vibrant a Buddha's Teachings will exist in the world - especially during Gotama Buddha's lifetime.

Today, we have books, videos, audio recordings, etc. to ensure The Teachings continue in the world. But during the lifetime of The Buddha, it was only when individual Practitioners deeply learned, reflected on, and practiced The Buddha's Teachings that they would truly shine in the world. Without individual Practitioners who are well studied, wise, and deeply practicing these Teachings, they would gradually diminish and fade away. This is what has happened over the course of the last 2,500 years.

The work that is being done by this Community of Practitioners, to include this book series, is to revitalize The Buddha's Teachings in the world in such a way that countless people can gain access to these Teachings, learn them and practice them so they will once again "shine in the world". But, that is dependent upon dedicated Practitioners deciding to actively learn, reflect, and practice these Teachings so now that we are "revealing the hidden", these Teachings will endure for the remaining time of humanity creating "heaven on earth" by individual Practitioners choosing to train their mind to attain Enlightenment.

There is no one coming to "save us". Instead, we each need to individually save ourselves. By learning, reflecting on, and practicing these Teachings to attain Enlightenment, more and more beings can experience liberation of mind and freedom from strong feelings having eliminated 100% of all discontentedness. The mind can be peaceful, calm, serene, and content with joy - permanently.

Final Nibbāna

Final Nibbāna, or Final Enlightenment, is when someone attains Enlightenment and dies. This is referred to as Final Enlightenment.

During one's life, the mind can be trained to attain Enlightenment. The mind will reside peaceful, calm, serene, and content with joy - permanently. The mind will no longer experience any mental pain associated with unwelcomed emotions, thoughts, ideas, or any sort of discontentedness of mind. All discontentedness such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc., will be completely eliminated from the mind.

However, a being is unable to completely transcend physical pain while in the human form. This is impossible. While the mind can be developed to not react with anger,

sadness, hostility, aggression, or other discontent feelings upon experiencing physical pain, nonetheless, physical pain will still be experienced by the mind.

The mind can eliminate all cravings/desires/attachments while in the human form and during this life to experience Enlightenment. But while still alive, a being cannot eliminate the connection between the body and the mind. The mind is still connected to the physical body during life. Therefore, the mind will still experience physical pain but the mind will experience it differently in the Enlightened mental state versus in the unEnlightened mental state.

In the unEnlightened mental state, when the mind experiences physical pain, one can become angered, frustrated, irritated, annoyed, hostile, aggressive, resentful, fearful, and experience other discontent feelings. This is due to the mind craving permanent health, permanent comfort, and permanent pleasant feelings from the body. It is impossible for the body to experience permanent comfort due to The Universal Truth of Impermanence.

The pain associated with the physical body is an important aspect of the mind that needs to exist in order for a being to function in the world. If a being did not experience physical pain, they would be unable to remove the physical body from harm when too close to a heat source or if another problematic situation arose. The sensation of physical pain experienced by the mind helps a being understand, potential damage will occur or has occurred and therefore, seek a remedy to the physical pain. This is why we choose to step away from a heat source. The mind is alerted that the physical body is experiencing pain and the being takes action to resolve the situation. This is beneficial and needed during life.

In these situations, an unEnlightened mind will oftentimes experience discontentedness associated with the craving for permanent comfort of the physical body. When there is physical pain, the unEnlightened mind becomes discontent.

An Enlightened mind has been deeply trained to the point that it understands physical pain is impermanent, and that allowing the mind to become discontent due to physical pain, does not help to eliminate the physical pain.

Discontentedness at times of physical pain could actually make the situation worse.

For example, if one was bitten by a poisonous snake and became agitated, overactive, and uncalm, this would increase respirations of the lungs and heart functions creating conditions for the poison to more rapidly move through the body causing more significant injury and damage with an increased risk of potential death. Through training the mind to reside unagitated and calm, an individual can decrease the harm to the body and improve their ability to survive an injury such as a snake bite because the poison will not permeate in the body as rapidly when the mind is calm. Through the mind remaining calm during physical injuries, a being increases their ability to resolve the situation with a positive outcome.

When an Enlightened mind experiences physical pain, the mind can continue to reside peaceful, calm, serene, and content with joy despite the physical injury, damage, or pain. This is an added benefit experienced by an Enlightened mind producing improved outcomes in situations where physical pain is experienced.

Nonetheless, there is still physical pain for an Enlightened being but it is just that the mind will not react to the pain and instead, respond to resolve the situation finding a solution. The physical pain associated with existence will continue for the remaining time of existence even for an Enlightened being. But, they will not experience mental anguish or any type of discontentedness associated with the physical pain. The Enlightened mind does not relate to the pain in the same way as the unEnlightened mind which will oftentimes become discontent due to physical pain.

It is not until the physical body dies, described by Gotama Buddha as “the breakup of the body”, that the body and mind completely separate. From that point, not only has one transcended discontentedness their entire life due to the attainment of Enlightenment, but the being will then experience the complete elimination of all pain including physical pain. This is referred to as Final Enlightenment or Final Nibbāna.

Enlightenment is experienced during life and the mind has transcended all emotional pain and suffering. But, the physical pain will remain, because it is needed to make wise decisions concerning the physical body during times of injury. The Enlightened mind will have physical pain but will have acquired an improved way of responding to the physical pain rather than reacting to it so there is no mental pain.

Once a being has attained Enlightenment and dies, there is no longer any physical pain because the separation of the body and mind has occurred, therefore one has attained Final Enlightenment. All pain both mental and physical has been completely eliminated - permanently.

It is possible for an unEnlightened being to experience Enlightenment and Final Enlightenment at the time of death. The being would have experienced discontentedness their entire life but at the time of death, they would immediately experience Enlightenment and Final Enlightenment no longer experiencing rebirth through The Cycle of Rebirth.

What happens once one attains Enlightenment and dies experiencing Final Enlightenment is an undeclared Teaching of Gotama Buddha. He did not teach what is next other than an Enlightened being will not experience any further existence in The Cycle of Rebirth.

There are other Teachings from Gotama Buddha in this book series related to how to ensure The Teachings of a Buddha are sustained in the world. Chapters 33 and 34 in the book “Foundation in The Teachings” (Volume 3) provides these Teachings and an explanation of these Teachings.

What Happens at Death?

After we die does the body become soil to the earth or after death what remains? Isn't there spirit or energy which exist inside our body? Isn't there some sort of energy?

No, at the time of death the body and mind separate and then there is "break up of the body".

The body was described by Gotama Buddha through The Four Elements of Earth, Wind, Fire, and Water.

Essentially, the physical body is described and classified into these Four Elements.

Earth: The solids of the body. (hair, teeth, nails, bones, etc.)

Wind: The movement of bodily functions. (Circulation, movement of bile, etc.)

Fire: The temperature of the body.

Water: The liquids of the body. (urine, saliva, blood, pus, tears, etc.)

The physical body is nothing more than these four elements coming together with a mind or consciousness. The joining of the body and the mind creates a person.

Once the body and mind separate, the body will deteriorate remaining as these four elements but without a mind or consciousness.

What you are looking at when you see the body is a unique collection of these four elements that is always in a state of change and upon death, the body will continue that change and configuration but it will still be just these four elements.

The body will progressively deteriorate and depending whether there is burial or cremation, will determine how quickly the process of change occurs.

Through burial, the process is much slower. Cremation accelerates the process of change of these four elements.

What happens to the mind upon death?

If the mind is not yet Enlightened, (i.e. the mind has not yet attained Enlightenment), then there is rebirth into one of The Five Realms.

Heavenly Realm
Human Realm
Afflicted Spirits Realm
Animal Realm
Hell Realm

Heavenly, Afflicted Spirits, and Hell realms are formless realms. (i.e. there is no physical form).

Human and Animal realms are form realms, (i.e. there is physical form).

Rebirth is not instantaneous and upon rebirth there is a completely new existence with a new form or formless existence and a new consciousness, (i.e. a new mind).

The new mind will have residual memories of past lives and unextinguished craving/desire/attachment from past lives. The residual memories of past lives may potentially be recalled as the mind awakens towards Enlightenment more and more.

If someone attains Enlightenment what happens to the mind? Does it disappear?

If the mind has experienced Enlightenment during the human or heavenly existence or at death, (i.e. Enlightenment can be attained during an existence in the human or heavenly realm or at death in those realms but not in the lower realms), the body and mind separate and what happens next is an "undeclared" Teaching.

To attain Enlightenment, the mind needs to get to the point where there is no craving/desire/attachment (i.e. mental longing with a strong eagerness) to know what is next.

An Enlightened mind is experiencing so much peace, calm, serenity, and contentedness with joy that is permanent, the mind is not going to care what is next.

An Enlightened mind has already extinguished all fears including the fear of death, therefore, the mind is so peaceful and does not fear death so what happens next, the Enlightened mind does not care.

Having attained Enlightenment, you will know that you are already experiencing complete and utter peacefulness so if there is something next after death for an Enlightened being, it is either as good as you are currently experiencing or better.

And, if there is nothing next, then, ok, you are "done".

Either way, the mind needs to "let go" of wanting to know what is next and just focus on learning and practicing The Teachings with guidance on The Path to Enlightenment to experience Enlightenment in this life now that you are human.

Is the mind or soul/spirit the same thing?

No they are not.

There is no Teaching from The Buddha that there is or is not a soul/spirit. This is not a Teaching he shared. He left The Teaching on a soul/spirit as "undeclared".

Chapter 33

Great Good of Mindfulness Directed to the Body

Monks, even as one who encompasses with his mind the great ocean includes thereby all the streams that run into the ocean, just so, whoever develops and cultivates mindfulness directed to the body includes all wholesome qualities that pertain to true wisdom.

Monks, one thing, when developed and cultivated, leads to a strong sense of motivation ... leads to great good... leads to great security from bondage (Enlightenment) ... leads to mindfulness and clear comprehension ... leads to the attainment of wisdom and vision ... leads to a peaceful dwelling in this very life ... leads to realization of the fruit of wisdom and liberation.

What is that one thing?

Mindfulness directed to the body.

This is the one thing that, when developed and cultivated, leads to a strong sense of motivation ... leads to great good... leads to great security from bondage (Enlightenment) ... leads to mindfulness and clear comprehension ... leads to the attainment of wisdom and vision ... leads to a peaceful dwelling in this very life ... leads to realization of the fruit of wisdom and liberation.

Monks, when one thing is developed and cultivated, the body becomes tranquil, the mind becomes tranquil, thinking and pondering subside, and all wholesome qualities that pertain to true wisdom reach fulfillment by development.

What is that one thing?

Mindfulness directed to the body.

When this one thing is developed and cultivated, the body becomes tranquil, the mind becomes tranquil, thinking and pondering subside, and all wholesome qualities that pertain to true wisdom reach fulfillment by development.

Monks, when one thing is developed and cultivated, unarisen unwholesome qualities do not arise, and arisen unwholesome qualities are abandoned.

What is that one thing?

Mindfulness directed to the body.

When this one thing is developed and cultivated, unarisen unwholesome qualities do not arise, and arisen unwholesome qualities are abandoned.

Monks, when one thing is developed and cultivated, unarisen wholesome qualities arise, and arisen wholesome qualities increase and expand.

What is that one thing?

Mindfulness directed to the body.

When this one thing is developed and cultivated, unarisen wholesome qualities arise, and arisen wholesome qualities increase and expand.

Monks, when one thing is developed and cultivated, ignorance (unknowing of true reality) is abandoned... true wisdom arises... the conceit 'I am' is abandoned ... the underlying tendencies are uprooted... the fetters are abandoned.

What is that one thing?

Mindfulness directed to the body.

When this one thing is developed and cultivated, ignorance (unknowing of true reality) is abandoned ... true wisdom arises ... the conceit 'I am' is abandoned ... the underlying tendencies are uprooted ... the fetters are abandoned.

Monks, one thing, when developed and cultivated, leads to discernment (wise decisions making) by wisdom ... leads to Nibbāna (Enlightenment) through non-clinging.

What is that one thing?

Mindfulness directed to the body.

This is the one thing that, when developed and cultivated, leads to discernment (wise decisions making) by wisdom ... leads to Nibbāna (Enlightenment) through non-clinging.

Monks, when one thing is developed and cultivated, penetration of numerous topics occurs ... penetration of the diversity of topics occurs ... analytical knowledge of numerous topics occurs.

What is that one thing?

It is mindfulness directed to the body.

When this one thing is developed and cultivated, penetration of numerous topics occurs ... penetration of the diversity of topics occurs ... analytical knowledge of numerous topics occurs.

Monks, one thing, when developed and cultivated, leads to realization of the fruit of Stream-Enterer ... to realization of the fruit of Once-Returner... to realization of the fruit of Non-Returner ... to realization of the fruit of Arahantship.

What is that one thing?

It is mindfulness directed to the body.

This is the one thing that, when developed and cultivated, leads to realization of the fruit of Stream-Enterer ... to realization of the fruit of Once-Returner... to realization of the fruit of Non-Returner ... to realization of the fruit of Arahantship.

Monks, one thing, when developed and cultivated, leads to the obtaining of wisdom ... to the growth of wisdom ... to the expansion of wisdom ... to greatness of wisdom ... to diversity of wisdom... to vastness of wisdom ... to depth of wisdom ... to a state of unsurpassed wisdom ... to breadth of wisdom ... to abundance of wisdom ... to rapidity of wisdom ... to buoyancy of wisdom ... to joyousness of wisdom... to swiftness of wisdom ... to attentiveness of wisdom ... to penetrativeness of wisdom ...

What is that one thing?

Mindfulness directed to the body.

This is the one thing that, when developed and cultivated, leads to penetrativeness of wisdom.

Monks, those who do not take part in mindfulness directed to the body do not take part in the deathless (Enlightenment).

Those who take part in mindfulness directed to the body take part in the deathless (Enlightenment).

Monks, those who have not taken part in mindfulness directed to the body will not take part in the deathless.

Those who have taken part in mindfulness directed to the body will take part in the deathless.

Monks, those who have fallen away from mindfulness directed to the body they have fallen away from the deathless.

Those who have not fallen away from mindfulness directed to the body they have not fallen away from the deathless.

Monks, those who have neglected mindfulness directed to the body they have neglected the deathless.

Those who have undertaken mindfulness directed to the body they have undertaken the deathless.

Monks, those who are heedless about mindfulness directed to the body they are heedless about the deathless.

Those who are not heedless about mindfulness directed to the body they are not heedless about the deathless.

Monks, those who have forgotten mindfulness directed to the body they have forgotten the deathless.

Those who have not forgotten mindfulness directed to the body they have not forgotten the deathless.

Monks, those who have not pursued mindfulness directed to the body they have not pursued the deathless.

Those who have pursued mindfulness directed to the body they have pursued the deathless.

Monks, those who have not developed mindfulness directed to the body they have not developed the deathless.

Those who have developed mindfulness directed to the body they have developed the deathless.

Monks, those who have not cultivated mindfulness directed to the body they have not cultivated the deathless.

Those who have cultivated mindfulness directed to the body they have cultivated the deathless.

Monks, those who have not directly known mindfulness directed to the body they have not directly known the deathless.

Those who have directly known mindfulness directed to the body they have directly known the deathless.

Monks, those who have not fully understood mindfulness directed to the body they have not fully understood the deathless.

Those who have fully understood mindfulness directed to the body they have fully understood the deathless.

Monks, those who have not realized mindfulness directed to the body they have not realized the deathless (Enlightenment).

Those who have realized mindfulness directed to the body they have realized the deathless (Enlightenment).

(Reference: AN 575-616)

In this Teaching from Gotama Buddha, he shares all the various benefits attained through the practice of Breathing Mindfulness Meditation.

The Buddha emphasizes the importance of Breathing Mindfulness Meditation.

While he describes Breathing Mindfulness Meditation as “that one thing” that “when developed and cultivated leads” to certain benefits, there is much more than Breathing Mindfulness Meditation that one would need to develop the mind towards the attainment of Enlightenment.

While one would not be able to attain Enlightenment without Breathing Mindfulness Meditation, one would not be able to attain Enlightenment with only Breathing Mindfulness Meditation. This is why The Buddha taught an entire path to Enlightenment described as The Eight Fold Path - the way to liberation of the mind and elimination of discontent feelings.

Meditation is one step on The Eight Fold Path but there are multiple steps. An Enlightened being will be practicing The Ten Fold Path and understands that meditation is just one aspect of training the mind. Meditation is an important aspect of training the mind, but there is much more than only meditation that one would need to focus on to develop their life practice to experience the peacefulness of the Enlightened mind.

Chapter 34

Do Concentration in the Morning, in the Middle of the Day, and in the Evening

Monks, possessing three factors, a shopkeeper is capable of acquiring wealth not yet acquired and of increasing wealth already acquired.

What three?

Here, a shopkeeper diligently applies himself to his work in the morning, in the middle of the day, and in the evening.

Possessing these three factors, a shopkeeper is capable of acquiring wealth not yet acquired and of increasing wealth already acquired.

So too, possessing three factors, a Monk is capable of achieving a wholesome state not yet attained and of increasing a wholesome state already attained.

What three?

Here, a Monk diligently applies himself to an object of concentration in the morning, in the middle of the day, and in the evening.

Possessing these three factors, a Monk is capable of achieving a wholesome state not yet attained and of increasing a wholesome state already attained.

(Reference: AN 3.19)

In this Teaching from Gotama Buddha, he shares to train the mind in meditation at three (3) times during the day, morning, midday, and evening. There is no exact specific time that a Practitioner needs to meditate in a given day.

During the lifetime of Gotama Buddha, clocks that share the exact time did not exist, therefore, he could not have meditated at exactly the same time and meditating at exactly the same time is not required to attain Enlightenment. It is not possible to meditate at exactly the same time every day due to The Universal Truth of Impermanence. Attempting to meditate at exactly the same time every day would only cause discontentedness, thus, one would not experience Enlightenment.

Meditation is a practice that most Practitioners will need to build up over time. You may or may not be able to accomplish this goal as you first get started but instead, gradually train the mind to establish a practice where you are meditating 2-3 times per day for 30 minutes or more per session.

This will produce the best results.

Detailed explanation to develop a meditation practice is available in this same book series found in Chapter 11 of the book “Developing a Life Practice: The Path That Leads to Enlightenment” (Volume 1).

Learning Resources for Further Exploration

Youtube Video(s)

(Pali Canon Study Group) - Breathing Mindfulness Meditation - Volume 7 - (Chapter 21-34)

<https://youtu.be/K4YxIBN0dMI>

Podcast(s)

Ep. 295 - (Pali Canon Study Group) - Breathing Mindfulness Meditation - Volume 7 - (Chapter 21-34)

<https://anchor.fm/buddhadailywisdom/episodes/Ep--295---Pali-Canon-Study-Group---Breathing-Mindfulness-Meditation---Volume-7---Chapter-21-34-e1g14fd/a-a7k4dss>

Now that you have completed reading (Volume 7) of this book series and may decide to read this book multiple times, I would like to take a moment to personally “thank you” for your determination, dedication, and diligence to learn, reflect, and practice The Teachings of The Buddha on The Path to Enlightenment.

The time, effort, energy, and resources that you devote to this path are serving to help you and countless other beings. As you choose to learn and practice these Teachings, you will significantly reduce then eliminate any harm that you are putting into the world through your unknowing of true reality. The unEnlightened mind does not understand what it does not understand.

You are now applying time, effort, energy, and resources to improving the condition of the mind, the condition of your life, and, thus, the condition of the world through investigating The Teachings to acquire wisdom. The world becomes a better place when we each individually choose to improve our own life practice taking responsibility for our own intentions, speech, actions, and livelihood while improving our wisdom and mental discipline.

I admire individuals who choose to walk towards harmlessness. I admire individuals who choose to realize there is a better way of life and create that better way of life for themselves through seeking guidance. And, I admire individuals who do not shrink back from the struggle to move the mind towards Enlightenment when the natural tendency might be to remain complacent.

Why have I chosen to share these Teachings with you?

“That it may be for the benefit and peacefulness of the multitude (many people), out of compassion for the world, for the benefit and peacefulness of heavenly beings and humans”. (Gotama Buddha)

“Because if they understand even a single sentence, that will lead to their welfare and peacefulness for a long time”. (Gotama Buddha)

May you discover the freedom associated with a mind that is peaceful, calm, serene, and content with joy permanently - the Enlightened mind.

As you need help to learn, reflect, and practice these Teachings, you are welcome to seek guidance which is available openly and freely to “all beings”.

Author



David Roylance is a dedicated Practitioner and Teacher of Gotama Buddha's Teachings who has been part of the Thai community since 2001. He visited Thailand for the first time in 2002 and brought the Traditional Thai Healing Arts back to the United States of America to share with people in the Western World.

His Traditional Thai Healing Arts centers, located in the Washington DC area, provided traditional Thai healing arts to clients and educational opportunities to Students to explore the Thai healing arts, Thai culture, and The Teachings of Gotama Buddha. David is a published author with books on the topics of Traditional Thai Healing Arts and The Path That Leads to Enlightenment.

David has taught Gotama Buddha's Teachings since 2005 in the United States of America. In 2015, he closed his businesses and relocated to Chiang Mai, Thailand to be closer to the Thai culture and the Thai Community of Buddhist Practitioners.

David shares Gotama Buddha's Teachings with Household Practitioners and Ordained Practitioners in Chiang Mai, Thailand and around the world through courses, retreats, and special events providing guidance to help people attain Enlightenment - a peaceful, calm, serene, and content mind with joy.

For more information on participating in courses, retreats, special events or to invite these Teachings to your learning venue, use the contact information below:

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Restoration of The Buddha's Teachings

The Path to Enlightenment

The Buddha taught over 2,500 years ago. He taught The Path to Enlightenment guiding countless beings to a mental state that is peaceful, calm, serene, and content with joy that is permanent, where the mind has eliminated 100% of all discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc.

Immediately following the death of The Buddha (i.e. Gotama Buddha), The Teachings were shining in the world continuing to guide countless people to Enlightenment. But, over the course of many generations, just as Gotama Buddha predicted, people's understanding of his Teachings gradually diminished due to modifications and adjustments made by people after him. The modifications made to his Teachings, handed down through oral transmission, have made it increasingly difficult for human beings to attain Enlightenment.

The goal of David's Teachings is to root the learning and practice he shares in "The Words of The Buddha" based on The Teachings that existed during the lifetime of Gotama Buddha, so that countless beings can now attain Enlightenment based on the original Path to Enlightenment discovered and declared by Gotama Buddha.

David does this through connecting what he teaches to the largest most complete source of Teachings from Gotama Buddha - The Pāli Canon. The Pāli Canon is the original source text of The Teachings from Gotama Buddha as spoken by him during his lifetime.

David has spent countless hours dedicated to restoring The Words of The Buddha by updating a significant portion of the translations of Gotama Buddha's Teachings from The Pāli Canon. He now offers several resources for Students to learn, reflect, and practice The Path to Enlightenment to experience the results of an Enlightened mind.

David offers books, audiobooks, videos, podcasts, online learning programs, personal guidance, and retreats without any requirement for financial support. All the work that is being done is offered openly and freely for all beings without any requirement to provide any financial support. David accepts donations but Students are not required to provide donations for any work that he does in supporting them on The Path to Enlightenment.

David does not request donations and instead, just accepts whatever is offered to him, if anything at all.

His dedication to sharing these Teachings is not motivated by finances. He shares openly and freely with everyone who has a sincere interest in learning and practicing The Path to Enlightenment.

Ultimately, David plans to preserve The Teachings of The Buddha in a format that is easily, readily, and openly accessible to anyone in the world while offering support to learn, reflect, and practice to experience the results of the Enlightened mind.

His plan is to guide countless people to Enlightenment during his lifetime and leave a Community of Enlightened beings who can continue to share The Teachings long after his death. Through developing a Community of Enlightened beings and preserving The Path to Enlightenment in resources that are easily, readily, and openly accessible to anyone in the world, David is revealing the hidden Teachings of Gotama Buddha and doing the best he can to remove any obstacles one might have to learn, reflect, and practice these Teachings, allowing countless people to experience the results of an Enlightened mind.

Upon his death, David predicts that his closest Student, his son and a continued lineage of Teachers, will share these same Teachings continuing to support and grow The Community of Enlightened beings long into the future - for the next 1,000 years.

These efforts will culminate into restoring The Path to Enlightenment back into the world so that all of humanity can experience Enlightenment evolving the human species to one where every being has the opportunity to attain Enlightenment creating “heaven on earth”.

The Goal

An Entire Species of Enlightened Beings

Having experienced Enlightenment and knowing the peace, calm, serenity, and contentedness with joy that comes with having attained Enlightenment, a Buddha's goal is to share his Teachings worldwide so that "all beings" can experience Enlightenment.

The Enlightened mind no longer experiences any discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, anxiety, stress, etc.

All discontent feelings have been eliminated 100% from the Enlightened mind (i.e. all suffering is eliminated).

An Enlightened mind will have loving-kindness, compassion, sympathetic joy, equanimity, and generosity among many other wholesome qualities.

Can you imagine an entire world where all human beings have liberated their mind to no longer experience these discontent feelings and are practicing wholesome qualities of mind at all times?

With "The Buddha" (Gotama Buddha) having attained this permanent mental state of Enlightenment on his own as The Perfectly Enlightened Buddha, he would have known that through his dedicated and persistent pursuit to Enlightenment, he had acquired the wisdom needed to guide "all beings" to this same mental state.

However, his teaching career of 45 years would not be enough time to share his Teachings worldwide. He knew, that it would require many centuries for his Teachings to reach all parts of the world. During his lifetime, travel of people and information was limited based on several constraints.

Today, we are in a unique time in history where these same constraints have been eliminated. A time when people and information are able to travel around the world in an instant.

Not only can information travel quickly but all of humanity is slowly coming to the point where there is a common language spoken around the world - the English language.

Criteria exist today that did not exist during Gotama Buddha's lifetime that make now the perfect time for all of humanity to gradually attain Enlightenment realizing a better existence.

- People can travel worldwide.
- Information can be shared worldwide in an instant.
- Commonly spoken language among a large percentage of the worldwide population and this is only growing.

These criteria did not exist during the lifetime of Gotama Buddha and it is only now that the world has come into an age where his original goal is realistically possible.

But, during Gotama Buddha's lifetime it seems they had something that we may not have....

The people during Gotama Buddha's lifetime had perseverance and dedication to learning, reflecting, and practicing The Teachings to realize the results of experiencing the Enlightened mind. They were not afraid of hard work.

With our modern day conveniences, I am unsure how many people are willing to apply their determination, dedication, and diligence with time, effort, energy, and resources towards The Path to Enlightenment with the goal to experience the Enlightened mind.

When a being decides they are finished with the sadness, anger, frustration, irritation, annoyance, guilt, shame, fear, boredom, loneliness, shyness, jealousy, resentment, etc., that is the time when one can turn towards The Teachings and goal of experiencing Enlightenment.

Through each individual deciding to learn and practice The Teachings of Gotama Buddha, as a collective world, our species will gradually evolve. We evolve to a higher consciousness where we train the mind to not harm others through our intentions, speech, nor actions.

Through each individual deciding to learn, reflect, and practice The Teachings of Gotama Buddha, each person benefits and we all benefit as there will be less and less harm in the world.

Through individuals deciding to focus on developing a comprehensive approach to learning and practicing The Teachings of Gotama Buddha with guidance from a Teacher, your life drastically improves and the entire world improves essentially creating "heaven on earth".

We do not need to "fix" the world. That is not the problem. The problem is the unEnlightened mind does not understand The Natural Laws of Existence and it is quite a struggle to live in a world that one does not understand.

Through learning and practicing The Teachings of Gotama Buddha, a Practitioner comes to deeply understand The Natural Laws of Existence to acquire wisdom that will end the struggles and misery one may face on a regular basis.

Are you ready to apply determination, dedication, and diligence with time, effort, energy, and resources towards The Path to Enlightenment with the goal to experience Enlightenment?

If one enjoys anger, sadness, boredom, loneliness, resentment, etc., there is nothing to do.

But, if you are interested to eliminate these unwelcomed feelings from the mind, then I suggest you turn towards The Path to Enlightenment and apply your dedication and diligence to learning, reflecting, and practicing The Teachings of Gotama Buddha.

And then, as all of humanity gradually experiences Enlightenment we will have accomplished “the goal”.

“An entire species of Enlightened beings”.

Why Have I Decided to Teach The Path to Enlightenment as Taught by Gotama Buddha?

I have chosen to share these Teachings out of compassion for the world.

Compassion (Pāli: karuṇā) is concern for the misfortunes of others.

And due to this compassion, it is important to share Teachings that are based in wisdom, not belief.

There are countless traditions and ways of sharing those traditions throughout the world. All of these, in one form or another, are essentially sharing to cultivate and practice 1.) Universal Love for All Beings 2.) Do No Harm and 3.) Be a Good Moral Person.

However, the way each tradition is shared and the clarity of those teachings is unique to each tradition.

The Path to Enlightenment as taught by Gotama Buddha (“The Buddha”) over 2,500 years ago as documented in The Pāli Canon, is the most clear, concise, and precise Teachings I have ever encountered that leads exactly where he said they do, to Enlightenment.

The Enlightened mind is peaceful, calm, serene, and content with joy - permanently. The Enlightened mind will no longer experience any discontent feelings such as sadness, anger, frustration, irritation, annoyance, guilt, shame, fears, boredom, loneliness, shyness, jealousy, resentment, stress, anxiety, etc.

This is accomplished through not believing The Teachings of The Buddha but instead, through learning, reflecting, and practicing to discover the truth. The mind can be trained to eliminate all the conditions that are causing it to be stuck in the unEnlightened state. Through eliminating the pollution of mind by training the mind, one can experience liberation of mind, freedom from strong feelings, peace, Enlightenment.

The Buddha’s Teachings are the only Teachings that I have encountered that do not rely on belief. With belief, one does not know what is true or false because they are just believing. Instead, Gotama Buddha’s Teachings are shared in such a way that, a Practitioner can investigate and examine them to determine the truth which leads to wisdom and thus, Enlightenment. If one was to only believe The Teachings of The Buddha, they could not acquire wisdom nor attain Enlightenment.

These Teachings are perfectly suited for today's society where there is a proliferation of misinformation and untruths. These Teachings, with guidance from a Teacher, guide a Practitioner to independently discover the truth through deeply investigating The Natural Laws of Existence (i.e. The Teachings of The Buddha). Through doing this inner work on The Path to Enlightenment, one can discover that these Teachings are the solution to the challenges we experience in the world and the solutions of how to heal from what hurt us so that we never need to hurt again. The mind can completely and entirely eliminate 100% of all discontent feelings once it is Enlightened.

This cannot be accomplished through belief.

Instead, a Practitioner needs to be determined, dedicated, and diligent to doing the inner work to develop the mind and progress towards the Enlightened mental state by acquiring wisdom.

As far as I have discovered, there are no other teachings on the planet that can guide an individual to the complete elimination of discontent feelings through independently verifying the teachings to acquire wisdom. The Buddha did something very unique during his lifetime that no other person or Teacher has accomplished.

He independently attained Enlightenment, dedicated the rest of his life to sharing his independently discovered Teachings guiding countless people to Enlightenment, and he left his Teachings in such a condition that countless more people have attained Enlightenment after his death. He meets all the criteria of a true Buddha. Gotama Buddha was a true Buddha.

My work during this life has been to rediscover these Teachings, in such a way, that they can now be shared worldwide in the international language of English so that countless people all throughout the world can attain Enlightenment during this lifetime and after my death.

The only way to accomplish this goal is to share Teachings that are not based in belief but instead, are based in independently verifiable truth so that a Practitioner can acquire wisdom.

These Teachings are clear, concise, and precise. They invite investigation and examination. Through doing this work, one can gradually train the mind to gradually practice these Teachings and gradually progress to Enlightenment. As discontentedness is gradually diminished and then eliminated from the mind, one can see the truth for themselves that these Teachings work to guide one to Enlightenment.

These Teachings lead exactly where Gotama Buddha said they do, to Enlightenment, and through each individual choosing to attain Enlightenment, humanity will evolve the human species and at the same time create “heaven on earth”.

Why Have I Decided to Reside and Teach in Thailand in Order to Restore The Teachings of The Buddha Back into Humanity and Create “Heaven on Earth”?

1.) Largest Population of Theravada Buddhist Practitioners Anywhere in the World: Thailand is the largest population of Theravada Buddhist Practitioners and Teachers anywhere in the world. Theravada Buddhism considers The Pāli Canon to be the original source Teachings of The Buddha in The Words of The Buddha. Theravada Buddhism teaches the importance of not changing The Teachings of The Buddha and practicing The Path to Enlightenment as a Buddha has taught, without any modifications.

The Pāli Canon is an important text that should not be believed to be the true Teachings of The Buddha but instead, one can learn, reflect, and practice to independently verify The Teachings to acquire wisdom observing the truth in The Teachings as the mind awakens and discontent feelings are gradually diminished and ultimately eliminated.

Once I dedicate the remaining time of this life sharing these Teachings to restore them back into the world, the Thai people and all other diligent Students who choose to learn with me will not ever allow these Teachings to be changed, modified, degraded, or lost over time. The Thai people and diligent Students are well aware that since the lifetime of Gotama Buddha, that is what has occurred and, through having these Teachings restored during the remaining time of this life, the Thai people and diligent Students will not allow this to occur again.

The Thai people will support these Teachings and ensure they continue to be offered in the world for the benefit of “all beings” while being hosted in Thailand and supported by dedicated Students from many international locations.

These Teachings have existed in Thailand for 800-1200 years and they have received significant support from countless people over many generations. The Thai people understand just how impactful The Teachings of The Buddha are to their society and for all of humanity. The Thai people can observe my dedication and commitment to sharing these Teachings, and where possible, they will support me in sharing these Teachings throughout Thailand and throughout the world.

Due to these Teachings existing in Thailand for approximately 800-1200 years, there is a significant amount of infrastructure already created through over 30,000-40,000 Temples where local Thai people and visitors to Thailand can actively learn, reflect, and practice these Teachings to acquire wisdom and then integrate them into their lives. The Temple and Ordained Practitioner infrastructure is not isolated to only Thailand but extends throughout the world and is readily accessible to the benefit of “all beings”. The Thai people have laid the groundwork for these Teachings to now be shared worldwide through the Temple and Ordained Practitioner foundation and infrastructure that has been created over multiple generations.

Thailand is a favorite destination for international travelers with many people visiting Thailand to gain exposure and understanding of these Teachings allowing them to be learned and then practiced “worldwide”. There is an international audience that regularly visits Thailand who can learn these Teachings to then return back to their home country where these Teachings will be able to take root within all international societies. As these Teachings flourish around the world, Thailand has the knowledge and resources to support all of humanity to develop a Temple and Ordained Practitioner infrastructure that can be created within each individual country based on the interest of each country to more deeply integrate these Teachings into their local communities.

2.) Students Have the Ability to Learn and Practice Among Millions of Practitioners: One aspect of learning and practicing The Teachings of The Buddha that will aid one’s development and progress towards the attainment of Enlightenment is, to be part of a Community of Practitioners and Teachers that can provide guidance for gradual training and gradual practice to experience gradual progress on The Path to Enlightenment.

Through me residing and teaching in Thailand, Students have the opportunity to live in a Community of Practitioners and Teachers who are deeply committed to these Teachings and can serve as a role model for Students to gain deeper understanding of how to practice these Teachings in everyday life - even if on a semi-temporary basis during short visits to learn.

Through Students traveling to Thailand to learn while being surrounded by millions of Practitioners, they can more readily absorb how one might choose to integrate these Teachings into their daily life through observing how the people of Thailand live with countless nationalities residing peacefully and harmoniously with each other throughout the Kingdom of Thailand. Students will not only be able to learn these Teachings in a classroom setting at a Temple but, they will also experience day-to-day interactions with people who are choosing to deeply practice these Teachings creating “real life lessons” in a “classroom without walls”.

The entire Kingdom of Thailand can serve as a real life classroom environment where these Teachings are readily practiced and observable by those who choose to visit this Kingdom. I often refer to Thailand as “heaven on earth”.

3.) Can Live With Minimal Expenses: To be able to offer these Teachings at “no cost” I needed to find a location where I could reside with minimal expenses. This allows me to live based on donations rather than charging Students a price for the time, effort, energy, and resources that I expend to share these Teachings worldwide. This allows me to serve the widest audience possible without a need to require payment for my services and The Teachings that are shared.

The basic necessities to live life are readily available and are offered at a minimal cost in Thailand. This provides me the ability to live a basic lifestyle from donations shared by Students. I am able to purchase food, water, clothing, shelter, and medical care at a relatively nominal cost. And, services that I might need to support the development of learning resources are also readily available at a nominal cost.

Whether it be an audio studio to record an audiobook, printing services, technology, classroom supplies, or a full range of other needs to support the continued sharing of these Teachings, Thailand offers these at a nominal price so that there is the best utilization of any and all donations received.

As a result, I am able to help any and all beings regardless of their financial situation through creating a lifestyle where I only need basic necessities to survive and those are provided at a nominal cost while being supported by donations that are fully utilized by purchasing goods and services that are made available at a reasonable price.

4.) Healthy Environment to Live Life and Work: A wise choice for a place to live and teach would need to include a healthy food supply, weather, environment, and lifestyle. All of these are readily available in Thailand which is able to support me in leading as healthy of a lifestyle as possible.

The food in Thailand is healthy and readily available. There are many fresh fruits, vegetables, herbs, nuts, seeds, and other foods that are a regular part of the Thai food offerings and readily accessible among countless fresh food markets. This allows me to ingest quality food that is supportive to a long and healthy life, thus, being able to support the learning of many Students for as long as possible due to an elongated duration of life.

Thailand's weather and environment provides the least impact to the physical body without significant weather changes or weather events that can be taxing to one's physical health.

The Thai economy is conducive to living a balanced lifestyle that supports a significant amount of time with family and friends. A work-life balance is highly understood, appreciated, supported, and straight forward to create while living in Thailand. I am able to remain dedicated and determined in my work life while also being dedicated to quality time within our immediate family. This creates the very best environment to ensure consistent health and longevity of life while enjoying a fulfilling life.

5.) Can Share Teachings Within Thailand Throughout the Day and Can Share Teachings with the Rest of The World in the Mornings and Evenings:

Through living and sharing these Teachings from Thailand and needing minimal sleep, I am able to help countless people throughout the day based on the Thai timezone, while helping countless people in other timezones during the early morning hours and evenings. This allows me to be effective at sharing these Teachings around the clock and throughout the world without any limitations based on restrictive timezones.

The timezone in Thailand is favorable to allowing me to share these Teachings worldwide without limitations based on the time of day. I can be helpful from morning, afternoon, and evening where there are Students who are readily interested to learn - whether in-person or online.

6.) Students Have Easy Access to Visas to Gain Access to Classes, Courses, and Retreats: To be successful at sharing these Teachings worldwide, in-person learning is ideal. While there is much that can be learned online and that is one way to be able to share these Teachings, there is no better way to develop your life practice than to learn through in-person access to a Teacher.

Through residing and teaching in Thailand, Students from all over the world have easy access to classes, courses, and retreats from within Thailand due to easy access to visas and as a result, me as their Teacher. Thailand does not have restrictive visa requirements that would bar people from certain countries which would inhibit "all beings" from gaining access to these Teachings.

Instead, Thailand is open and accessible to a wide majority of the world and where needed, I am able to travel.

I live in Chiang Mai, Thailand which is an international destination for countless people around the world. I live within a 4000 km distance to fifty percent (50%) of the world's population. This means that half of the world's population is a short drive or plane ride away. This creates the ability for a large majority of humanity to more easily gain access to these Teachings. And, where needed, I am able to easily travel to all other parts of the world and teach online.

People often travel to Thailand for the sole purpose of learning The Teachings of The Buddha on The Path to Enlightenment. So, by sharing these Teachings from within Thailand, there are countless people who are coming here specifically to learn and practice in the exact location where I reside and teach.

In conclusion, through residing and teaching in Thailand as a “home-base”, I am able to readily share these Teachings worldwide and work towards the restoration of The Teachings of The Buddha back into humanity so that countless people can attain Enlightenment during this lifetime and after my death.

Thailand is the perfect location for these Teachings to be shared and to serve as a “home-base” or “headquarters” for the international community to be invited and welcomed with “open arms”. There is no other location on earth that could provide for a better location to share these important Teachings and to then be preserved for future generations.

The Kingdom is here in Thailand and ready to support you in the development of your life practice towards the attainment of Enlightenment so that we can all create “heaven on earth”.

The Teachings are hosted in the east and visible in the west.

They are readily available to you and there will be a period of 1,000 years that they will “shine in the world” for all those who choose to learn, reflect, and practice to experience the peace and joy of the Enlightened mind. Then, with all of us doing the work towards developing our own individual practice of these Teachings, they will never again diminish, be degraded, or lost. Once restored, these Teachings can continue to support humanity for the rest of time.

May you discover the peace and joy of the Enlightened mind in this lifetime.

May you be peaceful, may you be safe, may you be well, and may you be free of all discontentedness and the suffering it causes.

Invitation to Learn

I would like to invite you to a kind, compassionate and loving community of Practitioners to learn and grow with these Teachings.

I would like to invite you to join this online group.

You will find it to be an online learning center for these Teachings and there is a Teacher there to help provide guidance as you have questions.

Daily Wisdom - Walking The Path with The Buddha

<https://www.facebook.com/groups/DailyWisdom999/>

Additional Learning

Visit BuddhaDailyWisdom.com where you will discover a full range of courses, retreats, and online learning resources to assist you on The Path to Enlightenment.

Donations for Learning

Learn The Teachings of Gotama Buddha that lead to a stable, calm, and peaceful mind. A more peaceful and loving world where all beings have care and compassion for each other.

By supporting this learning opportunity, you will learn how to progress along The Path to Enlightenment and help offer these Teachings to others through online and in-person learning. Through these Teachings, the world will become a kinder, more peaceful, and loving society.

Consider contributing \$5, \$10, \$15 or any amount you wish to help us continue to offer these Teachings to you and others around the world.

You can make a donation for the development and creation of these Teachings to help you and others using this link.

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I would like to express my appreciation and gratitude for the community of Ordained and Household Practitioners benefiting from the leadership of Venerable Bhikkhu Kukrit Sotthibalo at Wat Na Pah Pong in Krung Thep, Thailand for their dedication and diligence in sharing The Teachings of Gotama Buddha. Their work was the inspiration for “The Words of The Buddha” book series.

Wat Na Pah Pong

<http://watnapp.com>

THE WORDS OF THE BUDDHA

The Path to Enlightenment Revealing The Hidden

Volume 1

Developing a Life Practice: The Path That Leads to Enlightenment

Volume 2

Walking The Path with The Buddha

Volume 3

Foundation in The Teachings

Volume 4

Exploring The Path to Enlightenment

Volume 5

The First Stage of Enlightenment
(Stream-Enterer)

Volume 6

The Natural Law of Kamma

Volume 7

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