
Knowing

blue	slate	sky	navy
indigo	cobalt	teal	ocean
peacock	azure	cerulean	lapis
spruce	stone	aegean	berry
denim	admiral	sapphire	arctic

1. “Breathing in long, one **knows**: ‘I am breathing in long.’
Breathing out long, one **knows**: ‘I am breathing out long.’

pajānāti “to know” (*pa-√ñā* “forward-knowing” “pro-
gnosis”)

paññā “wisdom” “understanding”

2. “Breathing in, I **sense** the whole body.’
One trains: ‘Breathing out, I **sense** the whole body.’

paṭisaṃvedeti “to sense” “to feel” “to experience”

paṭi-saṃ-√vid (directly-completely-experience)

viññā (*vid-yā*) “wisdom” “knowledge”

[pa]jānāti “to know”
{ontological: what is}

[sam-paṭi]vedeti “to experience”
{phenomenological: what manifests}

3. 'Breathing in, **I calm** the bodily construct.'

One trains: 'Breathing out, **I calm** the bodily construct.'

passambhati “to calm down” “to become still” “to be allayed” [Bodhi “tranquilising”]

pa-√sambh “to actively trust” (this is just a literal trans.)

passaddhi “calmness” “serenity”

leads to > confidence, faith

4. When going forward and coming back, one acts with **clear comprehension**.

sati-sampajañña

sati: mental presence, awareness, attention, mindfulness, memory

sampajañña: understanding completely, understanding clearly
(*saṃ*+*pa*+√*ñā*)

Observing sensations

1. *vedanā* > √*vid* (> *vedeti* “to experience”)

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sukha
pleasure
happiness



dukkha
pain
suffering

2. *sāmisa* and *nirāmisa*: “surface and deep [sensations]”

sa- “with”; *nir*- “without”

āmisa n. [S., BHS *āmiṣa*], 1. flesh; food; bait, lure, reward

3. *kāyānupassī viharati* ... “Abide observing the body... [sensations ... etc.]”

kāya “body” / *anu-passī* “watching repeatedly”
“observing continuously”

viharati “to abide” “to walk or roam about”
(see *vihāra* “monastery”)

[pa]jānāti “to know”
{ontological: what is}

[sam-paṭi]vedeti “to experience”
{phenomenological: what manifests}

passati “to see”
{contemplative: what one actively observes}

“Am I afraid of this happiness?”

Gokulikas: Pessimists “the world is a cinderheap”, all is suffering.

Theravādins correct: there exists a form of sublime happiness.

(Kathāvatthu 2.8)

