

ANAPANASATI SUTTA



**Mindfulness of
In & Out Breathing
[MN 118]**

Great Assembly of Bhikkhus

Ariyas	Those who Abide devoted to the development of ...
Arahant	Four Foundation of Mindfulness
Anagami	Four Right Kinds of Striving
Sakadagami	Four Bases for Spiritual Power
Sotapana	Five Faculties
	Five Powers
	Seven Enlightenment Factors
	Noble Eightfold Path
	Loving Kindness / Compassion / Altruistic Joy / Equanimity
	Meditation on Foulness
	Perception of Impermanence
	Mindfulness of Breathing

1. Mindfulness of Breathing

- Bhikkhus, when **mindfulness of breathing** is developed and cultivated, it is of great fruit and great benefit.
- When mindfulness of breathing 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 enlightenment factors**.
- When the seven enlightenment factors are developed and cultivated, they fulfill **true knowledge and deliverance**.

1A. Breath Body

- 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 of breath'; he trains thus: 'I shall breathe out experiencing the whole body of breath.'
- He trains thus: 'I shall breathe in tranquillising the bodily formation'; he trains thus: 'I shall breathe out tranquillising the bodily formation.'

1B. Feelings

- He trains thus: 'I shall breathe in experiencing rapture'; he trains thus: 'I shall breathe out experiencing rapture.'
- 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 formation'; he trains thus: 'I shall breathe out experiencing the mental formation.'
- He trains thus: 'I shall breathe in tranquillising the mental formation'; he trains thus: 'I shall breathe out tranquillising the mental formation.'

1C. Mind

- 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.’

1D. Dhamma

- He trains thus: 'I shall breathe in contemplating impermanence'; he trains thus: 'I shall breathe out contemplating impermanence.'
- He trains thus: 'I shall breathe in contemplating fading away'; he trains thus: 'I shall breathe out contemplating fading away.'
- He trains thus: 'I shall breathe in contemplating cessation'; he trains thus: 'I shall breathe out contemplating cessation.'
- He trains thus: 'I shall breathe in contemplating relinquishment'; he trains thus: 'I shall breathe out contemplating relinquishment.'

Fulfillment of

2. Four Foundations of Mindfulness

And how, bhikkhus, does mindfulness of breathing, developed and cultivated, fulfill the four foundations of mindfulness?

2A. Body

- Bhikkhus, on whatever occasion a bhikkhu, 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 of breath'; trains thus: 'I shall breathe out experiencing the whole body of breath';
- trains thus: 'I shall breathe in tranquillising the bodily formation'; trains thus: 'I shall breathe out tranquillising the bodily formation'
- —on that occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness 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 bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

2B. Feelings

- Bhikkhus, on whatever occasion a bhikkhu trains thus: ‘I shall breathe in experiencing rapture’; trains thus: ‘I shall breathe out experiencing rapture’;
- trains thus: ‘I shall breathe in experiencing pleasure’; trains thus: ‘I shall breathe out experiencing pleasure’;
- trains thus: ‘I shall breathe in experiencing the mental formation’; trains thus: ‘I shall breathe out experiencing the mental formation’;
- trains thus: ‘I shall breathe in tranquillising the mental formation’; trains thus: ‘I shall breathe out tranquillising the mental formation’
- —on that occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness 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 bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

2C. Mind

- Bhikkhus, on whatever occasion a bhikkhu 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 bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world.
- I do not say that there is the development of mindfulness of breathing for one who is forgetful, who is not fully aware.
- That is why on that occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

2D. Dhamma

- Bhikkhus, on whatever occasion a bhikkhu trains thus: ‘I shall breathe in contemplating impermanence’; trains thus: ‘I shall breathe out contemplating impermanence’;
- trains thus: ‘I shall breathe in contemplating fading away’; trains thus: ‘I shall breathe out contemplating fading away’;
- trains thus: ‘I shall breathe in contemplating cessation’; trains thus: ‘I shall breathe out contemplating cessation’;
- trains thus: ‘I shall breathe in contemplating relinquishment’; trains thus: ‘I shall breathe out contemplating relinquishment’
- —on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.
- Having seen with wisdom the abandoning of covetousness and grief, he closely looks on with equanimity.
- That is why on that occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

Fulfillment of the

3. Seven Enlightenment Factors

And how, bhikkhus, do the four foundations of mindfulness, developed and cultivated, fulfill the seven enlightenment factors?

3A. Mindfulness of Body

Bhikkhus, on whatever occasion a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world—on that occasion unremitting mindfulness is established in him. On whatever occasion unremitting mindfulness is established in a bhikkhu—on that occasion the **mindfulness enlightenment factor** is aroused in him, and he develops it, and by development, it comes to fulfillment in him.

3B. Investigation

Abiding thus mindful, he investigates and examines that state with wisdom and embarks upon a full inquiry into it. On whatever occasion, abiding thus mindful, a bhikkhu investigates and examines that state with wisdom and embarks upon a full inquiry into it—on that occasion the **investigation-of-states enlightenment factor** is aroused in him, and he develops it, and by development it comes to fulfillment in him.

3C. Energy

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 bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it—on that occasion the **energy enlightenment factor** is aroused in him, and he develops it, and by development it comes to fulfillment in him.

3D. Rapture (Joy)

In one who has aroused energy, unworldly rapture arises. On whatever occasion unworldly rapture arises in a bhikkhu who has aroused energy— on that occasion the **rapture enlightenment factor** is aroused in him, and he develops it, and by development it comes to fulfillment in him.

3E. Tranquility

In one who is rapturous, the body and the mind become tranquil. On whatever occasion the body and the mind become tranquil in a bhikkhu who is rapturous—on that occasion the **tranquillity enlightenment factor** is aroused in him, and he develops it, and by development it comes to fulfillment in him.

3F. Concentration

In one whose body is tranquil and who feels pleasure, the mind becomes concentrated. On whatever occasion the mind becomes concentrated in a bhikkhu whose body is tranquil and who feels pleasure—on that occasion the **concentration enlightenment factor** is aroused in him, and he develops it, and by development it comes to fulfillment in him.

3G. Equanimity

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

Mindfulness of Feelings

Bhikkhus, on whatever occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world...repeat as at §§30–36...the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him.

Mindfulness of Mind

Bhikkhus, on whatever occasion a bhikkhu abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world...repeat as at §§30–36...the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him.

Mindfulness of Dhamma

Bhikkhus, on whatever occasion a bhikkhu abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world...repeat as at §§30–36.....the equanimity enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him.

Fulfillment of

4. True Knowledge and Deliverance

And how, bhikkhus, do the seven enlightenment factors, developed and cultivated, fulfill true knowledge and deliverance?

Ripen in Relinquishment

Here, bhikkhus, a bhikkhu develops the **mindfulness** enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

He develops the **investigation-of-states** enlightenment factor...

the **energy** enlightenment factor...

the **rapture** enlightenment factor...

the **tranquility** enlightenment factor...

the **concentration** enlightenment factor...

the **equanimity** enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

Bhikkhus, that is how the seven enlightenment factors, developed and cultivated, fulfill true knowledge and deliverance.

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

Mindfulness of In and Out Breathing	4 Frames of Reference	7 Factors of Enlightenment
<p>Mindful he breaths in, Mindful he breaths out Breathing in long... Breathing in short... Breathe in sensitive to entire body... Breathe in calming bodily fabrications...</p>	BODY	<ol style="list-style-type: none"> 1. Sati 2. Dhamma Vicaya 3. Viriya 4. Piti 5. Passaddhi 6. Samadhi 7. Upekkha
<p>Breathe in sensitive to rapture... Breathe in sensitive to pleasure... Breathe in sensitive to mental fabrications... Breathe in calming mental fabrications...</p>	FEELINGS	
<p>Breathe in sensitive to the mind... Breathe in satisfying the mind... Breathe in steadying the mind... Breathe in releasing the mind...</p>	MIND	
<p>Breathe in focusing on impermanence... Breathe in focusing on dispassion... Breathe in focusing on cessation... Breathe in focusing on relinquishment...</p>	DHAMMA	

CLEAR KNOWING & RELEASE
LIBERATION