

## Anapanasati Sutta: meditation instruction section

“In this Saṅgha of monks there are monks who remain devoted to mindfulness of in-&-out breathing.

“Mindfulness of in-&-out breathing, when developed & pursued, is of great fruit, of great benefit. Mindfulness of in-&-out breathing, when developed & pursued, brings the four foundations of mindfulness to maturity.

The four foundations of mindfulness, when developed & pursued, bring the seven enlightenment factors to maturity. The seven enlightenment factors, when developed & pursued, bring clear knowing & release to maturity.

### 1. Mindfulness of in-&-Out Breathing (trainings 1-5 from Satipatthana Sutta)

“How is mindfulness of in-&-out breathing developed & pursued to be of great fruit, of great benefit?

(Sutta training 1) “A meditator, having gone to the wilderness, to the shade of a tree, or to a secluded place, sits down, folds their legs crosswise, holds their body erect and establishes mindfulness to the front.”

(Sutta training 2) “Always mindful, they breathe in; mindful they breathe out.”

(Sutta training 3) “Breathing in long, they know: ‘I am breathing in long’; or breathing out long, they know: ‘I am breathing out long.’ Or breathing in short, they know: ‘I am breathing in short’; or breathing out short, they know: ‘I am breathing out short’.”

(Sutta training 4) “They train them self: ‘I will breathe in sensitive to the entire body.’ They train them self: ‘I will breathe out sensitive to the entire body’.”

(Sutta training 5) “They train them self: ‘I will breathe in calming bodily formations.’ They train them self: ‘I will breathe out calming bodily formations.’”

#### How is sutta training 4 practiced?

They train themselves: ‘I will breathe in experiencing to piti.’ They train themselves: ‘I will breathe out experiencing to piti.’

They train themselves: ‘I will breathe in experiencing sukha.’ They train themselves: ‘I will breathe out experiencing sukha.’

#### How is sutta training 5 practiced?

They train them self: ‘I will breathe in experiencing heart/mind formations. They train themselves, ‘I will breathe out experiencing heart/mind formations.’

They train them self: ‘I will breathe in calming heart/mind formations.’ “They train them self: ‘I will breathe out calming heart/mind formations.’

### **How does sutta trainings 1-5 develop?**

(Sutta training 6) “They train them self: ‘I will breathe in experiencing the mind.’ They train them self: ‘I will breathe out experiencing the mind.’

(Sutta training 7) “They train them self: ‘I will breathe in uplifting the mind.’ They train them self: ‘I will breathe out uplifting the mind.’

(Sutta training 8) “They train them self: ‘I will breathe in unifying the mind.’ They train them self: ‘I will breathe out unifying the mind.’

(Sutta training 9) “They train them self: ‘I will breathe in releasing the mind.’ They train them self: ‘I will breathe out releasing the mind.’

### **How do I train for insight & disenchantment?**

(Sutta training 10) “They train them self: ‘I will breathe in experiencing unreliability.’ They train them self: ‘I will breathe out experiencing unreliability.’

(Sutta training 11) “They train them self: ‘I will breathe in experiencing dispassion (or: fading).’ They train them self: ‘I will breathe out experiencing dispassion (or fading).’

(Sutta training 12) “They train them self: ‘I will breathe in experiencing cessation.’ They train them self: ‘I will breathe out experiencing cessation.’

(Sutta training 13) “They train them self: ‘I will breathe in experiencing release.’ They train themselves, ‘I will breathe out experiencing release.’

“This is how mindfulness of in-&-out breathing is developed & pursued to be of great fruit, of great benefit.

### **How do I develop the Four Foundations of Mindfulness?**

“And how is mindfulness of in-&-out breathing developed & pursued to bring the four foundations of mindfulness to their maturity?

(Sutta training 1-5 repeated): “A meditator, having gone to the wilderness, to the shade of a tree, or to ..... They train them self: ‘I will breathe out calming bodily formations.’”

### **Body**

On that occasion the meditator contemplates body within body, ardent, clearly comprehending & mindful, putting aside attraction and aversion regarding the world. This, in-&-out breathing, is classed as a body among bodies.

## **Feeling tone**

(Sutta training 4 explanation repeated): “On whatever occasion a meditator trains themselves: ‘I will breathe in experiencing to piti.’.....: ‘I will breathe out calming mental fabrication.’

On that occasion the meditator contemplates feeling within feelings, ardent, clearly comprehending & mindful, putting aside attraction and aversion regarding the world.

This, careful attention to in-&-out breathing, is classed as a feeling among feelings.

## **Heart/mind**

(Sutta training 6 - 9 repeated): “On whatever occasion a meditator trains themselves:

“They train them self: ‘I will breathe in experiencing the mind.’..... They train them self: ‘I will breathe out releasing the mind.’

There is no mindfulness of in-&-out breathing in one with mindfulness and clear comprehension absent.

## **Dhammas**

(Sutta training 10-13 repeated): “They train them self: ‘I will breathe in experiencing anicca.’..... They train themselves, ‘I will breathe out experiencing release.’

On that occasion the meditator contemplates mind within mind, ardent, clearly comprehending & mindful, putting aside attraction and aversion regarding the world.

In one who sees with discernment the releasing of attraction & aversion is one who observes with equanimity.

“This is how mindfulness of in-&-out breathing is developed & pursued to bring the four foundations of mindfulness to their maturity.

## **How do I develop the Seven Enlightenment Factors?**

“And how are the four foundations of mindfulness developed & pursued to bring the seven enlightenment factors to their maturity?

(mindfulness of body from four foundations repeated) “On whatever occasion the meditator contemplates body within body, ardent, clearly comprehending & mindful, putting aside attraction and aversion regarding the world.

On that occasion their mindfulness is stable & continuous.

**Mindfulness**

When mindfulness is stable & continuous, then mindfulness as a factor for enlightenment is aroused in them. They develop it and it reaches maturity.

**Curiosity**

When continuously mindful in this way, examining with curiosity & clearly understanding that quality with discernment, curiosity as an enlightenment factor is aroused in them. They develop it and it reaches maturity.

**Balanced Effort**

In one who examines with curiosity and clear comprehension with discernment, continuous persistence is aroused. When continuous persistence is aroused then balanced effort as an enlightenment factor is aroused in them. They develop it and it reaches maturity.

**Joy**

In one who continuous persistence is aroused, a pleasurable feeling, not of the world arises. When pleasurable feeling not of the world in one with continuous persistence arises, then joy as an enlightenment factor is aroused in them. They develop it and it reaches maturity.

**Tranquillity**

In one full of joy, their body and the mind grow calm. When the body & mind of a meditator grows calm, then tranquillity as an enlightenment factor is aroused in them. They develop it and it reaches maturity.

**Unification**

For one who is at ease, tranquil, their mind becomes unified. When their mind is unified, then samadhi as an enlightenment factor is aroused in them. They develop it and it reaches maturity.

**Equanimity**

For one who carefully watches the mind thus unified with equanimity, equanimity as an enlightenment factor is aroused in them. They develop it and it reaches maturity.

(Similarly with mindfulness of feelings, mind, & dhammas.)

“This is how the four foundations of mindfulness are developed & pursued to bring the four foundations of mindfulness to their maturity.

**How do I develop clear comprehension & release?**

“And how are the seven enlightenment factors developed & pursued to bring clear comprehension & release to their maturity?”

A meditator develops mindfulness as an enlightenment factor dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in release.

They develop curiosity as an enlightenment factor.

They develop balanced effort as an enlightenment factor.

They develop joy as an enlightenment factor.

They develop tranquillity as an enlightenment factor.

They develop unification as an enlightenment factor.

They develop equanimity as an enlightenment factor.

..... dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in release.

“This is how the seven enlightenment factors are developed & pursued to bring clear comprehension & release to their maturity.”

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.