



Mindfulness while Breathing

MN 118 translated by Ānandajoti Bhikkhu

The Discourse about Mindfulness while Breathing

(Ānāpānasatisuttaṃ, MN 118)

Translated by Ānandajoti Bhikkhu

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Table of Contents

The Setting.....	3
The Training of the Monks.....	4
Mindfulness while Breathing.....	11
Fulfillment of Mindfulness.....	16
Fulfillment through Contemplation of the Body.....	20
Fulfillment through Contemplation of the Feelings.....	24
Fulfillment through Contemplation of the Mind.....	27
Fulfillment through Contemplation of (the Nature of) Things.....	31
Conclusion.....	35

The Discourse about Mindfulness while Breathing

The Setting

Thus I heard:

at one time the Fortunate One was dwelling near Sāvattthī at Migāra’s Mother’s mansion in the Eastern Grounds,¹ together with a great many very well-known Elder Disciples (such as) with venerable Sāriputta, with venerable Mahāmogallāna, with venerable Mahākassapa, with venerable Mahākaccāyana, with venerable Mahākoṭṭhita, with venerable Mahākappina, with venerable Mahācunda, with venerable Anuruddha, with venerable Revata, with venerable Ānanda, together with other very well-known Elder Disciples.

¹ There were two main monasteries in Sāvattthī: Jetavana, given by the merchant Anāthapiṇḍika (known as the chief of male alms-givers, *dāyākānam aggāṃ*), and Pubbārāma, which was given by Visākhā (known as the chief of female alms-givers, *dāyikānam aggāṃ*). According to tradition the Buddha spent the Rains Retreats in one or other of these monasteries from his 20th Rains Retreat until his 44th, so this discourse can be traced to the later period of his teaching career.

The Training of the Monks

Then at that time the Elder monks were advising and instructing the new monks.² Some Elder monks were advising and instructing ten monks, some Elder monks were advising and instructing twenty monks, some Elder monks were advising and instructing thirty monks, some Elder monks were advising and instructing forty monks, and while those new monks were being advised and instructed by the Elder monks they came to know successive lofty attainments.³

Then at that time the Fortunate One, on that very Uposatha day of the fifteenth,⁴ on the Pavāraṇā full moon night,⁵ was sat in the open air surrounded by the Community of monks.

² Comm: *advising and instructing means assisting in material (needs) and in spiritual ones; having assisted with these two assistances, they advised and instructed with advice and instruction in subjects for meditation (kammaṭṭhāna).*

³ Comm: *with the completion of virtue and so on they came to know other much loftier attainments based on the preparations for colour-circle meditation.*

⁴ The Uposatha day is the new or full moon day which falls twice a month. There is normally 15 days between each Uposatha, but adjustments are made so that the 3rd and the 7th in each season fall on the 14th day. On this day the Community assembles to hear the chanting of the Pātimokkha code of discipline (except at the Pavāraṇā, see the next note).

⁵ The Pavāraṇā (Invitation) is a formal ceremony of the Community which takes place at the end of the Rains Retreat, which normally runs from July to October for the early Rains, or from August to November. At the ceremony each monk or nun makes an Invitation to other Community members to point out any shortcomings in their behaviour.

Mindfulness while Breathing - 5

Then the Fortunate One, after seeing the community of monks were maintaining complete silence, addressed the monks (saying): “I am satisfied, monks, with this practice, my mind is satisfied with this practice, therefore, monks, put forth even more energy for the attainment of the unattained, for the accomplishment of the unaccomplished, for the realisation of the unrealised, I will be right here at Sāvathī until the fourth month of Komudī comes.”⁶

The monks in the country heard: “The Fortunate One will be right there at Sāvathī until the fourth month of Komudī comes,” and those monks in the country descended on Sāvathī to see the Fortunate One.

Those Elder monks put forth even more energy advising and instructing the new monks, some Elder monks were advising and instructing ten monks, some Elder monks were advising and instructing twenty monks, some Elder monks were advising and instructing thirty monks, some Elder monks were advising and instructing forty monks, and while those new monks were being advised and instructed by the Elder monks they came to know (even more) successive lofty attainments.

Then at that time the Fortunate One, on that very Uposatha day of the fifteenth, on the Komudī full moon night at the end of four months, was sat in the open air surrounded by the Community of monks.

Then the Fortunate One, after seeing the community of monks were maintaining complete silence, addressed the monks (saying): “The

⁶ Komudī is the full-moon night of the month Kattikā (October-November),

Mindfulness while Breathing - 6

assembly, monks, is without frivolous speech; the assembly, monks, is free from frivolous speech, it is solely established in the essential.

Such, monks, is this Community of monks, such, monks, is this assembly, and the assembly is worthy of offerings, of hospitality, of gifts, and of reverential salutation, it is an unsurpassed field of merit for the world.⁷

Such, monks, is this Community of monks, such, monks, is this assembly, and giving a little gift to the assembly produces a great amount (of merit), and a great gift (produces) an even greater amount.

Such, monks, is this Community of monks, such, monks, is this assembly, and the assembly is rare to see in the world.

Such, monks, is this Community of monks, such, monks, is this assembly, and it is suitable to go many leagues, even with a bag of provisions, to see this assembly.⁸

when the water-lily (*kumuda*) is said to blossom.

⁷ The last phrase from *worthy of offerings* onwards is the concluding part of the praise of the Community that occurs in the formula beginning: *Iti pi so...*

⁸ Comm: *puṭosaṃ vuccati pātheyyaṃ*. The phrase is somewhat elliptic, but the meaning is that even going on a long journey for which provisions would be required is worthwhile if one gets to see such an assembly.

Noble Persons

Monks, there are monks in this Community of monks who are Worthy, without pollutants, who have done what ought to be done, who have put down the burden, reached their goal, destroyed the fetters that lead to continuation (of existence), who through final knowledge are free: monks, there are such monks in this Community of monks.⁹

Monks, there are monks in this Community of monks who, through the complete destruction of the five lower fetters, will arise spontaneously (in the Brahmā worlds), and will attain Final Emancipation there, without returning from that world: monks, there are such monks in this Community of monks.

Monks, there are monks in this Community of monks who, through the complete destruction of three fetters, and the diminution of passion, hatred, and delusion, are Once-Returners, and will return only once more to this world, and (then) will make an end to suffering: monks, there are such monks in this Community of monks.

Monks, there are monks in this Community of monks who, through the complete destruction of three fetters, are Stream-Enterers, no longer subject to falling (into the lower realms), and have a fixed destiny ending in Final Awakening: monks, there are such monks in this Community of monks.

⁹ Worthy Ones (*Arahantā*) are the highest of the four Noble Persons (*Ariya Puggalā*).

Monks Practising the 37 Things on the Side of Awakening

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the Four Ways of Attending to Mindfulness:¹⁰ monks, there are such monks in this Community of monks.¹¹

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the Four Right Strivings:¹² monks, there are such monks in this Community of monks.

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the Four Paths to Power:¹³ monks, there are such monks in this Community of monks.

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the Five Faculties:¹⁴ monks, there are such monks in this Community of monks.

¹⁰ See www.ancient-buddhist-texts.net/English-Texts/Mindfulness/index.htm for a translation of this text.

¹¹ These monks enumerated here are all in one way or another practising to become Noble Persons through developing the various factors in the 37 things on the side of Awakening.

¹² This is the same as Right Endeavour (*Sammāvāyāma*) in the Eightfold Noble Path.

¹³ The Four Paths to Power are *Concentration of desire ... energy ... mind ... (and) investigation ... accompanied by the process of striving*.

¹⁴ Faith (*saddhā*), energy (*virīya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*).

Mindfulness while Breathing - 9

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the Five Strengths:¹⁵ monks, there are such monks in this Community of monks.

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the Seven Factors of Awakening:¹⁶ monks, there are such monks in this Community of monks.

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the Noble Eight-Fold Path:¹⁷ monks, there are such monks in this Community of monks.

¹⁵ The same as the Faculties, but brought to perfection.

¹⁶ These are enumerated below.

¹⁷ Right View (*Sammādiṭṭhi*), Right Thought (*Sammāsaṅkappa*), Right Speech (*Sammāvācā*), Right Action (*Sammākammanta*), Right Livelihood (*Sammā-Ājīva*), Right Endeavour (*Sammāvāyāma*), Right Mindfulness (*Sammāsati*), Right Concentration (*Sammāsamādhi*).

Six further meditations¹⁸

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the meditation that is friendliness:¹⁹ monks, there are such monks in this Community of monks.

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the meditation that is kindness:²⁰ monks, there are such monks in this Community of monks.

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the meditation that is gladness:²¹ monks, there are such monks in this Community of monks.

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the meditation that is

¹⁸ These six meditations are also grouped together elsewhere, e.g. MahāRāhulasutta (MN 61). The first four are collectively known as the Spiritual Moods (*Brahmavihārā*).

¹⁹ *Mettā* is an abstract formation from the normal word for *friend* in Pāli, *mitta*.

²⁰ Often translated as *compassion*, but that word is more correctly applied to *anukampa*; *karuṇā* means being concerned for the welfare of others, kindness towards other beings.

²¹ Happiness at the success of others, the opposite of jealousy and envy.

Mindfulness while Breathing - 11

equanimity:²² monks, there are such monks in this Community of monks.

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the meditation on the unattractive: monks, there are such monks in this Community of monks.

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the meditation that is the perception of impermanence: monks, there are such monks in this Community of monks.

Mindfulness while Breathing

Monks, there are monks in this Community of monks who live engaged in and devoted to the development of the meditation of mindfulness while breathing.

Mindfulness while breathing, monks, when it has been developed and made much of yields great fruit and brings great advantages. Mindfulness while breathing, monks, when it has been developed and made much of fulfils the Four Ways of Attending to Mindfulness, the Four Ways of Attending to Mindfulness when they have been developed and made much of fulfil the Seven Factors of Awakening, the Seven Factors of Awakening when they have been developed and made much of fulfil Knowledge and Freedom.

²² For this and the next two meditations see my discussion in the notes to

And how, monks, is mindfulness while breathing developed? How, when it has been made much of, does it yield great fruit and bring great advantages?

Preliminaries

Here,²³ monks, a monk who has gone to the wilderness, or to the root of a tree, or to an empty place, sits down. After folding his legs crosswise, setting his body straight, and establishing mindfulness at the front, ever mindful he breathes in, mindful he breathes out.²⁴

MahāRāhulovādasutta (MN 62).

²³ Pṭs: *Here means in this View, in this belief, in this opinion, in this persuasion, in this Teaching, in this Discipline, in this Teaching and Discipline, in this creed, in this spiritual life, in this Teacher's Dispensation.*

²⁴ Pṭs: *in thirty-two ways he is one practising mindfulness: because of breathing in long (etc.) he knows his mind is one-pointed and unscattered, he is attending to mindfulness, he is practising mindfulness with this knowledge and this mindfulness (and the same with the other methods).*

Mindfulness of the body

While breathing in long, he knows “I am breathing in long”,²⁵
while breathing out long, he knows “I am breathing out long”,²⁶
while breathing in short, he knows “I am breathing in short”,
while breathing out short, he knows “I am breathing out short”,
he trains like this: experiencing the whole body I will breathe in,²⁷
he trains like this: experiencing the whole body I will breathe out,²⁸
he trains like this: making the bodily process calm I will breathe in,²⁹
he trains like this: making the bodily process calm I will breathe out.

²⁵ There is a disagreement in the Commentaries as to the meaning of *assasati* and *passasati* and their cognates; the Vinaya says it means *out-breathing* and *in-breathing*; the Sutta Commentary says it is the other way around. Here we follow the Sutta Commentary.

²⁶ Pṭṣ explains that as he is contemplating the long breath coming in and out wholesome desire (*chando*) and gladness (*pāmojja*) arise, and eventually equanimity is established.

²⁷ Pṭṣ: *body means the two bodies - the mind-body and the physical body*. Pṭṣ then explains mind as *feelings, perceptions, contact, application of mind, and mental processes*; and body as *the four great elements, matter that is derived from them, breathing, the sign (nimitta), and whatever bodily processes there are*. It would seem from this that Pṭṣ. does not agree that *kāya* here should mean only *the whole body of breath (sakala assāsakāya)*, which is how it is taken in Vism.

²⁸ Notice that we see a change in the instructions from the present tense of the verb to the future. Vsm. says that in the first section he should just be breathing, and only now should he deliberately cultivate knowledge and that the change in tense signifies this.

²⁹ Pṭṣ: *long in-breath (etc.) belong to the body, these things are bound up with the body, are bodily processes, he trains in calming, settling and pacifying these bodily processes*.

Mindfulness of feelings

He trains like this: experiencing joy I will breathe in,
he trains like this: experiencing joy I will breathe out,³⁰
he trains like this: experiencing pleasure I will breathe in,
he trains like this: experiencing pleasure I will breathe out,³¹
he trains like this: experiencing the mental process I will breathe in,
he trains like this: experiencing the mental process I will breathe out,³²
he trains like this: making the mental process calm I will breathe in,
he trains like this: making the mental process calm I will breathe out.

Mindfulness of the mind

He trains like this: experiencing the mind I will breathe in,
he trains like this: experiencing the mind I will breathe out,³³
he trains like this: gladdening the mind I will breathe in,
he trains like this: gladdening the mind I will breathe out,³⁴

³⁰ Pts: *because of the long breath (etc.) he knows his mind is one-pointed and unscattered, and joy and gladness arise.*

³¹ Pts: *pleasure means there are two kinds of pleasure, bodily pleasure and mental pleasure.* In brief, bodily pleasure is described as bodily agreeableness and pleasure arising from bodily contact; mental pleasure is described as mental agreeableness and pleasure arising from mental contact.

³² Pts: *because of the long breath (and so on) there are the mental factors of perception and feeling, these things are bound up with the mind, they are mental processes.* The same definition applies to the next pair as well.

³³ Pts: *because of the long breath (etc.) there is mind-consciousness.*

³⁴ Pts: *because of the long breath (etc.) he knows his mind is one-pointed and unscattered, and gladness arises in the mind.*

he trains like this: concentrating the mind I will breathe in,
he trains like this: concentrating the mind I will breathe out,³⁵
he trains like this: freeing the mind I will breathe in,
he trains like this: freeing the mind I will breathe out.³⁶

Mindfulness of (the Nature of) Things

He trains like this: contemplating impermanence I will breathe in,
he trains like this: contemplating impermanence I will breathe out,³⁷
he trains like this: contemplating dispassion I will breathe in,
he trains like this: contemplating dispassion I will breathe out,³⁸

³⁵ Pṭs: *because of the long breath (etc.) his mind is one-pointed, unscattered and concentrated.*

³⁶ Pṭs: *he trains like this: freeing the mind from passion ... hate ... delusion ... conceit ... (wrong) views ... doubt ... sloth (and torpor) ... agitation (and worry) ... lack of conscience ... (and) shamelessness I will breathe in (etc.).*

³⁷ Pṭs: *what is impermanence? The five constituent groups (of mind & matter) are impermanent. In what way are they impermanent? By way of rise and fall they are impermanent.*

³⁸ Pṭs: *having seen the danger in form he is desirous for dispassion towards form, he is intent on faith, he determines his mind.* The same is said for feelings, perceptions, (mental) processes, consciousness, the eye ... old age and death. Nāṇamoli (PD 198) mentions that the factors (including those marked by ...) add up to 20 items, but no list I can see in Pṭs would give that number, and I am unable to find a list that would suit here. The same explanation is given for contemplating cessation below.

he trains like this: contemplating cessation I will breathe in,
he trains like this: contemplating cessation I will breathe out,
he trains like this: contemplating letting go I will breathe in,
he trains like this: contemplating letting go I will breathe out.³⁹

Like this, monks, is mindfulness while breathing developed. Like this, when it has been made much of, it yields great fruit and brings great advantages.

Fulfillment of Mindfulness

Fulfillment of Mindfulness of the Body

And how, monks, is mindfulness while breathing developed? How, when made much of, does it fulfil the Four Ways of Attending to Mindfulness? Monks, a monk who, at whatever time,

while breathing in long, knows “I am breathing in long”,
while breathing out long, knows “I am breathing out long”,
while breathing in short, knows “I am breathing in short”,
while breathing out short, knows “I am breathing out short”,
trains like this: experiencing the whole body I will breathe in,
trains like this: experiencing the whole body I will breathe out,

³⁹ Pts: *(there are) two (types of) letting go, letting go through abandoning and letting go through entering. Abandoning form is known as letting go through abandoning, the mind entering into Emancipation though the cessation of form is known as letting go through entering.* The same is said for feelings, etc. upto old age and death.

Mindfulness while Breathing - 17

trains like this: making the bodily process calm I will breathe in,
trains like this: making the bodily process calm I will breathe out,

at that time, monks, a monk lives contemplating (the nature of) the body in the body,⁴⁰ ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.⁴¹

I say, monks, that this is a certain kind of body amongst the bodies, namely: breathing, therefore, monks, at that time a monk lives contemplating (the nature of) the body in the body, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Fulfillment of Mindfulness of the Feelings

Monks, a monk who, at whatever time,

trains like this: experiencing joy I will breathe in,
trains like this: experiencing joy I will breathe out,
trains like this: experiencing pleasure I will breathe in,
trains like this: experiencing pleasure I will breathe out,
trains like this: experiencing the mental process I will breathe in,
trains like this: experiencing the mental process I will breathe out,

⁴⁰ Pts: *how does he contemplate the body? He contemplates it as impermanent, not as permanent; ... as suffering not as pleasant; ... as not-Self, not as Self; tiring (of it), not delighting (in it); being dispassionate (towards it), not being passionate; (as it) ceasing, not arising; letting-go (of it), not taking (it) up.*

⁴¹ This line (and the repetitions that occur below) is drawn from the Summary of the Mahāsatipaṭṭhānasutta (DN 22, also see MN 10), see the translation elsewhere on this website.

Mindfulness while Breathing - 18

trains like this: making the mental process calm I will breathe in,
trains like this: making the mental process calm I will breathe out,

at that time, monks, a monk lives contemplating (the nature of) the feelings in feelings, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

I say, monks, that this is a certain feeling amongst the feelings, namely: applying the mind well to the breathing,⁴² therefore, monks, at that time a monk lives contemplating (the nature of) the feelings in the feelings, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Fulfillment of Mindfulness of the Mind

Monks, a monk who, at whatever time,

trains like this: experiencing the mind I will breathe in,
trains like this: experiencing the mind I will breathe out,
trains like this: gladdening the mind I will breathe in,
trains like this: gladdening the mind I will breathe out,
trains like this: concentrating the mind I will breathe in,
trains like this: concentrating the mind I will breathe out,
trains like this: freeing the mind I will breathe in,
trains like this: freeing the mind I will breathe out,

⁴² SN 54 (Ānāpānasatisamuttam) Comm: *applying the mind well means that because of being experiencing joy and so on a beautiful application of mind arises.*

at that time, monks, a monk lives contemplating (the nature of) the mind in the mind, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

I do not say, monks, of one who has lost mindfulness, who does not have full knowledge, that he has developed mindfulness of breathing,⁴³ therefore, monks, at that time a monk lives contemplating (the nature of) the mind in the mind, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Fulfillment of Mindfulness of (the Nature of) Things

Monks, a monk who, at whatever time,

trains like this: contemplating impermanence I will breathe in,
trains like this: contemplating impermanence I will breathe out,
trains like this: contemplating dispassion I will breathe in,
trains like this: contemplating dispassion I will breathe out,
trains like this: contemplating cessation I will breathe in,
trains like this: contemplating cessation I will breathe out,

⁴³ Comm: *having established mindfulness and full knowledge of the object in his mind, and from the existence of what is known as 'contemplating (the nature of) the mind in the mind', he has not lost mindfulness, he has full knowledge, and he is developing mindfulness of breathing.*

trains like this: contemplating letting go I will breathe in,
trains like this: contemplating letting go I will breathe out,

at that time, monks, a monk lives contemplating (the nature of) things in (various) things, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Having seen with wisdom the giving up of whatever avarice and sorrow there is, he is completely equanimous,⁴⁴ therefore, monks, at that time a monk lives contemplating (the nature of) things in (various) things, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Like this, monks, mindfulness while breathing is developed. Like this, when it has been made much of, it fulfils the Four Ways of Attending to Mindfulness.

⁴⁴ The Commentary here takes the reference to *giving up of whatever avarice and sorrow there is* as referring to the Hindrances section (*Nīvaraṇapabbhā*) in the development of mindfulness, thereby trying to connect it particularly with the Dhammānupassanā division. This, however, is somewhat wilful, as the giving up of avarice and sorrow is clearly stated to be a vital part of all four ways of attending to mindfulness in the Satipaṭṭhāna discourses themselves.

Fulfillment of the Factors of Complete Awakening through Contemplation of the Body

And how, monks, are the Four Ways of Attending to Mindfulness developed? How, when made much of, do they fulfil the Seven Factors of Awakening?

Fulfillment of the Mindfulness Factor of Awakening

Monks, a monk who, at whatever time, dwells contemplating (the nature of) the body in the body, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world, at that time has mindfulness established and he is not forgetful, and monks, at whatever time a monk's mindfulness is established and he is not forgetful, at that time the Mindfulness Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Mindfulness Factor of Complete Awakening, at that time that monk's Mindfulness Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Investigation (of the Nature) of Things
Factor of Complete Awakening**

Living mindfully in this way he investigates that state with wisdom,⁴⁵ examining and entering into a deep enquiry (into it), and monks, at whatever time a monk living mindfully in this way investigates that state with wisdom, examining and entering into a deep enquiry (into it), at that time the Investigation (of the Nature) of Things Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Investigation (of the Nature) of Things Factor of Complete Awakening, at that time that monk's Investigation (of the Nature) of Things Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Energy
Factor of Complete Awakening**

For he who is investigating that state with wisdom, examining and entering into a deep enquiry (into it), there is an undertaking of unshaken energy, and monks, at whatever time for a monk investigating that state with wisdom, examining and entering into a deep enquiry (into it), there is an undertaking of unshaken energy, at that time the Energy Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Energy Factor of Complete Awakening, at that time that monk's Energy Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Joy
Factor of Complete Awakening**

For he who has undertaken energy spiritual joy arises, and monks, at whatever time

for a monk who has undertaken energy spiritual joy arises, at that time the Joy Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Joy Factor of Complete Awakening, at that time that monk's Joy Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Tranquility
Factor of Complete Awakening**

For one who has a joyful mind the body is tranquil, and the mind is tranquil, and monks, at whatever time a monk has a joyful mind and a body that is tranquil, and a mind that is tranquil, at that time the Tranquility Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Tranquility Factor of Complete Awakening, at that time that monk's Tranquility Factor of Complete Awakening is developing and heading towards fulfilment.

⁴⁵ Comm: *investigates means investigates into impermanence and so on.*

**Fulfillment of the Concentration
Factor of Complete Awakening**

For one with a tranquil body and happiness his mind becomes concentrated, and monks, at whatever time a monk has a tranquil body and happiness and a mind that becomes concentrated, at that time the Concentration Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Concentration Factor of Complete Awakening, at that time that monk's Concentration Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Equanimity
Factor of Complete Awakening**

He who has a well-concentrated mind in this way becomes completely equanimous, and monks, at whatever time a monk's well-concentrated mind in this way becomes completely equanimous, at that time the Equanimity Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Equanimity Factor of Complete Awakening, at that time that monk's Equanimity Factor of Complete Awakening is developing and heading towards fulfilment.

Fulfillment of the Factors of Complete Awakening through Contemplation of the Feelings

Fulfillment of the Mindfulness

Factor of Awakening

Monks, a monk who, at whatever time, dwells contemplating (the nature of) the feelings **in the feelings**, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world, at that time has mindfulness established and he is not forgetful, and monks, at whatever time a monk's mindfulness is established and he is not forgetful, at that time the Mindfulness Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Mindfulness Factor of Complete Awakening, at that time that monk's Mindfulness Factor of Complete Awakening is developing and heading towards fulfilment.

Fulfillment of the Investigation (of the Nature) of Things

Factor of Complete Awakening

Living mindfully in this way he investigates that state with wisdom, examining and entering into a deep enquiry (into it), and monks, at whatever time a monk living mindfully in this way investigates that state with wisdom, examining and entering into a deep enquiry (into it), at that time the Investigation (of the Nature) of Things Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Investigation (of the Nature) of Things

Mindfulness while Breathing - 26

Factor of Complete Awakening, at that time that monk's Investigation (of the Nature) of Things Factor of Complete Awakening is developing and heading towards fulfilment.

Fulfillment of the Energy

Factor of Complete Awakening

For he who is investigating that state with wisdom, examining and entering into a deep enquiry (into it), there is an undertaking of unshaken energy, and monks, at whatever time for a monk investigating that state with wisdom, examining and entering into a deep enquiry (into it), there is an undertaking of unshaken energy, at that time the Energy Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Energy Factor of Complete Awakening, at that time that monk's Energy Factor of Complete Awakening is developing and heading towards fulfilment.

Fulfillment of the Joy

Factor of Complete Awakening

For he who has undertaken energy spiritual joy arises, and monks, at whatever time for a monk who has undertaken energy spiritual joy arises, at that time the Joy Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Joy Factor of Complete Awakening, at that time that monk's Joy Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Tranquility
Factor of Complete Awakening**

For one who has a joyful mind the body is tranquil, and the mind is tranquil, and monks, at whatever time a monk has a joyful mind and a body that is tranquil, and a mind that is tranquil, at that time the Tranquility Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Tranquility Factor of Complete Awakening, at that time that monk's Tranquility Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Concentration
Factor of Complete Awakening**

For one with a tranquil body and happiness his mind becomes concentrated, and monks, at whatever time a monk has a tranquil body and happiness and a mind that becomes concentrated, at that time the Concentration Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Concentration Factor of Complete Awakening, at that time that monk's Concentration Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Equanimity
Factor of Complete Awakening**

He who has a well-concentrated mind in this way becomes completely equanimous, and monks, at whatever time a monk's well-concentrated mind in this way becomes completely equanimous, at that time the Equanimity Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Equanimity Factor of Complete Awakening, at that time that monk's Equanimity Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Factors of Complete Awakening
through Contemplation of the Mind**

**Fulfillment of the Mindfulness
Factor of Awakening**

Monks, a monk who, at whatever time, dwells contemplating (the nature of) the mind **in the mind**, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world, at that time has mindfulness established and he is not forgetful, and monks, at whatever time a monk's mindfulness is established and he is not forgetful, at that time the Mindfulness Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Mindfulness Factor of Complete Awakening, at that time that monk's Mindfulness Factor of Complete Awakening is developing and heading towards fulfilment.

Fulfillment of the Investigation (of the Nature) of Things

Factor of Complete Awakening

Living mindfully in this way he investigates that state with wisdom, examining and entering into a deep enquiry (into it), and monks, at whatever time a monk living mindfully in this way investigates that state with wisdom, examining and entering into a deep enquiry (into it), at that time the Investigation (of the Nature) of Things Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Investigation (of the Nature) of Things Factor of Complete Awakening, at that time that monk's Investigation (of the Nature) of Things Factor of Complete Awakening is developing and heading towards fulfilment.

Fulfillment of the Energy

Factor of Complete Awakening

For he who is investigating that state with wisdom, examining and entering into a deep enquiry (into it), there is an undertaking of unshaken energy, and monks, at whatever time for a monk investigating that state with wisdom, examining and entering into a deep enquiry (into it), there is an undertaking of unshaken energy, at that time the Energy Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Energy Factor of Complete Awakening, at that time that monk's Energy Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Joy
Factor of Complete Awakening**

For he who has undertaken energy spiritual joy arises, and monks, at whatever time for a monk who has undertaken energy spiritual joy arises, at that time the Joy Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Joy Factor of Complete Awakening, at that time that monk's Joy Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Tranquility
Factor of Complete Awakening**

For one who has a joyful mind the body is tranquil, and the mind is tranquil, and monks, at whatever time a monk has a joyful mind and a body that is tranquil, and a mind that is tranquil, at that time the Tranquility Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Tranquility Factor of Complete Awakening, at that time that monk's Tranquility Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Concentration
Factor of Complete Awakening**

For one with a tranquil body and happiness his mind becomes concentrated, and monks, at whatever time a monk has a tranquil body and happiness and a mind that becomes concentrated, at that time the Concentration Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Concentration Factor of Complete Awakening, at that time that monk's Concentration Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Equanimity
Factor of Complete Awakening**

He who has a well-concentrated mind in this way becomes completely equanimous, and monks, at whatever time a monk's well-concentrated mind in this way becomes completely equanimous, at that time the Equanimity Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Equanimity Factor of Complete Awakening, at that time that monk's Equanimity Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Factors of Complete Awakening
through Contemplation of (the Nature of) Things**

Fulfillment of the Mindfulness Factor of Awakening

Monks, a monk who, at whatever time, dwells contemplating (the nature of) things in (various) things, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world, at that time has mindfulness established and he is not forgetful, and monks, at whatever time a monk's mindfulness is established and he is not forgetful, at that time the Mindfulness Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Mindfulness Factor of Complete Awakening, at that time that monk's Mindfulness Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Investigation (of the Nature) of Things
Factor of Complete Awakening**

Living mindfully in this way he investigates that state with wisdom, examining and entering into a deep enquiry (into it), and monks, at whatever time a monk living mindfully in this way investigates that state with wisdom, examining and entering into a deep enquiry (into it), at that time the Investigation (of the Nature) of Things Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Investigation (of the Nature) of Things Factor of Complete Awakening, at that time that monk's Investigation (of the Nature) of Things Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Energy
Factor of Complete Awakening**

For he who is investigating that state with wisdom, examining and entering into a deep enquiry (into it), there is an undertaking of unshaken energy, and monks, at whatever time for a monk investigating that state with wisdom, examining and entering into a deep enquiry (into it), there is an undertaking of unshaken energy, at that time the Energy Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Energy Factor of Complete Awakening, at that time that monk's Energy Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Joy
Factor of Complete Awakening**

For he who has undertaken energy spiritual joy arises, and monks, at whatever time for a monk who has undertaken energy spiritual joy arises, at that time the Joy Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Joy Factor of Complete Awakening, at that time that monk's Joy Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Tranquility
Factor of Complete Awakening**

For one who has a joyful mind the body is tranquil, and the mind is tranquil, and monks, at whatever time a monk has a joyful mind and a body that is tranquil, and a mind that is tranquil, at that time the Tranquility Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Tranquility Factor

of Complete Awakening, at that time that monk's Tranquility Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Concentration
Factor of Complete Awakening**

For one with a tranquil body and happiness his mind becomes concentrated, and monks, at whatever time a monk has a tranquil body and happiness and a mind that becomes concentrated, at that time the Concentration Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Concentration Factor of Complete Awakening, at that time that monk's Concentration Factor of Complete Awakening is developing and heading towards fulfilment.

**Fulfillment of the Equanimity
Factor of Complete Awakening**

He who has a well-concentrated mind in this way becomes completely equanimous, and monks, at whatever time a monk's well-concentrated mind in this way becomes completely equanimous, at that time the Equanimity Factor of Complete Awakening has been undertaken for that monk, at that time that monk is developing the Equanimity Factor of Complete Awakening, at that time that monk's Equanimity Factor of Complete Awakening is developing and heading towards fulfilment.

Like this, monks, the Four Ways of Attending to Mindfulness are developed. Like this, when made much of, they fulfil the Seven Factors of Complete Awakening.

Conclusion

How, monks, are the Seven Factors of Complete Awakening developed?
How, when made much of, do they fulfil Knowledge and Freedom?

Here, monks, a monk develops the Mindfulness Factor of Complete Awakening depending on solitude,⁴⁶ depending on dispassion, depending on cessation, maturing in relinquishment, develops the Investigation (of the Nature) of Things Factor of Complete Awakening depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, develops the Energy Factor of Complete Awakening depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, develops the Joy Factor of Complete Awakening depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, develops the Tranquillity Factor of Complete Awakening depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, develops the Concentration Factor of Complete Awakening depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, develops the Equanimity Factor of Complete Awakening depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

⁴⁶ Comm: *depending on solitude* means depending on the solitude that comes from (replacing with) the opposite factor, depending on the solitude that comes from cutting off (completely), depending on the solitude that comes from escaping (the rounds of rebirth) (a monk) develops the Mindfulness Factor of Complete Awakening - this is how the meaning should be seen ... and the same with depending on dispassion and depending on cessation.

Mindfulness while Breathing - 37

Like this, monks, the Seven Factors of Complete Awakening are developed. Like this, when made much of, they fulfil Knowledge and Freedom.”

The Fortunate One said this,

and those monks were uplifted and greatly rejoiced in what was said by the Fortunate One.

*The Discourse about Mindfulness while Breathing,
the Eighth (is Finished)*

A complete exposition of the practice of mindfulness while breathing, showing how it fulfils each of the ways of attending to mindfulness, and how that it turn completes the factors of awakening, which leads to the fulfilment of the goal.