

Session 1 Home Practice

* Become aware of the connection between the breath and the body in terms of energy. Which ways of breathing feel calming? Which ways of breathing feel energizing?

If you already have a meditation practice using awareness of breathing, try feeling the breath in a location other than your usual or favorite location.

*Spend three to five minutes (or longer) feeling the breath in each of the breath centers in this ‘map’:

- Below the navel
- Above the navel and below the sternum
- Center of the chest at the breastbone
- Feeling the flow of breath at the throat
- Somewhere in the head, at the tip of the nose or farther back in the nasal or sinus cavities

Count the length of the inhale and the length of the exhale. To count five breaths in each area, you can count like this for each round of inhalations and exhalations:

(Inhale) “1 2345...” (exhale) “1 23456...”

(inhale) “2 2345...” (exhale) “2 234567...”

(inhale) “3 23456...” (exhale) “3 23456...” and so on for 4 and 5

Some of you requested a video to help you remember the energizing practice we did in class. This video is a little older and is more “yoga like” There will be more videos later on. I like to relax the shoulders more on the first squatting motion, with the palms facing down. Then I hold the palms facing each other as I lift through the chest and raise the arms for the full chair pose.

The password for this Vimeo file is ‘breathingCIMC’

[Breath Center Energizer](#)

For your reference:

[Course Assumptions](#)

[The Sixteen Steps of Ānāpānasati](#)

[For Reference: Four Foundations, Seven Factors,
6Rs](#)

[Resting Spots](#)

[Ānāpānasati MN118 as a Chant](#)

[Andrew Olenski Translation](#)

Assumptions

Since meditative, spiritual, or religious practices have been around for thousands of years, they have been changed, adapted, and modified by those who passed them on.

The way that we have learned to meditate using the breath as an object may be quite different from the Buddha's original instructions

There is value in looking at different Buddhist traditions and schools and attempting to understand their evolution.

There is value in setting aside the traditional ways we have practiced, at least temporarily, to explore the Buddha's original instructions with fresh eyes, based on our experience of practice

The Ānāpānasati sutta itself may be the best source for instructions on practicing. Suttas

and commentaries on the suttas should not be regarded equally.

All meditative techniques should be judged by the conditions in the mind and body being trained, and the results of that training for everyday life.

The instructions in the sutta will be practiced differently depending on the amount of time we have for practice. Practicing on a multi-day silent retreat differs from using the instructions in a 30-minute daily practice.

Deep absorption is not a requirement of practicing the instructions of the sutta. But there are jhana factors developed.

[Back](#)

The Sixteen Steps of Ānāpānasati

First Tetrad (body)

1. Knowing the long breath
2. Knowing the short breath
(Training In This Way:)
3. Sensitive to the whole body
4. Calming the body formations

Second Tetrad (feelings)

5. Sensitive to joy
6. Sensitive to happiness
7. Sensitive to mental formations
8. Calming the mental formations

Third Tetrad (mind)

9. Sensitive to the mind
10. Gladdening the mind
11. Steadying the mind
12. Liberating the mind

Fourth Tetrad (mind objects)

13. Contemplating impermanence
14. Contemplating dispassion
15. Contemplating cessation
16. Contemplating letting go

[Back](#)

**Four Foundations of Mindfulness (Satipaṭṭhāna)
or Four Establishments of Mindfulness**

Contemplation of the Body

Contemplation of Feelings

Contemplation of Mind

Contemplation of Mental Objects

Seven Factors of Awakening

Mindfulness (sati)

Investigation (dhamma vicaya)

Energy (virīya)

Rapture (pīti)

Tranquility (passadhi)

Stability (samādhi)

Equanimity (upekkha)

Six R's – How to Return to the breath

Recognize

Release

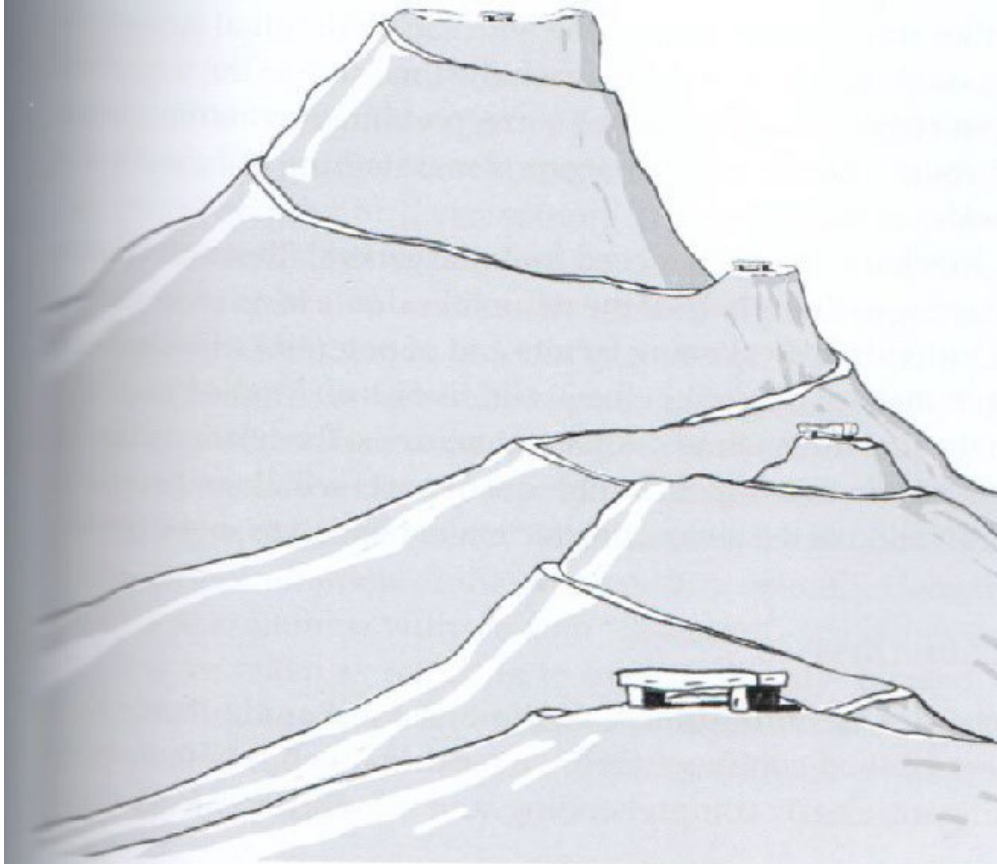
Relax

Re-smile

Reconnect

Resume

[Back](#)



[Back](#)

Mindfulness of Breathing

Ānāpānasati Sutta

Majjhima Nikāya 118

How is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

Here a person, gone to the forest, or to the root of a tree, or to an empty hut, sits down.

With the legs folded crosswise, the body set erect, and the presence of mindfulness established:

Mindful, one breaths in. Mindful, one breaths out.

FULFILLING THE FOUNDATIONS OF MINDFULNESS

Breathing in long, one is aware: "I breathe in long."
Breathing out long, one is aware: "I breathe out long."
Breathing in short, one is aware: "I breathe in short."
Breathing out short, one is aware: "I breathe out short."
One practices: "I will breathe in experiencing the whole body."
One practices: "I will breathe out experiencing the whole body."
One practices: "I will breathe in calming bodily activity."
One practices: "I will breathe out calming bodily activity."

FIRST FOUNDATION

On whatever occasion a person [does this], on that occasion one abides observing **body as body**, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

One practices: "I will breathe in experiencing joy."
One practices: "I will breathe out experiencing joy."
One practices: "I will breathe in experiencing happiness."
One practices: "I will breathe out experiencing happiness."
One practices: "I will breathe in experiencing mental activity."
One practices: "I will breathe out experiencing mental activity."
One practices: "I will breathe in calming mental activity."
One practices: "I will breathe out calming mental activity."

SECOND FOUNDATION

On whatever occasion a person [does this], on that occasion one abides observing **feelings as feelings**, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

One practices: "I will breathe in experiencing the mind."
One practices: "I will breathe out experiencing the mind."
One practices: "I will breathe in gladdening the mind."
One practices: "I will breathe out gladdening the mind."
One practices: "I will breathe in composing the mind."
One practices: "I will breathe out composing the mind."
One practices: "I will breathe in freeing the mind."
One practices: "I will breathe out freeing the mind."

THIRD FOUNDATION

On whatever occasion a person [does this], on that occasion one abides observing **mind as mind**, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

One practices: "I will breathe in observing impermanence."
One practices: "I will breathe out observing impermanence."
One practices: "I will breathe in observing dispassion."
One practices: "I will breathe out observing dispassion."
One practices: "I will breathe in observing cessation."
One practices: "I will breathe out observing cessation."
One practices: "I will breathe in observing letting go."
One practices: "I will breathe out observing letting go."

FOURTH FOUNDATION

On whatever occasion a person [does this], on that occasion one abides observing **mind-objects as mind-objects**, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

The translations on the previous page and this commentary are by Andrew Olendski
(MN 118)

Understanding Key Terms

developed: *bhāvitā*

This word is simply the causative form of the verb “to be,” and thus means “causing to be,” from which we get “development.” It is a word used often for meditation in general, and for certain kinds of meditation in particular, such as the development of loving kindness (*mettā-bhāvanā*).

cultivated: *bahulākatā*

Used often beside development as a synonym, this term literally meant something that is done (*kata*) a lot (*bahulī*). The way we develop a particular skill or a new habit is by constant practice and repetition—by “doing it alot.”

presence of mindfulness established: *parimukhaṃ sati upaṭṭhapetvā*

This phrase is idiomatic both in Pali and in English. Literally it calls for the establishment—standing or setting (*-thapetvā*) up (*upa-*)—of mindfulness around (*pari-*) the mouth or face (*-mukhaṃ*). Sometimes this has been taken to specify placing attention on the breath just where it enters the nose, but usually it is seen as a metaphor of intimate presence, as we might say something is “in your face” or we come “face to face” with something we scrutinize carefully.

mindful: *sato*

Mindfulness (*sati*) as a key term of Buddhist meditation has been construed in many different ways in recent usage, from the very broad (almost any degree of attentiveness or awareness), to the very narrow (a special mental factor arising only under very specific conditions). It is used here as an adjective of the meditator, and is defined functionally by what follows.

one is aware: *pajānāti*

Based on a verbal root meaning simply “to know,” it is the pivotal word in this text. What is the difference between breathing with awareness—consciously, deliberately, attentively, intently— and the breathing that occurs automatically at all times? Mindful breathing

means knowing that you are breathing, not in an abstract or conceptual way, but immediately, viscerally, and uninterruptedly—moment by micro-moment.

[Back](#)

"I breathe in...": *assasāmi ti*

The immediacy of this experiential knowing is brought home by the grammatical construction of using the first person present tense set in quotation marks. The fragment "*ti*" or "*itī*" is simply a way of indicating that what precedes it is to be considered direct speech. The meditator's direct knowing of her breathing is demonstrated again and again in this phrase, silently understood if not actually uttered to oneself.

one practices: *sikkhati*

In all that follows the verb is significantly altered from "to know" to "to train," "to learn," or "to practice." This phrasing shifts the emphasis slightly from following what is already happening to taking some intentional stance toward, or participating creatively with, what now unfolds. It marks a subtle shift from an entirely passive to a somewhat more active or directed way of knowing the breath.

"I will breath in...": *assasissāmi ti*

This movement is emphasized by a change in the tense of the verb, from present to future. It is still in the first person, and is still in direct speech, but now it points, at least figuratively, to what will occur in the next moment rather than in the present moment. Again, this brings a gentle sense of guiding the practice through the curriculum that follows.

experiencing: *patisaṃvedī*

Another important word in this text, this one is rooted in a word for "to know" that tilts strongly in the direction of "to feel." In contemporary idiom these seem to be antithetical verbs, but in Buddhist thought the sensations of pleasure and pain are treated as a sort of direct knowledge. The prefixes amplify the feeling: "*pati*-" suggests falling back upon or getting in touch with something, while "*saṃ*-" brings a sense of totality or completion. This is a word for direct encounter or intimate contact with what arises in experience.

observing: *anupassī*

This is another word of great importance in mindfulness texts. At its core is the verb "to see" (*pass-*), and the prefix *anu-* means "following along" or going along with the way something naturally unfolds. Together they conjure a sense of observing, viewing, or watching what is happening. The term is sometimes rendered as "contemplating," which works in some of its senses, but not when it suggests "thinking about" a problem. Like the words for "one is aware" and "experiencing," the sense intended here has to do with a direct and experience-near, rather than a conceptual, mode of observation.

ardent: *ātāpī*

This adjective is based upon the word for “heat” (*tapas*). In ancient India all spiritual practice, and ascetic practice in particular, was viewed as a kind of “burning” or “heating up.” Much as a chemist might heat substances in a crucible to study the transformations that occur as it breaks down, the yogi or meditator would subject his mind and body to certain disciplines and examine the experiences that ensued. The image here is of intensive applied energy, such as one might exert while rubbing two sticks together to generate heat.

fully aware: *sampajāno*

Based on the root “to know,” like *pajānāti* above, the term is amplified here with the prefix *saṃ-* to suggest fullness or completeness. If *pajānāti* means “to know,” *sampajāna* means to know fully, to know comprehensively, to know in its entirety without interruption. It is often combined with the word for mindfulness (*sati-sampajāna*), in which case the former term refers to detailed, micro-awareness while the latter indicates a broader, more global awareness of an object as it is viewed in its wider context.

having put away: *vineyya*

The gentle “leading away” of the reflex to hold on to or push away from the objects of experience, resulting in the mental attitude of benign equanimity characteristic of mindfulness.

The Ānāpānasati Sutta as a Chant (excerpt) begins on the next page

[Back](#)

The Teaching on Mindfulness of Breathing

85

[Hānda mayam ānāpānassati-sutta-pāṭham bhaṇāmaṣe]

Ānāpānassati bhikkhave bhāvitā bahulikatā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahānisamsā

It is of great fruit and great benefit;

Ānāpānassati bhikkhave bhāvitā bahulikatā

When mindfulness of breathing is developed and cultivated

Cattāro satipaṭṭhāne paripūreti

It fulfills the Four Foundations of Mindfulness;

Cattāro satipaṭṭhānā bhāvitā bahulikatā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhaṅge paripūrenti

They fulfill the Seven Factors of Awakening;

Satta-bojjhaṅgā bhāvitā bahulikatā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttiṃ paripūrenti

They fulfill true knowledge and deliverance.

Katham bhāvitā ca bhikkhave ānāpānassati katham bahulikatā

And how, bhikkhus, is mindfulness of breathing developed and cultivated

Mahapphalā hoti mahānisamsā

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Arañña-gato vā

Gone to the forest,

Rukkha-mūla-gato vā

To the foot of a tree

Suññāgāra-gato vā

Or to an empty hut.

Nisīdati pallaṅkam ābhujītvā

Sits down having crossed his legs,

Ujūṃ kāyaṃ paṇidhāya parimukhaṃ satim upatthapetvā

Sets his body erect, having established mindfulness in front of him.

So sato'va assasati sato'va passasati

Ever mīndful he breathes in; mīndful he breathes out.

Dīghaṃ vā assasanto dīghaṃ assasāmī'ti pajānāti

Breathing in long, he knows 'I breathe in long';

Dīghaṃ vā passasanto dīghaṃ passasāmī'ti pajānāti

Breathing out long, he knows 'I breathe out long';

Rassaṃ vā assasanto rassaṃ assasāmī'ti pajānāti

Breathing in short, he knows 'I breathe in short';

Rassaṃ vā passasanto rassaṃ passasāmī'ti pajānāti

Breathing out short, he knows 'I breathe out short'.

Sabba-kāya-paṭisaṃvedī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in experiencing the whole body'.

Sabba-kāya-paṭisaṃvedī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out experiencing the whole body'.

Passambhayaṃ kāya-sāṅkhāraṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in tranquillizing the bodily formations'.

Passambhayaṃ kāya-sāṅkhāraṃ passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out tranquillizing the bodily formations'.

Pīti-paṭisaṃvedī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in experiencing rapture'.

Pīti-paṭisaṃvedī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out experiencing rapture'.

Sukha-paṭisaṃvedī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in experiencing pleasure'.

Sukha-paṭisaṃvedī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out experiencing pleasure'.

Citta-sāṅkhāra-paṭisaṃvedī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in experiencing the mental formations'.

Citta-sāṅkhāra-paṭisaṃvedī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out experiencing the mental formations'.

Passambhayaṃ citta-sāṅkhāraṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in tranquillizing the mental formations'.

Passambhayaṃ citta-sāṅkhāraṃ passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out tranquillizing the mental formations'.

Citta-paṭisaṃvedī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in experiencing the mind'.

Citta-paṭisaṃvedī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out experiencing the mind'.

Abhippamodāyaṃ cittaṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in gladdening the mind'.

Abhippamodāyaṃ cittaṃ passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out gladdening the mind'.

Samādāhaṃ cittaṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in concentrating the mind'.

Samādāhaṃ cittaṃ passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out concentrating the mind'.

Vimocāyaṃ cittaṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in liberating the mind'.

Vimocāyaṃ cittaṃ passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out liberating the mind'.

Aniccānupassī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in contemplating impermanence'.

Aniccānupassī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out contemplating impermanence'.

Virāgānupassī assasissāmī'ti sikkhati

He trains thus: ‘I shall breathe in contemplating the fading away of passions’.

Virāgānupassī passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out contemplating the fading away of passions’.

Nirodhānupassī assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in contemplating cessation’.

Nirodhānupassī passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out contemplating cessation’.

Paṭinissaggānupassī assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in contemplating relinquishment’.

Paṭinissaggānupassī passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out contemplating relinquishment’.

Evam bhāvītā kho bhikkhave ānāpānassati evam bahulikātā

Bhikkhus, that is how mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahānisamsā’ti

So that it is of great fruit and great benefit.