

Ānāpānasati 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 that uses 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

Counting the breaths in different areas on our “map” fulfills steps 1-3 and maybe even 4 in the first tetrad.

The resources included here were mentioned in the first session, and you will want to refer to them as needed for the duration of our time together. Briefly, they are:

-Course Assumptions: You don’t have to agree with these, but this is where I am coming from, just so you know.

-Sixteen Steps of Ānāpānasati: In a simplified form, organized into the tetrads

-A reference for Four Foundations (Satipaṭṭhāna), Seven Factors of Awakening, and the Six R technique for re-establishing attention on the breath.

-A visual representation from Bhikkhu Anālayo of the places to rest on the path of Ānāpānasati. Each tetrad has a resting step.

-The sutta in the original Pali, taken from the Amaravati chanting book

Also, some of you requested a video to help you remember the energizing practice we did in class. This video is different, a little older, and a little more “yoga like” than “Qigong like”. 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](#)

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.

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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

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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

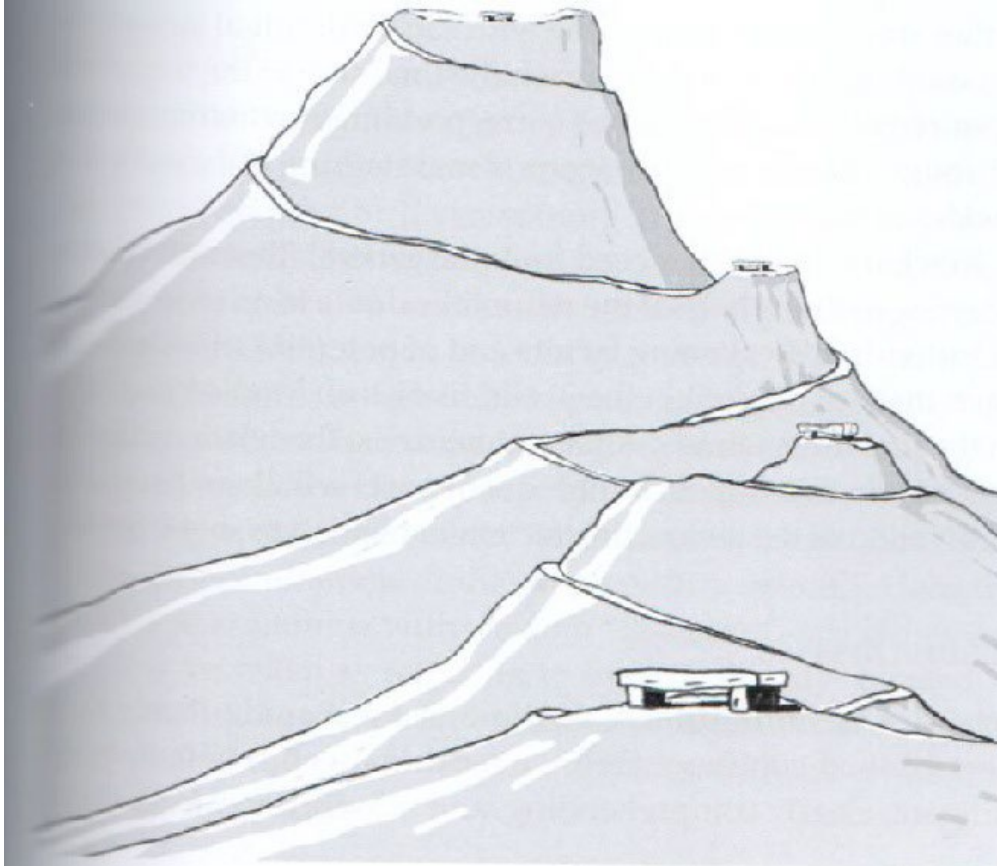
Relax

Re-smile

Reconnect

Resume

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

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The Teaching on Mindfulness of Breathing

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[Hānda mayam ānāpānassati-sutta-pāṭhaṃ 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.