

## 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 looking at different Buddhist traditions and schools, and value in attempting to understand their evolution.

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

The Anapannassati sutta itself may be the best source for instructions on how to practice

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 that are 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 will be different 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 is jhana.

Developing the skill of sensitivity to pīti and sukha are required to move through the steps of sutta.