THE ANAPANASATI SUTTA INSTRUCTIONS

The meditator. Having gone to the forest, to the shade of a tree, or to empty building, sits down with legs folded crosswise, body held erect, and sets mindfulness to the fore. Always mindful, the meditator breathes in; mindful the meditator breathes out.

First Tetrad: Inquiry into the experience of BODY

While breathing in long, one knows: "I breathe in long." While breathing out long, one knows, 'I breathe out long."

While breathing in short, one knows: "I breathe in short." While breathing out short, one knows, 'I breathe out short."

One trains oneself:

"Sensitive to the whole body, I breathe in. Sensitive to the whole body, I breathe out."

"Calming the whole body, I breathe in. Calming the whole body, I breathe out."

Second Tetrad: Inquiry into the experience of FEELINGS and EMOTIONS

One trains oneself:

"Sensitive to piti (rapture), I breathe in. Sensitive to piti, I breathe out."

"Sensitive to sukha (bliss), I breathe in. Sensitive to sukha, I breathe out."

"Sensitive to mental processes (feelings and how they proliferate into emotions), I breathe in. Sensitive to mental processes, I breathe out."

"Calming mental processes, I breathe in. Calming mental processes, I breathe out."

Third Tetrad: Inquiry into the experience of MIND itself

One trains oneself:

"Sensitive to the mind, I breathe in. Sensitive to the mind, I breathe out"

"Gladdening the mind, I breathe in. Gladdening the mind, I breathe out."

"Steadying the mind, I breathe in. Steadying the mind, I breathe out."

"Liberating the mind, I breathe in. Liberating the mind, I breathe out."

Fourth Tetrad: Inquiry into the experience of WISDOM

One trains oneself:

"Focusing on impermanence, I breathe in. Focusing on impermanence, I breathe out."

"Focusing on fading away, I breathe in. Focusing on fading away, I breathe out."

"Focusing on cessation, I breathe in. Focusing on cessation, I breathe out."

"Focusing on relinquishment, I breathe in. Focusing on relinquishment, I breathe out."