
An Application of the Breathing Concept in Buddhism to Breathing Yoga Practice

Vanna Siri¹ Sanu Mahatthanadull² Ven. Neminda³

International Buddhist Studies College, Mahachulalongkornrajavidyalaya University^{1,2,3}

Corresponding author email: vonnasiriyangon@gmail.com¹

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Abstract

This study explores the integration of Buddhist breathing concepts, particularly ānāpānasati (mindfulness of breathing), into contemporary yoga practice, highlighting its potential to enhance individual well-being and societal harmony. Three objectives: tracing yoga's origin and development, analyzing how Ānāpānasati may refine yoga practice, and applying Ānāpānasati in breathing-based yoga. Data were collected via interviews with five practitioners versed in Theravāda Buddhism and Brahmanical (Vedic) traditions. This study underscores physiological, psychological, and ethical synergies between these traditions. Central to both practices are foundational breathing techniques that optimise autonomic nervous system function, reduce stress, and improve mental clarity. These methods foster physical health and cultivate emotional resilience, enabling practitioners to navigate challenges with equanimity by synthesising principles from Buddhist meditation and classical yoga.

The study emphasises how ānāpānasati's focus on present-moment awareness complements yoga's holistic philosophy, which unites body, mind, and spirit through postures (asanas), breath control (pranayama), and ethical discipline. The four classical yogic pathways, Karma Yoga (selfless action), Jhāna Yoga (contemplative wisdom), Bhakti Yoga (devotional practice), and Kriya Yoga (energy cultivation), are examined as frameworks for addressing modern stressors, promoting balance across physical, cognitive, emotional, and energetic dimensions of human experience.

On a societal level, integrating breath-centric mindfulness into community and institutional settings holds transformative potential. By reducing stress-related health burdens, enhancing focus in educational and workplace environments, and fostering prosocial behaviours rooted in compassion, these practices offer scalable solutions to contemporary issues such as healthcare costs, productivity deficits, and social fragmentation. The ethical imperatives embedded in both traditions, including non-harm (ahimsa) and selfless service (seva),

further model a vision of collective well-being grounded in mutual respect and cooperation.

The research concludes that the confluence of Buddhist breathing techniques and yogic discipline provides a robust, transdisciplinary approach to holistic health. It bridges ancient wisdom with modern scientific understanding, advocating for practices that not only elevate individual well-being but also nurture resilient, empathetic communities. By prioritizing mindful engagement over passive consumption, this integration presents a sustainable paradigm for addressing the complexities of 21st-century life, ultimately aligning personal transformation with broader societal flourishing.

Keywords: Mindfulness of breathing; Yoga practice; Brahmanism; Buddhism; Ānāpānasati; Breathing Techniques

Introduction

Breath awareness occupies a central place in South Asian contemplative traditions, serving as a bridge between physiological function and spiritual insight. In Theravāda Buddhism, Ānāpānasati—mindfulness of breathing—is esteemed as the foundational samatha (calm) practice that prepares the mind for *vipassanā* (insight) into the impermanent nature of body and mind (Analayo Bhikkhu, 2006; Buddhaghosa, 2010). Canonical texts such as the Ānāpānasati Sutta (MN 118) articulate sixteen steps of breath contemplation—ranging from noting long and short breaths to calming bodily formations—that systematically cultivate concentration (*saṃādhi*) and pave the way for liberation (*nibbāna*) through direct experiential insight (Gethin, 2004; Gunaratana, 2012).

Concurrently, within the Brahmanical lineage that evolved into classical Hinduism, *prāṇāyāma* (breath regulation) is codified as one of the eight limbs of yoga in Patañjali's *Yoga Sūtras*, wherein controlled breathing is leveraged to purify the *nāḍīs* (energy channels) and stabilize the mind for *saṃādhi* (Bryant, 2009; Mallinson & Singleton, 2017). Despite apparent divergences—Buddhist practice favouring passive observation and yogic practice emphasising

active modulation—both systems recognise breath as a potent instrument for transforming mental and somatic states.

Modern scholarship has begun to highlight this complementarity. For instance, Ven. Buddhadasa observes that *ānāpānasati* “purifies defilements with subtlety and directness” (Buddhadasa Bhikkhu, 1989, p. 45), while contemporary contemplative science demonstrates that both mindful breathing and *prāṇāyāma* enhance autonomic regulation and emotional resilience (Brown & Gerbarg, 2009; Tang et al., 2015). However, systematic inquiry into integrating Buddhist breath mindfulness within yogic frameworks remains scarce.

This study addresses that gap by pursuing three objectives: (1) to examine the historical origins, conceptual development, and theoretical underpinnings of yogic breathing practices; (2) to analyse *ānāpānasati* as a meditative framework for cultivating present-moment awareness and insight; and (3) to propose a model for applying *ānāpānasati* principles to contemporary breathing-focused yoga practice. Employing qualitative interviews with practitioners versed in Theravāda Buddhist and Brahmanical traditions, this research elucidates how passive breath observation can enrich the embodied dynamics of *prāṇāyāma* and *āsana* sequences.

By illuminating the intersections of these ancient disciplines, the study contributes to the broader discourse on contemplative integration and suggests practical pathways for enhancing physical, mental, and spiritual well-being through a unified breath-based practice.

Research Objectives

1. To study the origin, history, development, concept, and theory of yoga practice.
2. To analyse *ānāpānasati* (Mindfulness of Breathing), promoting Yoga practice.
3. To apply *Ānāpānasati* (mindfulness of breathing) to breathing yoga practice.

Literature Review

Research on contemplative breathing practices reveals a rich intersection between Buddhist *ānāpānasati* (mindfulness of breathing) and yogic *prāṇāyāma* (breath regulation). Historically, these systems developed within distinct religious frameworks—Theravāda

Buddhism and Brahmanical yoga, respectively—yet share the breath as a focal point for cultivating mental stability and insight. This review synthesises classical sources and contemporary studies to map the evolution, theoretical bases, and empirical findings relevant to integrating *ānāpānasati* into breathing-focused yoga practice.

Historical and Philosophical Foundations

Classical yogic texts such as Patañjali's *Yoga Sūtras* (Bryant, 2009) codify *prāṇāyāma* as one of the eight limbs of yoga, prescribing specific techniques (e.g., *uḍḍīyāna bandhā*, *naḍī śodhana*) aimed at purifying energy channels (*nāḍīs*) and preparing the mind for *samādhi* (Mallinson & Singleton, 2017). In contrast, early Buddhist sources—most prominently the *ānāpānasati* Sutta (MN 118)—describe a sixteen-step progression of breath observation designed to develop calm (*samatha*) and insight (*vipassanā*) (Analayo Bhikkhu, 2006; Gethin, 2004). Buddhaghosa's *Visuddhimagga* further elaborates these stages within the Four Foundations of Mindfulness framework, emphasising non-manipulative awareness of the breath as a means to purify the mind (Buddhaghosa, 2010).

Comparative Analyses

Several scholars highlight key distinctions and points of convergence. Gunaratana (2012) notes that whereas *prāṇāyāma* often involves active modulation of breath, *ānāpānasati* prioritises passive, nonjudgmental observation. Yet both aim to stabilise mental processes and foster present-moment awareness. Payne et al. (2017) argue for a transdisciplinary “embodied mindfulness” that blends somatic yoga techniques with Buddhist attention training to enhance emotional regulation and body awareness.

Origins and Theory of Yoga Practice

Classical yoga emerges from early Brahmanical traditions, evolving into a systematic discipline within Hindu philosophy. Patañjali's *Yoga Sūtras* codify yoga's eight limbs—ethical precepts, postures (*āsana*), breath regulation (*prāṇāyāma*), sense withdrawal, concentration, meditation, and absorption—as a unified path to liberation (*mokṣa*) (Bryant, 2009). Archaeological evidence and Upaniṣadic texts (c. 900 BCE) reference *prāṇāyāma* techniques for purifying *nāḍīs* (energy channels) and stabilising the mind (Mallinson & Singleton, 2017). Contemporary scholarship emphasises yoga's holistic integration of body, breath, and mind,

noting its sustained theoretical development through medieval commentaries and modern adaptations for wellness contexts (Feuerstein, 2008; Maas, 2020).

Ānāpānasati as a Meditative Framework

Within Theravāda Buddhism, ānāpānasati is presented in the Ānāpānasati Sutta (MN 118) as a sixteen-step meditation cultivating calm (samatha) and insight (vipassanā) (Analayo Bhikkhu, 2006). Buddhaghosa's Visuddhimagga further situates breath mindfulness within the Four Foundations of Mindfulness, highlighting its role in progressive mental purification (Buddhaghosa, 2010). Unlike the active breath modulation of prāṇāyāma, ānāpānasati emphasises passive observation of the breath's natural rhythm (Gunaratana, 2012). Empirical research underscores its psychophysiological benefits: regular practice enhances parasympathetic activation, reduces stress markers, and strengthens attentional networks (Tang et al., 2015; Wielgosz et al., 2016).

Integrative Applications of Ānāpānasati and Yoga

Recent integrative models propose embedding Buddhist breath mindfulness into yoga sequences to amplify contemplative depth. Payne et al. (2017) describe "embodied mindfulness" protocols that blend prāṇāyāma with mindful attention to bodily sensations, yielding improvements in emotional regulation and interoceptive awareness. Clinical studies of combined breath-based interventions—including ānāpānasati -informed yoga—report synergistic effects on anxiety, depression, and cognitive flexibility (Brown & Gerbarg, 2009; Wielgosz et al., 2016). However, systematic frameworks for such integration remain underdeveloped in scholarly and practice-based literature.

The literature indicates that Ānāpānasati and prāṇāyāma share fundamental aims—mind-body integration, stress reduction, and enhanced concentration—despite methodological differences. Emerging integrative models suggest that incorporating mindful breath observation into yogic sequences can yield synergistic benefits. However, systematic frameworks for this integration remain underdeveloped, highlighting the need for qualitative and quantitative research to operationalize ānāpānasati –informed breathing protocols within modern yoga practice.

Conceptual Framework

The study has focused on the breathing concept in Buddhism and its application to breathing yoga practice. The researcher analyses the concept of breathing from the Theravāda

perspective, investigates the yoga practice of mental cultivation of Brahmanism on breathing yoga practice, and explains the relationship between Theravāda Buddhism and Brahmanism.

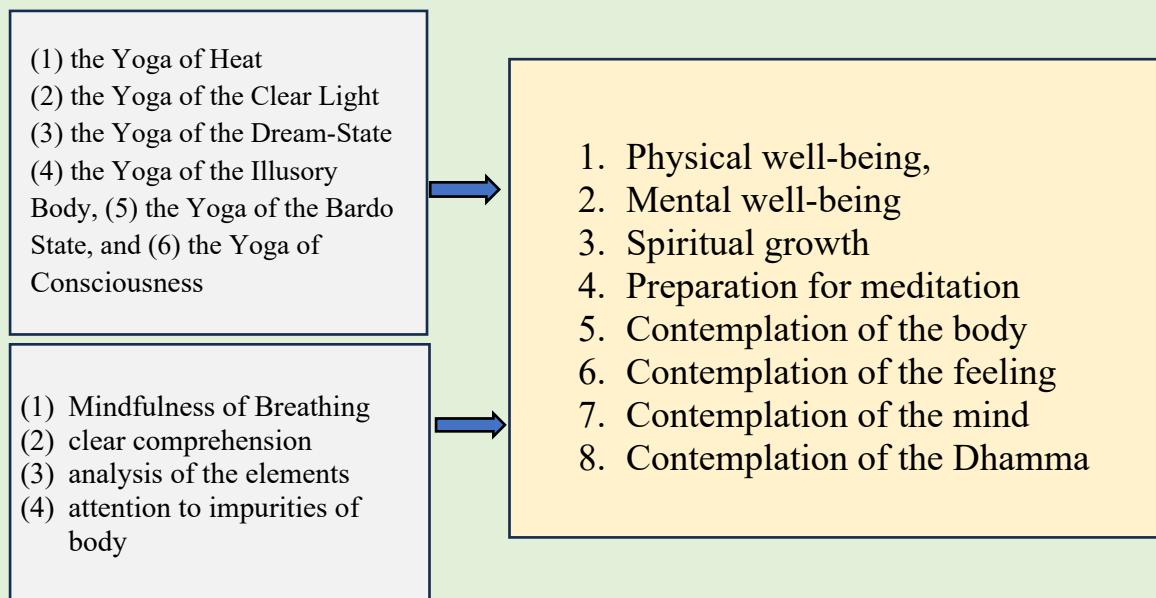


Figure 1 Concept of Ānāpānasati and Yoga practice.

The concept of breathing Yoga Practice in Brahmanism is divided in four divisions such as (1) the Yoga of Heat, (2) the Yoga of the Clear Light, (3) the Yoga of the Dream-State, (4) the Yoga of the Illusory. From this foundation, the practitioners can obtain three benefits such physical and mental Well-being, Spiritual growth, and preparation for meditation to preparation for meditation. Contemplation of the body, Contemplation of the feeling, Contemplation of the mind, Contemplation of the Dhamma. In the same way, the concept of ānāpānasati (Mindfulness of Breathing) in Buddhism is known as an ānāpānasati meditation practice that involves paying attention to the four foundations of meditation. Therefore, it is possible to apply ānāpānasati practice to breathing yoga practice in the context of the four foundations and the four foundations of Buddhist meditation methods.

Research Methodology

This qualitative study employs document analysis and semi-structured interviews to explore (1) the origins and theoretical foundations of yoga practice, (2) the role of Ānāpānasati

(mindfulness of breathing) in enhancing yoga, and (3) the application of ānāpānasati to breathing-focused yoga. Primary data derive from canonical and commentarial Pāli texts (Tipiṭaka, Atṭhakathā, Visuddhimagga, etc.), alongside secondary sources on Brahmanical yoga theory.

Seven expert participants were purposively sampled for in-depth interviews: five senior Theravāda Buddhist scholars specializing in ānāpānasati and two advanced yoga instructors versed in Brahmanical breath practices. Interviews followed a semi-structured guide addressing historical context, conceptual parallels, and practical integration of Buddhist and yogic breathing methods.

Data collection unfolded in six iterative phases:

1. **Framework Development:** Drafting the study outline, defining research questions, and constructing a provisional table of contents.
2. **Source Compilation:** Gathering relevant scriptures, commentaries, and contemporary scholarship.
3. **Ground-Knowledge Construction:** Synthesizing foundational Buddhist and yogic principles regarding breath.
4. **Analytical Integration:** Conducting thematic analysis to compare and contrast Ānāpānasati and prāṇāyāma techniques.
5. **Model Development:** Developing a conceptual model for applying ānāpānasati within breathing yoga, based on emergent themes and interview insights.
6. **Report Finalisation:** Formulating conclusions, implications, and recommendations for future research.

All textual and interview data were coded inductively, allowing themes to emerge organically. Synthesis of doctrinal analysis with practitioner perspectives yielded a cohesive framework for integrating passive breath mindfulness into active yogic practice. The resulting conceptual model offers a novel pathway for holistic breath-based disciplines, bridging Theravāda and Brahmanical traditions.

Research Results

Objective 1: Historical and Theoretical Foundations of Yoga in Brahminism

The analysis revealed the historical evolution, conceptual framework, and theoretical underpinnings of yoga practice within the Brahminical tradition. Yoga, as delineated in Brahminism, serves as a holistic discipline integral to health and spiritual cultivation within Indo-Tibetan traditions (Douglas, 2024). Its practices are foundational for enhancing physical well-being, fostering meditative focus, and advancing toward enlightenment. The study further elucidates the intersection between Theravāda Buddhist teachings on ānāpānasati (mindfulness of breathing) and Tibetan yoga traditions, underscoring shared principles that form the basis of their spiritual methodologies (Thanissaro Bhikkhu, 2006).

Key Brahminical yoga practices include:

1. **Asanas:** Physical postures designed to enhance strength, flexibility, and equilibrium, widely recognised in contemporary yoga for their physiological and psychological benefits (Douglas, 2024).
2. **Pranayama:** Breath-regulation techniques aimed at optimising prana (vital energy) flow to promote holistic wellness (Douglas, 2024).
3. **Dhyana:** Meditative practices focused on transcending ordinary consciousness to attain heightened states of awareness.
4. **Mantra:** Recitation of sacred syllables to cultivate mental focus and spiritual connectivity (Douglas, 2024; Pandi-Perumal et al., 2022).
5. **Hatha Yoga:** A system integrating asanas, pranayama, and meditation to harmonise body and mind (Pandi-Perumal et al., 2022).

Brahminical texts classify yoga into six typologies: (1) Yoga of Heat, (2) Yoga of the Clear Light, (3) Yoga of the Dream-State, (4) Yoga of the Illusory Body, (5) Yoga of the Bardo State, and (6) Yoga of Consciousness-Transference (Pettit, 1999). Germano (2024) notes that early Dzogchen traditions, influenced by Brahminical and tantric elements, emphasized non-dual

awareness as a soteriological goal, further contextualizing yoga's role in Indo-Tibetan spirituality (Pettit, 1999).

Objective 2: Ānāpānasati and Hatha Yoga as Meditative Precursors

The findings indicate that ānāpānasati functions as a meditative framework bridging mindfulness and insight, rooted in Theravāda Buddhism. By observing breath-dependent mental states, practitioners discern the conditioned nature of experience, reinforcing the Buddhist principle of interdependent origination (Ven. Phramaha Nantakorn Piyabhani, personal communication, November 15, 2024). Parallelly, Hatha Yoga, influenced by Tantric traditions, emphasises physiological purification to prepare for advanced meditation. While pranayama constitutes a component of Hatha Yoga, its scope extends beyond breath control to encompass the regulation of prana within subtle energy channels (nadis).

Empirical studies corroborate the psychological benefits of pranayama, including stress reduction and enhanced autonomic regulation. For instance, Brems (2024) demonstrated that breath-control techniques modulate the sympathetic nervous system, improving emotional resilience. Similarly, Awasthi et al. (2015) utilised electrophotonic imaging (EPI) to quantify energy reserve improvements in practitioners of ānāpānasati, highlighting its physiological impact. Crucially, both practices converge in their ultimate aim: transcending physical techniques to attain meditative absorption (dhyana) and liberation (moksha).

Objective 3: Interdisciplinary Applications of Ānāpānasati in Contemporary Yoga

The study demonstrates that integrating ānāpānasati into yoga practice enhances meditative focus and somatic awareness. During asanas, breath synchronisation augments kinesthetic engagement and reduces cognitive distractions, while pranayama techniques refined through ānāpānasati improve breath modulation. Postural practices such as savasana further leverage breath awareness to induce profound relaxation, as evidenced by neuroimaging studies linking ānāpānasati to increased dopamine release and cerebral blood flow.

Psychological frameworks like Mindfulness-Based Stress Reduction (MBSR) and Cognitive Behavioral Therapy (CBT) validate *ānāpānasati*'s efficacy in mitigating anxiety and depression. Jones (2024) emphasizes its alignment with Buddhist ontology, where mindfulness of impermanence (anicca) and non-self (anatta) fosters holistic well-being. Neuroscientific research by Prabhu and Bhat (2021) further posits that sustained meditation induces structural brain changes, enhancing attentional control and emotional regulation. However, while modern paradigms offer mechanistic insights, *ānāpānasati* remains rooted in Buddhist epistemology, underscoring its dual capacity to complement therapeutic models while retaining philosophical depth.

These findings illuminate the historical synergy between Brahminical and Buddhist contemplative traditions, while positioning *ānāpānasati* as a transdisciplinary practice bridging classical spirituality and modern science. The study contributes to scholarly discourse by delineating how ancient techniques inform contemporary therapeutic and meditative applications, supported by empirical validations from psychology and neuroscience.

Discussions

The findings of this study underscore the interconnectedness of Brahminical and Buddhist contemplative traditions, particularly through the lens of *ānāpānasati* and Hatha Yoga. The historical analysis reveals that Brahminism's yoga practices—*asanas*, *pranayama*, and *dhyana*—were not merely physical exercises but integral to spiritual advancement, aligning with Saraswati's (2024) assertion that Brahminical yoga emphasizes the harmonization of body and mind as a pathway to enlightenment. Similarly, Germano (2024) highlights the role of non-dual awareness in Dzogchen traditions, a concept mirrored in Brahminical typologies such as the Yoga of the Clear Light and Consciousness-Transference. This convergence suggests a shared Indo-Tibetan soteriological framework where physiological discipline facilitates transcendent states.

The integration of *ānāpānasati* into Hatha Yoga further bridges Buddhist and Brahminical methodologies. While Hatha Yoga prioritizes energy channel purification (*nadis*)

through pranayama (Satyananda, 2022), *ānāpānasati* extends this by fostering mindfulness of impermanence (anicca), a core Buddhist tenet (Thanissaro, 2024). Empirical studies corroborate this synergy: French et al. (2024) found that pranayama modulates autonomic nervous system activity, reducing stress, while Awasthi et al. (2015) demonstrated that *ānāpānasati* enhances energy reserves through breath awareness. These findings position breath-centric practices as both therapeutic and spiritual tools, transcending cultural boundaries.

Modern applications of *ānāpānasati* in yoga highlight its adaptability to contemporary wellness paradigms. Neuroimaging studies by Prabhu and Bhat (2021) reveal structural brain changes, such as increased grey matter density in the prefrontal cortex, linked to sustained mindfulness practice. Such neuroscientific validations align with psychological frameworks like Mindfulness-Based Stress Reduction (MBSR), which attribute *ānāpānasati*'s efficacy to its focus on present-moment awareness (Jones, 2024). However, Jones (2024) cautions against reducing *ānāpānasati* to a mechanistic tool, emphasising its roots in Buddhist epistemology, which prioritises liberation (*nibbāna*) over symptomatic relief.

In conclusion, this study illuminates the symbiotic relationship between ancient yogic practices and modern science, demonstrating how *ānāpānasati* bridges spiritual and empirical domains. By honouring its philosophical roots while embracing interdisciplinary inquiry, practitioners and scholars can deepen their understanding of yoga's transformative potential.

Knowledge from Research

The application of Buddhist breathing principles, particularly *ānāpānasati* (mindfulness of breathing), to yoga practice offers a holistic framework for enhancing physical health, emotional resilience, and mental clarity. Core tenets shared between these traditions emphasise abdominal breathing over shallow chest respiration, nasal inhalation to filter and humidify air, prolonged exhalations to activate the parasympathetic nervous system, and rhythmic breath patterns to stabilise focus. These techniques optimise physiological functions, such as improving oxygenation, reducing stress hormones, and enhancing cardiovascular efficiency, which collectively support overall well-being.

Mindfulness of breathing, central to Buddhist meditation, cultivates present-moment awareness, helping individuals observe thoughts and sensations without attachment. This practice fosters emotional regulation, reduces anxiety, and enhances cognitive flexibility. When integrated into yoga, it deepens the mind-body connection, enabling practitioners to move through postures (asanas) with intentionality and grace. Such integration aligns with yoga's broader philosophy, which views physical discipline as a gateway to mental harmony. The four classical yogic paths—Karma Yoga (selfless action), Jhāna Yoga (knowledge), Bhakti Yoga (devotion), and Kriya Yoga (energy cultivation)—collectively address the multidimensional nature of human experience, promoting balance across body, mind, emotions, and vitality.

For society, these practices hold transformative potential. Breath-focused mindfulness can mitigate stress-related health issues, such as hypertension and insomnia, reducing public healthcare burdens. In educational or workplace settings, incorporating simple breathing exercises may enhance focus, productivity, and interpersonal harmony. Furthermore, the ethical foundations embedded in these traditions—such as Karma Yoga's emphasis on selfless service—encourage prosocial behaviours, fostering communities rooted in empathy and cooperation.

The structured meditative frameworks of ānāpānasati, as outlined in classical Buddhist texts, guide practitioners through stages of purification, emphasising non-attachment to transient experiences. Similarly, yoga's emphasis on disciplined action (karma) underscores that true well-being arises not from passive avoidance but from mindful engagement with life's challenges. This shared wisdom counters modern tendencies toward escapism or overstimulation, offering a sustainable path to inner stability amid external chaos.

By uniting breath awareness with physical postures, individuals learn to navigate discomfort with equanimity, a skill transferable to daily stressors. On a societal level, widespread adoption of these practices could cultivate collective resilience, reducing polarisation and fostering a culture of mindfulness. Ultimately, the synergy between Buddhist

breathing concepts and yoga transcends individual benefit, modeling a vision of holistic health where personal well-being and societal harmony are inextricably linked.

Conclusion

This study has explored the integration of the Buddhist concept of *ānāpānasati* (mindfulness of breathing) into yogic breathing practice, with attention to the historical, philosophical, and practical dimensions of both traditions. The first objective—examining the origin, history, development, concept, and theory of yoga—revealed that yoga emerged from the Brahmanical tradition of ancient India, which later evolved into classical Hinduism. Within this tradition, yoga encompasses not only physical postures (*āsana*), but also breath regulation (*prāṇāyāma*), ethical discipline, and contemplative practice. Its ultimate goal is to realize the true nature of reality, attain liberation (*mokṣa*), and cultivate compassion for all beings. Yogic breathing, in particular, has long been considered a central component of both physical health and spiritual progress across Indo-Tibetan traditions. It contributes to physiological balance and serves as a preparatory foundation for meditative absorption.

Regarding the second objective—analysing *ānāpānasati* in relation to yoga—the study found that the Buddhist approach to breath, centred on non-judgmental awareness of inhalation and exhalation, complements yogic breathing techniques. *Ānāpānasati* entails mindfulness of breath in four progressive stages: observing long and short breaths, experiencing the entire bodily process of breathing, and calming bodily activities. This method develops sustained attention, present-moment awareness, and inner tranquillity. Unlike some yogic methods that may emphasise control over the breath, the Buddhist method prioritises natural observation, fostering insight into the impermanence and interdependent nature of bodily and mental processes.

The third objective—applying *ānāpānasati* to breathing yoga practice—demonstrated that integrating mindful breathing into yoga enhances both its contemplative and physical dimensions. Practitioners reported that applying *ānāpānasati* principles during *prāṇāyāma* and *āsana* practice increased their mental clarity, emotional stability, and physiological awareness.

This interdisciplinary approach bridges Buddhist mindfulness and yogic embodiment, fostering a more holistic and transformative experience.

This study affirms that integrating *ānāpānasati* into yoga practice offers a valuable path for enhancing both spiritual insight and well-being. It encourages practitioners to move beyond technique toward cultivating ethical awareness, present-centeredness, and compassionate action, goals central to Buddhist and yogic traditions.

Suggestions

Building on the present study's findings regarding the integration of Theravāda *Ānāpānasati* (mindfulness of breathing) into Brahmanical yoga practice, several avenues merit further investigation:

Comparative Impact Studies

1. Conduct empirical research on how *ānāpānasati*-informed yoga affects psychological well-being, stress resilience, and emotional regulation in diverse populations.
2. Similarly, assess the social and cultural impacts of traditional yogic *prāṇāyāma*, as taught within Brahmanical lineages, on practitioners' everyday lives and community health.

Integrated Practice Models

1. Evaluate the feasibility, acceptability, and efficacy of these hybrid protocols across different settings (e.g., clinical, educational, retreat environments).
2. Develop and trial structured protocols that weave *ānāpānasati* steps (e.g., noting long versus short breaths, bodily awareness) into established yoga sequences.

Critical Theoretical Analyses

1. Perform a critical examination of the philosophical congruencies and divergences between Buddhist breath mindfulness and Brahmanical breath control, especially concerning the aims of *samatha* (calm) versus *mokṣa* (liberation).

2. Analyze how the goal of nibbāna in Theravāda and mokṣa in yoga inform pedagogical approaches to breath practice.

Longitudinal and Cross-Cultural Research

1. Design longitudinal studies to observe sustained outcomes of integrated breath practices over months or years.
2. Explore how cultural context mediates the reception and adaptation of Buddhist-influenced breath mindfulness within contemporary yoga communities.

By pursuing these lines of inquiry, future research can deepen our understanding of breath's transformative potential and foster innovative, evidence-based contemplative practices that honour Buddhist and yogic traditions.

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