

Session 3 Home Practice 2-25-2026

1. Continue the work with the first tetrad, the body, by continuing to notice when there is tension in parts of the body, and when the body is relaxed. During the day, when you sense tension, try feeling the breath energy around that area, bringing awareness to the tension and the soothing qualities of the breath.
2. For formal practice, try moving through the four steps of the first tetrad in varying lengths of time: 10 minutes, 15 minutes, and 20 minutes. Remember to transition between a more spotlighted awareness at the beginning and a broader, more connected spacious awareness by the end of your session. Drop the counting in the last few minutes of your session, but continue using directed thought, by using a phrase from the sutta, or a note along with your awareness of the flowing breath, having a sense of the whole body breathing.
3. If you want to try moving to the second tetrad, at the end of one of your sessions (#2 above), pay attention to whatever ease is present in the body and mind as you ‘abide’ with ease in the body in step 4. Bring to mind a time when you felt joyous and light, perhaps after sitting practice, walking or movement practice, or maybe being in nature. Say a phrase or two to yourself that might invite more joy and ease to the present moment, such as:
 - i. “Breathing in, just as I have felt joy before, may I be open to joy in this moment” / “Breathing out, just as I have felt joy before, may I be open to joy in this moment”
 - ii. “Breathing in, just as I have felt ease before, may I be open to ease in this moment” / “Breathing out, just as I have felt ease before, may I be open to ease in this moment”
- b. As we move into working with the second tetrad, notice throughout the day when there is something you are excited about or that you are looking forward to – how does that energy feel in the body? When you are resting or relaxed (but not napping), how does that feel in the body? Does anything stand out?
4. I will be sharing different Qigong videos, each week. I love practicing along with this one, from [Judy K. Young](#). The forms are

uncomplicated, and the fact that there is no commentary or music makes for a very contemplative practice. Enjoy!

Session 3 Notes

Second Tetrad

5. Pīti-paṭisaṃvedī assasissāmī'ti sikkhati
Pīti-paṭisaṃvedī passasissāmī'ti sikkhati
One trains thus: 'I shall breathe in sensitive to joy'.
One trains thus: 'I shall breathe out sensitive to joy'.

6. Sukha-paṭisaṃvedī assasissāmī'ti sikkhati
Sukha-paṭisaṃvedī passasissāmī'ti sikkhati
One trains thus: 'I shall breathe in sensitive to ease'.
One trains thus: 'I shall breathe out sensitive to ease'.

7. Citta-saṅkhāra-paṭisaṃvedī assasissāmī'ti sikkhati
Citta-saṅkhāra-paṭisaṃvedī passasissāmī'ti sikkhati
One trains thus: 'I shall breathe in sensitive to mental formations'.
One trains thus: 'I shall breathe out sensitive to mental formations'.

8. Passambhayaṃ citta-saṅkhāraṃ assasissāmī'ti sikkhati
Passambhayaṃ citta-saṅkhāraṃ passasissāmī'ti sikkhati
One trains thus: 'I shall breathe in calming the mental formations'.
One trains thus: 'I shall breathe out calming the mental formations'.

Different Translations for Pīti and Sukha

Pīti	Sukha	From
Joy	Happiness	Anālayo
Joy	Bliss	Thich Nhat Hanh
Rapture	Pleasure	Thanissaro
Rapture	Happiness	Buddhadāsa, Larry Rosenberg
Zest		Bhikkhu Bodi
Bliss	Contentment	
Happiness	Ease	

The Resting Places (abodes) in Ānāpānasati

Development of wisdom, true knowledge and deliverance						
		16. Contemplating Letting go	15. Contemplating cessation			
				14. Contemplating dispassion	13. Contemplating impermanence	
					Choiceless awareness. With a mind that has been gladdened and calmed, observing when the mind is free or fettered	
			11. Steadying the mind	12. Liberating the mind		
	9. Sensitive to mind	10. Gladdening the mind				
A calm abiding, with joy and ease. The beginning of vipassana, noticing thoughts, releasing thoughts and returning to the pleasant breath						
		8. Calming the mental formations	7. Sensitive to mental formations			
				6. Sensitive to Sukha	5. Sensitive to Pīti	
					A calm and relaxed body with a secluded mind, secluded from gross levels of hindrances	
			3. Sensitive to the whole body	4. Calming the body formations		
	1. Knowing a long breath	2. Knowing a short breath				

Using Directed thought (vitakka) to create seclusion without counting

The first two steps of the Sutta imply measuring or estimating the length of the breath. The sutta is not detailed enough to explain *how* to distinguish long and short breaths. Different commentaries have suggested using counting or estimating. However, the kind of close attention to the breath that the measuring process entails may not work for everyone, in the same way that the breath may not be the ideal object of attention for everyone.

This doesn't mean that all hope is lost. The breath can be marked by words and phrases rather than numbers. Here are a few examples:

The point is to occupy the mind to begin to create seclusion and single-minded-purpose

In Breath	Out Breath	Notes
Breathing in, sensitive to the whole body	Breathing out, calming the whole body	Use phrases from the sutta
Bud	Dho	Traditional Thai
Breathing in I am aware of my body	Breathing out I smile to my body	Thich Nhat Hanh
Arriving, Arriving, Arriving,	Home,Home,Home	Thich Nhat Hanh
Om Mani	Padme Hum	Tibetan - "The Unconditioned is the jewel in the heart of the lotus"
May I be free from anxiety	May I be at ease	Loving-Kindness Phrase

Tibetan Tools

Around 1,000 years after the life of the Buddha, a powerful spiritual movement in India, called Tantrism, swept up both Hinduism and Buddhism. It was characterized by “using whatever is available”, as a tool for liberation and spiritual opening: energy systems, visual art (yantra), sound (mantra), hand gestures (mudra), and the belief in celestial beings that could help humans manifest certain positive qualities Bodhisattvas (bodhisattva of compassion, bodhisattva of wisdom, etc). Various chakra systems were part of that movement, as well as a lot of what we think of as yoga.

In Tibet and northern India, Buddhist practitioners began to use these tools as aids in their meditation practice. In my opinion, these are all forms of vitakka-vicara, or “directed thought and evaluation”, sometimes called “initial application and sustained attention”

Until now we have used the breath centers, and bringing our attention to them to be with the breath energy, as a means of becoming sensitive to the whole body (at least the whole central body), relaxing each of these areas (step four, calming the body formations), and creating seclusion from the hindrances by giving the puppy dog mind something very specific to attend to.

Here are some **optional** tools that come from the Tibetan tradition. In addition to what we are already using together, knowing the length of the breath through counting and the use of a ‘map’ of where to place the attention, I will often use the sound, shape and/or color to help the mind settle down in the first 5-10 minutes of a sitting practice. Different systems use different numbers of chakras, different colors or shapes are associated, and different sounds, (called bijimantra “seed syllables”). None of these is divinely ordained; they are mental formations created by meditators over centuries. No one system is more ‘correct’ than another. The most famous system is the 7-chakra kundalini system from the Hindu tradition.

As you breathe into each area, you can add one or more items. For example, when counting the breath as you feel it in the lower abdomen you might count “Lam, 2,3,4,5...” in the inhale and “Lam, 2.3.4.5.6....” on the exhale as you visualize the breath collecting around a yellow square in this area.

Location	Sound	Shape	Color	Element
5. Head	Ham	Circle	Blue	Space
4. Throat	Yam	Half Circle (flat side on top)	Green	Air
3. Heart	Ram	Triangle	Red	Fire
2. Above the navel	Vam	Circle	White	Water
1. Below the navel	Lam	Square	Yellow	Earth

Books Referenced in Class

Among these titles you will find a variety of approaches to working with this sutta. They may even contradict each other! Use these as reference material as you explore this sutta further. Remember that books and teachers are only guides. Trust your own experience. Is the way you are practicing leading to less striving, leaving you refreshed and at ease, seeing more clearly into the way things are?

	Title	Author	Publisher
1	Breath by Breath	Larry Rosenberg	Shambhala 1998
2	Three Steps to Awakening	Larry Rosenberg	Shambhala 2013
3	Mindfulness <i>of</i> Breathing	Buddhadāsa Bhikkhu	Sublime Life Mission 1971
4	Mindfulness <i>with</i> Breathing	Buddhadāsa Bhikkhu	Wisdom Publications 1988, rev. 1997
5	<u>With Each and Every Breath*</u>	Thanissaro Bhikkhu	Metta Forest Monastery 2012 https://www.dhammatalks.org/books/#eachandeverybreath
6	Mindfulness of Breathing A practice guide	Bhikkhu Anālayo	Windhorse Publications 2019
7	Satipaṭṭhāna The Direct Path to Realization	Bhikkhu Anālayo	Windhorse Publications 2003
8	<u>Breathing, The Natural Way to Meditate*</u>	Tarchin Hearn	Wangapeka Books 1991 https://greendharmatreasury.files.wordpress.com/2017/03/breathing-e-book-gdt.pdf
9	The Path of Emancipation	Thich Nhat Hanh	Parallax Press, 2000
10	Zen and the Art of Saving the Planet	Thich Nhat Hanh	Harper Collins 2022

11	<u>Breathing Like a Buddha</u>	Ajahn Sucitto	Amaravati Publications 2022 <u>https://www.forestsangha.org/publications-all-publications/ajahn-sucitto-breathing-like-buddha</u>
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