

Ānāpānassati Session 4 3-4-26 Home practice

1. Continue your daily practice up through the second tetrad on your own as we did in the last session, starting with an awareness that is more narrowly focused on the breath centers and then moving to a more flowing, broad awareness of the breath sensations and energy in the whole body. I have recorded a [guided audio practice](#) to help you use the *optional* Tibetan ‘tools’. Remember you don’t have to use them all at once, though you may do that. You can just use shapes and colors or use the seed syllables.

Nonsense- to remember the seed syllables from our last session try: **L**ovely **V**iolet **R**oses **Y**earn for **H**igher consciousness, using the first letter + “am”

2. Rest in the first abode of a “relaxed and calm body and breath,” noticing and appreciating any feelings of ease in the body. You can drop the counting at this point, but you may still want to use a meditation word or a phrase. Invite Joy and Happiness as you shift to the second tetrad. Phrases such as “May I be sensitive to joy as I breathe in” or “Just as I have felt joy before, may I be open to joy in this moment.” The main ‘abode’ in this tetrad is Step 6, Sensitive to Happiness and ease (sukha). Steps 7 and 8 help us return to the resting place of Step 6 when the mind wanders.
3. Look at the Satipaṭṭhāna Sutta, The Four Foundations of Mindfulness, and compare the sections there with the way the tetrads are practiced in Ānāpānassati. You don’t need to do an in-depth reading or analysis; instead, just notice, for example, how long each foundation is, compared to the same Foundations in Ānāpānassati, or the differences and similarities in the practices. The sutta can be found here: <https://www.dhammatalks.org/suttas/DN/DN22.html>
4. Look at this short Thich Nhat Hanh video from Plum Village. Notice what he says about the relationship between Samatha

and Vipassana.

<https://youtu.be/Qch5ISD9Bxo?si=1ODscS3nyQ0WyNRD>

Our first tetrad is mostly Samatha = calming or to even out - “calm abiding”, TNH calls this stopping in the video. We called it creating seclusion.

The second tetrad moves toward Samādhi = collecting, bringing together, making steady, concentrating, developing the concentration factors (jhana factors) of non-sensual pleasure, refreshment, and ease (Pīti and Sukha). The tetrad then moves more into Vipassana, in steps 7 and 8, as we are aware of getting pulled away from the present and practice abandoning (calming) those energies, as we return to the breath. Notice the feeling of joy in the body when it happens naturally in daily life.

Our next stop, the third tetrad, moves even more fully into Vipassana.

Preparing for our next session, here is the text for the third tetrad.

Ānāpānassati Session 4 Handout Preparing to move into the Third Tetrad

Third Tetrad

9. Citta-paṭisaṃvedī assasissāmī'ti sikkhati

Citta-paṭisaṃvedī passasissāmī'ti sikkhati

One trains thus: 'I shall breathe sensitive to the mind'.

One trains thus: 'I shall breathe out sensitive to the mind'.

10. Abhippamodayaṃ cittaṃ assasissāmī'ti sikkhati

Abhippamodayaṃ cittaṃ passasissāmī'ti sikkhati

One trains thus: 'I shall breathe in gladdening the mind'.

One trains thus: 'I shall breathe out gladdening the mind'.

11. Samādahaṃ cittaṃ assasissāmī'ti sikkhati

Samādahaṃ cittaṃ passasissāmī'ti sikkhati

One trains thus: 'I shall breathe in steadying the mind'.

One trains thus: 'I shall breathe out steadying the mind'.

12. Vimocayaṃ cittaṃ assasissāmī'ti sikkhati

Vimocayaṃ cittaṃ passasissāmī'ti sikkhati

One trains thus: 'I shall breathe in liberating the mind'.

One trains thus: 'I shall breathe out liberating the mind'.