

Mindfulness of Breathing 3-25-2026

Session 7 Home Practice

1. Begin to move into the last tetrad by noticing the qualities of impermanence in everything that comes and goes in our meditation. Every train of thought eventually ends. What is that cessation like? Can we practice “viraga”, dispassion, an evenhanded mindfulness that can let things come and go without grasping?
2. As you practice the four tetrads, begin to let them flow together. We have already been blending the first four steps. Can we allow step four to flow into steps five and six? Once we know the 16 steps, it might be helpful to emphasize the different resting places along our journey of the 16 steps, rather than 16 individual steps.
 - Resting with a relaxed body, suffused with breath energy
 - Resting with a calm mind, abiding in the present with ease
 - Resting in awareness, knowing its qualities, becoming choiceless.
 - Contemplating impermanence, including the impermanent self
3. The last two tetrads flow together easily as the practice shifts to a Vipassana practice and employs choiceless awareness. The last tetrad is a shift in focus where we notice the impermanent nature of all that arises, and our reaction to it.
4. Continue your formal daily practice through the steps, but remember, even though you must start at step one each time you sit down to practice, you do not have to go through all the steps. Practicing through steps 4, 6, 8 or 10 These are natural stopping places for a shorter practice.
5. Use your breath to anchor you throughout the day, as you walk, clean, work, exercise or cook, for example.

Here are some reference materials from session 7:

[The Fourth Tetrad](#)

[Anapanasati-Class Summary](#)

[Comparing the Steps](#)

Fourth Tetrad

Aniccānupassī assasissāmī'ti sikkhati

Aniccānupassī passasissāmī'ti sikkhati

One trains thus: 'I shall breathe in contemplating impermanence'.

One trains thus: 'I shall breathe out contemplating impermanence'.

Virāgānupassī assasissāmī'ti sikkhati

Virāgānupassī passasissāmī'ti sikkhati

One trains thus: 'I shall breathe in contemplating dispassion'.¹

One trains thus: 'I shall breathe out contemplating dispassion'.

Nirodhānupassī assasissāmī'ti sikkhati

Nirodhānupassī passasissāmī'ti sikkhati

One trains thus: 'I shall breathe in contemplating cessation'²

One trains thus: 'I shall breathe out contemplating cessation'.

Paṭinissaggānupassī assasissāmī'ti sikkhati

Paṭinissaggānupassī passasissāmī'ti sikkhati

One trains thus: 'I shall breathe in contemplating letting go'.³

One trains thus: 'I shall breathe out contemplating letting go'.

¹ Or sometimes translated as "fading away of passions"

² Nirodhā can also mean "Stilling, or Stillness"

³ Sometimes translated as "Relinquishment". Patinissaggā has a connotation of "throwing something that you borrowed back on the heap"

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	Ānāpānasati – CIMC summary - Jim Austin	
	Steps	Notes
	First Tetrad -Withdrawing and Calming	
	<i>Directed</i> focused awareness using the breath	We used the breath centers, and measured the long and short breaths – just one way to create seclusion and calmness - Samatha
	<i>Spacious</i> Whole-Body Breath Awareness <i>Calming</i> the Body	We combined steps 1,2,3,4 by measuring the breath, as we used a roadmap of breath energy centers to feel the breath in the whole body
	Second Tetrad – Aware of Nourishing Energy	
	Sensitivity to Breath <i>Energy</i> (pīti-sukha)	Nourishing ourselves in the pleasant ease of the breath energy, releasing energy from thinking and emotions
	<i>Abiding</i> with Ease <i>Anchoring</i> here	
	<i>Calming</i> the thoughts and emotions	
	Third Tetrad – Moving into Vipassana	
	Awareness of <i>Mind</i>	Opening to all states of heart & mind.
	Brightening, <i>Energizing</i>	Using our recollection of the basic wholesomeness of this effort to energize the mind
	<i>Choiceless</i> Awareness	Stabilizing the mind by moment-to-moment awareness
	<i>Knowing</i> obstacles and freedom-from-obstacles. Knowing wholesome and non-wholesome	Knowing when the mind is free and when it is ‘fettered’. We see what we like, what we don’t like, and when we get hooked
	Fourth Tetrad - Investigation and Equanimity	Wisdom and Liberation
	Impermanence	Seeing the impermanence of all phenomena
	Dispassion	Regarding everything as natural, whether we like it or don’t
	Cessation	When there is no ‘selfing’, we know that cessation.
	Letting Go	Accepting things as they are, not as ‘me or mine’. It’s not that personal. It’s not worth clinging to. It’s all nature.

		Comparing Ānāpānasati Methods		
	Ānāpānasati	This Class	Buddhadāssa	Larry Rosenberg
	16 Steps		Condensed 2 Steps	Condensed 3 Steps
	First Tetrad (body)	<i>Directed</i> awareness on breath centers	1. Concentrate the Mind	1. Whole-Body Breath Awareness
1	Knowing the long breath	to develop samatha and seclusion		
2	Knowing the short breath			
3	Sensitive to the whole body	<i>Spacious</i> Whole-Body Breath Awareness, dropping measuring the breath		
4	Calming the body formations	<i>Calming</i> the Body		
	Second Tetrad (feelings)	Awareness of Breath <i>Energy</i> (pīti-sukha)		
5	Sensitive to joy			
6	Sensitive to happiness	<i>Abiding</i> with Ease <i>Anchoring</i> here		2. Breath-as-Anchor
7	Sensitive to mental formations			
8	Calming the mental formations	<i>Calming</i> the thoughts and emotions		
	Third Tetrad (mind)		2. Investigation	
9	Sensitive to the mind	Awareness of <i>Mind</i>		
10	Gladdening the mind	Brightening, <i>Energizing</i>		
11	Steadying the mind	<i>Choiceless</i> Awareness		3. Choiceless Awareness
12	Liberating the mind	<i>Knowing</i> obstacles and freedom-from-obstacles Knowing wholesome and non-wholesome		
	Fourth Tetrad (mind objects)			
13	Contemplating impermanence	<i>Investigation</i> and development	Impermanence, Stress, and Not-self	
14	Contemplating dispassion		(aniccaṃ, dukkhaṃ, anatta)	
15	Contemplating cessation			
16	Contemplating letting go			

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